DIEV ET MON DROIT.

THE HOLY

BIBLE

Containing the

OLD

TESTAMENT

and the NEW,

Newly tranſlated out of the origi-
nal tongues and with the former
tranſlations diligently compared and
reviſed by his Majeſties ſpecial
Command.

With moſt profitable Annotations upon all the hard places, and other things of great importance.

Which notes have never before been ſet forth with this new tranſlation;

But are now placed in due order with great care and induſtrie.

Printed in the Year 1679.

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To the Moſt High and Mightie Prince,

JAMES,

BY THE GRACE OF GOD,

KING OF GREAT BRITAIN, FRANCE AND IRELAND,

Defender of the Faith, &c.

The Tranſlatours of the Bible wish Grace, Mercie, and Peace, through JESUS CHRIST OUR LORD.

Reat and manifold were the bleſſings (moſt dread ſoveraign) which almighty GOD, the Father of all mercies, beſtowed upon us the people of ENGLAND, when firſt he ſent your Majeſties Royal perſon to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our SION, that upon the ſetting of that bright occidentall ſtar queen ELISABETH of moſt happy memory, ſome thick and palpable clouds of darkneſs would ſo have overshadowed this land, that men should have been in doubt which way they were to walk, and that it should hardly be known, who was to direct the unſetled ſtate: the appearance of your MAJESTIE, as of the ſun in his ſtrength, inſtantly diſpelled thoſe ſuppoſed and ſurmiſed miſts, and gave unto all that were well affected, exceeding cauſe of comfort, eſpecially when we beheld the government eſtabliſhed in your HIGHNESS, and your hopeful ſeed, by an undoubted title, and this alſo accompanied with peace and tranquillitie at home and abroad. But amongſt all our joys there was none that more filled our hearts, than the bleſſed continuance of the preaching of GODS ſacred word amongſt us, which is that ineſtimable treaſure, which excelleth all the riches of the earth, becauſe the fruit thereof extendeth it ſelf, not onely to the time ſpent in this tranſitory world, but directeth and diſpoſeth men unto that eternal happineſs which is above in heaven.

Then not to ſuffer this to fall to the ground, but rather to take it up, and to continue it in that ſtate, wherein the famous predeceſſour of your HIGHNESS did leave it: nay, to go forward with the confidence and reſolution of a man in maintaining the truth of CHRIST, and propagating it far and near, is that which hath ſo bound and firmly knit the hearts of all your MAJESTIES loyal and religious people unto you, that your very name is precious among them, their eye doth behold you with comfort, and they bleſs you in their hearts, as that ſanctified perſon, who under GOD, is the immediate authour of their true happineſs. And this their contentment doth not diminish or decay, but every day increaſeth and taketh ſtrength, when they obſerve that the zeal of your MAJESTIE towards the houſe of GOD, doth not ſlack or go backward, but is more and more kindled, manifeſting it ſelf abroad in the furtheſt parts of Chriſtendom, by writing in defence of the truth, (which hath given ſuch a blow

 unto

unto that man of ſin, as will not be healed) and every day at home, by religious and learned diſcourſe, by frequenting the houſe of GOD, by hearing the word preached, by cherishing the teachers thereof, by caring for the Church as a moſt tender and loving nurſing Father.

There are infinite arguments of this right Chriſtian and religious affection in your MAJESTIE: but none is more forcible to declare it to others, than the vehement and perpetuated deſire of the accomplishing and publishing of this work, which now with all humilitie we preſent unto your MAJESTIE. For when your Highneſs had once out of deep judgement apprehended how convenient it was, that out of the original ſacred tongues, together with comparing of the labours, both in our own and other forrein languages, of many worthy men who went before us, there should be one more exact tranſlation of the holy ſcriptures into the English tongue; your MAJESTIE did never deſiſt to urge and to excite thoſe to whom it was commended, that the work might be haſtened, and that the buſineſs might be expedited in ſo decent a manner, as a matter of ſuch importance might juſtly require.

And now at laſt, by the mercy of GOD, and the continuance of our labours, it being brought unto ſuch a concluſion, as that we have great hope that the Church of England shall reap good fruit thereby; we hold it our duty to offer it to your MAJESTIE, not onely as to our king and ſoveraign, but as to the principal mover and authour of the work: Humbly craving of your moſt ſacred MAJESTIE, that ſince things of this quality have ever been ſubject to the cenſures of ill-meaning and diſcontented perſons, it may receive approbation and patronage from ſo learned and judicious a prince as your HIGHNESS is, whoſe allowance and acceptance of our labours, shall more honour and incourage us, than all the calumniations & hard interpretations of other men shall diſmay us. So that, if on the one ſide we shall be traduced by popish perſons at home or abroad, who therefore will malign us, becauſe we are poor inſtruments to make Gods holy truth to be yet more and more known unto the people, whom they deſire ſtill to keep in ignorance and darkneſs: or if on the other ſide, we shall be maligned by ſelfconceited brethren, who run their own ways, and give liking unto nothing but what is framed by themſelvs, and hammered on their anvile; we may reſt ſecure, ſupported within by the truth and innocency of a good conſcience, having walked the ways of ſimplicitie and integritie, as before the LORD, and ſuſtained without, by the powerful protection of your MAJESTIES grace and favour, which will ever give countenance to honeſt and Chriſtian endeavours, againſt bitter cenſures, and uncharitable imputations.

The LORD of heaven and earth bleſs your Majeſtie with many and happy days, that as his heavenly hand hath enriched your Highneſs with many ſingular and extraordinary graces; ſo you may be the wonder of the world in this latter age, for happineſs and true felicitie; to the honour of that great GOD, and the good of his Church, through JESUS CHRIST our Lord and onely Saviour.

The

The Tranſlatours to the Reader.

The beſt things have been calumniated.

ZEAL to promote the common good, whether it be deviſing any thing our ſelvs, or reviſing that which hath been laboured by others, deſerveth certainly much reſpect and eſteem, but yet findeth but cold entertainment in the world It is welcomed with ſuſpicion in ſtead of love, and with emulation in ſtead of thanks: and if there be any hole left for cavil to enter, (and cavil, if it do not find an hole, will make one) it is ſure to be miſconſtrued, and in danger to be condemned. This will eaſily be granted by as many as know Hiſtorie, or have any experience. For was there ever any thing projected, that tavoured any way of newneſs or renewing, but the ſame endured many a ſtorm of gainſaying, or oppoſition? A man would think that civilitie, wholeſome laws, learning and eloquence, ſynods, and Church-maintenance, (that we ſpeak of no more things of this kind) ſhould be as ſafe a ſanctuarie, and * out of ſhot, as they ſay, that no man would lift up is heel, no, nor dog move his tongue againſt the motioners of them. For by the firſt, we are diſtinguiſhed from brute beaſts led with ſenſualitie: By the ſecond, we are bridled and reſtrained from outragious behaviour, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto our ſelvs: Briefly, by the fourth, being brought together to a parley face to face: we ſooner compoſe our differences, than by writings, which are endleſs: And laſtly, that the Church be ſufficiently provided for, is ſo greeable to good reaſon and conſcience, that thoſe mothers are holden to be leſs cruel, that kill their children aſſoon as they are born, than thoſe nurſing fathers and mothers (whereſoever they be) that withdraw from them who hang upon their breaſts (and upon whoſe breaſts again themſelvs do hang to receive the ſpiritual and ſincere milk of the word) livelihood and ſupport fit for their ſtates. Thus it is apparent, that theſe things which we ſpeak of, are of moſt neceſſarie uſe, and therefore that none, either without abſurditie can ſpeak againſt them, or without note of wickedneſs can ſpurn againſt them.

* Ἐξω βέλους.

Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for ſeeking to reduce their countrey-men to good order and diſcipline: And that in ſome Common-weals it was made a capital crime, once to move the making of a new law for the abrogating of an old, though the ſame were moſt pernicious: And that certain, which would be counted pillars of the State, and patterns of vertue and prudence, could not be brought for a long time to give way to good letters and refined ſpeech; but bare themſelvs as averſe from them, as from rocks or boxes of poiſon: And fourthly, that he was no babe, but a great Clerk, that gave forth (and in writing to remain to poſteritie) in paſſion peradventure, but yet he gave forth, That he had not ſeen any profit to come by any ſynode or meeting of the Clergie, but rather the contrarie: And laſtly, againſt Church-maintenance and allowance, in ſuch ſort, as the ambaſſadours and meſſengers of the great King of kings ſhould be furniſhed, it is not unknown what a fiction or fable (ſo it is eſteemed, and for no better by the reporter himſelf, though ſuperſtitous) was deviſed: namely, That at ſuch time as the profeſſours and teachers of Chriſtianitie in the Church of Rome, then a true Church, were liberally endowed, a voice (forſooth) was heard from heaven, ſaying, Now is poiſon poured down into the Church, &c, Thus not onely as oft as we ſpeak, as one faith, but alſo as oft as we do any thing of note or conſequence, we ſubject our ſelvs to every ones cenſure, and happie is he that is leſt toſſed upon tongues; for utterly to eſcape the ſnatch of them it is impoſſible If any man conceit that this is the lot and portion of the meaner ſort onely, and that Princes are priviledged by their high eſtate, he is deceived. *As the ſword devoureth as well one as another*, as it is in *Samuel*; nay, as the great commander charge his ſouldiers in a certain battel, to ſtrike at no part of the enemie, but at the face: And as the king of *Syria* commanded his chief captains *to fight neither with ſmall nor great, ſave onely againſt the king of Iſrael:* ſo it is too true, that envie ſtriketh moſt ſpitefully at the faireſt, and at the chieſeſt. *David* was a worthy prince, and no man to be compared to him for his firſt deeds, and yet for as worthy an act as ever he did (even for bringing back the ark of God in ſolemnitie) he was ſcorned and ſcoffed at by his own wife. *Salomon* was greater than *David*, though not in vertue, yet in power, and by his power and wiſdom he built a temple to the Lord, ſuch an one as was the glorie of the land of Iſrael, and the wonder of the whole world. But was that his magnificence liked of by all? we doubt of it Otherwiſe, why do they lay it in his ſons dish, and call unto him for † eaſing of the burden, *Make*, ſay they, *the grievous ſervitude of thy father, and his ſore yoke lighter*. Belike he had charged them with ſome levies, and troubled them with ſome carriages, hereupon they raiſe up a tragedie, and wiſh in their heart the temple had never been built. So hard a thing it is to pleaſe all, even when we pleaſe God beſt and do ſeek to approve our ſelvs to every ones conſcience.

Anacharſis, with others, In Athens witneſs Libanius in Olynt. Demoſt. Cato the elder, Gregorie the divine.

Nauclerus.

2 Sam. 11. 25.

1 Kings 22. 31.

2 Sam. 6. 16.

† σοκλῶσιν. 1 King. 12. 4.

The higheſt perſonages have been calumniated.

If we will deſcend to later times, we ſhall find many the like examples of ſuch kind or rather unkind acceptance. The firſt Roman Emperour did never do a more pleaſing deed to the learned, nor more profitable to poſteritie, for conſerving the record of times in true ſupputation, than when he corrected the Calender and ordered the year according the courſe of the ſun: and yet this was imputed to him for noveltie, and arrogancie, and procured to him great obloquy. So the firſt chriſtened Emperour (at the leſtwiſe that openly profeſſed the faith himſelf, and allowed others to do the like) for ſtrengthening the empire at his great charges, and providing for the Church, as he did, got for his labour the name *Pupillus*, as who would ſay, a waſtful Prince, that had need of a guardian or overſeer. So the beſt chriſtened Emperour, for the love that he bare unto peace, thereby to enrich both himſelf and his ſubjects, and becauſe he did not ſeek war but find it, was judged to be no man at arms, (though indeed he excelled in feats of chivalrie, and ſhewed ſo much when he was provoked) and condemned for giving himſelf to his eaſe, and to his pleaſure. *To be ſhort*, the moſt learned Emperour of former times (at the leſt, the greateſt politician) what thanks had he for cutting off the ſuperfluities of the laws, and digeſting them into ſome order and method? This, that he hath been blotted by ſome to be an Epitomiſt, that is, one that extinguiſhed worthy whole volumes, to bring his abridgemets into requeſt. This is the meaſure that hath been rendred to excellent Princes in former times, *Cùm bene facerent, malè audire*, For their good deeds to be evil ſpoken of. Neither is there any likelihood, that envie and malignitie died, and were buried with the ancient. No, no, the reproof of *Moſes* taketh hold of moſt ages, *You are riſen up in your fathers ſtead, an increaſe of ſinful men. What is that that hath been don? that which ſhall be don: and there is no new thing under the ſun*, ſaith the wiſe man: and *S. Stephen. As your fathers did, ſo do you.* This, and more to this purpoſe, his Majeſty that now reigneth (and long may he reign, and his off ſpring for ever, *Himſelf and children, and childrens children always*) knew full well, according to the ſingular wiſdom given unto him by God, and the rare learning and experience that he hath attained unto; namely, That whoſoever attempteth any thing for the publick (eſpecially if it pertain to religion, and to the opening and clearing of the word of God) the ſame ſetteth himſelf upon a ſtage to be gloured upon by every evil eye; yea, he caſteth himſelf headlong upon pikes, to be gored by every ſharp tongue. For he that medleth with mens religion in any part, medleth with their cuſtome, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering. Notwithſtanding his royal heart was not daunted or diſcouraged for this or that colour, but ſtood reſolute, *as a ſtatue immoveable, and an anvile not eaſie to be beaten into plates*, as one ſaith; he knew who had choſen him to be a ſouldier, or rather a captain, and being aſſured that the courſe, which he intended, made much for the glorie of God, and the building up of his Church, he would not ſuffer it to be broken off for whatſoever ſpeeches or practiſes. It doth certainly belong unto Kings, yea, it doth ſpecially belong unto them, to have care of religion, yea, to know it aright, yea, to profeſs it zealouſly, yea, to promote it to the uttermoſt of their power. This is their glorie before all nations which mean well, and this will bring unto them a far more excellent weight of glorie in the day of the Lord Jeſus. For the Scripture ſaith not in vain, *Them that honour me, I will honour*: neither was it a vain word that *Euſebius* delivered long ago, That pietie towards God was the weapon; and the onely weapon that both preſerved *Conſtantines* perſon, and avenged him of his enemies.

Num. 32. 14. Eccles 1. 9. Acts 7. 51.

His Majeſties conſtancie notwithſtanding calumniation, for the ſurvey of the English tranſlations.

Suidas. Ὥσπερ τις ἀν δεσμὸς ἀπερεγγύητος καὶ ἄκμων ἀνήλατος.

1 Sam. 2. 30. θεοσέβεια. *Euſebius l. 7. cap. 8.*

The praiſe of the holy ſcriptures.

But now what pietie without truth? whath truth? (what ſaving truth) without the word of God? what word of God (whereof we may be ſure) without the Scripture? The Scriptures we are commanded to ſearch, *John* 5. 39. *Iſa.* 8. 20. They are commended that ſearched and ſtudied them *Acts* 17. 11. *ana* 8. 28. 29. They are reproved that were unskilful in them, or ſlow to believe them *Matth.* 22. 29. *Luk.* 24. 25. They can make us wiſe unto ſalvation, 2 *Tim.* 3. 15. If we be ignorant, they will inſtruct us; if out of the way, they will bring us home, if out of order, they will reform us; if in

St. Auguſt. confeſſ. lib. 8. c. 12. S. Auguſt. de utilit. credendi c. 6. S. Hieron. ad Demetriad. S. Cyrill 7. contra Julian. Tertul. adverſus Hermog. Tertul. de carne Chriſti Juſtin. αὐτάρκεσθαι θεοῦ λόγῳ, ἐστὶ τί. *S. Baſil.* περὶ πίστεως, ὑπερεχούσης κατηχήσεως. * Εἰρηνικὴν σύγκρισιν καὶ πίστεως ἄρτους καὶ μέλι εὐκτύλη καὶ ἔλαιον &c. An olive bough wrapped about with wool whereupon did hang figs and honey in a pot, and oyl. κοινὸν ἱκτηρίου. *S. Baſil in Pſal. primum.*

heavineſs, comfort us; if dull, quicken us; if cold, enflame us. *Tolle lege*, *Tolle lege*, Take up and read, take up and read the Scriptures, (for unto them was the direction) it was ſaid unto *S. Auguſtine* by a ſupernatural voice *Whatſoever is in the Scriptures, believe me*, ſaith the ſame *S. Auguſtine*, *is high and divine; there is verily truth, and a doctrin moſt fit for the refreshing and renewing of mens minds, and truly ſo tempered, that every one may draw from thence that which is ſufficient for him, if he come to draw with a devout and pious mind, as true religion requireth.* Thus *S. Auguſtine*. And *S. Hierome*, *Ama Scripturas, & amabit te ſapientia, &c.* Love the Scriptures, and wiſdom will love thee. And *S. Cyrill* againſt *Julian*, *Even boys that are bred up in the Scriptures, become moſt religious, &c.* But what mention we three or four uſes of the Scripture, whereas whatſoever is to be believed or practiſed, or hoped for, is contained in them? or three or four ſentences of the Fathers, ſince whoſoever is worthy the name of a Father, from Chriſts time downward, hath likewiſe written not onely of the riches, but alſo of the perfection of the Scripture? *I adore the fulneſs of the Scripture*, ſaith *Tertullian* againſt *Hermogenes*. And again, to *Appelles* an heretick of the like ſtamp, he ſaith, *I do not admit that which thou bringeſt in* (or concludeſt) *of thine own* (head or ſtore, *de tuo*) without Scripture. So *S. Iuſtin Martyr* before him, *We muſt know by all means* (ſaith he) *that it is not lawful* (or poſſible) *to learn* (any thing) *of God or of right pietie, ſave onely out of the Prophets, who teach us by divine inſpiration.* So *S. Baſil* after *Tertullian*. *It is a manifeſt falling away from the faith, and a fault of preſumption, either to reject any of thoſe things that are written, or to bring in* (upon the head of them, ἐπισωρεύειν) *any of thoſe things that* are not written. We omit to cite to the ſame effect, *S. Cyrill* Biſhop of *Jeruſalem* in his 4. *Catechiſ.* *S. Hierome* againſt *Helvidius*, *S. Auguſtine* in his third book againſt the letters of *Petilian*, and in very many other places of his works. Alſo we forbear to deſcend to later Fathers, becauſe we will not wearie the Reader. The Scriptures then being acknowledged to be ſo full and ſo perfect, how can we excuſe our ſelvs of negligence, if we do not ſtudie them? of curioſitie, if we be not content with them? Men talk much of * εἰρηνικὴν, how many ſweet and goodly things it had hanging on it; of the Philoſophers ſtone, that it turneth copper into gold; of *Cornu copia*, that it had all things neceſſarie for food in it; of *Panaces* the herb, that it was good for all diſeaſes; of *Catholicon* the drug, that it is in ſtead of all purges; of *Vulcans* armour, that it was an armour of proof againſt all thruſts, and all blows, &c. Well, that which they falſly or vainly attributed to theſe things for bodily good, we may juſtly and with full meaſure aſcribe unto the Scripture, for ſpiritual. It is not onely an armour, but alſo an whole armourie of weapons, both offenſive and defenſive; whereby we may ſave our ſelvs, and put the enemie to flight. It is not an herb, but a tree, or rather a whole paradiſe of trees of life, which bring forth fruit every moneth, and the fruit thereof is for meat, and the leavs for medicin. It is not a pot of *Manna*, or a cruſe of oyl, which were for memorie onely, or for a meals meat or two; but, *as it were*, a ſhower of heavenly bread ſufficient for a whole hoſt, be it never ſo great, and, *as it were*, a whole cellar full of oyl veſſels; whereby all our neceſſities may be provided for; and our debts diſcharged. In a word, it is a panarie of wholeſome food, againſt fenowed traditions; a phyſicians ſhop (*S. Baſil* calleth it) of preſervativs againſt poyſoned hereſies; a pandect of profitable laws, againſt rebellious ſpirits; a treaſurie of moſt coſtly jewels, againſt beggarly rudiments; finally, a fountain of moſt pure water ſpringing up to everlaſting life. And what marvel? The original thereof being from heaven, not from earth; the authour being God, not man; the enditer, the holy Spirit, not the wit of the Apoſtles or Prophets; the penmen ſuch as were ſanctified from the womb, and endued with a principal portion of Gods Spirit; the matter veritie, piety, purity, uprightneſs; the form, Gods word, Gods teſtimonie, Gods oracles, the word of truth, the word of ſalvation, &c. the effects, light of underſtanding, ſtableneſs of perſwaſion, repentance from dead works, newneſs of life, holineſs, peace, joy in the holy Ghoſt; laſtly, the end and reward of the ſtudie thereof, fellowship with the ſaints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never ſhall fade away: Happie is the man that delighteth in the Scripture, and thrice happie that meditateth in it day and night.

1 Cor. 14. *Clem. Alex. 1 Strom. S. Hieron. Damaſo. Michael Theophili fil. Tom. Conſil. ex edit. Petri. Orub. Cicero 5. de finibus.* *Gen. 29. 10.* *Joh. 4. 11.* *Iſa. 29. 11.*

But how ſhall men meditate in that which they cannot underſtand? How ſhall they underſtand that which is kept cloſe in an unkown tongue? as it is written, *Except I know the power of the voice, I ſhall be to him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian to me.* The Apoſtle excepteth no tongue; not *Hebrew* the ancienteſt, not *Greek* the moſt copious, not *Latin* the fineſt. Nature taught a natural man to confeſs, that all of us in thoſe tongues which we do not underſtand, are plainly deaf; we may turn the deaf ear unto them. The *Scythian* counted the *Athenian*, whom he did not underſtand, barbarous: ſo the *Roman* did the *Syrian*, and the *Jew*, (even *S. Hierome* himſelf calleth the *Hebrew* tongue barbarous, belike becauſe it was ſtrange to ſo many) ſo the Emperour of *Conſtantinople* calleth the *Latin* tongue barbarous, though Pope *Nicolas* do ſtorm at it: ſo the *Jews* long before *Chriſt*, called all other nations *Logueſim*, which is little better than barbarous. Therefore as one complaineth that always in the Senate of *Rome*, there was one or other that called for an Interpreter: ſo leaſt the church be driven to the like exigent, it is neceſſarie to have tranſlations in a readineſs. Tranſlation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aſide the curtain, that we may look into the moſt holy place, that removeth the cover of the well, that we may come by the water; even as *Jacob* rolled away the ſtone from the mouth of the well, by which means the flocks of *Laban* were watered. Indeed without tranſlation into the vulgar tongue, th unlearned are but like children at *Jacobs* well (which was deep) without a bucket or ſomething to draw with: or as that perſon mentioned by Eſai, to whom when a ſealed book was delivered, with this motion. *Read this*, *I pray thee*, he was fain to make this anſwer, *I cannot*, *for it is ſealed.*

The tranſlation neceſſarie.

Sec. S. Auguſt. lib. 12. contra Eauſt. cap. 32. *Epiphan. de menſur. & ponderib. See S. Auguſt. 2. de doctrin. Chriſtian. c. 15. Novel. diatax. 146.* Προφητικῆς ὥσπερ χειρὸς τὸ παλαιὸν ἀπειλάμψασης αὐτούς

While God would be known onely in *Jacob*, and have his name great in *Iſrael*, and in none other place; while the dew lay on *Gideons* fleece onely, and all the earth beſides was drie; then for one and the ſame people, which ſpake all of them the language of *Canaan*, that is, *Hebrew*, one and the ſame original in *Hebrew* was ſufficient. But when the fulneſs of time drew near, that the Sun of righteouſneſs, the Son of God ſhould come into the world, whom God ordained to be a reconciliation through faith in his bloud, not of the *Jew* onely, but alſo of the *Greek*, yea, of all them that were ſcattered abroad; then lo, it pleaſed the Lord to ſtir up the ſpirit of a *Greek* Prince (*Greek* for deſcent and language) even of *Ptolomee Philadelph* king of *Egypt*, to procure the tranſlating of the book of God out of *Hebrew* into *Greek*. This is the tranſlation of the *Seventie* interpreters, commonly ſo called, which prepared the way for our Saviour among the Gentiles by written preaching, as *S. John Baptiſt* did among the *Jews* by vocal. For the *Grecians* being deſirous of learning, were not wont to ſuffer books of worth to lie moulding in kings libraries, but had many of their ſervants, readie ſcribes, to copie them out, and ſo they were diſperſed and made common. Again, the *Greek* tongue was well known and made familiar to moſt inhabitants in *Aſia*, by reaſon of the conqueſts that there the *Grecians* had made, as alſo by the colonies, which thither they had ſent. For the ſame cauſes alſo it was well underſtood in many places of *Europe*, yea, and of *Aſrik* too. Therefore the word of God being ſet forth in *Greek*, becometh hereby like a candle ſet upon a candleſtick, wich giveth light to all that are in the houſe; or like a proclamation ſounded forth in the market place, which moſt men preſently take knowledge of, and therefore that language was fitteſt to contain the Scriptures, both for the firſt preachers of the Goſpel to appeal unto for witneſs, and for the learners alſo of thoſe times to make ſearch and trial by. It is certain, that that tranſlation was not ſo ſound and ſo perfect, but that it needed in many places correction; and who had been ſo ſufficient for his work as the Apoſtles or apoſtolike men? Yet it ſeemed good to the holy Ghoſt and to them, to take that which they found, (the ſame being for the greateſt part true and ſufficient) rather than by making a new, in that new world and green age of the church, to expoſe themſelvs to many exceptions and cavillations, as though they, made a tranſlation to ſerve their own turn; and therefore bearing witneſs to themſelvs, their witneſs not to be regarded. This may be ſuppoſed to be ſome cauſe, why the tranſlation of the *Seventie* was allowed to paſs for currant. Notwithſtanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after *Chriſt*, *Aquila* fell in hand with a new tranſlation, and after him *Theodotion*, and after him *Symmachus*: yea, there was a fifth and a ſixth edition, the authours whereof were not known. Theſe with the *Seventie* made up the *Hexapla*, and were worthily and to great purpoſe compiled together by *Origen*. Howbeit the edition of the *Seventie* went away with the credit, and therefore not onely was placed in the midſt by *Origen* (for the worth and excellencie thereof above the reſt, as *Epiphanius* gathereth) but alſo was uſed by the *Greek* Fathers for the ground and foundation of their commentaries: Yea, *Epiphanius* abovenamed doth attribute ſo much unto it, that he holdeth the authours thereof not onely for interpreters, but alſo for Prophets in ſome reſpect: and *Juſtinian* the Emperour enjoyning the *Jews* his ſubjects to uſe eſpecially the tranſlation of the *Seventie*, rendreth this reaſon thereof, becauſe they were, *as it were*, enlightened with prohetical

The Tranſlation of the old teſtament out of the Hebrew into Greek.

call grace. Yet for all that, as the *Egyptians* are ſaid of the Prophet to be men and not God, and their horſes fleſh and not ſpirit: ſo it is evident, and *S. Hierome* affirmeth as much) that the *Seventie* were interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they ſtumbled and fell, one while through overſight, another while trough ignorance; yea, ſometimes they may be noted to add to the original, and ſometimes to take from it; wich made the Apoſtles to leave them many times, when they left the *Hebrew*, and to deliver the ſenſe thereof according to the truth of the word, as the Spirit gave them utterance. This may ſuffice touching the *Greek* tranſlations of the Old Teſtament. Iſa. 31. 3. *S. Hieron. de optimo gene. interpret.*

Tranſlation out of Hebrew and Greek into Latin.

There were alſo within a few hundred years after *Chriſt*, many tranſlations into the *Latin* tongue: for this tongue alſo was very fit to convey the law and the goſpel by, becauſe in thoſe times very many countreys of the Weſt, yea of the South, Eaſt, and North, ſpake or underſtood *Latin*, being made provinces to the *Romans*. But now the *Latin* tranſlations were too many to be all good: for they were infinite (*Latini interpretes nullo modo numerari poſſunt*, ſaith *St. Auguſtine.*) Again, they were not out of the *Hebrew* fountain (we ſpeak of the *Latin* tranſlations of the Old Teſtament) but out of the *Greek* ſtream: therefore the *Greek* being not altogether clear, the *Latin* derived from it muſt needs be muddy. This moved *S. Hierome*, a moſt learned Father, and the beſt linguiſt without controverſie, of his age, or of any that went before him, to undertake the tranſlating of the Old Teſtament out of the very fountains themſelvs; which he performed with that evidence of great learning, judgement, induſtry, and faithfulneſs, that he hath for ever bound the Church unto him in a debt of ſpecial remembrance and thankfulneſs. *S. Auguſt. de doct. Chriſt lib. 2. cap. 11.*

The tranſlating of the ſcripture into the vulgar tongues.

Now though the Church were thus furniſhed with *Greek* and *Latin* tranſlations, even before the faith of *Chriſt* was generally embraced in the Empire: (for the learned know, that even in *S. Hieromes* time, the Conſul of *Rome* and his wife were both Ethnicks, and about the ſame time the greateſt part of the Senate alſo) yet for all that the godly learned were not content to have the Scriptures in the language wich themſelvs underſtood, *Greek* and *Latin*, (as the good lepers were not content to fare well themſelvs, but acquainted their neighbours with the ſtore that God had ſent, that they alſo might provide for themſelvs) but alſo for the behoof and edifying of the unlearned which hungred and thirſted after righteouſneſs, and had ſouls to be ſaved as well as they, they provided tranſlations into the vulgar for their countrey-men, inſomuch that moſt nations under heaven did ſhortly after their converſion, hear *Chriſt* ſpeaking unto them in their mother tongue, not by the voice of their miniſter onely, but alſo by the written word tranſlated. If any doubt hereof, he may be ſatisfied by examples enough, if enough will ſerve the turn. Firſt, *S. Hierome* ſaith, *Multarum gentium linguis Scriptura antè tranſlata, docet falſa eſſe quæ addita ſunt, &c.* that is *The Scripture being tranſlated before in the languages of many nations, doth ſhew that thoſe things that were added* (by *Lucian* or *Heſychius*) *are falſe.* So *S. Hierome* in that place. The ſame *Hierome* elſewhere affirmeth that he, the time was, had ſet forth the tranſlation of the *Seventie, ſuæ linguæ hominibus*; that is, for his countreymen of *Dalmatia*. Which words not onely *Eraſmus* doth underſtand to purport, that *S. Hierome* tranſlated the Scripture into the *Dalmatian* tongue; but alſo *Sixtus Senenſis*, and *Alphonſus à Caſtro* (that we ſpeak of no more) men not to be excepted againſt by them of *Rome*, do ingenuouſly confeſs as much. So *S. Chryſoſtome* that lived in *S. Hieromes* time, giveth evidence with him: *The doctrin of S. Joan* (ſaith he) *did not in ſuch ſort* (as the Philoſophers did) *vanish away: but the Syrians, Egyptians, Indians, Perſians, Ethiopians, and infinite other nations being barbarous people, tranſlated it into their* (mother) *tongue, and have learned to be* (true) *Philoſophers*, he meaneth Chriſtians. To this may be added *Theodoret*, as next unto him, both for antiquitie, and for learning. His words be theſe, *Every countrey that is under the ſun, is full of theſe words*, (of the Apoſtles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the *Hebrew* tongue) *is turned not onely into the language of the Grecians, but alſo of the Romans, and Egyptians, and Perſians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the languages that any nation uſeth.* So he: In like manner, *Ulpilas* is reported by *Paulus Diaconus* and *Iſidore* (and before them by *Sozomen*) to have tranſlated the Scriptures into the *Gothick* tongue: *John* Biſhop of *Sevil* by *Vaſæus*, to have turned them into *Arabick*, about the year of our Lord 717: *Beda* by *Ciſtertienſis*, to have turned a great part of them into *Saxon*: *Efnard* by *Thrithemius*, to have abridged the Frenſch Pſalter, as *Beda* had don the *Hebrew*, about the year 800. King *Alured* by the ſaid *Ciſtertienſis*, to have turned the Pſalter into *Saxon*: *Methodius* by *Aventinus* (printed at *Ingolſtad* to have turned the Scriptures into *Sclavonian*: * *Valdo*, biſhop of *Friſing* by *Beatus Rhenanus*, to have cauſed about that time, the Goſpels to be tranſlated into *Dutch* rithme, yet extant in the library of *Corbinian*: *Valdus* by divers to have turned them himſelf, or to have gotten them turned into *French*, about the year 1160: *Charles* the fifth of that name, ſurnamed *The wiſe*, to have cauſed them to be turned into *French* about 200 years after *Valdus* his time, of which tranſlation there be many copies yet extant, as witneſſeth *Beroldus*. Much about that time, even in our *King Richard* the ſeconds days; *John Treviſa* tranſlated them into *Engliſh* and many English bibles in written hand are yet to be ſeen with divers, tranſlated, as it is very probable, in that age. So the *Syrian* tranſlation of the New Teſtament is in moſt learned mens libaries, of *Widmanſtadius* his ſetting forth, and the Pſalter in *Arabick* is with many, of *Auguſtinus Nabienſis* ſetting forth. So *Poſtel* affirmeth, that in his travels he ſaw the Goſpels in the *Ethiopian* tongue: And *Ambroſe Theſius* alledgeth the Pſalter of the *Indians*, which he teſtifieth to have been ſet forth by *Potken* in *Syrian* characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord *Cromwell* in *England*, or by the Lord *Radevil* in *Polonie*, or by the Lord *Ungnadius* in the Emperours dominion, but hath been thought upon, and put in practiſe of old, even from the firſt times of the converſion of any nation: no doubt, becauſe it was eſteemed moſt profitable, to cauſe faith to grow in mens hearts the ſooner, and to make them to be able to ſay with the words of the Pſalm, *As we have heard, ſo we have ſeen.* 2 Kings. 7. 9. *S. Hieronym. Marcell. Eſtim.* *S. Hieron. præf. in 4 Euangel.* *S. Hieron. Saphronio. Sixt Sen. lib. 4. Alphon. a Caſtro lib. 1 cap. 23. S. Chryſoſt. in Joan. cap. 1. Hom. 1. Theodor. 5. Therapeut. P. Diacon. lib. 12. Iſidor in Chron. Goth. Sozom. lib. 6. cap. 37. Vaſæus in Chron. Hiſpan. Polydor. Virg. S. hiſtor. Anglorum teſtatur idem de Alured noſtro. Aventin. li. 4. * Circa annum. B. Rhenan rerum German. li. 2. Beroald. Thuan.*

The unwillingneſs of our chief adverſaries, that the ſcriptures ſhould be divulged in the mother tongue, &c.

Now the Curch of *Rome* would ſeem at the lenght to bear a motherly affection towards her children, and to allow them the Scriptures in the mother tongue: but indeed it is a gift, not deſerving to be called a gift, an unprofitable gift: they muſt firſt get a licence in writing before they may uſe them; and to get that, they muſt approve themſelvs to their Confeſſor, that is, to be ſuch as are, if not frozen in the dregs, yet ſowred with the leaven of their ſuperſtition. Howbeit it ſeemed too much to *Clement* the eighth, that there ſhould be any licence granted to have them in the vulgar tongue, and therefore he overruleth and fruſtrateth the grant of *Pius* the fourth. So much are they afraid of the light of the Scripture (*Lucifugæ Scripturarum*, as *Tertullian* ſpeaketh) that they will not truſt the people with it, no not, as it is ſet forth by their own ſworn men, no not with the licence of their own Biſhops and Inquiſitours. Yea, ſo unwilling they are to communicate the Scriptures to the peoples underſtanding in any ſort, that they are not aſhamed to confeſs, that we forced them to tranſlate it into *Engliſh* againſt their wills. This ſeemeth to argue a bad cauſe, or a bad conſcience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touch-ſtone, but he that hath the counterfeit; neither is it the true man that ſhunneth the light, but the malefactour, leaſt his deeds ſhould be reproved; neither is it the plain-dealing merchant that is unwilling to have the weights, or the meteyard brought in place, but he that uſeth deceit. But we will let them alone for this fault, and return to tranſlation. *Δῶρα ἀδωρου κἀκ ἀνάνυμου. Sophocles* See the obſervation (ſet forth by Clement his authority) upon the fourth rule of Pius the 4 his making in the Index. *li. prohib. pag. 15. verſ. 5. Tertul. de reſur. carnis.* Joh. 3. 20. Pſal. 48. 8. *S. Iren. lib. 3. cap. 19.*

The ſpeeches and reaſons, both of our brethren, and of our adverſaries againſt this work.

Many mens mouths have been open a good while (and yet are not ſtopped) with ſpeeches about the tranſlation ſo long in hand, or rather peruſals of tranſlations made before: and ask what may be the reaſon, what the neceſſitie of the employment: Hath the Curch been deceived, ſay they, all this while? Hath her ſweet bread been mingled with leaven, her ſilver with droſs, her wine with water, her milk with lime? (*Lacte gypſum malè miſcetur*, ſaith *S. Ireny.*) We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cauſe to be offended, and to complain, yet that we had none. Hath the nurſe holden out the breaſt and nothing but wind in it? Hath the bread been delivered by the Fathers of the Church, and the ſame proved to be *lapudoſus*, as *Seneca* ſpeaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Alſo the adverſaries of *Judah* and *Jeruſalem*, like *Sanballat* in *Nehemiah*, mock, as we hear, both at the work and workmen, ſaying, *What do theſe weak Jews, &c. will they make the ſtones whole again out of the heaps of duſt which are burnt? although they build, yet if a fox go up, he ſhall even break down their ſtone wall.* Was their tranſlation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catolicks (meaning Popiſh Romaniſte) always go in jeopardie, for refuſing to go to hear it? Nay, if it muſt be tranſlated into *Engliſh*, Catholicks are fitteſt to do it. They have learning, and they know when a thing is well, they can *manum de tabula.* We will anſwer them both briefly: And the former, being brethren, thus with S. *Hierome*, *Damnamus veteres? Minime, ſed poſt priorum ſtudia in domo Domini quod poſſumus laboramus*, That is. *Do we condemn the ancient? In no caſe: but after the endeavours of them that were before us, we* Neh. 4. 2, 3. *S. Hieron. Apoſtolog. al. verſ. Ruffin.*

take the best pains we can in the house of God. As if he said, Being provoked by the example of the learned that lived before my time. I have thought it my dutie, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods Church, least I should seem to have laboured in them in vain, and least I should be thought to glorie in men, (although ancient) above that which was in them. Thus *S. Hierome* may be thought to speak.

A satisfaction to our brethren.

And to the same effect say we, that we are so far off from condemning any of their labours that travelled before us in this kind, either in this land or beyond sea, either in K. *Henries* time, or K. *Edwards* (if there were any translation, or correction of a translation in his time) or Qu. *Elisabeths* of ever renowned memorie, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posteritie in everlasting remembrance. The judgement of *Aristotle* is worthy and well known: *If Timotheus had not been, we had not had much sweet musik: but if Phrynis* (*Timotheus* his master) *had not been, we had not had Timotheus.* Therefore blessed be they, and most honoured be their name, that break the ice, and give the onset upon that which helpeth forwards to the saving of souls. Now what can be more available thereto, than to deliver Gods book unto Gods people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as *Ptolomee Philadelph* wrote to the Rabbins or masters of the Jews, as witnesseth *Epiphanius:* and as *S. Augustine* saith, *A man had rather be with his dog than with a stranger* (whose tongue is strange unto him.) Yet for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we perswade our selves, if they were alive, would thank us. The vintage of *Abiezer*, that strake the stroke: yet the gleaning of grapes of *Ephraim* was not to be despised. See *Judges* 8.2. *Joash* the king of *Israel* did not satisfie himself, till he had smitten the ground three times; and yet he offended the Prophet, for giving over then. *Aquila*, of whom we spake before, translated the bible as carefully, and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the *Jews*, to be called κατ' ἀκρίβειαν, that is, accurately done, as *S. Hierome* witnesseth. How many books of profane learning have been gone over again and again, by the same translatours, by others! Of one and the same book of *Aristotles* Ethicks, there are extant not fewer than as six or seven severall translations. Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which to day flourisheth, but to morrow is cut down; what may we bestow, nay wat ought we not to bestow upon the vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth for ever? And this is the word of God which we translate. *What is the chaff to the wheat, saith the Lord? Tanti vitreum, quanti verum margaritum* (saith *Tertullian*) if a toy of glasse be of that reckoning with us, how ought we to value the true pearl! Therefore let no mans eye be evil, because his Majesties is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spirituall wealth of *Israel*; let *Sanballats* and *Tobiash* do so (which therefore do bear their just reproof) but let us rather blesse God from the ground of our heart, for working this religious care in him, to have the translations of the bible maturely considered of and examined. For by this means it cometh to passe, that whatsoever is sound alreadie (and all is sound for substance, in one or other of our editions, and the worst of ours farre better than their authentick vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing be halting, or superfluous, or not so agreable to the originall, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honour than this? and wherein could they that have been set a work, approve their dutie to the King, yea their obedience to God, and love to his Saints more, than by yielding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principall motives of it, and therefore ought lest to quarrellit. For the very historicall truth is, that upon the importunate petitions of the Puritanes, at his Majesties coming to this crown, the conference at *Hampton* Court having been appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the bible as it was there translated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poor and emptie shift, yet even hereupon did his Majestie begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation which is now presented unto thee. Thus much to satisfie our scrupulous brethren.

Aristot. 2. metaphys. cap. 1.

S. Epiphan. haer. ante cita. 2). S. August. lib. 19. de civit. Dei cap. 7

Judg. S. 2.

2 Kings 13. 18, 19.

S. Hierom. in Ezech. cap. 3.

Jer. 23. 28.

Tertul. ad Martyr. Si tanti vilissimum vitrum, quanti pretiosissimum margaritum. Hier. ad Salvin.

An answer to the imputation of our adversaries.

Now to the latter we answer, That we do not denie, nay we affirm and avow, that the very meanest translation of the bible in *English*, set forth by men of our profession (for we have seen none of theirs of the whole bible as yet) containeth the word of God, nay, is the word of God. As the Kings speech which he uttered in Parliament, being translated into *French*, *Dutch*, *Italian*, and *Latin*, is still the King speech, though it be not interpreted by every translatour with the like grace, nor peradventure so fitly for phrase, nor so expresly for sense, every where. For it is confessed, that things are to take their denomination of the greater part; and a naturall man could say, *Verum ubi multa nitent in carmine, non ergo paucis offendor maculis, &c.* A man may be counted a vertuous man, though he have made many slips in his life, (else there were none vertuous, for *in many things we offend all*) also a comely man and lovely, though he have some warts upon his hand; yea, not onely freckels upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be currant, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what ever was perfect under the sun, where Apostles or apostolike men, that is, men endued with an extraordinary measure of Gods Spirit, and priviledged with the priviledge of infallibilitie had not their hand? The Romanists therefore in refusing to hear, and daring to burn the word translated, did no lesse than despite the Spirit of grace, from whom orginally it proceeded, and whose sense and meaning, as well as mans weakness would enable, it did expresse: Judge by an example or two. *Plutarch* writeth, that after that *Rome* had been burnt by the *Gauls*, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had been most sightly and convenient: was *Catiline* therefore an honest man, or a good patriot, that sought to bring it to a combustion? or *Nero* a good Prince, that did indeed set it on fire? So, by the story of *Ezra*, and the prophesie of *Haggai* it may be gathered, that the temple built by *Zerubbabel* after the return from *Babylon*, was by no means to be compared to the former built by *Salomon* (for they that remembred the former, wept when they considered the latter) notwithstanding, might this latter either have been abhorred and forsaken by the *Jews*, or profaned by the *Greeks*? The like we are to think of translations. The translation of the *Seventie* dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravitie, majestie; yet which of the Apostles did condemn it? Condemn it? nay, they used it, (as it is apparent, and as *S. Hierome* and most learned men do confesse) which they would not have done, nor by their example of using of it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the *English* bibles, or some pieces thereof, which they meet with, for that heretiks (forsooth) were the authours of the translations, (heretiks they call by the same right that they call themselves catholiks, both being wrong) we marvell what divinity taught them so. We are sure *Tertullian* was of another mind: *Ex personis probamus fidem, an ex fide personas?* Do we trie mens faith by their persons? we should trie their persons by their faith. Also *S. Augustine* was of another mind: for he lighting upon certain rules made by *Tychonius* a *Donatist*, for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in *S. Augustines* third book *de Doctr. Christ.* To be short, *Origen*, and the whole Church of God for certain hundred years, were of another mind: for they were so farre from treading under foot (much more from burning) the translation of *Aquila* a Proselyte, that is, one that had turned *Jew*, of *Symmachus* and *Theodotion*, both *Ebionites*, that is, most vile heretiks, that they joyned them together with the *Hebrew* Originals and the translation of the *Seventie* (as hath been before signified out of *Epiphanius*) and set them forth openly to be considered of, and perused by all. But we weary the unlearned, who need not know so much; and trouble the learned, who know it alreadie.

Horace.

James 3. 2.

Plutarch. in Camillo.

Ezra 3. 12.

Tertull. de præscript. contra hæreses.

S. August. 3. de doct. Christ. c. 30.

Yet before we end, we must answer a third cavill and objection of theirs against us, for altering and amending our translations so oft, wherein truely they deal hardly and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? *S. Augustine* was not afraid

S. August. Epist. 9.

afraid to exhort *S. Hierome* to a *Palinodia* or recantation: the same *S. Augustine* was not ashamed to retract, we might say, revoke, many things that had passed him, and doth even glorie that he seeth his infirmities. If we will be sons of the truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other mens too, if either be any way an hinderance to it. This to the cause. Then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not onely of their service-books, portesses, and breviaries, but also of their *Latin* translation! The service-book supposed to be made by *S. Ambrose* (*Officium Ambrosianum*) was a great while in speciall use and request: but Pope *Hadrian* calling a councell with the aid of *Charles* the Emperour, abolished it, yea, burnt it, and commanded the service book of *S. Gregorie* universally to be used. *Officium Gregorianum* gets by this means to be in credit; but doth it continue without change or altering? No, the very *Romane* service was of two fashions; the new fashion, and the old, (the one used in one church, the other in another) as is to be seen in *Pamelius* a Romanist, his preface before *Micrologus*. The same *Pamelius* reporteth out of *Radulphus de Rivo*, that about the year of our Lord 1277, Pope *Nicolaes* the third removed out of the churches of *Rome*, the more ancient books (of service) and brought into use the missals of the Friars Minorites, & commanded them to be observed there; insomuch that about and hundred years after, when the abovenamed *Radulphus* happened to be at *Rome*, he found all the books to be new, of the new stamp. Neither was there this chopping and changing in the more ancient times onely, but also of late: *Pius Quintus* himself confesseth, that every bishoprick almost had a peculiar kind of service, most unlike to that which others had; which moved him to abolish all other breviaries, though never so ancient, & priviledged and published by Bishops in their dioceses, and to establish and ratifie that onely which was of his own setting forth in the yeare 1568. Now when the Father of their Church, who gladly would heal the sore of the daughter of his people softly and sleightly, and make the best of it, findeth so great fault with them for their ods and jarring, we hope the children have no great cause to vaunt of their uniformitie. But the difference that appeareth between our translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault to correct & whether they be fit men to throw stones at us: *O tandem major parcas insane minori:* they that are lesse sound themselves, ought not to object infirmities to others If we should tell them that *Valla*, *Stapulensis*, *Erasmus*, and *Vives*, found fault with their vulgar translation, and consequently wished the same to be mended, or a new one to be made; they would answer peradventure that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, than as *S. Paul* was to the *Galatians*, for telling them the truth: and it were to be wished, that they had dared to tell it them plainlier and oftener. But what will they say to this, that Pope *Leo* the tenth allowed *Erasmus* translation of the New Testament, so much different from the vulgar, by his apostolike letter and bull: That the same *Leo* exhorted *Pagnin* to translate the whole Bible, and bare whatsoever charges was necessarie for the work? Surely, as the Apostle reasoneth to the *Hebrews*, that *if the former Law and Testament had been sufficient, there had been no need of the latter:* so we may say, that if the old vulgar had been in all points allowable, to small purpose had labour and charges been undergone, about framing of a new. If they say, it was one Popes private opinion, and that he consulted onely himself, then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own *Trent* champions, *Paiva* and *Vega*, and their own inquisitor *Hieronymus ab Oleastro*, and their own Bisnop *Isidorus Clarius*, and their own Cardinal *Thomas a vio Cajetan*, do either make new translations themselves, or follow new ones of other mens making, or note the vulgar interpreter for halting, none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenour of Text and judgement about the text, so many of their worthies disclaiming the now received conceit? Nay, we will yet come nearer the quick: doth not their *Paris* edition differ from the *Louain*, and *Hentenius* his from them both, and yet all of them allowed by authoritie? Nay, doth not *Sixtus Quintus* confesse, that certain Catholikes (he meaneth certain of his own side) were in such an humour of translating the Scriptures into *Latine*, that Satan taking occasion by them, though they of no such matter, did strive what he could, out of so uncertain and manifold a varietie of translations, so to mingle all things, that nothing might seem to be left certain and firm in them? &c. Nay further, did not the same *Sixtus* ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the *Latine* edition of the Old and New Testament, which the councel of *Trent* would have to be authentick, is the same without controversie which he then set forth, being diligently corrected and printed in the printing house of *Vatican*? Thus *Sixtus* in his preface before his Bible. And yet *Clement* the 8 his immediate successour to account of, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, (and many of them weighty and material) and yet this must be authentick by all means. What is to have the faith of our glorious Lord *Jesus Christ* with yea and nay, if this be not? Again, what is sweet harmonie and consent, if this be? Therefore, as *Demaratus* of *Corinth* advised a great King, before he talked of the dissentions among the *Grecians*, to compose his domestick broils (for at that time his queen and his son and heir were at deadly furie with him) so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no shew of equitie challenge us for changing and correcting.

S. Aug. lib. Retract. *Video interdum vitia mea. S. Aug. Epist. 8.* *Durand. lib. 5. cap. 2.* *Horat.* Galat. 4. 16. *Sixtus Seren.* Heb. 7. 11. and 8. 7. *Sixtus 5. præf. fixa Bibliis.*

But it is high time to leave them, and to shew in brief what we proposed to our selves, and what course we held in this our perusall and survey of the Bible. Truely (good Christian Reader) we never thought from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one, (for then the imputation of *Sixtus* had been true in some sort, that our people had been fed with gall of dragons in stead of wine, with wheat in stead of milk but to make a good one better, or out of many good ones, one principall good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen, that were greater in other mens eyes than in their own, and that sought the truth rather than their own praise. Again, they came or were thought to come to the work, not *exercendi causa*, (as one saith) but *exercitati*, that is, learned, not to learn; For the chief overseer and ἐπιστάτης under his Majesty, to whom not onely we, but also our whole church was much bound, knew by his wisdome, which thing also *Nazianzen* taught so long ago, that it is a preposterous order to teach first, and to learn after; yea that τὸ ἐν πίστει κεφαλαίων μανθάνειν, to learn ad practise together, is neither commendable for the workman, nor safe for the work. Therefore such were thought upon, as could say modestly with *S. Hierome*, *Et Hebræum sermonem ex parte didicimus, & in Latino pene ab ipsis incunabilis, & detriti sumus*; *Both we have learned the Hebrew tongue in part, and in the Latine we have been exercised almost from our very cradle.* *S. Hierome* maketh no mention of the *Greek* tongue, wherein yet he did excell; because he translated not the Old Testament out of *Greek*, but out of *Hebrew*. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpnes of wit, or deepnes of judgement, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of *David*, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that *S. Augustine* did; *O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.* In this confidence, and with this devotion did they assemble together; not too many, least one should trouble another; and yet many, least many things haply might escape them. If you ask what they had before them, truely it was the *Hebrew* text of the old Testament, the *Greek* of the New. These are the two golden pipes, or rather conduits, where-through the olive branches empty themselves into the gold *S. Augustine* calleth them precedent, originall tongues; *S. Hierome*, fountains. The same *S. Hierome* affirmeth, and *Gratian* hath not spared to put it into his Decree, that *as the credit of the old books* (he meaneth of the Old Testament) *is to be tried by the Hebrew volumes, so of the New by the Greek tongue*, he meaneth by the Originall *Greek*. If truth be to be tried by these tongues, then whence should a translation be made, but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste that the *Septuagint* did, if that be true which is reported of them, that they finished it in seventie two days; neither were we barred or hindered from going over it again, having once done it, like *S. Hierome*, if that be true which himself reporteth, that he could no sooner write any thing, but presently it was caught from him, and published, and he could not have leave to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into *English*, and consequently destitute of former helps, as it is written of *Origen*, that he was the first in a manner, that put his hand to write commentaries upon the Scriptures, and therefore no marvell, if he overshot himself many times. None of these things: the work hath not been hudled up in seventy two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days and more.

The purpose of the translatours, with their number, furniture, care, &c.

Nazianzen. αἰεὶ γὰρ ἐπιστοκοπῶ. *Idem in Apologet.* *S. Augustin. lib. 11. Confess. cap. 2.* *S. Aug. 3. de doct. c. 3. &c.* *S. Hieron. ad Suniam & Fretel.* *S. Hieron. ad Lucinium.* *Dist. 9. ut veteram.* *Joseph. Antiq. lib. 12.* *S. Hieron. ad Bemmac. pro lib. adverss. Jovinian.* πρωτοπειρίας. φιλεῖ γὰρ ἀεὶ τῶν πρώτων μέμνασθαι. *Sophocl. in Elect.*

The Translatours to the Reader.

Matters of such weight and consequence are to be speeded with maturitie: for in a abusinesse of moment a man feareth not the blame of convenient slackness. Neither did we think much to consult the translatours or commentatours *Chaldee*, *Hebrew*, *Syrian*, *Greek*, or *Latin*, no nor the *Spanish*, *French*, *Italian*, or *Dutch*; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

Some peradventure would have no varietie of senses to be set in the margin, least the authoritie of the Scriptures for deciding of controversies by that shew of uncertaintie, should somewhat be shaken. But we hold their judgement not to be so sound in this point. For though *Whatsoever things are necessarie, are manifest*, as *S. Chrisostome* saith: and as *S. Augustine. In those things that are plainly set down in the Scriptures, all such matters are found that concern faith, hope, and charitie*: Yet for all that it cannot be dissembled, that partly to exercise & whet our wits, partly to wean the curious from loathing of them for their every where plainness, partly also to stir up our devotion to crave the assistance of Gods Spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so compleat as they should be, being to seek in many things our selvs, it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficultie and doubtfulness, not in doctrin all points that concern salvation (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment, that fearfulness; would better beseem us than confidence, & if we will resolve, to resolve upon modestie with *S. Augustine*, (though not in this same case altogether, yet upon the same ground) *Melius est dubitare de occultis, quàm litigare de incertis*: It is better to make doubt of those things which are secret, than to strive about those things that are uncertain. There be many words in Scripture which he never found there but once, (having neither brother nor neighbour, as the *Hebrew* speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c. concerning which the *Hebrews* themselvs are so divided among themselvs for judgement, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as *S. Hierome* somewhere saith of the *Septuagint*. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremtorily? For as it is a fault of incredulitie, to doubt of those things that are evident; so to determin of such things as the Spirit of God hath left (even in the judgement of the judicious) questionable, can be no less than presumption. Therefore as *S. Augustine* saith, that varietie of translations is profitable for the finding out of the sense of Scriptures, so diversitie of signification and sense in the margin, where the text is not so clear, must needs do good; yea, is necessarie as we are perswaded. We know that *Sixtus Quintus* expresly forbiddeth that any varietie of reading of their vulgat edition, should be put in the margin (which though it be not altogether the same thing to that we have in hand, yet it looketh that way) but we think he hath not all of his own side his favorers, for this conceit. They that are wise had rather have their judgements at libertie in differences of readings, than to be captivated to one, when it may be the other. If they were sure that their high priest had all laws shut up in his breast, as *Paul* the second bragged, and that he were as free from errour by speciall priviledge, as the Dictators of *Rome* were made by law inviolable, it were another matter; then his word were an oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while, they find that he is subject to the same affections and infirmities that others be, that his bodie is subject to wounds, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.

Reasons moving us to set diversity of senses in the margin, where there is great probability for each.

πάντα τὰ ἀναγκαῖα ἄδηλα *S. Chrys. hom. in 2 Thes. cap. 2.*

S. Aug. 2. de doct. Christ. c. 9.

S. Aug. lib. 8. de Gen. ad lit. cap. 5. ἄπιστος λογισμός.

Hier. in Ezek. cap. 3.

S. Aug. de doct. Christ. c. 14. Sixtus 5. præf. Bibl.

Plat. in Paulo secundo. ἐμμισοπαρὸς σοφὸς γάρ, λαυσίου.

Another thing we think good to admonish thee of (gentle reader) that we have not tied ourselvs to an uniformity of phrasing, or to an identitie of words as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truely that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for, there be some words that be not of the same sense every where) we were especially careful, and made a conscience, according to our dutie. But that we should express the same notion in the same particular word, as for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, &c. Thus to mince the matter, we thought to savour more of curiositie than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables? why should we be in bondage to them if we may be free? use one precisely, when we may use another no less fit, as commodiously? A godly Father in the primitive time shewed himself greatly moved that one of new fangleness called κεχάβαρι, σκίμπους, though the difference be little or none; and another reporteth, that he was much abused for turning *cucurbita* (to which reading the people had been used) into *hedera*. Now if this happen in better times, and upon so small occasions, we might justly fear hard censure if generally we should make verbal and unnecessarie changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good *English* words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always; and to others of like qualitie, Get ye hence, be banished for ever; we might be taxed peradventure with *S. James* his words, namely, *To be partial in our selvs, and judges of evil thoughts*. Add hereunto that niceness in words was always counted the next step to trifling, and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words, in his holy writ, and indifferently for one thing in nature: we, if we will not be superstitious, may use the same libertie in our *English* versions out of *Hebrew* and *Greek*, for that copie or store that he hath given us. Lastly, we have on the one side avoided the scrupulositie of the Puritanes, who leave the old Ecclesiasticall words, and betake them to others, as when they put *washing* for *baptism*, and *congregation* in stead of *Church*: as also on the other side, we have shunned the obscuritie of the Papists, in their *azymes*, *tunike*, *rational*, *holocausts*, *prepuce*, *pasch*, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like it self, as in the language of *Canaan*, that it may be understood even of the very vulgar.

Reasons inducing us not to stand curiously upon an identitie of phrasing.

πολυπραγ.

Abed. *Niceph. Calist. lib. 8. cap. 22.*

S. Hieron. in 4. Jonæ. See S. Aug. epist. 10.

λαμπρολογία αἰσχρολογία. τὸ σπουδαῖον ἐπὶ σπουδαίοις. See *Euseb. de præparatione lib. 12. ex Platon.*

Many other things we might give thee warning of (gentle reader) if we had not exceeded the measure of a preface already. It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections that we may love it above gold and silver, yea that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them with the Philistins, neither prefer broken pits before them with the wicked Jews. Others have laboured, and you may enter into their labours. O receive not so great things in vain: O despise not so great salvation. Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the *Gergesites*, Depart out of our coasts; neither yet with *Esau*, sell your birthright for a mess of pottage. If light be come into the world, love not darkness more than light: if food, if clothing be offered, go not naked, starve not your selvs. Remember the advice of *Nazianzene*, *It is a grievous thing* (or dangerous) *to neglect a great fair, and to seek to make markets afterwards*: also the encouragement of Saint *Chrysostom*, *It is altogether impossible, that he that is sober (and watchful) should at any time be neglected*: Lastly, the admonition and menacing of *S. Augustine*, *They that despise Gods will inviting them, shall feel Gods will taking vengeance of them*. It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord JESUS CHRIST, to whom with the holy Ghost, be all praise and thanksgiving. Amen.

Gen. 26. 15. Jerem. 2. 15.

Math. 8. 34. Heb. 12. 16.

σὺν ἀγάπῃ ἐνιδὼν πανηγύρει παρελθεῖν καὶ τὴν κερδοποιὸν πραγματείαν ἐπιζητῆσαι.

S. Chrysost. in epist. ad Rom. cap. 14. orat. 26. in ἠδικεῖ ἀμήχανον, σφόδρα ἀμήχανον.

S. August. as artic. sibi falsò objecti. Artic. 16.

Heb. 10. 31.

A BRIEF

A BRIEF TABLE

Of the interpretations of the proper names which are chiefly found in the Old Teſtament, wherein the firſt number ſignifieth the Chapter, the ſecond the Verſe.

WHereas the wickedneſs of time, and the blindneſs of the former age hath been ſuch, that all things altogether have been abuſed and corrupted, ſo that the verie right names of divers of the holy men named in Scriptures have been forgotten, and now ſeem ſtrange unto us, and the names of divers of infants that ſhould ever have ſome godly advertiſements in them, and ſhould be memorials and marks of the children of God received into his houſhold, have been hereby alſo changed and made the ſigns and badges of idolatrie and heathenish impietie, we have now ſet forth this table of the names that be moſt uſed in the Old Teſtament, with their interpretations, as the Hebrew importeth, partly to call back the godly from that avuſe, when they ſhall know the true names of the godly Fathers, and what they ſignifie, that their children now named after them, may have teſtimonies by their very names, that they are within that faithful family, that in all their doings had ever God before their eyes, and that they are bound by theſe their names to ſerve God from their infancie, and have occaſion to praiſe him for his works wrought in them, and their fathers, but chiefly to reſtore the names to their integritie, whereby many places of the Scriptures and ſecret myſteries of holie Ghoſt ſhall better be underſtood. We have medled rarely with the Greek names, becauſe their interpretation is uncertain, and manie of them are corrupted from their orginal, as we may alſo ſee theſe Hebrew names ſet in the margent of this table, which have been corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent reader be careful: for he ſhall find them in places moſt convenient amongſt the annotations: at leſt ſo manie as may ſeem to make for any edification, and underſtanding of the Scriptures.

A.

	Aaron, or Aharon, a teacher, Exod. 4. 14.
Abdia	Abda, a ſervant, 1 King 4. 6.
Abdiel	Abdeel, a ſervant of God, Jer. 36. 26.
Abdai	Abdi, my ſervant, 2 Chron. 29. 12.
Abdi and Aucias	Abdiah, a ſervant of the Lord, 1 Kings 18. 3. and Obadiah, one of the twelve Prophets.
	Abdiel, the ſame, 1 Chron 5. 15.
Abdenago	Abednego, ſervant of ſhining, Dan. 1. 7.
	Abel, mourning the name of a citie, Judge 11. 33. 1 Sam. 6. 18. but Habel, the name of a man, doth ſignifie vanity, Gen. 4. 2.
Abagatha	Abagatha, father of the winepreſs, Eſter 1. 10.
Abagtha	Abiah, the will of the Lord, 2 Chron. 29. 1.
Abijam	Abiam, father of the ſea, 1 Kings 14. 31.
Abiſaph	Abiaſaph, a gathering father, 1 Chr. 6. 23. Exod. 6. 24.
Ebiaſaph	Abiathar, father of the remnant, or excellent father, 1 Sam. 22. 21.
	Abida, father of knowledge, Geneſ. 25. 4.
	Abidan, father of judgement, Num. 1. 11.
	Abiel, my father is God, 1 Sam. 9. 1.
	Abiezer, the fathers help, Josh. 17. 2.
Abigal	Abigail, the fathers joy, 1 King 25. 3.
	Abihail, the father of ſtrength, Num. 3. 35.
Abiu	Abihu, he is a father, Exod. 6. 23.
Abiud	Abihud, the father of praiſe, 1 Chro. 8. 3.
	Abilene, lamentable, Luke 3. 1.
	Abimael, a father from God, Gen. 10. 28.
	Abimelech, the kings father, or a father of counſel, or the chief king, Gen. 20. 3.
Aminadab	Abinadab, a father of a vow, or of a free mind, or prince, 1 Sam. 16. 8.
Abinoom	Abinoam, father of beauty, Judg. 4. 6.
Abirom	Abiram, an high father, 1 Kings 16. 34.
	Abiſhag, the fathers ignorance, 1 Kings 1. 3.
	Abiſhai, the fathers reward, 1 Sam. 26. 6.
Abſhalon Abshalom Abſalom	Abiſhalom, the father of peace, or the peace of the father, 2 Sam. 15. 2.
Abiſue	Abiſhua, the father of ſalvation, 1 Chron. 6. 4.
	Abiſhur, the father of a ſong, or of a wall, or of righteouſneſs, 1 Chr. 2. 29.
	Abital, the father of the dew, 2 Sam. 3. 4.
Ahitub Abitub	Abitob, the father of goodneſs, 1 Chron. 8. 11.
	Abner, the fathers candle, 1 Sam 13. 50.
	Abram, an high father, Gen 11. 31.
	Abraham, a father of a great multitude, as the name was changed, Gen. 17. 5.
Abeſalom	Abſhalom, a father of peace, or the
Abeſſalom	fathers peace, or reward, 2 Sam. 3. 3.
Abſalom	Achan, troubling, Josh. 7. 1. who is
Haddadezer	called, Achar, 1 Chron. 2. 7.
	Adadezer, read Adarezer, beautiful help, 2 Sam. 8. 3 and 1 Chr. 18. 3.
Adaias	Adaiah, the witneſs of the Lord, 1 Chron. 6. 41.
Adalia	Adaliah, provertie, Eſter 9. 8.
	Adam, man, earthly, Gen. 5. 2.
	Adiel, the witneſs of God, 1 Ch. 4 36.
Adonias	Adoniah, the Lord is the ruler,
Adonijah	2 Sam. 3. 4.
	Adonibezek, the Lords thunder, Judges 1. 5.
	Adonikam, the Lord is riſen, Ezra 2. 13. and 8. 13.
	Adoniram, the high Lord, 1 Kin 4. 6.
	Adonizedek, the Lords juſtice, Josh. 10. 1.
	Agabus, a grashopper, Acts 11. 28.
Agar	Agar, a ſtranger, Gen. 16. 1. Gal. 4. 24.
Achas	Ahas, taking, or poſſeſſing, 2 Kings 16. 1.
Ahashuerosh	Ahaſueros, a prince or head, Dan. 9. 1.
	Ahban, a brother of underſtanding, 1 Chron. 2. 29.
	Ahijah, brother of the Lord, 1 Chr. 2. 25.
	Ahimaaz, brother of counſel, 1 Sam. 14. 50.
	Ahiman, brother of the right hand, Num. 13. 23.
	Ahimelech, a kings brother, 1 Sam. 21. 1.
	Ahimoth, a brother of death, 1 Chr. 6. 25.
	Ahinoam, the brothers beautie, 1 Sam 14. 15.
Aharah	Ahrah, a ſweet ſavouring medow, 1 Chron. 8. 1.
Achiam	Ahikam, a brother ariſing, or avenging, 2 Kings 22. 12.
	Ahiezer, the brothers help Num. 1. 12
	Aholah, a mantion or dwelling in her ſelf, Ezek. 23. 4.
	Aholibah, my mantion in her, Ezek. 23. 4.
Aod	Ahud, praiſing or confeſſing, Ju. 3. 15
Aluan	Alian, high, 1 Chron. 1. 40.
	Amalek, a licking people, Gen. 36. 12.
	Amariah, the Lord ſaid, or the lamb of the Lord, Zeph. 1. 1.
	Amaſa, ſparing the people, 2 Sam. 17. 25.
	Amashai, the gift of the people, 1 Chron. 6. 35.
	Amashai, the treading of the people, Nehem. 11. 12.
	Amaſiah, the burthen of the Lord, 2 Chron. 17. 16.
	Amithi, true or fearing, 2 Kin. 14. 25.
	Ammiel, a people of God, or God with me, 1 Chron. 3. 5.
	Ammishaddai, the people of the Almightie, Num. 1. 21.
Amnon	Ammon, a people, Gen. 19. 38.
Aminon	Amon, faithful, 2 Kings 21. 18.
	Amos, a burden, one of the twelve Prophets.
	Amoz, ſtrong, the father of Ishai, Iſai 1. 1.
	Amzi, ſtrong, 1 Chron. 6. 46.
Annas	Anah, afflicting, anſwering, or ſinging, Gen 36. 2. and Hanna, gracious or merciful, 1 Sam. 1. 2.
	Ananiah, the cloud of the Lord, Acts 5. 1.
	Andreas, manly, Matth. 4. 18.
	Anub, a grape, 1 Chron. 4. 8. (13.
	Antipas, for all, or againſt all, Rev. 2.
Aphdeno	Apadno, the wrath of his judgement, or the tabernacles of his palace, Dan. 11. 46.
Apollos	Apollo, a deſtroyer, Acts 18. 24. the name alſo of an idol.
	Apphia, bringing forth, or increaſing Philem. 2. (23.
Ram	Aram, height, or their curſe, Gen. 10.
Aran	Arbel, bel, or God hath avenged,
Oron	Hoſ. 10. 14.
	Archelaus, a prince of the people, Matth. 2. 22.
	Areli, the altar of God, Gen. 46. 16.
	Artashashte, ferve at to ſpoil, Ez. 7 21.

Aſa,

	Asa, a physician, 1 Kings 15. 8.
	Asael, God hath wrought, 2 Sam. 2. 18.
	Asaph, gathering, 1 Chron. 6. 39.
Ashriel	Asharelah, the blessednes of God, 1 Chron. 25. 2.
	Ashbel, an old fire, Gen. 46. 21.
	Asher, blessednes, Gen. 30. 13.
Asael	Ashiel, the work of God, 1 Chron. 4. 35.
	Ashur, blessed or travelling, Gen. 10. 22.
	Asphenaz, governour of the citie, Dan. 1. 3.
Atarias	Atarah, a crown, 1 Chron. 2. 26.
	Athaiah, the time of the Lord, Neh. 11. 4.
	Athaliah, time for the Lord, 2 King 8. 26.
Uzza	Aza, strength, Ezra 2. 49.
Azanias	Azaniah, hearkening the Lord, Neh. 10. 9.
	Azareel, the help of God, 1 Chron. 12. 6.
Asarias	Azariah, the help of the Lord, 2 Kin. 14. 21.
Azmoth	Azarikam, help rising up, Neh. 11. 15.
	Azmaveth, strength of death, 2 Sam. 23. 31.
	Azubah, forsaken, 1 Kings 22. 42.
	Azur, holpen, or helper, Jer. 28. 1.

B.

Beel	BAal, Bealim, lord, lords: the name of the idol of the Sidonians, or a general name to all idols, because they were as the lords and owners of all that worshipped them, 1 Sam. 7. 4. Judge 2. 13. and 3. 7.
Beeliada	Baaliah, a master of knowledge, 1 Chron. 14. 7.
Beelmeon	Baalmeon, the lord or master of the mansion of the house, as also Baalzibub, signifieth the same, Luke 11. 15. Num. 32. 28.
	Baalzebub, the master of flies, 2 King 1. 2.
	Baanah, in affliction, 2 Sam. 4. 2.
Babylon	Babel, confusion, Gen. 10. 10. and 11. 9.
Badaias	Badaiah, the Lord alone, Ezra 20. 35.
Bediah	Baladan, ancient in judgement, 2 Kin. 20. 12.
Bildad	Baldad, old love, or without love, Job 8. 1.
	Barachel, blessing God, Job 32. 2.
Berechiah	Barachiah, blessing the Lord, Zech. 1. 1.
	Bar-jonah, son of a dove, Mat. 16. 17.
	Barnabas, the son of consolation, Acts 4. 36.
	Barrabbas, son of confusion, Matth. 27. 16.
	Baruch, blessed, Jerem. 32. 12.
Bethsabe	Bathsheba, the seventh daughter, or the daughter of an oath, 2 Sam. 11. 3.
	Bathshua, the daughter of salvation, 1 Chron. 3. 5.
Baltasar, Belteshazzar, Beleshatzar,	Belshatsar, without treasure, or searcher of treasure, Dan. 5. 1.
	Benaiah, the Lords building, 1 Chr. 4. 36.
Beleshazzar	Benjamin, son of the right hand, who was first called Benoni, the son of sorrow, Gen. 35. 18.
	Beraiah, the Lords creature, 1 Chro. 8. 21.
Barak	Berak, lightning, Judge 4. 6.
	Bered, hail, 1 Chron. 7. 20.
Phathoviah	Bethiah, the Lords daughter, 1 Chr. 4. 18.
Bezeleel	Bezaleel, in the shadow of God, Exod. 31. 2.
Balaam	Bileam, the ancient of the people, Num. 22. 5.
Boos	Bilhah, old, or fading, Gen. 29. 29.
Boaz	Boas, in power, or strength, Ruth 2. 2.

C.

	CAiaphas, a searcher, Mat. 26. 57.
Chalcol	Calcol, nourishing, 1 King 4. 31.
Chaselon	Caleb, as an heart, Num. 13. 7.
Chasloniim, Casluhim.	Canaan, a merchant, Gen. 9. 18.
	Carmi, my vine, Gen. 46. 9.
	Caseluhim, as pardoned, Gen. 10. 14.
	Cephas, a stone, John 1. 42.
Chephirah	Cephirah, a lioness, Ezra 2. 25.
	Cherub, as a child, Ezra 2. 59.
	Chileab, the restraint of the father, 2 Sam. 3. 3.
	Chilion, perfect, or all like a dove, Ruth 1. 2.
Chislon	Cislon, hope, or confidence, Num. 34. 21.
	Clemens, meek, Phil. 4. 3.
Col-hazeh	Col-hozeth, seeing all, Nehem. 3. 15.
Conaniah	Coneniah, the stabilitie of the Lord, 2 Chron. 31. 13.
Cosbi	Cosbi, a liar, Num. 25. 18.
Cusbi	Cusin, Cusi black, or an Ethiopian, 2 Sam. 18. 21.

D.

Dilaias	DAlaiah, the poor of the Lord,
Delaias	1 Chron. 3. 24.
Delaiah	Dalilah, a bucket, or consumer,
Delilah	Judg. 16. 4.
	Damaris, a little wife, Acts 17. 34.
	Dan, a judgement, Gen. 14 14.
	Daniel, judgement of God, Dan. 1. 6.
	Dathan, statute, or law, Num. 16. 1.
	David, beloved, 1 Sam. 17. 12.
	Deborah, a word, or a bee, Genes. 35. 8.
Dalphon	Delphon, a dropping down, Ester 9. 7.
	Demas, favouring the people, Colos. 4. 14.
Duel	Devel, know God, Num. 14. 2.
Debelam	Diblam, a cluster of figs, Hos. 1. 3.
Diblaim	Didymus, a twin, John 11. 16.
Dinah	Dinah, judgement, Gen. 30. 21.
	Diotrephes, nourished of Jupiter, 3 John 9.
Dishon	Dishan, a threshing, Gen. 36. 21.
Dodavah	Dodanah, love, 2 Chron. 20 37.
Rodanim	Dodanim, beloved, Gen. 10. 4.
	Doeg, careful, 1 Sam. 21. 7.
	Dorcas, a doe, Acts 9. 39.
Darda	Dorda, generation of knowledge, 1 Kings 4. 31.

E.

	EBer, passing, or passage, Genes. 10. 24.
	Eden, pleasure, 2 Kings 19. 12.
	Eder, a flock, 2 Chron. 23. 23.
	Edom, reddy, or earthy, Genes. 25. 30.
Elhanan	Elchanan, the mercie of God, 2 Sam. 23. 24.
	Eldaah, the love of God, Gen. 25. 4.
	Eldad, the love of God, Num. 11. 26.
Elead	Eleadah, witnes of God, 1 Chron. 7. 21.
	Eleasah, the work of God, 1 Chron. 32. 39.
Eleazarus	Eleazar, the help of God, Exod. 6.
Eliazar	23.
	Eliab, my God the Father, Num. 26. 8.
Eli	Eliah, God the Lord, 1 Chron 8. 27.
Elias	Eliakim, God ariseth, Isa 22. 20.
	Eliam, the people of God, 2 Sam. 23. 34.
	Eliasaph, the Lord increaseth, Num. 1. 14.
	Eliashib, the Lord returneth, 1 Chr. 3. 24.
Eliathas	Eliatha, thou art my God, 1 Chron.
Eliathah	25. 4.
	Eliehoenai, to the Lord mine eyes, 1 Chron. 26. 3.
	Elidad, the beloved of God, Num. 34. 21.
	Elihu, he is my God, 1 Chron. 12. 20.
Elmelech	Elimelech, my God the king, or the counsel of God, Ruth 1. 2.
Elionai	Elioenai, to him mine eyes, 1 Chr. 3. 23.
Elipelet	Eliphal, a miracle of God, 1 Chron. 11. 35.
	Eliphalet, the God of deliverance, 2 Sam. 5. 16.
Elishua	Elisha, my God saveth, 1 Kin. 19. 16.
Elisæus	Elishah, the lamb of God, Gen. 10. 4.
Elisa	Elishapat, my God judged, 2 Chron.
Elisabeth	23. 1.
	Elisheba, the oath of God, or the fulnes of God, Exod. 6. 23.
	Elizur, the strength of God, Num. 1. 5.
	Elkanah, the seal of God, Exod. 6. 24.
Almodad	Elmoded, God measureth, Genes. 10. 26.
	Elnathan, Gods gift, Jer. 26. 22.
Elpaal	Elphaal, Gods work, 1 Chron. 8. 11.
	Eluzai, God my strength, 1 Chron. 8. 11.
	Eluzai, God my strength, 1 Chron. 12. 5.
	Elimas, a corrupter, or sorcerer, Acts 13. 8.
Enosh	Enos, man, or miserable, Gen. 4 26.
	Epaphroditus, pleasant, Phil. 2. 25.
	Epenetus, laudable, Rom. 16. 5.
	Ephah, wearie, Gen. 25. 4.
Gephar	Epher, dust, Gen. 29. 4.
Ephron	Ephraim, fruitful, or increasing, Gen. 41. 52.
	Erastus, amiable, Acts 19. 22.
	Esau, working, Gen. 25. 25.
	Eshcol, a cluster, Gen. 14. 24.
	Eshek, violence, 1 Chron. 8. 39.
Esther	Ester, hid, Ester 2. 7.
Hester	Ethan, strength, 1 Kings 4. 31.
	Eubulus, wise, or of good counsel, 2 Tim. 4. 21.
	Eutychus, fortunate, Acts 20. 9.
Assebon	Ezbon, hasting to understand, 1 Chr. 7. 7.
	Ezekiel, strength of the Lord, Ezek. 1. 3.
Azaliah	Ezeliah, near the Lord, 2 Chron. 34. 8.
	Ezer, an help, 1 Chron. 4. 4.
	Ezra, an helper, Ezra 7. 1.
Azriel	Ezriel, the help of God, Jerem. 36. 26.
	Ezrikam, an help arising, 1 Chron. 3. 23.

G.

	GAal, an abomination, Judg. 9. 35.
	Gabriel, a man of God, or the strength of God the name of an angel, Dan. 8. 16.
	Gad, a band, or Garrison, Gen. 30. 11.
	Galal, a roll, 1 Chron. 9. 15.
	Gamaliel, Gods reward, Acts 5. 35.
Gamariah	Gamaria, a consuming of the Lord,
Gemariah	Jer. 29. 3.
	Gazabar, a treasurer, Ezra 1. 8.
Godoliah	Gedaliah, the greatnes of the Lord, Jer. 38. 1.
Gideon	Gedeon, a breaker, or destroyer, Judg. 6. 13.
Giezi	Gehazi, valley of vision, 2 King 4. 12.
	Gera, a pilgrim or stranger, Genes. 46. 21.
	Ginath, a garden, 1 Kings 16. 21.
	Gog, a roof of an house, Ezek. 38. 2.
	Goliah, a captivitie, 1 Sam. 17. 4.
	Gomer, a consumer, Gen. 10. 2.

H.

Abakuk	HAbakuk, a wrestler, Hab. 1. 1.
Habbaziniah	Habazaniah, the hiding of the Lords shield, Jer. 25. 3.
Habaiah	Habiah, the hiding of the Lord, Nehem. 7. 63.
Achaliah	Hacaliah, waiting of the Lord, Neh.
Hecheliah	10. 1.
Hada	Hadad, joy, Gen. 25. 15. 1 Chron. 1. 30.
Haggaba	Hagab, a grashopper, Ezra 2. 46.
Aggia	Haggiah, the Lords feast, 1 Chron.
Amatha	6. 30.
Abatha	Ham, Hamathi indignation or heat, Gen. 10. 18.
	Hamdan, heat of judgement, Gen. 36. 26.
	Hamul, merciful, Gen. 46. 12.
Anameel	Hanameel, the mercie of God, Jer. 32. 7.
Haniel	Hananeel, the grace of God, Neh. 3. 1.
	Hanani, gracious, or merciful, 2 Kings 16. 7.
Ananias	Hananiah, grace of the Lord, Jerem. 37. 13.
Azadiah	Harim, dedicate to God, 1 Chron.
Hazadiah	24. 8.
	Hasadiah, the mercie of the Lord, 1 Chron. 3. 20.
	Hartil, an howling for sin, Ezra 2. 57.
Eva	Havah, living, or giving life, Gen. 3. 20.
Azael	Hazael, seeing God, 1 Kings 19. 17.
Ozea	Hazariah, seeing the Lord, Nehem. 11. 5.
Chobor	Heber, a companion, Gen. 46. 17.

Hilkiah

Helchi	Helkiah, the portion of the Lord, 2 King 18. 18.
Hanoch Enoch	Henoch, taught, or dedicate, Gen. 5. 18.
Haphſiba	Hepher, a digger, or deliver, 1 Chr. 4. 6
Epſiba	Hephzibah, my delight in her, 2 Kin. 21. 1,
	Heth, fear, or breaking, Gen. 23. 3.
Ezron	Hezri, Hezro, or Hezron, Azar, Ezri, Gen. 46. 12.
	Hiel, the Lord liveth, 1 Kings 16 34.
Huram	Hiram, the height of life, 2 Sam. 5. 11.
Ezechias	Hiskihah, ſtrength of the Lord, 2 King 18. 1.
Obab	Hobab, beloved, Num. 10. 29.
	Hori, a prince, Gen. 36. 22.
Hoshaaiah	Hoshaiah, ſalvation of the Lord, Ier. 42. 1.
Hoſea	Hoshea, ſalvation, Hoſea 1. 1.
Hoſah	Hoſa, truſting, 1 Chron. 26. 10.
	Hotham, a ſeal, or ſignet, 1 Chron. 7. 32.
Huziel	Hoziel, ſeeing God, 1 Chron. 23. 9.
Haziel	Hul, ſorrow, or infirmitie, Gen. 10. 23.
	Hur, libertie, or prince, 1 Chron. 4. 1.
Ouſa	Hushah, haſting, 1 Chron. 4. 4.

I.

Iacob	Iacob, a ſupplanter, Gen. 25. 26.
Ioakan	Iaakan, deſtroying, 1 Chron. 1. 15.
Eſſiel	Iaaſiel, the work of God, 1 Chron. 11. 47.
	Iaazaniah, the hearkning of the Lord, Jer. 3. 3.
Iobel	Iabel, bringing, or budding, Gen. 4. 20.
	Iabesh, drought, 2 Kings 15. 10.
	Iabez, ſorrow, 1 Chron. 4. 9.
	Iabin, underſtanding, Ioh. 11. 1.
	Iachin, ſtabilitie, Gen. 46. 10.
Iedaiah	Iadiah, knowing the Lord, Ezra 2. 36.
Iahel	Iael, a dove, or aſcending, Judg. 4. 17.
Ialoleel	Iahaleel, praiſing God, 1 Chron. 4. 16.
Jahzeel	Iahaziel, God haſteth, Gen. 46. 24
Aſiel	Iahaziel, ſeeing God, Ezra 8. 5.
Achoel	Iahehel, hope in God, or beginning
Iahiel	in God, Gen. 46. 14.
Iahleel	Iair, lightened, Deut. 3. 14.
Iairus	Iakim, ſtabliſhing, 1 Chron. 8. 19.
Ambri	Iamin, right hand, Gen. 46. 10.
Iamrah	Iamuel, God in his day, Gen. 46. 10.
Iemuel	Ianohah, reſting, Ioh. 16. 6.
	Ianum, ſleeping, Iosh. 15. 53.
	Iapheth, perſwading, and enticing, Gen. 5. 32.
Iaphie	Iaphia, lightning, 2 Sam. 5. 15.
Irpeel	Iarephel, health of God, Iosh. 18. 27.
	Iarib, fighting, or avenging, 1 Chro. 4. 24.
	Iashen, ancient, 2 Sam. 23. 32.
Iaaſar	Iasher, righteous, Iosh. 10. 13.
Iaſub	Iashub, a returning, 1 Chron. 7. 1.
Iathanael	Iathniel, a gift of God, 1 Chron. 26. 2.
Iether	Iattir, a remnant, or excellent, Iosh. 15. 48.
Iethrai	Ithri, Ithro, Ithron, the ſame.
Ionia	Iavan, making ſad, Gen. 10. 2.
Iaaziel	Iaziel, the ſtrength of God, 1 Chron. 15. 18.
	Iaziz, brightneſs, 1 Chron. 27. 31.
Ibbar	Ibhac, choſen, 2 Sam. 5. 15.
	Ichabod, where is glorie, 1 Sam. 4. 21.
Iaddo	Iddo, his confeſſion, 1 Chron. 27. 21.
Chonias	Iechoniah, ſtabilitie of the Lord, 1 Chr. 3. 16.
Ieddia.	Iedaiah, the hand of the Lord, or confeſſing the Lord, 1 Chron 4. 37.
Ieddida	Iedidah, beloved, 2 Sam. 12. 25.
Ieddiah	Iediel, knowledge of God, 1 Chron.
Iedidiah	7. 6.
Iediael	Ieduthun, confeſſing, 1 Chron. 9. 16.
Ieiah	Iehiah, the Lord liveth, 1 Chron. 15. 24
Iehieli	Iehiel, God liveth, 1 Chron. 26. 22.
Ioadan	Iehoadan, the Lords pleaſure, 2 Kings 14. 2.
Ioahas	Iehoahas, the poſſeſſion of the Lord, 2 Kings 23. 34.
Ioas	Iehoash, the fire of the Lord, 2 King 11. 21.
Ionan	Iehohanan, grace, or mercie of the
Iohannes	Lord, 1 Chron. 26. 3.
	Iehoiada, the knowledge of the Lord 2 Kings 11. 15.
Ioacim	Iehoiakim, the riſing or avenging of the Lord, 2 Kings 23. 34.
Ioſaphat	Iehoshaphat, the Lord is the judge, 1 Chron. 3. 10.
	Iehoshua, the Lords ſalvation, Zech. 3. 1.
Ioſedec	Iehozodak, the juſtice of the Lord, 1 Chron. 6. 14.
Iuda	Iehudah, confeſſion or praiſe, Gen.
Iudah	29. 35.
Iacenna	Iekamiah, the Lord ſhall ariſe, eſtabliſh, or avenge, 1 Chron. 2. 41.
	Iekodeam, the burning of the people, Iosh. 15. 50.
Iaphlet	Iephlet, delivered, 1 Chron. 7. 32.
	Iephunneh, beholding, Num. 13. 7
	Ierahmeel, the mercie of God, 1 Chr. 2. 9.
Iared	Iered, ruling, Gen. 5. 15.
Ieruel	Ieriel, the fear of God, 1 Chron. 7 2.
	Ierimoth, feaſing death, 1 Chron. 7. 7.
	Ieroboam, increaſing the people, 2 Kings 14 23.
Iehoram	Ieroham, high, 1 Chron. 6. 27.
Ioram	Ierubbaal, let Baal avenge, Iudg 6.
Ierobaal	32.
Eſaiah	Ieshaiah, ſalvation of the Lord, Iſa.
Iſaiah.	1. 1.
Ieſus	Ieshua, a ſaviour, Matth. 1. 16.
Igeal	Igal, redeemed, 1 Chron. 3. 22.
	Igdaliah, the greatneſs of the Lord, Ierem. 35. 4.
Iobab	Ioab, willing or voluntarie, 1 Chron. 2. 16.
	Iob, ſorrowful, or hated, Iob 1. 1.
Ibnijah	Iobamah, the building of the Lord, 1 Chron. 9. 8.
Icchabed	Iochebed, glorious, Exod. 6. 20.
	Ioel, willing or beginning, Ioel 1. 1.
Ietſan	Iokshan, an offence, Gen. 25. 2.
Iectan	Ioktan, a little one, Gen. 10. 25.
	Iona, a dove, 2 Kings 14. 25.
Iehonadab	Ionadab, volontarie or willing, 2 Sam. 13. 5.
Iehonathro	Ionathan, the gift of the Lord, Iudges 18. 30.
Iehoshabat	Ioſeph, increaſing, Gen. 30. 24.
	Ioshabeth, the fulneſs of the Lord, 2 Chron. 22. 11.
Iehoshabeath	Ioshiah, the fire of the Lord, 2 Kings
Ioſiah	22. 3.
	Iotham, perfect, 2 Kings 15. 32.
	Iozabad, endowed, 1 Chron. 12. 20.
Iphedeiah	Iphdiah, the redemption of the Lord, 1 Chron. 8. 25.
	Iphtah, opening, Iudges 11. 1.
Iras	Ira, a watchman, 1 Chron. 11. 28.
	Irad, a wilde aſs, Gen. 4. 18.
Irijah	Iriah, the fear of the Lord, Ier. 37. 13.
Ieremias	Irmejah, exalting the Lord, 1 Chron. 5. 24.
Iſſachar	Ishacar, a wages, Gen. 30. 18.
Ieſſai	Ishai, a gift or oblation, Ruth 4. 17.
	Ish-bosheth, a man of ſhame, 2 Sam. 2. 12.
Scariot	Ishcariot, an hireling, or man of death.
Iſcariot	Iſmael, God hath heard, Gen. 16. 11.
	Ishtob, a good man, 2 Sam. 10. 8.
	Iſrael, a prince of God, or prevailing with God, Gen. 35. 10.
	Ithamat, wo to the change, Exod. 6. 23.
Itti, Itai,	Ittai, ſtrong, 2 Sam. 23. 29.
Etai	Itiel, God with me, Nehem. 11. 7.
Ithiel	Iubal, a bringing, or fading, Gen. 4. 21.
Iehucal	Iuchal, mightie, Ierem. 38. 1.
Iucal	Iezebel, wo to the houſe, 1 Kings
Iſaac	16. 31.
Ishac	Izhac, laughter, Gen. 17. 19.
Izrahaiah	Izrahiah, the Lord ariſeth, or the clearneſſe of the Lord, 1 Chr. 7. 3.
	Izreel, the ſeed of God, Iosh. 15. 56,

K.

Chaath	Kahath, a congregation, Gen. 46.
Choath	11.
Kohath	Kainan, a buyer, or owner, Gen. 5. 9.
Caſaiah	Kain, a poſſeſſion, Gen. 41. 11.
Kallai	Kallaiah, the voice of the Lord, Neh. 12. 20.
Chemuel	Kamuel, God is riſen, Gen. 22. 21.
Kemuel	Kareah, bald, Jerem. 4. 11.
	Kedar, blackneſs, Gen. 25. 13
	Kedem, eaſt, Jerem. 49. 28.
	Keren-happuch, the horn of beautie, Iob 42. 14.
	Kish, hard, or ſore, 1 Sam. 9. 1.
Colia	Kolaiah, the voice of the Lord, Neh 11. 2.
	Korah, bald, Gen. 36. 5.
	Kore, crying, 1 Chron. 9. 19.
Kushaiah	Kushaia, hardneſs, 2 Chron. 15. 17.

L.

	Laadah, to gather, or teſtifie, 2 Chron. 4. 21.
Leedan	Laadan, for pleaſure, 1 Chron 7. 26.
	Laban, white, Gen. 24. 29.
	Lael, to God, or to the mightie, Num. 3. 24.
Laad	Lahad, to praiſe, 1 Chron. 4. 2.
Lemuel	Lamuel, with whom is God, Prov. 51. 1, 4.
	Loppidoth, lightnings, Iudg. 4. 4.
Lahahim	Lehabim, inflamed, Gen. 10. 13.
Lamech	Lemech, poor, or ſmitten, Gen. 4. 18.
	Letushim, hammer-men, Geneſ. 25. 3
	Levi, joyned, or coupled, Gen. 29. 34.
	Leah, painful, or wearied, Gen. 29. 16.
Libni	Lobin, whiteneſs, Exod. 6. 17.
Lotam	Lot, wrapped, or joyned, Gen. 11. 27.
Ludim	Lud, a nativitie, or generation, Gen. 10. 22.

M.

Machah	Maachathi, broken, 2 King 25. 23
	Mahazioth, ſeeing a ſign, 1 Chr. 25. 4.
Maaſeiah	Mahſeiah, the protection of the Lord, Ier. 32. 12.
Maala	Mahlah, weakneſſe, or a dance, Num. 26. 33.
Maaſei	Maaſai, my work, 1 Chron. 9. 12.
Maaſias	Maaſeiah, the work of the Lord, 1 Chron. 15. 18.
Maaſaios	Maaziah, the ſtrength of the Lord, 1 Chron. 24. 18.
	Makaz, finiſhing, or watching, 1 Kings 4. 9.
Machabani	Machbanai, my poor ſon, 1 Chron. 12. 13.
	Machi, poor, or a ſmiter, Num. 13. 16.
	Machir, ſelling, or knowing, Gen. 50. 23.
	Madaia, a meaſure, or judging, Gen. 10. 2.
Midian	Madan, ſtrife, Gen. 25. 2.
	Magdalena, magnified, or exalted, Matth. 27. 56.
	Magdiel, peaching God, Gen. 46 43.
	Magog, covering or melting, Gen. 10. 2.
Mahalon	Mahalah, infirmitie, or ſickneſs,
Mahalath	2 Chron. 11 18.
	Maharai, haſting, 1 Chron. 11. 30.
	Mahath, wiping away, or fearing, 1 Chron. 6. 35.
	Malachi, my meſſenger, Mal. 1. 1.
Malachias	Mahaleel, praiſing God, Gen. 5. 12.
Mahala-leel	Mamzer, a baſtard, Deut. 23. 3.
	Manahem, a comforter, 1 Kin. 15. 14.
	Manosh, reſt, Iudges 13. 2.
Manoe	Maon, dwelling-place, Iosh. 15. 55.
Maonathi	Mordecai, bitter, contrition, Eſt. 2. 5.
	Martha, bitter, or provoking, Luke 10. 38.
	Mattan, a gift, 2 Chron. 23. 27.
Mattanah	Matani, Mattaniah, Matthaniah, Mat-
Manha-naim.	thatah, his gift, Ezr. 10. 33.
	Mattithia, a gift of the Lord, 1 Chron. 9. 31.
Matta-thias	Malchiel, God is my king, Gen. 46.
Matthias	17.
Melchiel	Malchiah, the Lord my king, Ier.
Melchiah	21. 1.
Melchiſe-dek.	Malchizedek, king of righteouſneſs, Gen. 14. 10.
	Malchishua, my king, the Saviour, 1 Sam. 14. 49.
	Mehetabel, how good is God? Gen. 36. 39.
Aman	Mehuman, troubled, Eſter 1. 10.
	Mehuiael, teaching God, Geneſ. 4. 18.
	Methushael, aſking death, Gen. 4. 18.
	Methushelah, ſpoiling his death, Gen. 5. 21.
Meltias	Melatiah, deliverance of the Lord, Nehem. 3. 7.
Manaſſeh	Menasheth, forgetting, Gen. 41. 51.
Merari	Meraioth, bitterneſs, 1 Chron. 9. 11.
	Mered, rebellious, 1 Chron. 4. 17.
	Mesha, ſalvation, 1 Chron. 2. 42.

Mesho

	Meshele miah, the peace of the Lord, 1 Chron. 26. 1.
	Meshullam, peaceable, 2 Kings 22. 3.
	Mephibosheth, shame of mouth, 2 Sam. 4. 4.
	Meshech, prolonging, Gen. 10. 2.
Melcha	Milcha, a woman of counsel, Genes.
Milcha	11. 29.
	Milcom, their king or councellour the idol of the Ammonites, 2 Kings 23. 13.
	Mizzah, a dropping, or consuming, Gen. 39. 13.
Micha	Micah, poor, or smitten, or who is here? 2 Chron. 34. 20.
	Michaiah, who is like the Lord? 2 Kings 22. 12.
Micheas	Michael, who is like God? 1 Chron.
Michaias	7. 3.
	Michal, who is perfect? 1 Sam. 14. 49.
	Mishael, who demandeth? Exod. 6. 22.
Maria	Miriam exalted, or teaching, Exod. 15. 20.
	Mithridath, dissolving the law, Ezra. 8.
	Moab, of the father, Gen. 19. 37.
Moses	Mosheh, drawn up, Exod. 2. 10.
	Moza, found, or unleavened, 1 Chr. 2. 46.
	Musach, anointing, or vail, 2 Kings 16. 18.
	Mushi, departing, Exod. 6. 19.
	N
Noeman	Naamah, beautiful, Gen. 4. 22. Naaman, fair or beautiful, Gen. 46. 21.
Naarath	Naarah, a maid, or watching, Ioshua 16. 7.
	Naariah; a child of the Lord, 1 Chr. 3. 22.
Nebo	Nabaioth, buds, or prophesies, Genes.
Naboth	25. 13.
	Nabal, a fool, 1 Sam. 25. 3.
	Nadab, a prince, or liberal, Exod. 6. 23.
Nagge	Naggai, clearnes, Luke 3. 25.
	Nahaliel, the inheritance of God, Num. 21. 19.
Nahamani	Naham, Nahum, a comforter, or repentant, 1 Chron. 4. 19.
Nahash	Nahas, a serpent, 1 Chron. 4. 12.
	Nahor, hoarie or angrie, Gen. 11. 22.
	Naioth, beautie, or a dwelling place, 1 Sam. 19. 18.
	Naphtali, wrestling, or comparison, Gen. 30, 8.
	Nathen, given. 2 Sam. 5. 14.
Nabuchodonosor	Nebuchad-rezzar, which is written for the most part in Ieremie, and sometime in Ezekiel, Nebuchadnezzar, signifieth the mourning of the generation, Ier. 27. 8. and 34, 1.
	Nepheg, weak, 2 Sam. 5. 15.
Naphtuhim,	Nephtuim, an opening, Gen. 10. 13.
	Ner, a light, 1 Sam. 14. 51.
	Nethaneel, the gift of God, 2 Chron. 35. 9.
	Nethaniah, a gift of the Lord, 2 Kings 25. 23.
Nemrod	Nimrod, rebellious, Gen. 10. 8.
	Noadiah, the witnessing or testification of the Lord, Ezra 8. 33.
	Noah, rest, Gen. 5. 29.
	Nogah, brightnes, 1 Chron. 14. 6.
	Nun, son, or posteritie, Num. 13. 9.
	O.
Obadia	Obadiah, the servant of the Lord,
Abdias	1 Chron. 3. 21.
Ebed	Obed, a servant, Iudges 6. 26.
	Obed-edom, the servant of Edom, or a servant Edomite, 2 Sam. 6. 10.
	Obel, born, or brought, 1 Chron. 27. 30.
	Omer, speaking, or exalting, Gen. 36. 11.
	Onam, sorrow, strength, Gen. 36, 23.
Oman	Onan, sorrow or iniquitie, Gen. 38. 4.
Auran	Ohel. a tower, or darknes, 2 Chron. 33. 14.
Oprath	Ophir, ashes, Gen. 10. 29.
	Ornan, rejoycing, 1 Chron. 21. 18.
	Orpah, a neck, Ruth 1. 4.
	Othni, my time, 1 Chron. 26. 7.
Athaliah	Otholiah, time to the Lord, 1 Chron. 8. 26.
Othniel	Othoniel, the time of God, Iosh 15. 17.
Ozia	Ozaziah, the strength of the Lord,
Azariah	1. Chron. 15. 21.
Azriel	Ozziel, the help of God, 1 Chron. 27. 19.
	P.
	Pagiel, God hath met, Num. 1. 13.
Phalalti	Palal, praying, or judging, Neh. 5. 25.
	Palti, deliverance of God; Num. 13. 10.
Phaltias	Paltiel, deliverance of God, Num. 34. 26.
Phallu	Palu, marvellous, Gen. 46. 9.
Pharaoh	Paroh, vengeance, Exod. 8. 1.
	Parvah, flourishing or fleeing, 1 Kin. 4. 17.
	Pashur, increasing libertie, Jerem. 20. 3.
	Pedahel, the redemption of God, Num. 34. 28.
Phadassur	Pedazur, a mightie redeemer, Num. 1. 10.
Adaiah	Pedaiah, the Lords redeeming; 2 King. 22. 1.
Pekahiah	Pekaiah the Lords opening, 2 Kings 15. 22.
	Pelaiah, the miracle of the Lord, 1 Chron. 3. 24.
	Peltah, a miracle of the Lord, Nehem. 8. 7.
Phalatias	Pelatiah, deliverance of the Lord,
Phaltias	1 Chron. 3. 21.
	Peleg, a division, Gen. 10. 25.
Peleth	Pelet, deliverance, 1 Chron. 2. 33.
Phanuel	Penuel, seeing God, 1 Chron. 4. 4.
	Peresh, a horseman, 1 Chron. 7. 16.
Pharez	Perez, a division, Gen. 38. 29.
Pethathiah	Phruda, a division, Ezra 2. 55
	Pethaiah: the Lord openeth, Ezra 10. 23.
Phicol	Phichol, the mouth of all, Gen. 21. 22.
Phinees	Phinehas, a bold countenance, Num. 25. 7.
	Puah, a mouth, Gen. 46. 13.
	R.
	Ramah, thunder of the Lord, Nehem. 7. 7.
	Raddai, ruling, 1 Chron. 2. 14.
	Rahab, proud or strong, Iosh. 2. 1.
	Rabam, mercie or compassion, 1 Chr. 2. 44.
	Rahel a sheep, Gen. 29. 9.
	Ram, high, 1 Chron. 2. 9.
	Ramiah, exaltation of the Lord, Ezra 10. 25.
	Rapha, release, or medicin. 1 Chr. 8. 2
	Reaiah, a vision of the Lord, 2 Chr. 5. 5.
	Reba, the fourth, Josh. 13. 21.
	Rechab, a rider, 2 Kings 10. 15.
	Reelaiah, a shepherd to the Lord, Ezra 2. 2.
Roboam	Rehabeam, dilating the people, 1 Kin.
Rehoboam.	11. 43.
	Rehum, pitiful, or pitied, Ezra 2. 2.
	Remaliah, the exaltation of the Lord, 2 Kings 15. 27.
Raphael	Rephael, medicin of God, 1 Chron. 26. 7.
	Rephaiah, medicin of the Lord, 1 Chr. 3. 21.
	Reu, his shepherd, Gen. 11. 19.
	Reuben, the son of vision, so named because the Lord did see his mothers affliction, Gen. 29. 32.
Kaguel	Reuel, a shepherd of God, Exod. 2. 18.
	Reson, a secretarie, or lean, 1 King. 11. 23.
	Ribai, strife, or increased, 2 Sam. 23. 29.
Rebecca	Ribkah, fed, Gen. 22. 23.
Rebekah	Rinnah, a song, or rejoycing, 1 Chr. 4. 20.
	Riphath, a medicin, or release, Gen. 10. 3.
	Rogel, a footman, or an accuser, Josh. 15. 7.
	Ruth, watered, or filled, Ruth 1. 4.
	S.
Sabatha	Sabtah, a compas, or old age, Genes. 10. 7.
Sabtecha	Sabteca, the cause of smiting, Gen. 10. 7.
	Sarah, a lady, or dame, Gen. 17. 15.
	Sarai, my dame, or mistres, Gen. 11. 29.
Saba	
Sheba	Seba, a compas, Gen. 10. 7.
	Seled affliction, 1 Chron. 2. 30.
	Semachiah, cleaving to the Lord, 1 Chron. 26. 7.
Sheal	Shaa, Shaul, asked, Ezra 10. 29.
Saul	1 Sam. 9. 2.
Saaph	Shaaph, flying, or thinking, 1 Chron. 4. 7.
	Shabbethai, my rest, Nehem. 11. 16.
Sacar	Shacher, wages, 1 Chron. 11. 35.
Shageh	Shage, ignorant, 1 Chron. 11. 34.
Sellum	Shallum, peaceable, 2 King 15. 10.
Sallum	Shalman, peaceable, Hosea 10. 14.
Shalmah	Shalmon, peaceable, Ruth 4. 21.
Shalma	Shamgar, desolation of the strangers,
Salmon	Judges 3. 31.
Shamma	Shammah, desolation, destruction, 1 Sam. 16. 9.
	Shammua, obedient, Num. 12. 5.
	Shaphan, a conie, or one hid, 1 Chro. 5. 12.
	Shaphat, a Judge, Num. 13. 6.
	Sharezer, a treasurer, 2 Kings 19. 37.
Salathiel	Shealthiel, asked of God, Haggai 1. 1.
	Sheriah, the gate of the Lord, 1 Chro. 8. 38.
Shaba	Sheba, captivitie, Gen. 10. 7.
	Shebarim, hope, Joshua 7. 5.
Sethia	Sheber, hope, or wheat, 1 Chron. 2. 48.
	Shecaniah, the habitation of the Lord, 1 Chron. 3. 21.
	Shechem, a part, or portion, Num. 26. 31.
	Shedeur, a field of fire, or the light of the almightie, Num. 1. 5.
Segub	Shegub, exalted, 1 Kings 16. 34.
	Shehariah, the morning of the Lord, 1 Chron. 8. 26.
Seir	Sheir, rough, or hairie, Gen. 36. 20.
	Shelah, dissolving, Gen. 38. 5.
	Shelah, sending, or spoiling, Gen. 10. 24.
Salmiah	Shelemiah, peace of the Lord, Ezra 10. 39.
	Sheleph, drawing out, Gen. 10. 26.
	Shelesh, a captain, 1 Chron. 7. 35.
	Shelomiah, peaceable, Levit. 24. 11.
Salomon	Shelomoh, peaceable, 2 Sam. 5. 14.
	Shelumiel, the peace of God, Num. 1. 6.
Ishmaiah	Shemaiah, hearing the Lord, 1 Chro. 4 37.
Shamariah	Shemariah, the keeping of the Lord, Ezra 18. 32.
Shamed	Shemed, destroying, 1 Chron. 8. 12.
	Shemer, a keeper, 2 Kings 16. 24.
	Shemida, a name of knowledge, Num. 26. 32.
Semuel	Shemuel, appointed of God, 1 Chron.
Samuel	7. 2.
	Shemuel, heard of God, 1 Sam. 1. 20.
	Shephatiah, the Lord judged, 2 Sam. 3. 4.
Seraiah	Sheraiah, a prince of the Lord, 1 Chr. 4. 14.
Serug	Sherug, a bough, or plant, Gen. 11. 20.
Seth	Sheth, set, or put, Gen. 4. 25.
	Shethar, a remnant, or hid, Ester 1. 14.
	Sheva, vanitie, 1 Chron. 2. 49.
Sechia	Shiciah, the protection of the Lord, 1 Chron. 8. 10.
Shimeah	Shimei, hearing, or obedient, Exod. 16. 17.
Simon	Shemeon, hearing, or obedient, Gen. 29. 33.
Samson	Shimshon, there the second time because the angel appeared the second time at the prayer of his father, Judges 13. 24.
	Siphthan, a judge, Num. 34. 24.
Siphrah	Shiphrah, fair, Exod. 1. 15.
Sobab	Shobab, returned, 2 Sam. 5. 14.
	Shobal, a path, Gen. 36. 20.
Shebnah	Shobnah, a builder, 2 Kings 18. 18.
Sua	Shua, crying, or saving, Gen. 38. 2.
	Shuah, praying, or humiliation, Gen. 52. 2.
Shubuel	Shubael, the returning of God, 1 Chr. 24. 20.
Shuah	Shuhah, a pit, 1 Chron. 4. 11.
	Shumathi, renouned, 1 Chron. 2. 53.
	Shumi, changed or sleeping, Genes. 46. 16.

Sithri

Sithri, my ſecret, Exod. 6. 22.
Sodi, my ſecret, Num. 13. 11.
Sua, rooting up, 1 Chron. 7. 36.

T.

Tabeal — Tabeel, good God, Iſai. 7. 6.
Thahash — Tahash, haſting, Gen. 22. 24.
Tahath, fear, 1 Chron. 6. 37.
Tholmai — Talmai, a furrow, Josh. 15. 14.
Thamar — Tamar, a palm tree, Gen. 38. 6.
Tanehumeth — Tanhumeth, conſolation, Jer. 40. 8.
Talmon, dew prepared, 1 Chron. 9. 17.
Taphath, a little one, 1 Kings 4. 11.
Tebah, a cook, Gen. 22. 24.
Tehinnah, merciful, or prayer, 1 Chron. 4. 12.
Terah, ſmelling, Gen. 11. 24.
Tikuth — Tiknah, hope, 2 Kings 22. 14.
Thiſon — Tilon, murmuring, 1 Chron. 4. 20.
Tiras, a deſtroyer, Gen. 10. 2.
Tirhana, a ſearcher of mercie, 1 Chr. 2. 48.
Tiria, a ſearch, 1 Chron. 4. 16.
Toah, a dart, 1 Chron. 6. 34.
Tobiah, the Lord is good, Ezra 2. 60.
Thogarma — Togarmah, ſtrong, or bonie, Gen. 10. 3.
Tohu, living, 2 Sam. 1. 1.
Tola, a worm, Gen. 46. 13.
Thomas — Tom, a twin, Matth. 10. 3.
Tubal, born, or brought, or worldly, Gen. 10. 2.
Tubal-kain, worldly poſſeſſion, Gen. 4. 22.

V.

Ovaniah — Vania, nourishment of the Lord, Ezra 10. 36.
Vashni, changed, 1 Chron. 6. 28.
Vashti, drinking, Eſter 1. 9.
Vophſi — Vopſi, a thing broken, or parched, Num. 13. 15.
Hur — Uri, my light, 1 Chron. 2. 20.
Ourias — Urijah, the light, of the Lord, 2 Sam. 11. 3.
Uriel, light, or fire of God, 2 Chron. 13. 2.
Uthai, mine iniquitie, or time, 1 Chr. 9. 4.
Uzal, wandring, Gen. 10. 27.
Oza — Uzzah, ſtrength, 1 Chr. 6. 29. 2 Sam. 6. 3.
Uzzi, my ſtrength, 1 Chron. 6. 5.
Uzziel, the ſtrength of God, 1 Chron. 7. 7.

Z.

Zaavan, trembling, Gen. 36. 27.
Zabad, a dowrie, 1 Chron. 2. 36.
Sebadiah — Zabadiah, a dowrie of the Lord, 1 Chron. 8. 15.
Zabdiel, a dowrie of God, 1 Chron. 27. 2.
Zaccur, mindful, 1 Chron. 4. 26.
Zacheus — Zachai, pure, Ezra 2. 9.
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Of the incomparable treaſure of the holy ſcriptures, with a prayer for the true uſe of the ſame.

Iſa. 12. 3. and 49. 10. — *HEre is the ſpring where waters flow,*
Revel. 21. 16. and 22. 17. — *to quench our heat of ſin:*
Jerem. 33. 15. Pſal. 119. 160. — *Here is the tree where truth doth grow,*
Revel. 2. 7. and 22. 2. — *to lead our lives therein:*
Pſal. 119. 142. 144. — *Here is the judge that ſtints the ſtrife,*
John 6. 35. — *when mens devices fail:*
Luke 2. 10. — *Here is the bread that feeds the life,*
Epheſ. 6. 16. — *that death cannot aſſail.*
Matth. 7. 6. — *The tidings of ſalvation dear:*
comes to our ears from hence;
The fortreſs of our faith is here,
and ſhield of our defence.
Then be not like the hog that hath
a pearl at his deſire,
2 Pet. 2. 22. — *And takes more pleaſure in the trough,*
Matth. 6. 22. — *and wallowing in the myre.*
Pſal. 119. 27. 73. — *Read not this book in any caſe,*
but with a ſingle eye,
Read not but firſt deſire Gods grace,
to underſtand thereby.
Jude 20. — *Pray ſtill in faith with this reſpect,*
to fructifie therein.
Pſal. 119. 11. — *That knowledge may bring this effect,*
to mortifie thy ſin.
Joshua 1. 8. Pſal. 1. 1, 2. — *Then happie thou in all thy life,*
what ſo to thee befalls;
Pſal. 94. 12, 13. — *Yea, double happy ſhalt thou be,*
when God by death thee calls.

O Gracious God, and moſt merciful father, which haſt vouchſafed us the rich and precious jewel of thy holy word, aſſiſt us with thy ſpirit, that it may be written in our hearts to our everlaſting comfort, to reform us, to renew us, according to thine own image; to build us up, and edifie us into the perfect building of thy Chriſt, ſanctifying and increaſing in us all heavenly vertues. Grant this O heavenly Father, for Jeſus Chriſts ſake. Amen.

THE

THE NAMES AND ORDER OF

all the Books of the Old and New Teſtament, with the number of their Chapters.

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Leviticus	27
Numbers	36
Deuteronomy	34
Joshua	24
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3 John	1
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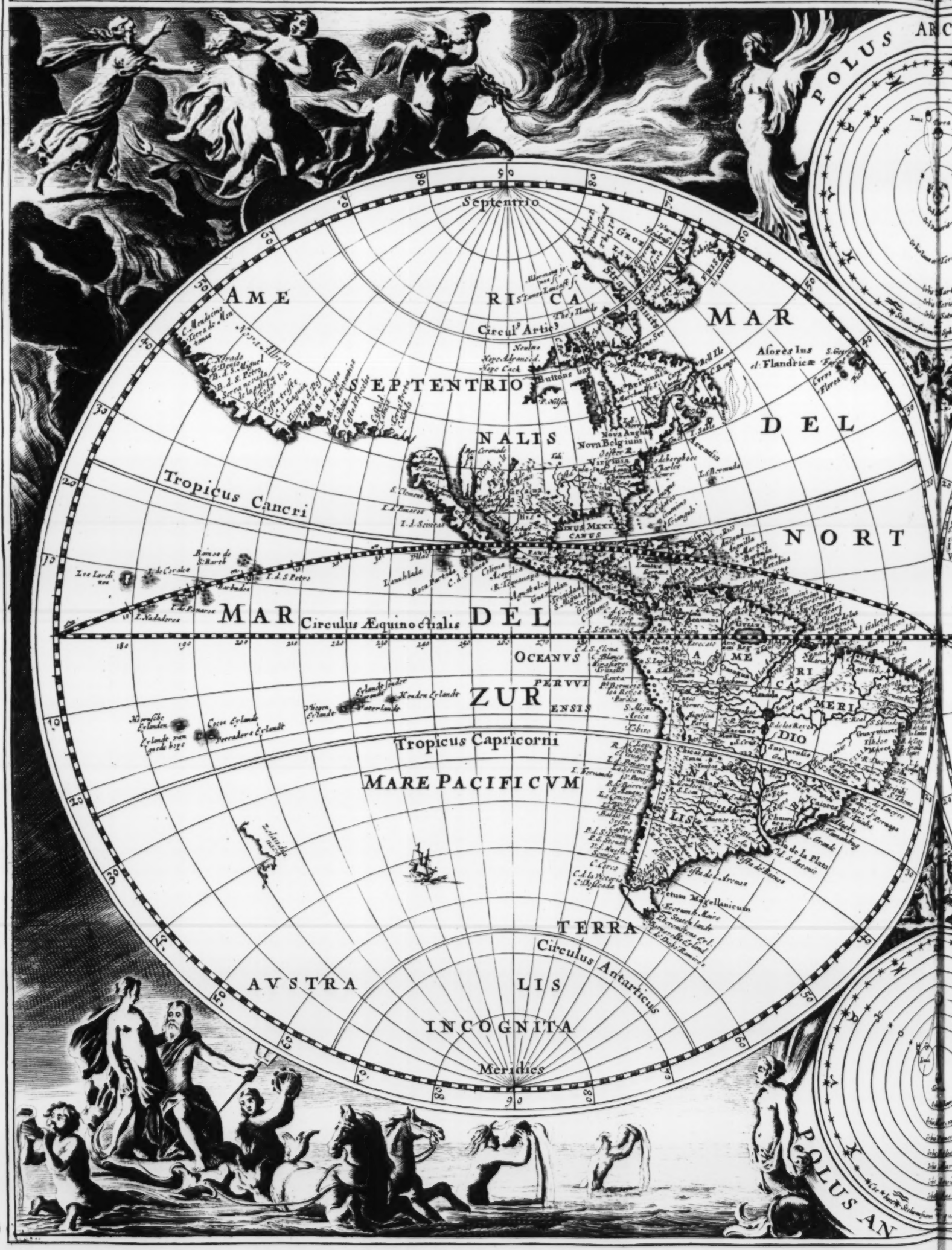
THE

A Map

ORBIS TERRARUM TYPUS DE INTEGRO IN PLURIMIS EMEN



of the World.

NDATUS, AUCTUS, ET ICUNCULIS ILLUSTRATUS

THE FIRST BOOK OF MOSES, CALLED *GENESIS.

* This word ſignifieth, the beginning and generation of the creatures.

THE ARGUMENT.

MOSES *in effect declareth three things which are in this book chiefly to be conſidered. Firſt, that the world, and all things therein were created by God; and that man being placed in this great tabernacle of the world to behold Gods wonderfull works, and to praiſe his Name for the infinite graces wherewith he had endued him, fell willingly from God through diſobedience: who yet for his own mercies ſake reſtored him to life, and confirmed him in the ſame by his promiſe of Chriſt to come, by whom he ſhould overcome Satan, death and hell. Secondly, that the wicked, unmindful of Gods moſt excellent benefits, remained ſtill in their wickedneſs, and ſo falling moſt horribly from ſin to ſin, provoked God (who by his Preachers called them continually to repentance) at length to deſtroy the whole world. Thirdly, he aſſureth us by the examples of Abraham, Iſaac, Jacob and the reſt of the Patriarchs, that his mercies never fail them, whom he chuſeth to be his church, and to profeſs his name on earth; but in all their afflictions, and perſecutions, he ever aſſiſteth them, ſendeth comfort and delivereth them. And becauſe the beginning, increaſe, preſervation and ſucceſs thereof might be onely attributed to God, Moſes ſheweth by the examples of Cain, Iſhmael, Eſau and others, which were noble in mans judgment; that this church dependeth not on the eſtimation and nobility of the world: and alſo by the fewneſs of them, which have at all times worſhipped him purely according to his word; that it ſtandeth not in the multitude, but in the poor and deſpiſed, in the ſmall flock and little number: that man in his wiſedom might be confounded, and the name of God evermore praiſed.*

CHAP. I.

1 *The creation of heaven and earth,* 3 *of the light,* 6 *of the firmament,* 9 *of the earth ſeparated from the waters,* 11 *and made fruitfull,* 14 *of the ſun, moon, and ſtars,* 20 *of fiſh and fowl,* 24 *of beaſts and cattel,* 26 *of man in the image of God.* 29 *Alſo the appointment of food.*

* *Pſal.* 33. 6. & 136. 5. *Eccl.* 18. 1. *Acts* 14. 15. & 17. 24. *Hebr.* 11. 3.

IN* the [a] beginning GOD created the heaven and the earth.

2 And the earth was without [b] ‡ form and void, and [c] darkneſs *was* upon the face of the deep: and the Spirit of God [d] moved upon the ‡ face of the waters.

3 ¶ And God ſaid, * Let there be light: and there was [e] light.

4 And God ſaw the light, that it *was* good: and God divided † the light from the darkneſs.

5 And God called the light Day, and the darkneſs he called Night: "†and the evening and the morning were the firſt day.

6 ¶ And God ſaid, * Let there be a ‡ firmament in the midſt of the waters, and let it divide the waters, from the waters.

7 And God made the firmament, and divided the waters which *were* [f] under the firmament, from the waters which *were* * above the firmament: and it was ſo.

8 And God called the firmament [g] Heaven: " and the evening and the morning were the ſecond day.

9 ¶ And God ſaid, * Let the waters under the heaven be gathered together unto one place, and let the dry-land appear: and it was ſo.

10 And God called the dry-land Earth, and the gathering together of the waters called he Seas: and God ſaw that *it was* good.

11 ¶ And God ſaid, [h] Let the earth bring forth graſs; the herb yeelding ſeed, *and* the fruit-tree yeelding fruit after his kind, whoſe ſeed *is* in it ſelf, upon the earth: and it was ſo.

12 And the earth brought forth graſs, *and* herb yeelding ſeed after his kind, and the tree yeelding fruit, whoſe ſeed *was* in it ſelf, after his kind: and God [i] ſaw that *it was* good.

13 " And the evening and the morning were the third day.

14 ¶ And

a First of all, and before that any creature was, God made heaven and earth of nothing.

b As a rude lump, and without any creature in it: for the waters covered all.

‡ Or, *waſte.*

c Darkneſs covered the deep waters: for as yet the light was not created.

d He maintained this confuſed heap by his ſecret power.

‡ Or, *waters.*

* 2 *Cor.* 4. 6.

e The light was made before either ſun or moon was created: therefore we muſt not attribute that to the creatures that are Gods inſtruments, which onely appertaineth to God.

† Hebr. *between the light, and between the darkneſs* " The firſt day.

f As the ſea and rivers, from thoſe waters that are in the clouds, which are upholden by Gods power, leſt they ſhould overwhelm the world.

* *Pſal.* 148. 4.

g That is, the region of the air, and all that is above us.

" The ſecond day.

* *Pſal.* 33. 7. & 89. 11. & 136. 6. *Iob* 38. 8.

h So that we ſee it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

i This ſentence is ſo oft repeated to ſignify, that God made all his creatures to ſerve to his glory, and to the profit of man: but for ſin they were accurſed, yet to the elect by Chriſt they are reſtored, and ſerve to their wealth.

" The third day.

† Hebr. *ſo was the evening, ſo was the morning.*

* *Pſal.* 33. 6. & 136. 5. *Ierem.* 10. 12. & 51. 15. ‡ Or, *ſpreading over, and ayr.*

2

* *Psal.* 136. 7. *Deut.* 4. 19.

k By the lights he meaneth the sun, the moon, and stars.

l which is the artificial day, from the sun rising to the going down.

m Of things appertaining to natural and political orders and seasons.

n *To wit*, the sun and the moon: and here he speaketh as man judgeth by his eye: for else the moon is less then the planet *Saturnus*.

o To give it sufficient light, as instruments appointed for the same, to serve to mans use.

* *Ierem* 31. 35.

" The fourth day.

14 ¶ And God said, * Let there be [k] lights in the firmament of the heaven, to [l] divide the day from the night: and let them be for [m] signs, and for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two [n] great lights; the greater light [o] to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to * rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 " And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the [p] moving creature that hath † life, and fowl *that* may fly above the earth in the † open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the [q] waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God, [r] blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 " And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the † living creature after his kind, cattel and creeping thing and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattel after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, *[f] Let us make man in our [t] image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; * male and female created he them.

28 And God [u] blessed them, and God said unto them, * Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you [x] every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yeelding seed: * to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there *is* life, *I have given* every green herb for meat: and it was so.

31 * And God saw every thing that he had made, and behold, *it was* very good. " And the evening and the morning were the sixth day.

p As fish and worms, which slide, swim, or creep.

† Heb. *the soul of life.*

† Heb. *face of the firmament.*

q The fish and fowl had both one beginning, wherein we see that nature giveth place to Gods will, for as much as the one sort is made to fly above in the air, and the other to swim beneath in the water.

r *That is*, by the virtue of his word he gave power to his creatures to ingender.

" The fifth day.

† Heb. *soul of life*

* *Chap.* 5. 1. & 9. 6. 1 *Cor* 11. 7. *Colos.* 3. 10.

f God commanded the water and the earth to bring forth other creatures: but of man he saith, *Let us make*: signifying, that God taketh counsel with his wisdom and virtue, purposing to make an excellent work above all the rest of his creation.

t This image and likeness of God in man is expounded, *Ephes.* 4. 24. where it is written that man was created after God in righteousness and true holiness, meaning by those two words, all perfection, as wisdom, truth, innocency, power, &c.

* *Matth.* 19. 4.

u The propagation of man is the blessing of God. *Psal.* 128.

* *Chap.* 8. 17. & 9. 1.

x Gods great liberality to man, taketh away all excuse of his ingratitude.

* *Chap.* 9. 3.

* *Exod.* 31. 17. *Mark.* 7. 37.

" The sixth day.

CHAP. II.

1 The first sabbath. 4 The manner of the creation. 8 The planting of the garden of Eden, 10 and the river thereof. 17 The tree of knowledge onely forbidden. 19 The naming of the creatures. 21 The making of woman, and institution of marriage.

THus the heavens and the earth were finished, and all the [a] host of them.

2 And on the seventh day God ended his work which he had made: * and he [b] rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and [c] sanctified it: because that in it he had rested from all his work, which God created and made.

4 ¶ These *are* the ‡ generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens,

5 And every ‡ plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not caused it to [d] rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man [e] *of* the dust of the ground, and breathed into his nostrils the breath of life; and * man became a living soul.

8 ¶ And the LORD God planted a garden east-ward in [f] Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the [g] tree of life also in the midst of the garden, [h] and the tree of knowledge of good and evil.

10 ¶ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* * Pison: that *is* it which compasseth the whole land of [i] Havilah, where there *is* gold.

12 And the gold of that land *is* good: there *is* ‡ bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of ‡ Ethiopia.

14 And the name of the third river *is* ‡ Hiddekel: that *is* it which goeth toward the east of ‡ Assyria. And the fourth river *is* ‡ Euphrates.

a *That is*, the innumerable abundance of creatures in heaven and earth.

* *Exod.* 20. 11. & 31. 17. *Deut.* 5. 14. *Hebr.* 4. 4.

b For he had now finished his creation, but his providence still watcheth over his creatures, and governeth them.

c Appointed it to be kept holy, that man might therein consider the excellency of his works and Gods goodness towards him.

‡ Or, *the original and beginning*

‡ Or, *tree*, as chap. 21. 15.

d God onely openeth the heavens and shutteth them, he sendeth drought, and rain according to his good pleasure.

e He sheweth whereof mans body was created, to the intent that man should not glory in the excellency of his own nature.

* 1 *Cor.* 15. 45.

f This was the name of a place, as some think, in Mesopotamia, most pleasant and abundant in all things.

g which was a sign of the life received of God.

h *That is*, of miserable experience, which came by disobeying God.

* *Ecclus* 24. 25.

i which Havilah is a country joyning to Persia East-ward, and inclineth toward the west.

‡ Or, *precious stone or pearl.* Pliny saith, *it is the name of a tree.*

‡ Or, *Cush.*

‡ Or, *Tygris.*

‡ Or, *Ashur*

‡ Or, *Perath.*

15 And

UMI

The Serpent

IUSSA DEI SUMPTO VIOLANTUR AB ARBORE POMO,

deceiveth Eve. *Gen. 3. 6.*

FICIT HOC TACITIS VIPERA SÆUA DOLIS. Geneſis 3. 6.

Paradise & the

DE GELEGENTHEYT VAN 't PARADYS ENDE 't LANDT CANAAN M

Genesis. 3. 6.

Tharad, Abram ende Loth, verlaten Ur, en gaen wonen tot Haran. Gene. 11. 31.

MIDDELANTSCHE ZEE in den Bybel de GROTE ZEE genaemt.

EGIPTISCHE ZEE.

PAMPHILISCHE ZEE.

SIRISCHE ZEE.

De Issische Zee

Ionas vliet voor den Heere

Iapho oste Ioppe van waer Ionas ter zee afvoer

Capadocia

ARMENIA MINOR.

Armenien

Cleyn

Cori ARM

PISIDIA.

Liconia.

Pamphilia

ASIA

CILICIA.

MINOR

Comagena

Syria.

Ciprus.

Palestina

Aram

Phoenicien

Arabien

Ammoniten

Moabiten

Edomiten

Amoriten

Cananiten

Heviten

Pherezite

Iebusiten

Gibeliten

Keneziten

Ituraea

Traconi

Nabathea

Nabaioth

Sacea

Palmyrena

Egypten

Mittsland

Raim

Chamland

Madian

Gelucksich Arabien

Roode zee

Land of Canaan.

N MITSGADERS DE EERST BEWOONDe LANDEN DER PATRIARCHEN.

Uyt de
SCHRIFTURE, EN
Verscheyden Auctoren
by een Gestelt
door Jacob Savry.

Abram ende Lot vermits Veelheyt van haer beyder have en vee, en harer Herderen twist scheyden van malcander. Genes am Cap. 13. vers.

Genesis 3. 24.

Belcmia
ARMENIA
MAIOR
Arsimosata
Geberchte
Nipheta
Calacine
Marde
Calah
Orobe
Gomara
Geberchte
Taurus
Saccana
Dorbeta
Dosa
Suma
Nisibis
Adiabene
Meseha
Deba
Singara
Reseu
Arbela
Arbel utis
MEDEN
Accad
Ninive alsoo Ionas Predickte
't Geberchte Ararat waer op de Arche Noe ruste. Genes 8.4
ASSUR nu Turcx ste genaemt
Balletha
't Geberchte van 't Oosten
Arpolonia
MESOPO-
DDAN-
ARAM.
Haran de Stadt
Nahors woerdt ooch Aram Naharaim ende ooch Charan genaemt
Labbana
Betsen
Calne
Mosul
Birta
Thelbe
Arthemitha
Thebara
ASSIRIA
Elia
Seleucia
Ur.
Peliala
Dimatra
Babel
Den Toorn Babel
Maabe
Chabora
Ctesiphon
Ragu
Rages
Tigris
Thelda
Dit is de Rivier Phrat anders genaemt den Euphrates
Darema
Pethor
van hier wert Biliam gehaelt om Israel te vervlocken Numeri. 22. 5.
Sacrona
DESERTA
CHALDEA
Bethauna
Dadara
Zita
Barsita
Bela
Lusthof
Paradys
Susan
Dedan
Aldea
Eudrapa
Duraba
Agra
Susan
Balagala
Babel.
Melitena
Cathany.
Celarina
Belgimea
Idicara
Beana
Cumana
Punda
Sheba.
Sabe
Cauchabeni
Cesa
Orchoa
Erech
Tariana
Sele
Kadar
Regama
Biramba
Arac
HET LANDT
Thema
Talatha
Ielme
Dese Riviere Pison wert ooch genaemt Tigris fluvius
Ursan
Alata
Agreni
Thema
Asichia
Eldimei.
CUS; nu ge-
Sortida
Iamba
Graam
Erupa
Duma
Toredon
Passinirallum
Pelodes
naemt WOESTIJN.
Duma
Malani.
DE PERCIAENSCHE ZEE;
ost SINUS PERSICUS.
Seraa
Naphis
Cora
Kedmais
ARABIEN.
Balsera
Banacha
Bere
Calathua
Idicara
Arthemita
Dumetha
Orcheni
Salma
Rhabani
Dese Kaerte wert gestelt voor het 3. Cap. Genesis.
Isara
Geberchte van Arabien
Gemene duytsche Mylen van 15 in een graed
Uren gaens inhoudende 24 stadien dat is 3000 passen

15 And the LORD God took the man and put him into the garden of Eden, to [k] dress it, and to keep it.

k God would not have man idle, though as yet there was no need to labour.

16 And the LORD God [l] commanded the man, saying, Of every tree of the garden † thou mayest freely eat:

l So that man might know there was a soveraign Lord, to whom he owed obedience.

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it; for ‡ in the day that thou eatest thereof thou shalt surely [m] die.

† Hebr. *eating thou shalt eat of.*
‡ Or, *whensoever.*
m By this death he meaneth the separation of man from God, who is our life and chief felicity: and also that our disobedience is the cause thereof.

18 ¶ And the LORD God said, *It is* not good that the man should be alone: I will make him an help † meet for him.

† Heb. *as before him.*

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto [n] Adam, to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

n By moving them to come and submit themselves unto Adam.

20 And Adam gave names to all cattel, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

† Heb. *built.*

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh in stead thereof.

22 And the rib, which the LORD God had taken from man, † made he [o] woman, and brought her unto the man.

o Signifying, that mankind was perfect, when the woman was created, which before was like an unperfect building.

23 And Adam said, *This is now bone of my bones, and flesh of my flesh: she shall be called ‡ Woman, because she was taken out of man.

* 1 *Cor.* 11. 8.
‡ Or, *Manness, because she commeth of man: for in Hebrew Ish, is man, and Ishah the woman.*

24 *Therefore shall a man leave [p] his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

* *Matth.* 19. 5. *Mark.* 10. 7. 1 *Cor.* 6. 16. *Ephes.* 5. 31.
p So that mariage requireth a greater duty of us towards our wives, then otherwise we are bound to shew to our parents.

25 And they were both naked, the man and his wife; and were not [q] ashamed.

q For before sin entred, all things were honest and comely.

CHAP. III.

1 The serpent deceiveth Eve. 6 Mans shamefull fall. 9 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind 21 Their first clothing. 22 Their casting out of paradise.

NOw the serpent was more [a] subtile then any beast of the field which the LORD God had made; and he [b] said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

a As Satan can change himself into an angel of light, so did he abuse the wisdome of the serpent to deceive man.
b God suffered Satan to make the serpent his instrument, and to speak in him.

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, [c] lest ye die.

c In doubting of Gods threatning, she yeelded to Satan.

4 And *the serpent said unto the woman, Ye shall not [d] † surely die.

* 2 *Cor.* 11. 3.
d This is Satans chiefest subtilty to cause us not to fear Gods threatnings.
† Heb. *die the death.*

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as Gods, [e] knowing good and evil.

e As though he should say, God doth not forbid you to eat of the fruit, save that he knoweth that if ye should eat thereof, ye should be like to him.

6 ¶ And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, *and did eat, and gave also unto her husband with her, and he [f] did eat.

3
* 1 *Tim.* 2. 14.
f Not so much to please his wife, as moved by ambition at her perswasion.

7 And the eyes of them both were opened, and they [g] knew that they *were* naked; and they sewed fig-leaves together, and made themselves † aprons.

g They began to feel their misery; but they sought not to God for remedy.
† Hebr. *things to gird about them to hide their privities.*

8 And they heard the voice of the LORD God walking in the garden in the ‡ cool of the day: and Adam and his wife [h] hid themselves from the presence of the LORD God amongst the trees of the garden.

‡ Or, *wind.*
h The sinful conscience fleeth Gods presence.

9 ¶ And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden: and I was afraid, because I *was* [i] naked; and I hid my self.

i His hypocrisy appeareth in that he hid the cause of his nakedness, which was the transgression of Gods commandement.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat?

12 And the man said, The woman whom thou [k] gavest *to be* with me, she gave me of the tree, and I did eat.

k His wickedness and lack of true repentance appeareth in this, that he burdeneth God with his fault, because he had given him a wife.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, [l] The serpent beguiled me, and I did eat.

l In stead of confessing her sin, she increaseth it by accusing the serpent.

14 ¶ And the LORD God said unto the serpent, [m] Because thou hast done this, thou *art* cursed above all cattel, and above every beast of the field: upon thy belly shalt thou go, and [n] dust shalt thou eat all the dayes of thy life.

m He asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shew him no mercy.
n As a vile and contemptible beast *Isa.* 65. 25.

15 ¶ And I will put enmity between [o] thee and the woman, and between thy seed and her seed: it shall bruise thy [p] head, and thou shalt [q] bruise his heel.

o He chiefly meaneth Satan by whose motion and craft the serpent deceived the woman.
p That is, the power of sin and death.
q Satan shall sting Christ and his members, but not overcome them.

16 ¶ Unto the woman he said, I will greatly multiply thy [r] sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall *rule over thee.

r The Lord comforteth Adam by the promise of the blessed seed, and also punisheth the body for the sin which the soul should have been punished for, that the spirit having conceived hope of forgiveness, might live by faith.
* 1 *Cor.* 14. 34.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: [s] cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life.

s The transgression of Gods commandment was the cause that both mankind and all other creatures were subject to the curse.

18 [t] Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field.

t These are not the naturall fruits of the earth but proceed of the corruption of sin.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wives name Eve, because she was the mother of all living.

21 ¶ Unto Adam also and to his wife did the LORD God [u] make coats of skins, and clothed them.

u Or, gave them knowledge to make themselves coats.

22 ¶ And the LORD God said, [x] Behold, the man is become as one of us, to know

x By this derision he reproacheth Adams misery whereinto he was fallen by ambition.

4 good and evil. And now leſt he put forth his hand, and [y] take alſo of the tree of life, and eat, and live for ever:

23 Therefore the LORD God ſent him forth from the garden of Eden, to till the ground, from whence he was taken.

24 So he placed at the eaſt of the garden of Eden, Cherubims, and a flaming ſword which turned every way, to keep the way of the tree of life.

y Adam deprived of life, loſt alſo the ſign thereof.

CHAP. IIII.

1 *The birth, trade, and religion of Cain and Abel.* 8 *The murder of Abel.* 11 *The curſe of Cain.* 17 *Enoch the firſt city.* 19 *Lamech and his two wives.* 25 *The birth of Seth,* 26 *and Enos.*

AND Adam knew Eve his wife: and ſhe [a] conceived, and bare Cain, and ſaid, I have gotten a man [b] from the LORD.

2 And ſhe again bare his brother Abel: and Abel was a keeper of ſheep, but Cain was a tiller of the ground.

3 And in proceſs of time, it came to paſs, that Cain brought of the fruit of the ground an [c] offering unto the LORD.

4 And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof. And the LORD had reſpect unto * Abel, and to his offering.

5 But unto Cain and to his offering he had not [d] reſpect. And Cain was very wroth, and his countenance fell.

6 And the LORD ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doeſt well, ſhalt thou not be [e] accepted? and if thou doeſt not well, ſin lieth at the [f] door. And unto thee *ſhall be* his [g] deſire, and thou ſhalt rule over him.

8 ¶ And Cain talked with Abel his brother: and it came to paſs * when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.

9 And the LORD ſaid unto Cain, Where *is* Abel thy brother? And he ſaid, I know not: [h] *Am* I my brothers keeper?

10 And he ſaid, What haſt thou done? the [i] voice of thy brothers bloud crieth unto me from the ground.

11 ¶ And now *art* thou curſed [k] from the earth, which hath opened her mouth to receive thy brothers bloud from thy hand.

12 When thou tilleſt the ground, it ſhall not henceforth yeild unto thee her ſtrength. A [l] fugitive and a vagabond ſhalt thou be in the earth.

13 And Cain ſaid unto the LORD, [m] ‡ My puniſhment *is* greater then I can bear.

14 Behold, thou haſt driven me out this day † from the face of the earth: and from thy face ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth; and it ſhall come to paſs, that every one that findeth me ſhall ſlay me.

a Mans nature, the ſtate of marriage, and Gods bleſſing, were not utterly aboliſhed through ſin, but the quality or condition thereof was changed.

b *That is*, according to the Lords promiſe, *as chap. 3. 15. ſome read*, To the Lord, as rejoycing for the ſon which ſhe had born, whom ſhe would offer to the Lord as the firſt-fruits of her birth.

c This declareth, that the father inſtructed his children in the knowledge of God, and alſo how God gave them ſacrifices to ſignify their ſalvation: albeit they were deſtitute of the ſacrament of the tree of life.

* *Hebr.* 11. 4.

d Becauſe he was an hypocrite, and offered onely for an outward ſhew without ſincerity of heart.

e Both thou and thy ſacrifice ſhall be acceptable to me.

f Sin ſhall ſtill torment thy conſcience.

g The dignity of the firſt-born is given to Cain over Abel.

* *Mat.* 23. 35. 1 *Ioh.* 3. 12. *Iude* 11.

h This is the nature of the reprobate, when they are reproved of their hypocriſy, even to neglect God, and deſpight him.

i God revengeth the wrongs of his Saints, though none complain: for the iniquity it ſelf crieth for vengeance.

k The earth ſhall be a witneſs againſt thee, which mercifully received that bloud which thou moſt cruelly ſheddeſt.

l Thou ſhalt never have reſt: for thine heart ſhall bee in continual fear and care.

m He burdeneth God as a cruel Judge, becauſe he did puniſh him ſo ſharply.

‡ Or, *my ſin is greater then can be pardoned*

† Heb. *from off the face of.*

15 And the LORD ſaid unto him, Therefore whoſoever ſlayeth Cain, [n] vengeance ſhall be taken on him ſeven-fold. And the LORD ſet a [o] mark upon Cain, leſt any finding him ſhould kill him.

16 And Cain went out from the preſence of the LORD, and dwelt in the land of Nod, on the eaſt of Eden.

17 ¶ And Cain knew his wife, and ſhe conceived and bare Enoch: and he builded a [p] city; and called the name of the city, after the name, of his ſon, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methuſael: and Methuſael begat Lamech.

19 ¶ And Lamech took unto him [q] two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the ‡ father of ſuch as dwell in tents, and *of ſuch as have* cattel.

21 And his brothers name *was* Jubal: he was the father of all ſuch as handle the harp and ‡ organ.

22 And Zillah, ſhe alſo bare Tubal-cain, an inſtructer of every artificer in braſs and iron: and the ſiſter of Tubal-cain *was* Naamah.

23 And Lamech ſaid unto his wives, Adah and Zillah, Hear my voice ye wives of Lamech, hearken unto my ſpeech: [r] for I have ſlain a man to my wounding, and a young man to my hurt.

24 If Cain ſhall be avenged ſeven-fold, truly Lamech [s] ſeventy and ſeven-fold.

25 ¶ And Adam knew his wife again; and ſhe bare a ſon, and called his name Seth: For God, *ſaid ſhe*, hath appointed me another ſeed in ſtead of Abel, whom Cain ſlew.

26 ¶ And to Seth, to him alſo there was born a ſon; and he called his name Enos: then began men to [t] call upon the name of the LORD.

n Not for the love he bare to Cain, but to ſuppreſs murder.

o which was ſome viſible ſign of Gods judgement that others ſhould fear thereby.

p Thinking thereby to be ſure, and to have leſs occaſion to fear Gods judgements againſt him.

q The lawfull inſtitution of marriage, which is, that two ſhould be one fleſh, was firſt corrupt in the houſe of Cain by Lamech.

‡ Or, *firſt inventer.*

‡ Or, *flutes and pipes.*

r His wives ſeeing that all men hated him for his cruelty, were afraid: therefore he braggeth that there is none ſo luſty that were able to reſiſt, although he were already wounded.

s Hee mocked at Gods ſufferance in Cain, jeſting, as though God would ſuffer none to puniſh him, and yet give him licence to murther others.

t In theſe days God began to move the hearts of the godly to reſtore religion, which a long time by the wicked had been ſuppreſſed.

CHAP. V.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godlineſs and tranſlation of Enoch.*

THIS *is* the ‡ book of the generations of Adam: In the day that God created man, in the [a] likeneſs of God made he him:

2 Male and female created he them; and bleſſed them, and called their name [b] Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a ſon* in his own [c] likeneſs, after his image; and called his name Seth.

4 * And the days of Adam after he had begotten Seth were eight hundred years: and he begat ſons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

‡ Or, *rehearſall of the ſtock.*

a *Read Chap.* 1. 26.

b By giving them both one name, he noteth the inſeparable conjunction of man and wife.

c As well concerning his creation, as his corruption.

* 1 *Chron.* 1. 1.

6 And

UMI

The Puniſhment

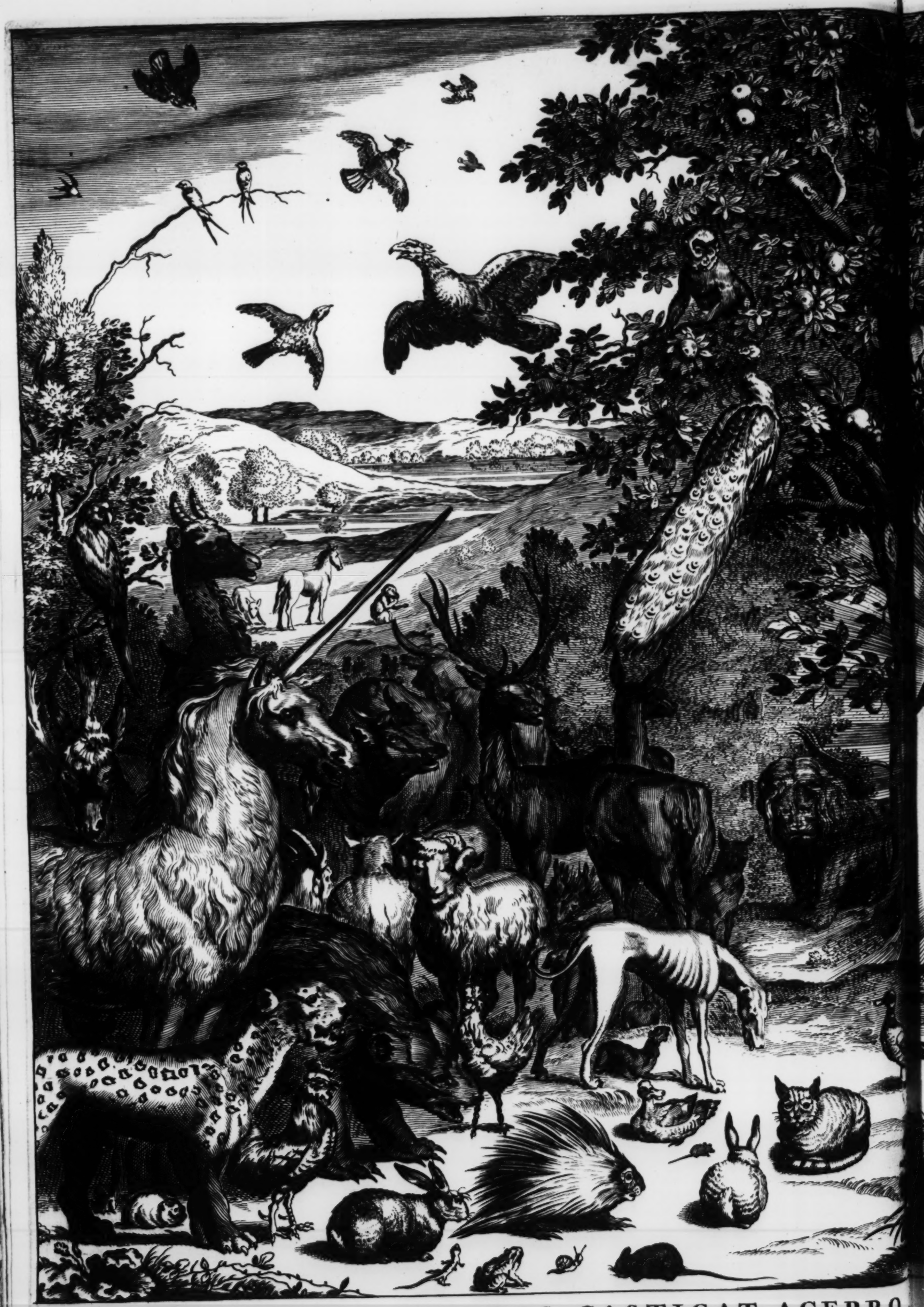
IN SUDORE VULTUS TUI VESCITOR CIBO, DONEC REVER

VE TARIS IN HUMUM, CUM EX EA DESUMTUS FUERIS. Geneseos. 3. 19.

UMI

UMI

Adam & Eve



ANGELUS EXILIO MISEROS CASTIGAT ACERBO,

driven out of Paradiſe. *Gen. 3. 24.*

RAPTAQUE SED SERO POMA TULISSE DOLENT. Gene: 3. 24.

Noah entreth the A

Ark. Gen. 7. 1.2.8.9.

UMI

d He proveth Adams generation by them which came of Seth, to ſhew which is the true church, and alſo what care God had over the ſame from the beginning, in that he continued ever his grace toward it by a continual ſucceſſion.

6 And [d] Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and ſeven years, and begat ſons and daughters.

8 And all the days of Seth were [e] nine hundred and twelve years: and he died.

e The chief cauſe of long life in the firſt age, was the multiplication of mankind, that according to Gods commandment at the beginning, the world might be increaſed with people, which might univerſally praiſe his name.

9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived ſeventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and fourty years, and begat ſons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived ſixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred ſixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters.

20 And all the days of Jared were nine hundred ſixty and two years: and he died.

* *Hebr.* 11. 5.

21 ¶ * And Enoch lived ſixty and five years, and begat Methuſelah.

f *That is*, he led an upright and godly life.

22 And Enoch [f] walked with God after he begat Methuſelah three hundred years, and begat ſons and daughters.

23 And all the days of Enoch were three hundred ſixty and five years.

24 And Enoch walked with God, and he *was* not: for [g] God took him.

g To ſhew that there was a better life prepared, and to be a teſtimony of the immortality of ſouls and bodies. As to inquire where he became, is meer curioſity.

25 ¶ And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech.

26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters.

27 And all the days of Methuſelah were nine hundred ſixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a ſon.

h Lamech had reſpect to the promiſe, *Chap.* 3. 15. and deſired to ſee the deliverer which ſhould be ſent, & yet ſaw but a figure thereof. He alſo ſpake this by the ſpirit of prophecy, becauſe Noah delivered the church, and preſerved it by his obedience.

29 And he called his name Noah, ſaying, This ſame ſhall [h] comfort us concerning our work and toil of our hands, becauſe of the ground which the LORD hath curſed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat ſons and daughters.

31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI.

1 The wickedneſs of the world, which provoked Gods wrath, and cauſed the floud. 8 Noah findeth grace. 14 The order, form, and end of the ark.

AND it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them,

a The children of the godly which began to degenerate.

2 That the [a] ſons of God ſaw the daughters [b] of men, that they *were* [c] fair; and they took them wives of all which they ‡ choſe.

b Thoſe that came of wicked parents, as of Cain.

c Having more reſpect to their beauty, and to worldly conſiderations, then to their manners and godlineſs.

‡ Or, *had choſen.*

3 And the LORD ſaid, My ſpirit ſhall not always [d] ſtrive with man; for that he alſo *is* fleſh: yet his days ſhall be an [e] hundred and twenty years.

d Becauſe man could not be won by Gods lenity and long ſufferance, whereby he ſtrove to overcome him, he would no longer ſtay his vengeance.

4 There were ‡ giants in the earth in thoſe days: and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them; the ſame *became* mighty men, which *were* of old, men [f] of renown.

e which term God gave man to repent before he would deſtroy the earth, 1 *Pet.* 3. 20.

‡ Or, *tyrants.*

f which uſurped authority over others, and did degenerate from that ſimplicity wherein their fathers lived.

5 ¶ And GOD ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his * heart *was* onely evil † continually.

* *Chap.* 8. 21. *Matth.* 15. 19.

† Heb. *every day.*

6 And it [g] repented the LORD that he had made man on the earth, and it grieved him at his heart.

g God doth never repent, but he ſpeaketh after our capacity, becauſe he did deſtroy him, and in that as it were, did diſavow him to be his creature.

7 And the LORD ſaid, I will deſtroy man, whom I have created, from the face of the earth, both man [h] and beaſt, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

h God declareth how much he deteſteth ſin, ſeeing the puniſhment thereof extendeth to the bruit beaſts.

8 But Noah [i] found grace in the eyes of the LORD.

i God was merciſull unto him.

9 ¶ Theſe *are* the ‡ generations of Noah: Noah was a juſt man *and* perfect in his generations, *and* Noah walked with God.

‡ Or, *hiſtory.*

10 And Noah begat three ſons, Shem, Ham, and Japheth.

11 The earth alſo was corrupt before God; and the earth was filled with [k] violence.

k *Meaning*, that all were given to the contempt of God, and oppreſſion of their neighbours.

12 And God looked upon the earth, and behold it was corrupt: for all fleſh had corrupted his way upon the earth.

13 And God ſaid unto Noah, ‡ The end of all fleſh is come before me: for the earth is filled with ‡ violence ‡ through them; and behold, I will deſtroy them with the earth.

‡ Or, *I will deſtroy mankind.*

‡ Or, *oppreſſion, and wickedneſs.*

† Heb. *from the face of them.*

14 ¶ Make thee an ark of Gopher-wood: † rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch.

† Heb. *neſts.*

15 And ‡ this *is the faſhion* which thou ſhalt make it *of*: The length of the ark *ſhall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

‡ Or, *of this meaſure*

6

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* [1] lower, second, and third *stories* shalt thou make it.

[1] *That is*, of three heights.

17 And behold, I, even I do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 But with thee will I [m] establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons wives with thee.

[m] To the intent that in this great enterprise, and mockings of the whole world, thou mayest be confirmed, that thy faith fail not.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattel after their kind, of every creeping thing of the earth after his kind: two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 * Thus did Noah; according to all that God commanded him, [n] so did he.

* *Hebr.* 11. 7.
[n] *That is*, he obeyed Gods commandment in all points, without adding or diminishing.

Chap. VII.

1 Noah with his family and the living creatures enter into the ark. 17 The beginning, increase, and continuance of the flood.

AND the Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen * [a] righteous before me in this ‡ generation.

* 2 *Pet.* 2. 5.
[a] In respect of the rest of the world, and because he had a desire to serve God and live uprightly.
‡ Or, *age*.

2 Of every [b] clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

[b] which might be offered in sacrifice, whereof six were for breed, and the seventh for sacrifice.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth fourty days and fourty nights; and every living substance that I have made, will I destroy from off the face of the earth.

* *Matth.* 24. 37. *Luke* 17. 26. 1 *Pet.* 3. 20.

5 * And Noah did according unto all that the Lord commanded him.

6 And Noah *was* six hundred years old, when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark; because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There [c] went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

[c] God compelled them to present themselves to Noah, as they did before to Adam, when he gave them names, *chap.* 2. 19.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noahs life, in the [d] second moneth, the seventeenth day of the moneth, the same day were all the [e] fountains of the great deep broken up, and the windows of heaven were opened.

[d] which was about the beginning of *May*, when all things did most flourish.
[e] Both the waters in the earth did overflow, and also the clouds poured down.

12 And the rain was upon the earth fourty days and fourty nights.

13 In the self-same day entred Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noahs wife, and the three wives of his sons with them, into the ark:

14 They, and every beast after his kind, and all the cattel after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two [f] of all flesh, wherein *is* the breath of life.

[f] Every living thing that God would have to be preserved on earth, came into the ark to Noah.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord [g] ‡ shut him in.

[g] So that Gods secret power defended him against the rage of the mighty waters.
‡ Or, *shut it upon him*.

17 ¶ And the flood was fourty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters † prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

† Hebr. *waxed very mighty*.

20 Fifteen cubits upwards did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattel, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whose nostrils *was* the breath of life, of all that *was* in the dry-land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattel, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah onely [i] remained *alive*, and they that *were* with him in the ark.

[i] Learn what it is to obey God onely, and to forsake the multitude.
1 *Pet.* 3. 20.

24 And the waters prevailed upon the earth an hundred and fifty days.

Chap. VIII.

1 The waters assuage. 4 The ark resteth on Ararat. 7 The raven and the dove. 15 Noah, being commanded, 18 goeth forth of the ark. 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more.

AND God [a] remembred Noah, and [b] every living thing, and all the cattel that *was* with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

[a] Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.
[b] If God remember every brute beast, what ought to be the assurance of his children.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And

Babel Builded

Superbe Nimrod quæ rapit te vis malæ
Sanæ libidinis, paratur tam nihil
Immane, nec supra periculi metum
Tendit, quod haud infrag' subiectum est De

Gen. 11. 1. 3. 4. 9.

In arduũ, frustrà struis molem, poli
Convexa, diversis parens rerum omnium
Vos obruet linguis et ausus puniet,
Mortalium contrà quis arma gesserit!

P. C.

Visscher excudit

UMI

‡ Or, *stayed.*
c which contained part of *September*, and part of *October.*
‡ Or, *Armenia.*

4 ¶ And the ark ‡ rested in the [c] seventh moneth, on the seventeenth day of the moneth, upon the mountains of ‡ Ararat.

5 And the waters decreased continually until the [d] tenth moneth: in the tenth *moneth*, on the first *day* of the moneth, were the tops of the mountains seen.

d which was the moneth of *December.*

6 And it came to pass at the end of fourty days, that Noah opened the window of the ark which he had made.

" The raven is sent forth and returneth not.

7 ¶ And he sent forth a " raven, which went forth to and fro, untill the waters were dried up from off the earth.

" He sendeth the dove.

8 Also he sent forth " a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he [e] put forth his hand, and took her, and pulled her in unto him into the ark.

e It is like that the raven did fly to and fro, resting on the ark, but came not into it, as the dove that was taken in.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her ‡ mouth *was* an [f] olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth.

‡ Or, *bill.*
f which was a sign that the waters were much diminished: for the olives grow not on the high mountains.

12 And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the [g] first *moneth*, the first *day* of the moneth, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

g Called, in Hebrew, *Abib*, containing part of *March*, and part of *April.*

14 And in the second moneth, on the seven and twentieth day of the moneth, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 [h] Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

h Noah declareth his obedience in that he would not depart out of the ark without Gods expresse commandment, as he did not enter in without the same: the ark being a figure of the church, wherein nothing must be done without the word of God.
* *Gnap.* 1. 22. & 9. 1.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattel, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, * and be fruitful, and multiply upon the earth.

18 ¶ And Noah went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

i For sacrifices, which were as an exercise of their faith, whereby they used to give thanks to God for his benefits.
‡ Or, *a savour of rest.*
k *That is*, thereby he sheweth himself appeased, and his anger to rest.

20 ¶ And Noah [i] builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled ‡ [k] a sweet savour, and the LORD said in his heart, I will not again curse the ground any more for mans sake; for the imagination of mans * heart *is* evil from his youth: neither will I again smite any more every thing living, as I have done.

7
* *Chap.* 6. 5. *Matth.* 15. 19.

22 While the earth remaineth, [l] seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

l The order of nature destroyed by the flood, is restored by Gods promis.

CHAP. IX.

1 God blesseth Noah. 4 Bloud and murder are forbidden. 8 Gods covenant. 13 signified by the rainbow. 18 Noah replenisheth the world, 20 planteth a vineyard, 21 is drunken, and mocked of his son, 25 curseth Canaan, 26 blesseth Shem, 27 prayeth for Japheth, 39 and dieth.

AND God [a] blessed Noah and his sons, and said unto them, * Be fruitful and multiply, and replenish the earth.

a God increased them with fruit, and declared unto them his counsel as touching the replenishing of the earth.
* *Chap.* 1. 28. & 8. 17.

2 And the [b] fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

b By the virtue of this commandment beasts rage not so much against man as they would, yea, and many serve to his use thereby.

3 Every [c] moving thing that liveth shall be meat for you; even as the * green herb have I given you all things:

c By this permission man may with a good conscience use the creatures of God for his necessity.
* *Chap.* 1. 29.

4 ¶ * [d] But flesh with the life thereof, *which is* the bloud thereof, shall you not eat.

* *Lev.* 17. 14.
d *That is*, living creatures and the flesh of beasts that are strangled: and hereby all cruelty is forbidden.

5 * And surely your bloud of your lives will I require: at the hand of every beast will I require it; and at the hand of man, at the hand of every mans ‡ brother will I require the life of man.

e *That is*, I will take vengeance for your bloud.
‡ Or, *neighbour.*
* *Matth.* 26. 52. *Revel.* 13. 10.

6 Whoso * sheddeth mans bloud, [f] by man shall his bloud be * shed; for in the [g] image of God made he man.

f Not onely by the Magistrate, but oft times God raiseth up one murtherer to kill another.
* *Chap.* 1. 27.
g Therefore to kill man is to deface Gods image, and so injury is not onely done to man, but also to God.

7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

8 ¶ And GOD spake unto Noah, and to his sons with him, saying,

9 And I, behold I establish my [h] covenant with you, and with your seed [i] after you;

h To assure you that the world shall be no more destroyed by a flood.
i The children which are not yet born, are comprehended in Gods covenant made with their fathers.

10 And with every living creature that *is* with you, of the fowl, of the cattel, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11 And * I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth.
* *Isa.* 54. 9.

12 And God said, This *is* the token of the covenant which I make between me, and you, and every living creature that *is* with you, for perpetual generations:

13 I do set my [k] bow in the cloud, and it shall be for a token of a covenant between me and the earth.

k Hereby we see that signs or sacraments ought not to be separated from the word.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my [l] covenant, which *is* between me, and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh,

l When men shall see my bow in the heaven, they shall know that I have not forgotten my covenant with them.

8

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth.

m God doth repeat this the oftner to confirm Noahs faith ſo much the more.

17 And God ſaid unto Noah, m This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

18 ¶ And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 Theſe *are* the three ſons of Noah: and of them was the n whole earth overſpread.

n This declareth what was the virtue of Gods bleſſing, when he ſaid, *Increaſe and bring forth*, *Chap.* 1. 28.

20 ¶ And ‡ Noah began *to be* an husbandman, and he planted a vineyard.

‡ Or, *Noah began again.*

21 And he drank of the wine, and was o drunken, and he was uncovered within his tent.

o This is ſet before our eyes to ſhew what an horrible thing drunkenneſs is.

22 And Ham the father p of Canaan ſaw the nakedneſs of his father, and q told his two brethren without.

p Of whom came the Canaanites that wicked nation, who were alſo curſed of God.

q In deriſion and contempt of his father.

23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their fathers nakedneſs.

24 And Noah awoke from his wine, and knew what his younger ſon had done unto him.

r He pronounceth as a prophet the curſe of God againſt all them, that honour not their parents: for Ham and his poſterity were accurſed.

25 ¶ And he ſaid, r Curſed *be* Canaan; a ſ ſervant of ſervants ſhall he be unto his brethren.

ſ *That is*, a moſt vile ſlave.

26 ¶ And he ſaid, Bleſſed *be* the LORD God of Shem; and Canaan ſhall be ‡ his ſervant.

‡ Or, *their.*

27 ¶ God ſhall ‡ t enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant.

‡ Or *perſwade*, or, *cauſe to return.*

t He declareth that the Gentiles which came of Japheth, and were ſeparate from the church, ſhould be joyned to the ſame by the perſwaſion of Gods ſpirit, and preaching of the Goſpel.

28 And Noah lived after the floud, three hundred and fifty years.

29 ¶ And all the days of Noah were nine hundred and fifty years, and he died.

CHAP. X.

1 *The generations of Noah.* 2 *The ſons of Japheth.* 6 *The ſons of Ham.* 8 *Nimrod the firſt monarch.* 21 *The ſons of Shem.*

a Theſe generations are here recited, partly to declare the marvellous increaſe in ſo ſmall a time; and alſo to ſet forth their great forgetfulneſs of Gods grace towards their fathers.

NOw theſe *are* the a generations of the ſons of Noah: Shem, Ham, and Japheth: and unto them were ſons born after the floud.

2 ¶ The ſons of Japheth; Gomer, and Magog, and b Madai, and Javan, and Tubal, and Meſhech, and Tiras.

b Of Madai and Javan came the Medes & Greeks.

3 And the ſons of Gomer; Aſhkenaz, and Riphath, and Togarmah.

4 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

c The Jews ſo call all countrys which are ſeparate from them by ſea, as Greece, Italy, &c. which were given to the children of Japheth, of whom came the Gentiles.

5 By theſe were the c iſles of the Gentils divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the ſons of Ham; d Cuſh, and Mizraim, and Phut, and Canaan.

d Of Cuſh and Mizraim came the Ethiopians and Egyptians.

7 And the ſons of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.

8 ¶ And Cuſh begat Nimrod: he began to be a e mighty one in the earth.

e *Meaning*, a cruel oppreſſour and tyrant.

9 He was a mighty hunter before the LORD: wherefore it is ſaid, Even f as Nimrod the mighty hunter before the LORD.

f His tyranny came into a proverb, as hated both of God and man: for he paſſed not to commit cruelty even in Gods preſence.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land g of Shinar.

g For there was another city in Egypt, called alſo Babel.

11 Out of that Land went forth Aſhur, and builded Nineveh, and the ‡ city Rehoboth, and Calah,

‡ Or, *the ſtreets of the city.*

12 And Reſen between Nineveh and Calah: the ſame *is* a great city.

13 And Mizraim begat h Ludim, and Anamim, and Lehabim, and Naphtuhim,

h Of Lud came the Lydians.

14 And Pathruſim, and Caſluhim (out of whom came Philiſtim) and ‡ Caphtorim.

‡ Or, *the Cappadocians.*

15 ¶ And Canaan begat Sidon his firſtborn, and Heth,

16 And the Jebuſite, and the Emorite, and the Girgaſite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites ſpread abroad.

19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar unto Gaza, as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah.

20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countrys, *and* in their nations.

21 ¶ Unto i Shem alſo the father of all the children of k Eber, the brother of Japheth the elder, even to him were *children* born.

i In his ſtock the Church was preſerved: therefore Moſes leaveth off ſpeaking of Japheth and Ham, and treateth of Shem more at large.

k Of whom came the Hebrews or Jews. ✝ 1 *Chron.* 1. 17.

22 * The children of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Maſh.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two ſons: the name of one *was* Peleg, for in his days was the earth l divided; and his brothers name *was* Joktan.

l This diviſion came by the diverſity of languages, *as appeareth*, *chap.* 11. 9.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſons of Joktan.

30 And their dwelling was from Meſha, as thou goeſt unto Sephar a mount of the eaſt.

31 Theſe *are* the ſons of Shem, after their families, after their tongues, in their lands, after their nations.

32 Theſe *are* the families of the ſons of Noah, after their generations, in their nations: and ‡ by theſe were the nations divided in the earth after the floud.

‡ Or, *of theſe came divers nations.*

CHAP.

CHAP. XI.

1 One language in the world. 3 The building of Babel. 5 The confusion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one language, and of one speech.

2 And it came to pass [a] as [b] they journyed from the [c] east, that they found a plain in the land of [d] Shinar; and they dwelt there.

3 ¶ And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.

4 And they said, Go to, let us [e] build us a city and a towre, whose top *may reach* unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 ¶ And the LORD came down to see the [f] city and the towre, which the children of men builded.

6 And the LORD said, [g] Behold, the people *is* one, and they have all one language: and this they begin to do; and now nothing will be restrained from them, which they have imagined to do.

7 Go to, [h] let us go down, and [i] there confound their language, that they may not understand one anothers speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called ‡ Babel, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ * These *are* the generations [k] of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the floud.

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 * And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug.

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 * And Terah lived seventy years, and begat [l] Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the † Caldees.

29 And Abram and Nahor took them wives: the name of Abrams wife *was* Sarai; and the name of Nahors wife, Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.

30 But Sarai was barren; she had no child.

31 ¶ And [n] Terah took Abram his son, and Lot the son of Haran his sons son, and Sarai his daughter in law, his son Abrams wife; and they went forth with them from Ur of the Caldees, to * go into the land of Canaan; and they came unto ° Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

1 God calleth Abram, and blesseth him with a promise of Christ. 4 He departeth with Lot from Haran. 6 He journeyeth through Canaan, 7 which is promised him in a vision. 10 He is driven by a famine into Egypt. 11 Fear maketh him feign his wife to be his sister. 14 Pharaoh having taken her from him, by plagues is compelled to restore her.

NOw the LORD had said unto Abram, [a] * Get thee out of thy country, and from thy kindred, and from thy fathers house, unto a [b] land that I will shew thee.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be [c] a blessing.

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 ¶ So Abram departed, as the LORD had spoken unto him; and Lot went with him: And Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brothers son, and all their substance that they had gathered, and the [d] souls that they hath gotten in Haran; and they went forth to go into the land of Canaan, and

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a In the year an hundred and thirty after the floud.
b *To wit*, Nimrod and his company.
c That is, from Armenia, where the Ark stayed.
d which was afterward called Caldea.
e They were moved with pride and ambition, thinking to prefer their own glory to Gods honour.
f *Meaning*, that he declared by effect that hee knew their wicked enterprise: for Gods power is every where, and doth neither ascend nor descend.
g God speaketh this in derision, because of their foolish perswasion and enterprise.
h He speaketh as though he took consel with his own wisdom and power: *to wit*, with the Son & holy Ghost: signifying the greatness and certainty of the punishment.
i By this great plague of the confusion of tongues, appeareth Gods horrible judgement against mans pride and vain glory.
‡ Or, *confusion*.
* 1 *Chron.* 1. 17.
k He returneth to the genealogy of Abram, wherein the Church of God is described, which is Moses principal purpose.
* 1 *Chron.* 1. 25.
* 1 *Chron.* 1. 26. *Josh.* 24. 2.
l He maketh mention first of Abram, not because he was the first-born, but for the history, which properly appertaineth unto him. Also Abram at the confusion of tongues was eight and fourty years old: for at the destruction of Sodom he was 99. And it was destroyed two and fifty years after the confusion of tongues.
† Heb. *Casdim*.
m Some think that this Iscah was Sarai.
n Albeit the oracle of God came to Abram, yet the honour is given to Terah, because he was the father.
* *Josh.* 4. 2. *Nehem.* 9. 7. *Act.* 7. 4.
o which was a city of Mesopotamia.
a From the floud to this time were four hundred twenty and three years.
* *Act.* 7. 3.
b In appointing him no certain place, he proveth so much more his faith and obedience.
c The world shall recover by thy seed, which is Christ, the blessing which they lost in Adam.
d *Meaning*, as well servants as cattel.

and into the land of Canaan they came.

10 e He wandred to and fro in the land before he could find a ſetling place: thus God exerciſeth the faith of his children.

6 ¶ And Abram [e] paſſed through the land unto the place of Sichem, unto the ‡ plain of Moreh. And the [f] Canaanite *was* then in the land.

‡ Or, *Oak-grove.*

f which was a cruel and rebellious nation, by whom God kept his in continual exerciſe.

7 ¶ And the LORD appeared unto Abram, and ſaid, Unto thy ſeed will I give this land: and there builded he an [g] altar unto the LORD, who appeared unto him.

g It was not enough for him to worſhip God in his heart, but it was expedient to declare by outward profeſſion his faith before men, whereof this altar was a ſign.

8 And he removed from [h] thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt, and Hai on the eaſt: and there he builded an [i] altar unto the LORD, and called upon the name of the LORD.

h Becauſe of the troubles that he had among that wicked people.

i And ſo, ſerved the true God, and renounced all idolatry.

9 [k] And Abram journied, going on ſtill toward the ſouth.

k Thus the children of God may look for no reſt in this world, but muſt wait for the heavenly reſt and quietneſs.

10 ¶ And there was a [l] famine in the land, and Abram went down into Egypt to ſojourn there: for the famine *was* grievous in the land.

l This was a new trial of Abrams faith: whereby we ſee that the end of one affliction is the beginning of another.

11 ¶ And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now I know that thou *art* a fair woman to look upon.

12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

m By this we may learn not to uſe unlawfull means, nor to put others in danger to ſave our ſelves, *read verſe* 20. albeit it may appear that Abram feared not ſo much death, as that if he ſhould die without iſſue, Gods promiſe ſhould not have taken place, wherein appeared a weak faith.

13 Say, I pray thee, thou *art* my [m] ſiſter, that it may be well with me for thy ſake; and my † ſoul ſhall live becauſe of thee.

† Hebr. *That my ſoul may live.*

14 ¶ And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was [n] taken into Pharaohs houſe.

n To be his wife.

16 And he intreated Abram well for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

o The Lord took the defence of this poor ſtranger againſt a mighty king: and as he is ever carefull over his, ſo did he preſerve Sarai.

17 And the LORD [o] plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife? now therefore, behold thy wife, take *her*, and go thy way.

p To the intent that none ſhould hurt him either in his perſon or goods.

20 And Pharaoh [p] commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

CHAP. XIII.

1 *Abram and Lot return out of Egypt.* 7 *By diſagreement they part aſunder.* 10 *Lot goeth to wicked Sodom.* 14 *God reneweth the promiſe to Abram.* 18 *He removeth to Hebron, and there buildeth an altar.*

a His great riches gotten in Egypt, hindred him not to follow his vocation.

AND [a] Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him into the ſouth.

2 And Abram *was* very rich in cattel, in ſilver, and in gold.

3 And he went on his journies from the ſouth, even to [b] Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

b He calleth the place by that name which was after given unto it *Chap.* 28. 19.

4 Unto the * place of the altar, which he had made there at the firſt: and there Abram called on the name of the LORD.

* *Chap.* 12. 7.

5 ¶ And Lot alſo which went with Abram had flocks, and herds, and tents.

6 And the land was not able to [c] bear them, that they might dwell together: for their * ſubſtance was great, ſo that they could not dwell together.

c This incommodity came by their riches, which brake friendſhip, and as it were the bond of nature.

* *Chap.* 36. 7.

7 ¶ And there was a ſtrife between the herdmen of Abrams cattel and the herdmen of Lots cattel: And the [d] Canaanite and the Perizzite dwelled then in the land.

d who ſeeing their contention, might blaſpheme God, and deſtroy them.

8 And Abram ſaid unto Lot, Let there be no [e] ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

e He cutteth off the occaſion of contention: therefore the evil ceaſeth.

9 Is not the whole land before thee? Separate thy ſelf, I pray thee, from me: if *thou wilt* [f] *take* the left hand, then I will go to the right; or if *thou depart* to the right hand, *then* I will go to the left.

f Abram reſigneth his own right to buy peace.

10 ¶ And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD deſtroyed Sodom and Gomorrah, *even* as the [g] garden of the LORD, like the land of Egypt, as thou comeſt unto Zoar.

g which was in Eden. *Chap.* 2. 10.

11 Then Lot choſe him all the plain of Jordan: and Lot journied eaſt; and they ſeparated themſelves the [h] one from the other.

h This was done by Gods providence, that onely Abram and his ſeed might dwell in the land of Canaan.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and [i] ſinners before the LORD, exceedingly.

i Lot thinking to get Paradiſe found hell.

14 ¶ And the LORD ſaid unto [k] Abram after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, north-ward, and ſouth-ward, and eaſt-ward, and weſt-ward.

k The Lord comforted him, leſt he ſhould have taken thought for the departure of his nephew.

15 For all the * land which thou ſeeſt, to thee will I give it, and to thy ſeed for [l] ever.

* *Chap.* 12. 7. & 15. 7, 18. & 26. *Deut.* 34. 4.

l Meaning a long time, and till the coming of Chriſt as, *Exod.* 12. 14. & 21. 6. *Deut.* 15. 17. and ſpiritually this is referred to the true children of Abram, born according to the promiſe, and not according to the fleſh, which are heires of the true land of Canaan.

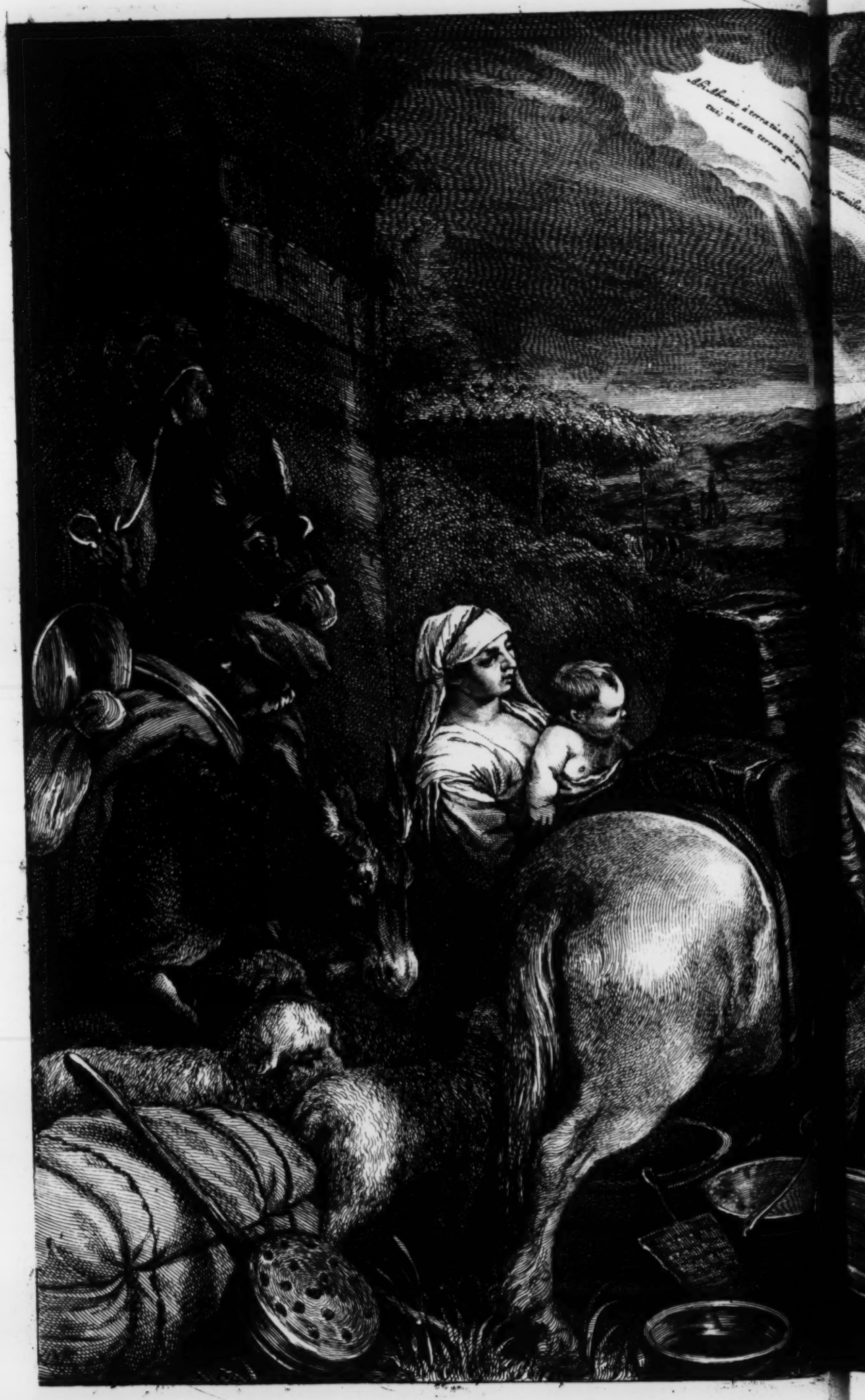
16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbred.

17 Ariſe, walk through the land in the length of it, and in the breadth of it: for I will give it unto thee.

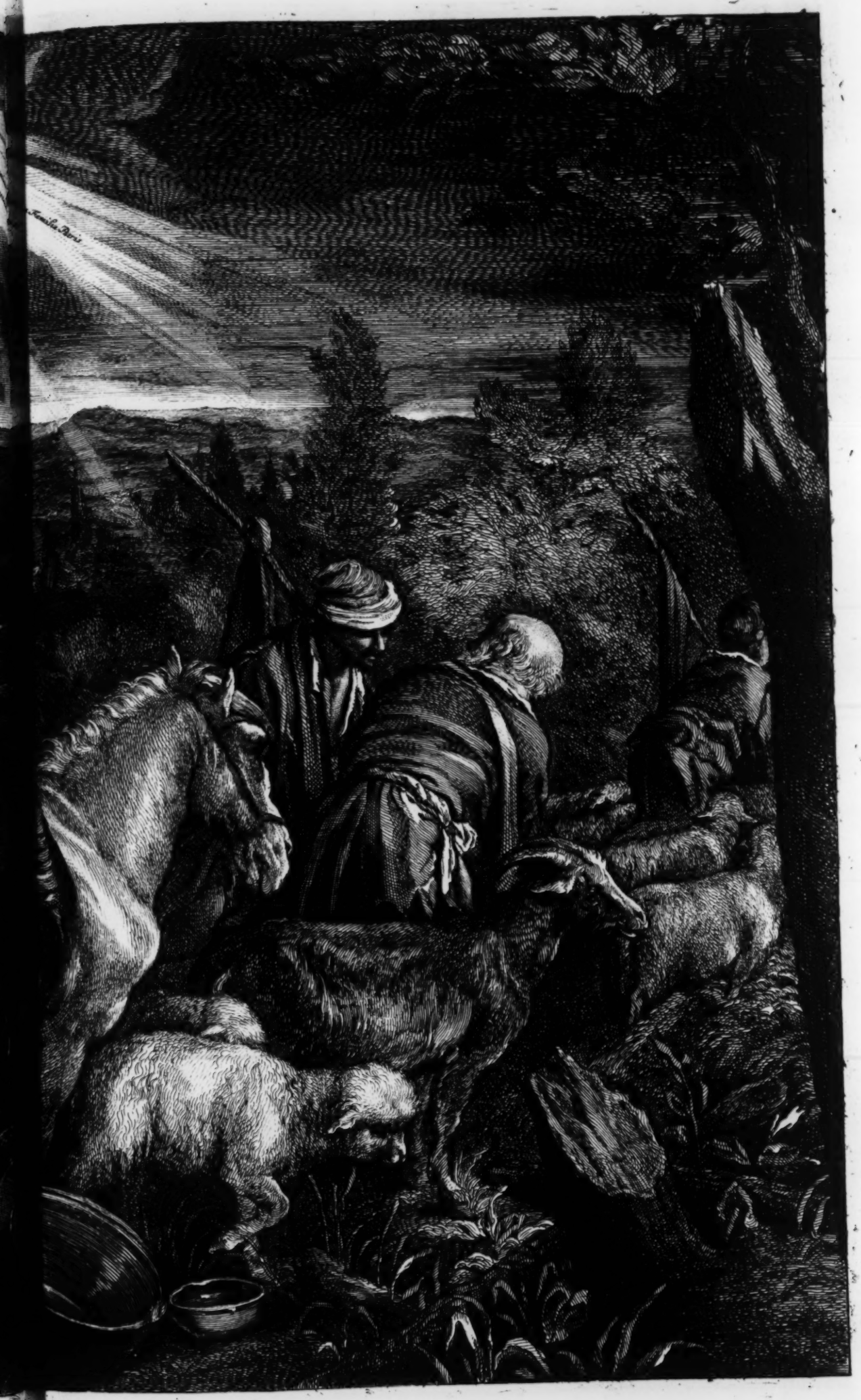
18 ¶ Then Abram removed *his* tent, and came and dwelt in the plain of Mamre which *is* in Hebron, and built there an altar unto the LORD.

CHAP.

Abraham & Sarah goeth t



to Canaan. *Gen. 12. 5.*



CHAP. XIIII.

1 *The battel of four kings againſt five.* 12 *Lot is taken priſoner.* 14 *Abram reſcueth him.* 18 *Melchizedek bleſſeth Abram.* 20 *Abram giveth him tithe.* 22 *The reſt of the ſpoil, his partners having had their portions, he reſtoreth to the king of Sodom.*

AND it came to paſs in the days of Amraphel king of [a] Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of [b] nations;

a *That is*, of Babilon: by kings here, meaning them that were governours of cities.
b Of a people gathered of divers countries.

2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela which is Zoar.

3 All theſe were [c] joyned together in the vale of ‡ Siddim, which is the [d] ſalt-ſea.

c Ambition is the chief cauſe of wars among ptinces.
‡ Or, *of the laboured fields.*
d Called alſo the Dead-ſea, or the lake Aſphaltite, neat unto Sodom and Gomorrah.

4 Twelve years they ſerved Chedorlaomer, & in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the ‡ Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in ‡ Shaveh Kiriathaim,

‡ Or, *giants.*

‡ Or, *plain.*

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderneſs.

7 And they returned, and came to Enmiſhpat, which *is* Kadeſh, and † ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-tamar.

‡ Or, *deſtroyed.*

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the ſame *is* Zoar) and they joyned battel with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five.

c And afterward was overwhelmed with water, and ſo was called the Salt-ſea.
‡ Or, *were diſcomfited.*

10 And the [c] vale of Siddim *was full of* ſlime-pits; and the kings of Sodom and Gomorrah fled, and ‡ fell there: and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

12 ¶ And they [f] took Lot Abrams brothers ſon (who dwelt in Sodom) and his goods, and departed.

13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner; and *theſe were* [g] confederate with Abram.

g God moved them to joyn with Abram, and preſerved him from their idolatry and ſuperſtitions.

14 ¶ And when Abram heard that his brother was taken captive, he ‡ armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

‡ Or, *brought forth.*

15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which *is* on left hand of † Damaſcus.

† Hebr. *Darmeſek.*

16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people. 11

17 And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which is the * Kings dale.

* 2 *Sam.* 18. 18.

18 ¶ And * Melchizedek king of Salem [h] brought forth bread and wine: and he *was* the prieſt of the moſt high God.

* *Heb.* 7. 1.
h For Abram and his ſouldiers refection, and not to offer ſacrifice.

19 And he [i] bleſſed him and ſaid, Bleſſed *be* Abram of the moſt high God poſſeſſour of heaven and earth:

i In that Melchizedek fed Abram, he declared himſelf to repreſent a king: and in that he bleſſed him, the high prieſt.

20 ¶ And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand, And he gave him * tithes of all.

* *Heb.* 7. 2.

21 And the king of Sodom ſaid unto Abram, Give me the † perſons, and take the goods to thy ſelf.

† Hebr. *ſouls.*

22 And Abram ſaid to the king of Sodom, ‡ I have lift up mine hand unto the LORD, the moſt high God, the poſſeſſour of heaven and earth,

‡ Or, *I have ſworn.*

23 † That I will not take from a thred even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abram rich:

† Hebr. *If I take from thee a thred*, &c. read 1 Sam. 14. 14.

24 [k] Save onely that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

k He would not that his liberality ſhould be hurtful unto others.

CHAP. XV.

1 *God encourageth Abram.* 2 *Abram complaineth for want of an heir.* 4 *God promiſeth him a ſon, and a multiplying of his ſeed.* 6 *Abram is juſtified by faith,* 7 *Canaan is promiſed again, and confirmed by a ſign,* 12 *and a viſion.*

AFter theſe things the ‡ word of the LORD came unto Abram in a * viſion, ſaying, Fear not, Abram: I *am* thy ſhield; *and* thy exceeding * great reward.

‡ Or, *the Lord ſpake to Abram.*
* *Num.* 12. 6.
* *Pſal.* 16. 6.

2 ¶ And Abram ſaid, [a] Lord GOD, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus?

a His fear was not onely leſt he ſhould not have children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him.

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in my houſe is mine heir.

4 ¶ And behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir.

5 And he brought him forth abroad, and ſaid, * Look now toward heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be.

* *Rom.* 4. 18.

6 ¶ And he * beleeved in the LORD; and he counted it to him for righteouſneſs.

* *Rom.* 4. 3. *Galat.* 3. 6. *James* 2. 23.

7 ¶ And he ſaid unto him, I *am* the LORD that brought thee out of * Ur of the Caldees, to give thee this land to inherit it.

* *Chap.* 11. 28.

8 And he ſaid, Lord GOD, [b] whereby ſhall I know that I ſhall inherit it.

b This is a particular motion of Gods ſpirit, which is not lawfull for all to follow in asking ſigns: but was permitted to ſome by a peculiar motion, as to Gideon and Ezechiah.

9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three

12 three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all theſe, and [c] divided them in the midſt, and laid each piece one againſt another: but the birds divided he not.

11 And when the fowls came down upon the carcaſes, Abram drove them away.

12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, † an horrour of great darkneſs fell upon him.

13 And he ſaid unto Abram, * Know of a ſurety, that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict them *[d] four hundred years.

14 And alſo that nation whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance.

15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age.

16 But in the ‡ fourth generation they ſhall come hither again: for the [e] iniquity of the Amorites *is* not yet full.

17 And it came to paſs, that when the ſun went down and it was dark, behold a ſmoking furnace, and a burning lamp that paſſed between thoſe pieces.

18 * In that ſame day the LORD made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, *from the river of Egypt unto the great river, the river † Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

c This was the old cuſtome in making covenants, *Jer.* 34. 18. to the which God added theſe conditions, that Abrams poſterity ſhould be as torn in pieces, but after they ſhould be coupled together: alſo that it ſhould be aſſaulted, but yet delivered.
† Hebr. *a fear of great darkneſs.*
* *Act.* 7. 6.

* *Exod.* 12. 40.
d Counting from the birth of Iſaac to their departure out of Egypt: which declareth that God will ſuffer his to be afflicted in this world.

‡ Or, *after four hundred years.*
e Though God ſuffer the wicked for a time, yet his vengeance falleth upon them, when the meaſure of their wickedneſs is full.

* *Chap.* 12. 7. & 13. 15. & 26. 4. *Deut.* 34. 4.
* 1 *King.* 4. 21. 2 *Coron.* 9. 26.
† Hebr. *Perath.*

CHAP. XVI.

1 *Sarai being barren giveth Hagar to Abram.* 6 *Hagar, being afflicted for deſpiſing her miſtreſs, runneth away.* 9 *An angel ſendeth her back to ſubmit her ſelf,* 11 *and telleth her of her child.* 15 *Ishmael is born.*

NOw [a] Sarai Abrams wife bare him no children: and ſhe had an hand-maid an Egyptian, whoſe name *was* Hagar.

2 And Sarai ſaid unto Abram, Behold now, the LORD hath [b] reſtrained me from bearing: I pray thee go in unto my maid; ‡ it may be that I may † obtain children by her: and Abram hearkned to the voice of Sarai.

3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and ſhe conceived: and when ſhe ſaw that ſhe had conceived, her miſtreſs was [c] deſpiſed in her eyes.

5 And Sarai ſaid unto Abram, † My wrong *be* upon thee: I have given my maid into thy boſome; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the LORD judge between me and thee.

6 ¶ But Abram ſaid unto Sarai, Behold, thy maid *is* in thy ‡ hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face.

7 And the [d] angel of the LORD found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur:

8 And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai.

9 ¶ And the angel of the LORD ſaid unto her, [e] Return to thy miſtreſs, and ſubmit thy ſelf under her hands.

10 And the angel of the LORD ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbred for multitude.

11 ¶ And the angel of the LORD ſaid unto her, Behold, thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael; becauſe the LORD hath heard thy affliction.

12 And he will be a ‡ wild man; his hand *will be* againſt every man, and every mans hand againſt him: * and [f] he ſhall dwell in the preſence of all his brethren.

13 And ſhe called the name of the LORD that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, [g] Have I alſo here looked after him that ſeeth me?

14 * Wherefore the well was called ‡ Beer-la-hai-roi; behold, *it is* between Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſon: and Abram called his ſons name, which Hagar bare, Iſhmael.

16 ¶ And Abram *was* foureſcore and ſix years old, when Hagar bare Iſhmael to Abram.

a It ſeemeth that ſhe had reſpect to Gods promiſe, which could not be accompliſhed without iſſue.

b She faileth in binding Gods power to the common order of nature, as though God could not give her children in her old age.
‡ Or, *peradventure.*
† Hebr. *be builded by her.*

c This puniſhment declareth what they gaine that attempt any thing againſt the word of God.
† Hebr. *mine injury is upon thee.*

d which was Chriſt, as appeareth *verſe* 13. & *Chap.* 18. 17.

e God rejecteth no eſtate of people in their miſeries, but ſendeth them comfort.

‡ Or, *fierce & cruel*, or, *as a wild aſs.*
* *Chap.* 25. 18.
f That is, the Iſhmaelites ſhall be a peculiar people by themſelves, & not a portion of another people.
g She rebuketh her own dulneſs, and acknowledgeth Gods grace, who was preſent with her every where.
* *Chap.* 24. 62.
‡ Or, *the well of him that liveth & ſeeth me.*

CHAP. XVII.

1 *God reneweth the covenant.* 5 *Abram his name is changed in token of a greater bleſſing.* 10 *Circumciſion is inſtituted.* 15 *Sarai her name is changed, and ſhe bleſſed.* 16 *Iſaac is promiſed.* 23 *Abraham and Ishmael are circumciſed.*

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and ſaid unto him, I *am* the ‡ Almighty God; * walk before me, and be thou ‡ perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, ſaying,

4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a [a] father of many nations.

5 ¶ Neither ſhall thy name any more be called Abram; but thy name ſhall be [b] Abraham: * for a father of many nations have I made thee.

6 And I will make thee exceeding fruitfull, and I will make nations of thee; and kings ſhall come out of thee.

‡ Or, *All-ſufficient.*
* *Chap.* 5. 22.
‡ Or, *without hypocriſy.*

a Not onely according to the fleſh, but of a far greater multitude by faith. *Rom.* 4. 17.
b The changing of his name is a ſeal to confirm Gods promiſe unto him.
* *Rom.* 4. 17.

7 And

Sarah reproved.

Marten de Vos inven. Visscher Excudit

PARITURAM SARAM NUNCIANT ABRAHÆ ANGELI HOSPITES. GEN. XVIII.

Gen. 18. 9.10.

ES: RÆQUE RIDENTI, PROMISSIONIS VERBA REÏTERANT. Gene. 18.

Abraham's Intercession

for *Sodom*. *Gen. 18. 23 &c*

Visscher excudit

G de hondecoutre Inuentor 1614 Joan Sonderselius Schulp.

7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an * everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

* *Chap.* 13. 16.

8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion; and I will be their God.

9 ¶ And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations.

10 [c] This *is* my covenant, which ye ſhall keep between me, and you, and thy ſeed after thee; * Every man-child among you ſhall be circumciſed.

c Circumciſion is called the covenant, becauſe it ſignifieth the covenant, and hath the promiſe of grace joyned to it: which phraſe is common to all Sacraments.
* *Act.* 7. 8.

11 And ye ſhall circumciſe the [d] fleſh of your fore-skin; and it ſhall be * a token of the covenant betwixt me and you.

d That privie part is circumciſed, to ſhew that all that is begotten of man is corrupt and muſt be mortified.
* *Rom.* 4. 11.

12 And he that is eight dayes old ſhall be circumciſed among you, every man-child in your generations, he that is born in the houſe, or bought with money of any ſtranger, which *is* not of thy ſeed.

13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant.

14 And the uncircumcised man-child, whoſe fleſh of his fore-skin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

e Albeit women were not circumciſed, yet were they partakers of Gods promiſe: for under mankind all was conſecrated. And here is declared, that whoſoever contemneth the ſigne, deſpiſeth alſo the promiſe.

15 ¶ And God ſaid unto Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, but ‡ Sarah *ſhall* her name *be*.

‡ Or, *Dame, or Princeſſe.*

16 And I will bleſſe her, and give thee a ſon alſo of her: yea, I will bleſſe her, and ſhe ſhall be *a mother* of nations; kings of people ſhall be of her.

17 Then Abraham fell upon his face, and [f] laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred yeares old? and ſhall Sarah, that is ninety years old, bear?

f which proceeded of a ſudden joy, and not of infidelitie.

18 And Abraham ſaid unto God, O that Iſhmael might live before thee!

19 And God ſaid, * Sarah thy wife ſhall bear thee a ſonne indeed; and thou ſhalt call his name Iſaac: and I will eſtabliſh my covenant with him for an [g] everlaſting covenant, *and* with his ſeed after him.

* *Chap.* 18. 10. *and* 21. 2.

g The everlaſting covenant is made with the children of the Spirit: and with the children of the fleſh is made the temporall promiſe, as was promiſed to Iſhmael.

20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and will make him fruitfull, and will multiply him † exceedingly: twelve princes ſhall he beget, and I will make him a great nation.

† Hebr. *greatly, greatly.*

21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next * year.

* *Chap.* 21. 2.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Iſhmael his ſon, and all that were bought with his money, every male among the men of Abrahams houſe; and [h] circumciſed the fleſh of their fore-skin, in the ſelf ſame day, as God had ſaid unto him.

13

h They were well inſtructed which obeyed to be circumciſed without reſiſtance, which thing declareth, that maſters in their houſes ought to be as preachers to their families, that from the higheſt to the loweſt, they may obey the will of God.

24 And Abraham *was* ninety yeares old and nine when he was circumciſed in the fleſh of his fore-skin.

25 And Iſhmael his ſon *was* thirteen yeares old when he was circumciſed in the fleſh of his fore-skin.

26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon.

27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

1 *Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the ſtrange promiſe. 17 The deſtruction of Sodom is revealed to Abraham. 23 Abraham maketh interceſſion for the men thereof.*

AND the LORD * appeared unto him in the ‡ plains of Mamre: and he ſat in the tent-door in the heat of the day.

* *Hebr.* 13. 2.
‡ Or, *Oak-grove*

2 And he lift up his eyes and looked, and lo, three [a] men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground,

a That is, three Angels in mans ſhape.

3 And ſaid, [b] My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant.

b Speaking to one of them, in whom appeared to be moſt majeſty: for he thought they had been men.

4 Let a little water, I pray you, be fetched, and [c] waſh your feet, and reſt your ſelves under the tree.

c For men uſed, becauſe of the great heat, to goe bare footed in thoſe parts.

5 And I will fetch a morſel of bread, and comfort ye your hearts; after that you ſhall paſſe on: for therefore are ye [d] come to your ſervant. And they ſaid, So do as thou haſt ſaid.

d As ſent of God that I ſhould doe my duty to you.

6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three † meaſures of fine meal, knead *it*, and make cakes upon the hearth.

† Hebr. *Seim.*

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſſe it.

8 And he took butter and milk, and the calf which he had dreſſed, and ſet it before them; and he ſtood by them under the tree: and [e] they did eat.

e For as God gave them bodies for a time, ſo gave he them the faculties thereof, to walk, to eat and ſuch like.

9 ¶ And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid, Behold, in the tent.

10 And he ſaid, * I will certainly return unto thee according to the time [f] of life; and lo, Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door, which *was* behind him.

* *Chap* 17. 19. *and* 21. 2. *Rom.* 9. 9.
f That is, about this time, when ſhe ſhall be alive, or when the child ſhall come into this life.

11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women.

12 Therefore Sarah [g] laughed within her ſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my * lord being old alſo?

g For ſhe rather had reſpect to the order of nature, then beleeved the promiſe of God,
* 1 *Pet.* 3, 6.

13 And the LORD ſaid unto Abraham,

14 Wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old?

* *Zech.* 8. 6. ‡ Or, *ind.*

14 Is any thing too *‡ hard for the LORD? At the time appointed will I return unto thee, according to the time of life; and Sarah ſhall have a ſon.

15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

16 ¶ And the men roſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

h Iehovah, the Hebrew word, which we call (Lord) ſheweth, that this Angel was Chriſt: for this word is onely applyed to God. * *Chap.* 12. 3. *and* 22. 18.

17 And the h LORD ſaid, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham ſhall ſurely become a great and mighty nation, and * all the nations of the earth ſhall be bleſſed in him?

i He ſheweth that fathers ought both to know Gods judgements, and to declare them totheir children.

19 For I know him, i that he will command his children and his houſhold after him, and they ſhall keep the way of the LORD, to do juſtice and judgement; that the LORD may bring upon Abraham that which he hath ſpoken of him.

20 And the LORD ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſinne is very grievous;

k God ſpeaketh after the faſhion of men: that is, I will enter into judgement with good adviſe. l For our ſins cry for vengeance, though none accuſe us.

21 I will k go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the LORD.

23 ¶ And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city; wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that *are* therein?

25 That be farre from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be farre from thee: Shall not the judge of all the earth † do right?

† Hebr. *do judgement.*

m God declareth that his judgements were done with great mercy, foraſmuch as all were ſo corrupt that not onely fifty, but ten righteous men could not be found there and alſo that the wicked are ſpared for the righteous ſake. n Hereby we learn, that the neer we aproch unto God the more doth our miſerable eſtate appeare, and the more are we humbled.

26 And the LORD ſaid, If I find in Sodom m fifty righteous within the citie, then I will ſpare all the place for their ſakes.

27 And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the Lord, which *am but* n duſt & aſhes.

28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, If I find there fourty and five, I will not deſtroy *it*.

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be fourty found there? And he ſaid, I will not do *it* for fourties ſake.

30 And he ſaid *unto him*, Oh let not the Lord be angry, and I will ſpeak: Peradventure there ſhall thirty be found there? And he ſaid, I will not do *it*, if I find thirty there

31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the LORD: Peradventure there ſhall be twenty found there? And he ſaid, I will not deſtroy *it* for twenties ſake.

32 And he ſaid, Oh let not the Lord be angry, and I will ſpeak yet but this o once: Peradventure ten ſhall be found there? And he ſaid, I will not deſtroy *it* for tennes ſake.

o If God refuſed not the prayer for the wicked Sodomites, even to the ſixt requeſt, how much more will he grant the prayers of the godly for the afflicted Church?

33 And the LORD went his way, aſſoon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

1 *Lot entertaineth two angels.* 4 *The vitious Sodomites are ſtricken with blindneſs.* 12 *Lot is ſent for ſafety into the mountains.* 18 *He obtaineth leave to go into Zoar.* 24 *Sodom and Gomorrah are deſtroyed.* 26 *Lots wife is a pillar of ſalt.* 30 *Lot dwelleth in a cave.* 31 *The inceſtuous original of Moab and Ammon.*

AND there came two * angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them; and he bowed himſelf with his face toward the ground;

a wherein we ſee Gods provident care in preſerving his: albeit he revealeth not himſelf to all alike: for Lot had but two Angels and Abraham three.

2 And he ſaid, Behold now my lords, turn in, I pray you, into your ſervants houſe, and tarry all night, and * waſh your feet, and ye ſhall riſe up early, and go on your wayes. And they ſaid, Nay, but we will abide in the ſtreet all night.

* *Chap.* 18. 4.

3 And b he preſſed upon them greatly; and they turned in unto him, and entred into his houſe: and he made them a feaſt, and did bake unleavened bread; and they did c eat.

b That is, he prayed them inſtantly.

c Not for that they had neceſſity, but becauſe the time was not yet come that they would reveal themſelves.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, d all the people from every quarter.

d Nothing is more dangerous: then to dwell where ſin reigneth: for it corrupteth all.

5 And they called unto Lot, and ſaid unto him, Where *are* the men which came into thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and ſhut the door after him,

7 And ſaid, I pray you, brethren, do not ſo wickedly.

8 Behold now, I have two e daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: onely unto theſe men do nothing; f for therefore came they under the ſhadow of my roof.

e He deſerveth praiſe in defending his gueſts, but he is to be blamed in ſeeking unlawfull meanes.

f That I ſhould preſerve them from all injury.

9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: Now will we deal worſe with thee, then with them. And they * preſſed ſore upon the man, *even* Lot, and came neare to break the door.

* 2 *Pet.* 2. 7.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door.

11 And they ſmote the men * that *were* at the door of the houſe with blindneſs, both ſmall and great: ſo that they wearied themſelves to find the door.

* *Wiſd.* 19. 17.

12 ¶ And

Lot & his Wife & two daughters

IGNE ET SULPHURE PLUIT SUPRA SODOMAM ET GOMORHAM. LIBERATUR AB

cometh forth from *Sodom*. *Gen. 19. 15.*

Visscher Excudit.

IDIO LOTH CUM FAMILIA EIUS. UXOR IN SALIS STATUAM VERTITUR. Gene. 19. 15.

Lot and his two

LOT IN SPELUNCA HABITAT, INEBRIANT EUM FILIÆ. CONCU

Daughters. Gen. 19. 24. &c

NCU UNT CUM INSCIO ALTERNATIM UT A PATRE SEMEN SERVENT. Genes. 19.

UMI

12 ¶ And the men ſaid unto Lot, Haſt thou here any beſides? ſon in law, and thy ſons, and thy daughters, and whatſoever thou haſt in the city; bring *them* out of this place.

g This proveth that the Angels are miniſters, as well to execute Gods wrath, as to declare his favour.
* *Chap.* 18. 20.

13 For [g] we will deſtroy this place; becauſe the * cry of them is waxen great before the face of the LORD: and the LORD hath ſent us to deſtroy it.

‡ Or, *ſhould marry*,

14 And Lot went out, and ſpake unto his ſons in law, which ‡ married his daughters, and ſaid, Up, get ye out of this place; for the LORD will deſtroy this city: but he ſeemed as one that mocked unto his ſons in law.

15 ¶ And when the morning aroſe, then the angels haſtened Lot, ſaying, Ariſe, take thy wife, and thy two daughters † which are here; leſt thou be conſumed in the iniquity of the city.

† Hebr. *which are found.*

h The mercy of God ſtriveth to overcome mans ſlowneſſe in following Gods calling.
* *Wiſd.* 10. 6.

16 And while he [h] lingred, * the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being mercifull unto him: and they brought him forth, and ſet him without the city.

i He willed him to flee from Gods judgements, and not to be ſorry to depart from that rich countrey, full of vain pleaſures.

17 And it came to paſſe, when they had brought them forth abroad, that he ſaid, Eſcape for thy life, [i] look not behind thee, neither ſtay thou in all the plain; eſcape to the mountain, leſt thou be conſumed.

18 And Lot ſaid unto them, Oh not ſo, my Lord:

19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life; and I cannot eſcape to the mountain, leſt ſome evil take me, and I die.

k Though it be little, yet it is great enough to ſave my life: wherein he offendeth in chuſing another place than the angel had appointed him.
l Hebr. *thy face.*

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh let me eſcape thither, (*is* it not a [k] little one?) and my ſoul ſhall live.

21 And he ſaid unto him, See, I have accepted † thee concerning this thing alſo, that I will not overthrow this citie, for the which thou haſt ſpoken.

l Becauſe Gods commandement was to deſtroy the citie, and to ſave Lot.
m which before was called Belah. Chap. 14. 2.

22 Haſt thee, eſcape thither; for I cannot do [l] any thing till thou be come thither: therefore the name of the city was called [m] Zoar.

23 ¶ The ſun was riſen upon the earth when Lot entred into Zoar.

* *Deut.* 29 23. *Iſa.* 13. 19. *Ier.* 50. 40. *Ezek.* 16. 49. *Hoſ.* 11. 8. *Amos* 4. 11. *Luke* 17. 29. *Iude* 7.

24 Then * the LORD rained upon Sodom and upon Gomorrah brimſtone and fire from the LORD out of heaven.

25 And he overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

n As touching the body onely, and this was a notable monument of Gods vengeance to all them that paſſed that way.

26 ¶ But his wife looked back from behind him, and ſhe became a [n] pillar of ſalt.

27 ¶ And Abraham gat up early in the morning, to the place where he ſtood before the LORD.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the ſmoke of the countrey went up as the ſmoke of a furnace. 15

29 ¶ And it came to paſſe, when God deſtroyed the cities of the plain, that God remembred Abraham, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities, in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him: for he [o] feared two dwell in Zoar; and he dwelt in a cave, he and his two daughters.

o Having before felt Gods mercy, he durſt not provoke him again by continuing among the wicked.

31 ¶ And the firſt-born ſaid unto the younger, Our father *is* old, and *there is* not a man in the [p] earth to come in unto us, after the manner of all the earth.

p Meaning, in the countrey, which the Lord had now deſtroyed.

32 Come, let us make our father [q] drink wine, and we will lie with him, that we may preſerve ſeed of our father.

q For except he had been overcome with wine, he would never have done that abominable act.

33 And they made their father drink wine that night: and the firſt-born went in, and lay with her father; and he perceived not when ſhe lay down, nor when ſhe aroſe.

34 And it came to paſſe on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo: and go thou in, *and* lie with him, that we may † preſerve ſeed of our father.

† Hebr. *keep alive.*

r Thus God permitted him to fall moſt horribly in the ſolitary mountains, whom the wickedneſſe of Sodom could not overcome.

35 And they made their father drink wine that night alſo: and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe.

36 Thus were [r] both the daughters of Lot with child by their father.

ſ who as they were born in moſt horrible inceſt, ſo were they and their poſteritie vile and wicked.

37 And the firſt-born bare a ſonne, and called his name Moab: the ſame *is* the father of the [ſ] Moabites unto this day.

t That is, ſons of my people: ſignifying, that they rather rejoyced in their ſin, than repented for the ſame.

38 And the younger, ſhe alſo bare a ſon, and called his name [t] Ben-ammi: the ſame *is* the father of the children of Ammon unto this day.

CHAP. XX.

1 Abraham ſojourneth at Gerar, 2 denieth his wife, and loſeth her. 3 Abimelech is reproved for her in a dream. 9 He rebuketh Abraham, 14 reſtoreth Sarah, 16 and reproveth her. 17 He is healed by Abrahams prayer.

AND Abraham journeyed from thence toward the ſouth-countrey, and dwelled between Cadeſh and [a] Shur, and ſojourned in Gerar.

a which was toward Egypt.

2 And Abraham ſaid of Sarah his wife, [b] She *is* my ſiſter: And Abimelech king of Gerar ſent, and took Sarah.

b Abraham had now twice fallen into this fault: ſuch is mans frailty.

3 But God came to Abimelech in a dream by night, and ſaid to him. Behold, [c] thou *art but* a dead man, for the woman which thou haſt taken: for ſhe *is* a mans wife.

c So greatly God deteſteth the breach of marriage.

4 But Abimelech had not come near her: and he ſaid, LORD, wilt thou ſlay alſo [d] a righteous nation?

d The infidels confeſſed that God would not puniſh but for juſt occaſion: therefore whenſoever he puniſheth, the occaſion is juſt.

5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe her ſelf ſaid, He *is* my brother: in the [e] integrity of my heart, and [f] innocency

e As one falling by ignorance, and not doing evil of purpoſe.
f Not thinking to doe any man harm.

16 nocency of my hands have I done this.

6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integrity of thy heart: for I alſo [g] withheld thee from ſinning againſt me; therefore ſuffered I thee not to touch her.

g God by his holy Spirit retaineth them that offend by ignorance, that they fall not into greater inconvenience.

7 Now therefore reſtore the man *his* wife: for he *is* a [h] prophet, and he [i] ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou, and all that are thine.

h That is, one, to whom God revealeth himſelf familiarly.
i For the prayer of the godly is of force towards God.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told all theſe things in their ears: and the men were ſore afraid.

9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my [k] kingdome a great ſin? thou haſt done deeds unto me that ought not to be done.

k The wickedneſs of the king bringeth Gods wrath upon the whole realm.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing?

11 And Abraham ſaid, Becauſe I thought, Surely the [l] fear of God *is* not in this place; and they will ſlay me for my wives ſake.

l He ſheweth that no honeſty can be hoped for, where the fear of God is not.

12 And yet indeed *ſhe is* my [m] ſiſter; ſhe *is* the daughter of my father, but not the daughter of my mother: and ſhe became my wife.

m By ſiſter, he meaneth his couſin germane, and by daughter, Abrahams neece, *Chap.* 11. 29. for ſo the Hebrews uſe theſe words.

13 And it came to paſſe, when God cauſed me to wander from my fathers houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; At every place whither we ſhall come, *ſay of me, He *is* my brother.

* *Chap.* 12. 13.

14 And Abimelech took ſheep, and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold, my land *is* ‡ before thee; dwell where it pleaſeth thee.

‡ Or, *is at thy commandment.*

16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a [n] covering of the eyes, unto all that *are* with thee, and with all *other:* thus ſhe was [o] reproved.

n Such an head, as with whom thou mayeſt be preſerved from all dangers.
o God cauſed this heathen king to reprove her, becauſe ſhe diſſembled, ſeeing that God had given her a husband, as her vail and defence.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children.*

18 For the LORD [p] had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

p Had taken away from them the gift of conceiving.

CHAP. XXI.

1 *Iſaac is born:* 4 *he is circumciſed.* 6 *Sarahs joy.* 9 *Hagar and Ismael are caſt forth.* 15 *Hagar in diſtreſs.* 17 *The angel comforteth her.* 22 *Abimelechs covenant with Abraham at Beer-sheba.*

AND the LORD viſited Sarah as he had ſaid, and the LORD did unto Sarah *as he had ſpoken.

* *Chap.* 17. 19. *and* 18. 10.
* *Matth.* 1. 2. *Act.* 7. 8. *Galat.* 4. 23. *Hebr.* 11. 11.

2 ¶ For Sarah *conceived, and bare Abraham a ſon in his [a] old age, at the ſet time of which God had ſpoken to him.

a Therefore the miracle was the greater.

3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac.

4 ¶ And Abraham circumciſed his ſon Iſaac, being eight dayes old, *as God had commanded him.

* *Chap.* 17. 12.

5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him.

6 ¶ And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me.

7 And ſhe ſaid, [b] Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſon in his old age.

b She accuſeth her ſelf of ingratitude, that ſhe did not beleeve the Angel.

8 And the child grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

9 ¶ And Sarah ſaw the ſon of Hagar, the Egyptian, which ſhe had born unto Abraham, [c] mocking.

c He derided Gods promiſe made to Iſaac, which the Apoſtle calleth perſecution. *Gal.* 4. 29.

10 Wherefore ſhe ſaid unto Abraham, * Caſt out this bond-woman, and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac.

* *Gal.* 4. 30.

11 And the thing was very grievous in Abrahams ſight, becauſe of his ſon.

12 And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman: In all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be [d] called.

d The promiſed ſeed ſhall be counted from Iſaac, and not from Iſhmael. *Rom.* 9. 7. *Heb.* 11. 18.

13 And alſo of the ſon of the bond-woman will I make [e] a nation, becauſe he *is* thy ſeed.

e The Iſhmaelites ſhall come of him.

14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her ſhoulder) and the child, and [f] ſent her away: and ſhe departed, and wandred in the wilderneſſe of Beer-ſheba.

f True faith renounceth all naturall affections to obey Gods commandment.

15 ¶ And the water was ſpent in the bottle, and ſhe caſt the child under one of the ſhrubs.

16 And ſhe went, and ſat her down over againſt *him*, a good way off, as it were a bow-ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over againſt *him*, and lift up her voice, and wept.

17 ¶ And God [g] heard the voice of the lad. And the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is:*

g For his promiſe ſake made to Abraham, and not becauſe the child had diſcretion and judgment to pray.

18 Ariſe, lift up the lad, and hold him in thine hand: for I will make him a great nation.

19 And God [h] opened her eyes, and ſhe ſaw a well of water; and ſhe went, and filled the bottle with water, and gave the lad drink.

h Except God open our eyes we can neither ſee, nor uſe the meanes which are before us.

20 And God was [i] with the lad; and he grew, and dwelt in the wilderneſs, and became an ‡ archer.

i As touching outward things, God cauſed him to proſper.
‡ Or, *Shot in the bow, and was an hunter.*

21 And he dwelt in the wilderneſs of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And

Hagar & Ishmael are cast forth.

Marten de Vos inventor.

CUM PUERO ISMAËLE PROCUL DIMITTITUR HAGAR.

Gen. 21. 9. 15. 17 &c.

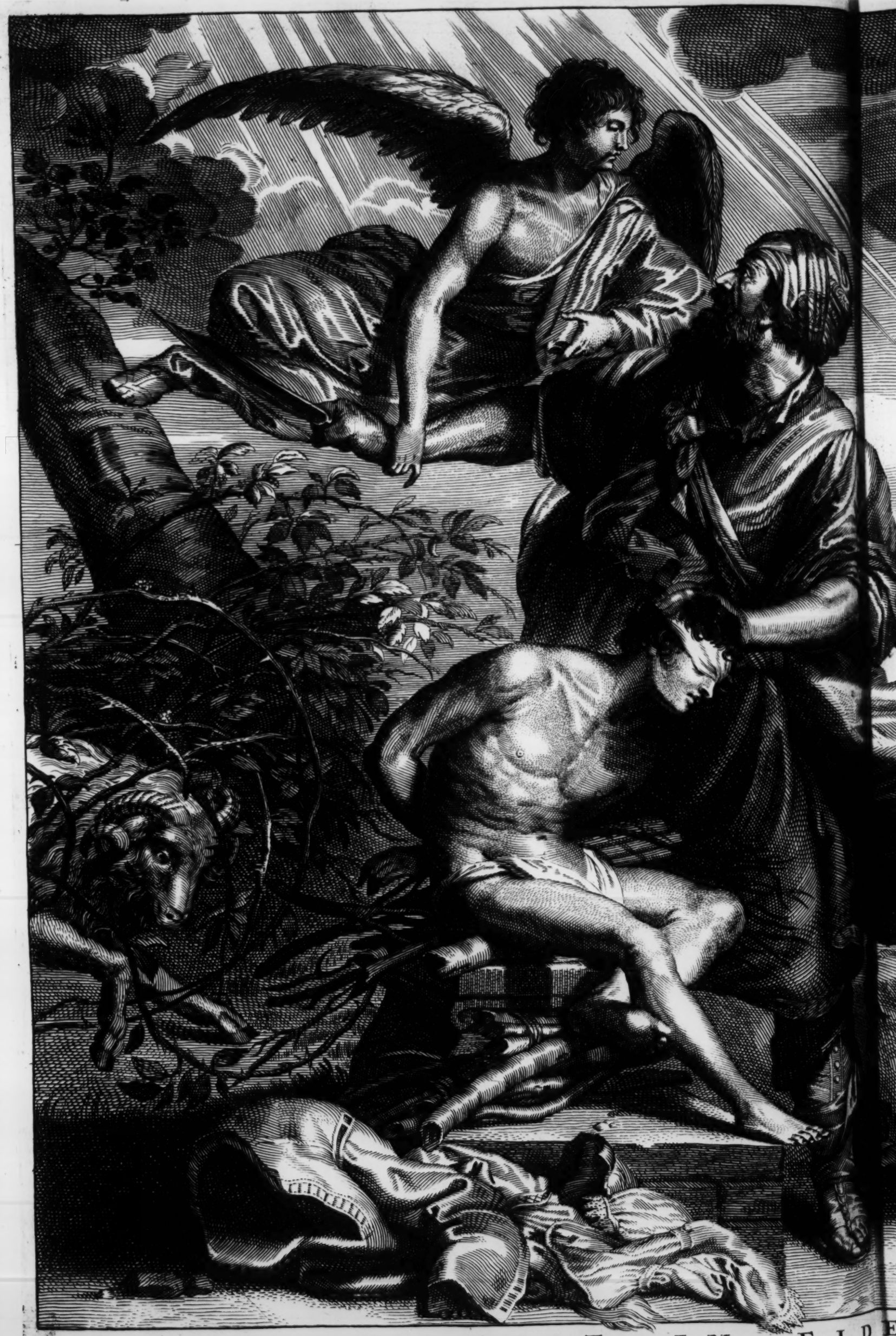
Visscher Excudit.

QUEM SARA HÆREDEM NOLUIT ESSE SUUM.

UMI

UMI

Abraham's Sacrifice.



FIRMUS ERAT IN FIDE

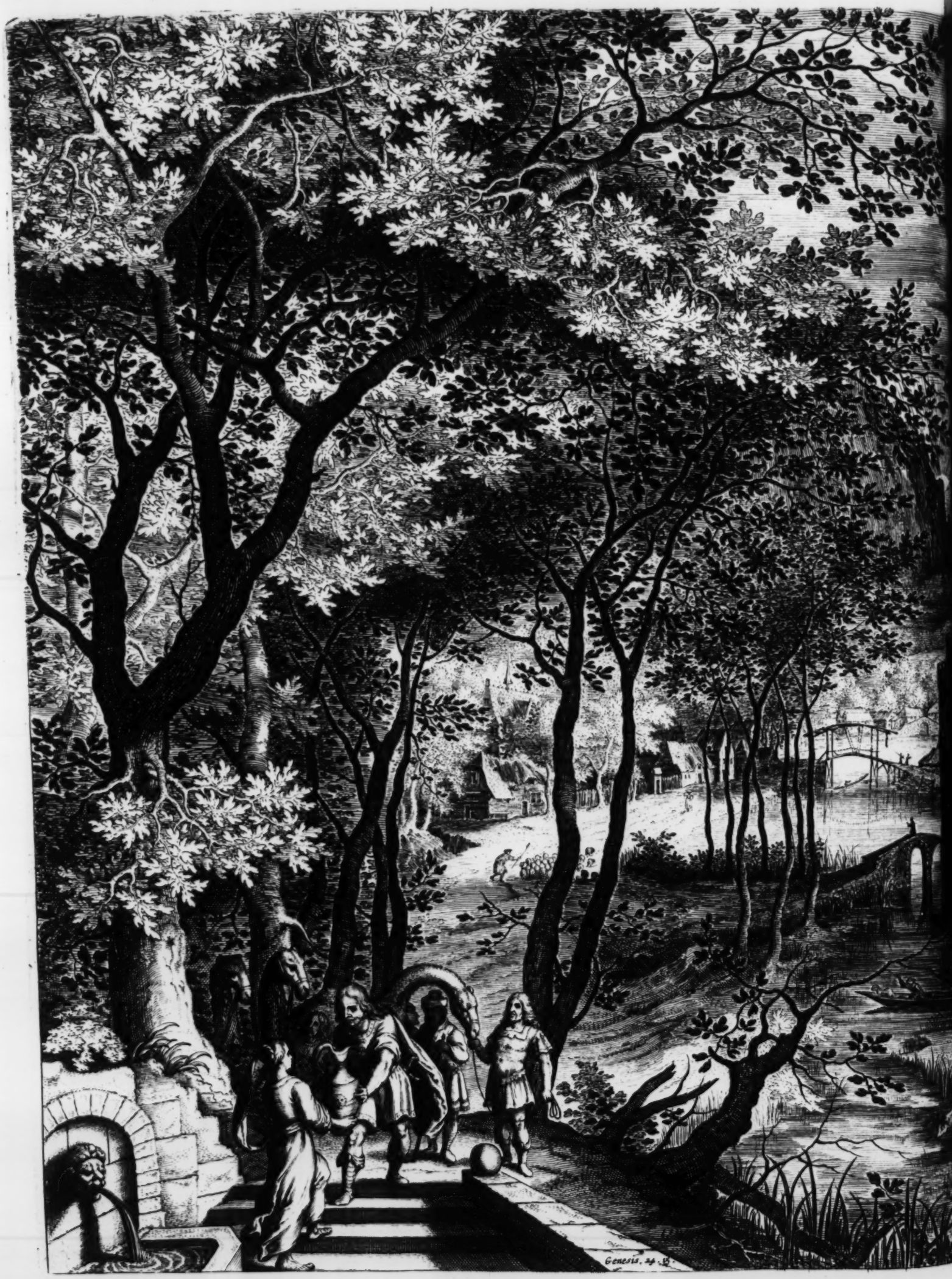
Gen. 22. 9. 10. &c.

DE PROMISSORUM DEI.

UMI

UMI

Rebecca meeteth Abraham's servant



at the Well. Gen. 24. 15. &c.

UMI

22 ¶ And it came to paſs at that time, that Abimelech, and Phicol the chief captain of his hoſt ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt.

23 Now therefore ſwear unto me here by God, † that thou wilt not deal falſly with me, nor with my ſon, nor with my ſons ſon: *but* according to the kindneſs that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned.

† Hebr. *if thou ſhalt lie unto me.*

24 And Abraham ſaid, I will [k] ſwear.

k So that it is a lawfull thing to take an oath in matters of importance, for to juſtify the truth, and to aſſure others of our ſincerity.

25 And Abraham reproved Abimelech becauſe of a well of water, which Abimelechs ſervants had violently taken away.

l wicked ſervants do many evils unknown to their maſters.

26 And Abimelech ſaid, [l] I wot not who hath done this thing: neither didſt thou tell me, neither yet heard I *of it* but to day.

27 And Abraham took ſheep and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham ſet ſeven ew-lambs of the flock by themſelves.

29 And Abimelech ſaid unto Abraham, What mean theſe ſeven ew-lambs, which thou haſt ſet by themſelves?

30 And he ſaid, For *theſe* ſeven ew-lambs ſhalt thou take of my hand, that they may be a witneſs unto me, that I have digged this well.

31 Wherefore nee called that place ‡ Beer-ſheba: becauſe there they ſware both of them.

‡ Or, *Well of the oath, or of ſeven*, meaning, *lambs.*

32 Thus they made a [m] covenant at Beer-ſheba: then Abimelech roſe up, and Phicol the chief captain of his hoſt, and they returned into the land of the Philiſtines.

m Thus we ſee that the godly, as touching outward things, may make peace with the wicked that know not the true God.

33 ¶ And *Abraham* planted a grove in Beer-ſheba, and [n] called there on the name of the LORD, the everlaſting God.

n *That is*, He worſhipped God in all points of true religion.

34 And Abraham ſojourned in the Philiſtines land many days.

CHAP. XXII.

1 Abraham is tempted to offer Iſaac. 3 He giveth proof of his faith and obedience. 11 The angel ſtayeth him. 13 Iſaac is exchanged with a ram. 14 The place is called Jehovah-jireh. 15 Abraham is bleſſed again. 20 The generation of Nahor unto Rebekah.

* *Hebr.* 11. 17. † Hebr. *Lo, I.*

AND it came to paſs after theſe things, that * God did tempt Abraham, and ſaid unto him, Abraham. And he ſaid, † Behold, *here* I *am.*

2 And he ſaid, Take now thy ſon, thine onely *ſon* Iſaac, whom thou loveſt, and get thee into the land of [a] Moriah; and [b] offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

a which ſignifieth, the fear of God, in the which place he was honoured, and Solomon afterward built the Temple.

b Herein ſtood the chiefeſt point of his tentation, ſeeing he was commanded to offer up him, in whom God had promiſed to bleſſe all the nations of the world.

3 ¶ And Abraham roſe up early in the morning, and ſadled his aſs, and took two of his young men with him, and Iſaac his ſon, and clave the wood for the burnt-offering; and roſe up, and went unto the place of which God had told him.

4 Then on the third day Abraham lift up his eyes, and ſaw the place afar off.

5 And Abraham ſaid unto his young men, Abide you here with the aſs; and I and the lad will go yonder and worſhip, and [c] come again to you.

c He doubted not, but God would accompliſh his promiſe though he ſhould ſacrifice his ſon.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Iſaac his ſon; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, Here *am* I, my ſon. And he ſaid, Behold the fire and the wood: but where *is* the lamb for a burnt-offering?

8 And Abraham ſaid, My ſon, God will [d] provide himſelf a lamb for a burnt-offering: ſo they went both of them together.

d The onely way to overcome all tentations is to reſt upon Gods providence.

9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order: and [e] bound Iſaac his ſon, and *laid him on the altar upon the wood.

e For it is like that his father had declared to him Gods commandment whereunto he ſhewed himſelf obedient. * *Iames* 2. 21.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon.

11 ¶ And the angel of the LORD called unto him out of heaven, and ſaid, Ahraham, Abraham. And he ſaid, Here *am* I.

12 And he ſaid, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I [f] know that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine onely *ſon* from me.

f That is, by thy true obedience thou haſt declared thy lively faith.

13 ¶ And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: And Abraham went and took the ram, and offered him up for a burnt-offering, in the ſtead of his ſon.

14 ¶ And Abraham called the name of that place ‡ Jehovah-jireh: as it is ſaid *to* this day, In the mount of the LORD it ſhall [g] be ſeen.

‡ Or, *the Lord will ſee or provide.*

g The name is changed, to ſhew that God doth both ſee and provide ſecretly for his, and alſo evidently is ſeen and felt in time convenient.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the ſecond time,

16 And ſaid, * By [h] my ſelf have I ſworn, ſaith the LORD, for becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine onely *ſon:*

* *Pſal.* 105. 9. *Luke* 1. 73. *Heb* 6. 13.

h Signifying, that there is no greater then he.

17 That in bleſſing I will bleſs thee; and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea- † ſhore; and thy ſeed ſhall poſſeſs the gate of his enemies;

† Hebr. *lip.*

18 * And in thy ſeed ſhall all the nations of the earth be bleſſed; becauſe thou haſt obeyed my voice.

* *Chap.* 12. 3. & 18. 18. *Acts* 3. 25. *Gal.* 3. 8.

19 So Abraham returned unto his young men, and they roſe up, and went together to Beer-ſheba, and Abraham dwelt at Beer-ſheba.

20 ¶ And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold Milcah, ſhe hath alſo born children unto thy brother Nahor;

21 Huz his firſt-born, and Buz his

18 ‡ Or, *of the Syrians.*

brother, and Kemuel the father of † Aram,
22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.
23 And Bethuel begat Rebekah: theſe eight Milcah did bear to Nahor, Abrahams brother.

i Concubine is often times taken in the good part, for thoſe women which were inferiour to the wives.

24 And his [i] concubine whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah.

CHAP. XXIII.

1 *The age and death of Sarah.* 3 *The purchaſe of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and ſeven and twenty years old: *theſe were* the years of the life of Sarah.
2 And Sarah died in Kirjath-arba; the ſame *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

a *That is,* when he had mourned: ſo the godly may mourn, if they paſs not meaſure: and the naturall affection is commendable.

3 ¶ And Abraham [a] ſtood up from before his dead, and ſpake unto the ſons of Heth, ſaying,
4 I *am* a ſtranger and a ſojourner with you: give me a poſſeſſion of a burying-place with you, that I may bury my dead out of my ſight.
5 And the children of Heth anſwered Abraham, ſaying unto him.

‡ Or, *a prince of God. That is,* godly or excellent: for the Hebrews ſo ſpeak of all things that are notable, becauſe all excellency cometh of God.

6 Hear us, my lord; thou *art* ‡ a mighty prince amongſt us: in the choiſe of our ſepulchres bury thy dead; none of us ſhall withhold from thee his ſepulchre, but that thou mayeſt bury thy dead.
7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth.
8 And he communed with them, ſaying, If it be † your mind that I ſhould bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar:

† Heb. *in your ſoul.*

‡ Or, *double cave, becauſe one was within another.*

† Heb. *in full ſilver.*

9 That he may give me the cave ‡ of Machpelah, which he hath, which *is* in the end of his field; for † as much money as it is worth he ſhall give it me for a poſſeſſion of a burying-place amongſt you.
10 And Ephron dwelt amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that [c] went in at the gate of his city, ſaying,

c *Meaning,* all the citizens and inhabitants.

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſons of my people give I it thee: bury thy dead.

d To ſhew that he had them in good eſtimation and reverence.

12 And Abraham [d] bowed down himſelf before the people of the land.
13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee heare me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

e The common ſhekel is about 20 pence, ſo that 400 ſhekels amount to 33 pound 6 ſhillings and eight pence after 5 ſhillings ſterling the ounce.

14 And Ephron anſwered Abraham, ſaying unto him,
15 My lord, hearken unto me: the land *is worth* four hundred [e] ſhekels of ſilver what *is* that betwixt me and thee? bury therefore thy dead.
16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the ſilver, which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, currant *money* with the merchant.
17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure
18 unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that ‡ went in at the gate of his city.

‡ Or, *citizens.*

19 ¶ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is* Hebron in the land of Canaan.
20 And the field and the cave that *is* therein were made ſure unto Abraham for a poſſeſſion of a burying-place, [f] by the ſons of Heth.

f *That is,* all the people confirmed the ſale.

CHAP. XXIIII.

1 *Abraham ſweareth his ſervant.* 10 *The ſervants journy.* 12 *His prayer.* 14 *His ſign.* 15 *Rebekah meeteth him,* 18 *fulfilleth his ſign,* 22 *receiveth jewels,* 23 *ſheweth her kindred,* 24 *and inviteth him home.* 26 *The ſervant bleſſeth God.* 29 *Laban entertaineth him.* 34 *The ſervant ſheweth his meſſage.* 50 *Laban & Bethuel approve it.* 58 *Rebekah conſenteth to go.* 62 *Iſaac meeteth her.*

AND Abraham was old *and* † well ſtricken in age: and the LORD had bleſſed Abraham in all things.

† Hebr. *came into days.*

2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, *[a] Put, I pray thee, thy hand under my thigh:

* *Chap.* 47. 29.

a which ceremony declared the ſervants obedience toward his maſter, and the maſters power over the ſervant.

3 And I will make thee [b] ſwear by the LORD the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites amongſt whom I dwell:

b This ſheweth, that an oath may be required in a lawfull cauſe.

4 But thou ſhalt go unto my [c] country, and to my kindred, and take a wife unto my ſon Iſaac.

c He would not that his ſon ſhould marry out of the godly family: for the inconveniences that come by marrying with the ungodly are ſet forth in ſundry places of the Scriptures.

5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt?
6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon [d] thither again.

d Leſt he ſhould loſe the inheritance promiſed.

7 ¶ The LORD God of heaven which took me from my fathers houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, *Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence.

* *Chap.* 12. 7. *& 13. 15. & 15. 18. & 26. 4.*

8 And if the woman will not be willing to follow thee, then thou ſhalt be † clear from

† Hebr. *innocent.*

from this my oath: onely bring not my ſon thither again.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

10 ¶ And the ſervant took ten camels, of the camels of his maſter, and departed (for all the goods of his maſter *were* in his hand) and he aroſe, and went to ‡ Meſopotamia, unto the [e] city of Nahor.

‡ Or, *Aram*, or, *Syria of the two floods*: to wit, *of Tygris and Euphrates.*
e That is, to Charran.

11 And he made his camels † to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

† Hebr. *to bowe their knees.*

12 ¶ And he ſaid, O [f] LORD God of my maſter Abraham, I pray thee ‡ ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham.

f He groundeth his prayer upon Gods promiſe made to his maſter.
‡ Or, *Cauſe me to meet.*

13 Behold, I ſtand *here* by the well of water, and the daughters of the men of the city come out to draw water:

14 ¶ [g] And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter

g The Servant moved by Gods Spirit deſired to be aſſured by a ſign, whether God proſpered his journy or no.

15 ¶ And it came to paſſe before he had done ſpeaking, that behold, [h] Rebekah came out, who was born to Bethuel ſon of Milcah the wife of Nahor Abrahams brother, with her pitcher upon her ſhoulder.

h God giveth good ſucceſs to all things that are undertaken for the glory of his name, and according to his word.

16 And the damſel *was* very fair to look upon, a virgin, neither had any man known her: and ſhe [i] went down to the well, and filled her pitcher, and came up.

i Here is declared that God ever heareth the prayers of his, and granteth their requeſts.

17 And the ſervant ran to meet her, and ſaid, Let me (I pray thee) drink a little water of thy pitcher.

18 ¶ And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink.

19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, untill they † have done drinking.

† Hebr. *Have made an end of drinking.*

20 And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondring at her, held his peace, to wit, whether the LORD had made his journy proſperous, or not.

22 And it came to paſſe as the camels had done drinking, that the man took a golden ‡ [k] ear-ring, of [l] half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold;

‡ Or, *Iewel for the fore head.*
k God permitted many things both in apparel and other things which are now forbidden: ſpecially when they appertain not to our mortification.
l The golden ſhekel is here meant, and not that of ſilver.

23 ¶ And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room *in* thy fathers houſe for us to lodge in?

24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor.

25 ¶ She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in. 19

26 ¶ And the man bowed down his head, and worſhipped the LORD.

27 And he ſaid, Bleſſed *be* the LORD God of my maſter Abraham, who hath not left deſtitute my maſter of his [m] mercy and his truth: I *being* in the way, the LORD led me to the houſe of my maſters brethren.

m He boaſteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his maſter in keeping promiſe.

28 And the damſel ran, and told *them of* her mothers houſe theſe things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to paſs when he ſaw the ear-ring and bracelets upon his ſiſters hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man, and behold, [n] he ſtood by the camels at the well.

n For he waited on Gods hand, who had now heard his prayer.

31 And he ſaid, Come in, thou bleſſed of the LORD, wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

32 ¶ And the man came into the houſe: and [o] he ungirded his [p] camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the mens feet that *were* with him.

o *To wit*, Laban.
p The gentle entertainment of ſtrangers uſed among the godly fathers.

33 And there was ſet *meat* before him to eat: but he ſaid, I [q] will not eat, untill I have told mine errand. And he ſaid, Speak on.

q The fidelity that ſervants owe to their maſters, cauſeth them to prefer their maſters buſineſs to their own neceſſity.

34 ¶ And he ſaid, I *am* Abrahams ſervant.

35 And the LORD hath [r] bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

r To bleſs, ſignifyeth here to inrich, or increaſe with ſubſtance, *as the text in the ſame verſe declareth.*

36 And Sarah my maſters wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the [f] Canaanites, in whoſe land I dwell:

f The Canaanites were accurſed, and therefore the godly could not joyn with them in marriage.

38 But thou ſhalt go unto my [t] fathers houſe, and to my kindred, and take a wife unto my ſon.

t *Meaning*, among his kinſfolks, *as verſe 40.*

39 And I ſaid unto my maſter, Peradventure the woman will not follow me.

40 And he ſaid unto me, The LORD before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred; and of my fathers houſe.

41 Then ſhalt thou be clear from *this* [u] my oath, when thou comeſt to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath.

u which by mine authority I cauſed thee to make.

42 And I came this day unto the well, and ſaid, O LORD God of my maſter Abraham, if now thou do proſper my ‡ way which I go:

‡ Or, *journy.*

43 * Behold, I ſtand by the well of water; * *Verſe 13.*

20 and it ſhall come to paſſe, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the LORD hath ‡ appointed out for my maſters ſon.

‡ Or, *ſhewed.*

45 And before I had done ſpeaking in mine [x] heart, behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water*: and I ſaid unto her, Let me drink, I pray thee.

[x] Signifying, that this prayer was not ſpoken by the mouth, but onely meditated in his heart.

46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo.

47 And I asked her, and ſaid, Whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahors ſon, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

[y] He ſheweth, what is our duty, when we have received any benefit of the Lord.

48 [y] And I bowed down my head, and worſhipped the LORD, and bleſſed the LORD God of my maſter Abraham, which had led me in the † right way to take my maſters brothers daughter unto his ſon.

† Hebr. *in the way of truth.*

[z] If you will freely and faithfully give your daughter to my maſters ſon.

49 And now if you will deal [z] kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the [a] right hand, or to the left.

[a] That is, that I may provide elſewhere.

50 ¶ Then Laban and Bethuel anſwered, and ſaid, [b] The thing proceedeth from the LORD: we cannot ſpeak unto thee bad or good.

[b] So ſoon as they perceive that it is Gods ordinance, they yeild.

51 Behold, Rebekah *is* ‡ before thee, take *her*, and go, and let her be thy maſters ſons wife, as the LORD hath ‡ ſpoken.

‡ Or, *at thy commandment.*

‡ Or, *ordained.*

52 And it came to paſs, that when Abrahams ſervant heard their words; he worſhipped the LORD, *bowing himſelf* to the earth.

53 And the ſervant brought forth jewels of ſilver, and jewels of gold, and raiment, and gave *them* to Rebekah: He gave alſo to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they roſe up in the morning, and he ſaid, * Send me away unto my maſter.

* *Verſe* 56. & 59.

55 And her brother and her mother ſaid, Let the damſel abide with us † *a few* days, at the leaſt ten; after that ſhe ſhall go.

† Hebr. *days, or ten.*

56 And he ſaid unto them, Hinder me not, ſeeing the LORD hath proſpered my way: ſend me away that I may go to my maſter.

57 And they ſaid, We will call the damſel, and enquire at [c] her mouth.

[c] This ſheweth that parents have not authority to marry their children without conſent of the parties.

58 ¶ And they called Rebekah, and ſaid unto her, Wilt thou go with this man? And ſhe ſaid, I will go.

59 And they ſent away Rebekah their ſiſter, and her nurſe, and Abrahams ſervant, and his men.

60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter, be thou *the mother* of thouſands of millions, and let thy ſeed poſſeſs the [d] gate of thoſe which hate them.

[d] That is, let it be victorious over his enemies: which bleſſing is fully accompliſhed in Jeſus Chriſt.

61 And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way.

62 ¶ And Iſaac came from the way of the * well Lahai-röi; for he dwelt in the ſouth-countrey.

* *Chap.* 16. 14. & 25. 11.

63 And Iſaac went out to [e] meditate in the field at the even-tide: and he lift up his eyes, and ſaw, and behold the camels *were* coming.

[e] This was the exerciſe of the godly fathers, to meditate Gods promiſes, and to pray for the accompliſhment thereof.

64 And Rebekah lift up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel.

65 For ſhe had ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? And the ſervant had ſaid, It *is* my maſter: therefore ſhe took [f] a vail and covered her ſelf.

[f] The cuſtome was that the ſpouſe was brought to her husband, her head being covered in token of ſhamefaſtneſſe and chaſtity.

66 And the ſervant told Iſaac all things that he had done.

67 And Iſaac brought her into his mother Sarahs tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was ‡ comforted after his mothers *death*.

‡ Or, *had left mourning for his mother.*

CHAP. XXV.

The ſons of Abraham by Keturah. 5 *The diviſion of his goods.* 7 *His age and death:* 9 *His buriall.* 12 *The generations of Iſhmael:* 17 *His age and death.* 21 *Iſaac prayeth for Rebekah being barren.* 22 *The children ſtrive in her womb.* 24 *The birth of Eſau and Jacob.* 27 *Their difference.* 29 *Eſau ſelleth his birth-right.*

THen again Abraham took [a] a wife, and her name *was* Keturah.

[a] when Sarah was dead.

2 And ſhe bare him Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And * Jokſhan begat Sheba, and Dedan. And the ſons of Dedan were Aſſhurim, and Letuſhim, and Leummim.

* 1 *Chron.* 1. 32.

4 And the ſons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah: all theſe *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Iſaac.

6 But unto [b] the ſons of the [c] concubines which Abraham had, Abraham [d] gave gifts, and ſent them away from Iſaac his ſon (while he yet lived) eaſt-ward, unto the eaſt-country.

[b] For by the virtue of Gods word he had not onely Iſaac, but begat many mo.

[c] *Read chap.* 22. 24.

[d] To avoid the diſſention that elſe might have come becauſe of the heritage.

7 ¶ And theſe *are* the days of the years of Abrahams life which he lived, an hundred threeſcore and fifteen years.

8 Then Abraham gave up the ghoſt, and died in a good old age, an old man, and full *of years*; and was [e] gathered to his people.

[e] Hereby the ancients ſignified, that man by death periſhed not wholly: but as the ſouls of the godly lived after in perpetual joy, ſo the ſouls of the wicked in perpetual pain.

9 ¶ And his ſons Iſaac and Iſhmael buried him in the cave of Machpelah, in the field of Ephron the ſon of Zohar the Hittite, which *is* before Mamre;

10 * The field which Abraham purchaſed of

* *Chap.* 23. 16

Esau selleth his birth Right.

SUSCIPIT EN ESAU RUBICUNDAM A FRATRE POL

Gen. 25. 29. &c.

POL[illegible]NTAM, CUI PRIMOGENITI TRADIT HABERE DECUS.

UMI

of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the * well Lahai-roi.

* *Chap.* 16. 14. & 24. 62.

12 ¶ Now these *are* the generations of Ishmael Abrahams son, whom Hagar the Egyptian, Sarahs hand-maid, bare unto Abraham.

* 1 *Chron.* 1. 29.

13 * And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael; Nebajoth, and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

17 ¶ And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his [f] people.

f which dwelt among the Arabians and were separate from the blessed seed.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest towards Assyria; *and* he †‡ died in the presence of all his brethren.

† Hebr. *fell.*
‡ Or, *Meaning either that his lot did befall him, or that he so died.*

19 And these *are* the generations of Isaac Abrahams son: Abraham begat Isaac.

20 And Isaac was fourty years old when he took Rebekah to wife, the daughter of Bethuel the † Syrian of Padan-aram, the sister to Laban the Syrian.

† Or, *Aramite of Mesopotamia.*

21 ¶ And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 ¶ And the children ‡ strugled together within her: and she said, If *it be* so, why *am* I [g] thus? And she went [h] to enquire of the LORD.

‡ Or, *hurt one another.*

g That is, with child, seeing one shall destroy another.

h For that is the onely refuge in all our miseries.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger then *the other* people; and * the elder shall serve the younger.

* *Rom.* 9. 12.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and * his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old, when she bare them.

* *Hos.* 12. 3.

27 ¶ And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a ‡ plain man dwelling in tents.

‡ Or, *simple and innocent.*

28 And Isaac loved Esau, because † he did eat of his venison: but Rebekah loved Jacob.

† Hebr. *venison in his mouth.*

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint. 21

30 And Esau said to Jacob, ‡ Feed me, I pray thee, with that same red *pottage;* for I *am* faint; therefore was his name called Edom.

‡ Or, *feed me quickly.*

31 And Jacob said, Sell me this day thy birth-right.

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this [i] birth-right do to me?

i The reprobate esteem not Gods benefits except they feel them presently, and therefore they prefer present pleasures.

33 And Jacob said, Swear to me this day, And he swear unto him; and * [k] he sold his birth-right unto Jacob.

* *Heb.* 12. 16.

k Thus the wicked prefer their worldly commodities before Gods spirituall graces: but the children of God do the contrary.

34 Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birth-right.

CHAP. XXVI.

1 *Isaac because of famine went to Gerar.* 2 *God instructeth and blesseth him.* 7 *He is reproved by Abimelech for denying his wife.* 12. *He groweth rich.* 18 *He diggeth Esek, Sitnah, and Rehoboth.* 26 *Abimelech maketh a covenant with him at Beer-sheba.* 34 *Esau's wives.*

AND there was a famine in the [n] land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

n In the land of Canaan.

2 ¶ And the LORD appeared unto him, and said, [b] Go not down into Egypt, dwell in the land which I shall tell thee of.

b Gods providence always watcheth to direct the ways of his children.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee and unto thy seed * I will give all these countreys, and I will perform the oath which I sware unto Abraham thy father.

* *Chap.* 13. 15. *and* 15. 18.

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be * blessed.

* *Chap.* 12. 3. *and* 15. 18. *and* 18. 18. *and* 22. 18. *and* 28. 14.

5 Because that Abraham [c] obeyed my voice, and kept my † charge, my commandments, my statutes, and my laws.

c He commendeth Abrahams obedience because Isaac should be the more ready to follow the like: for as God made this promise of his free-mercy, so doth the confirmation thereof proceed of the same fountain.

† Hebr. *my keeping.*

6 And Isaac dwelt in Gerar.

7 ¶ And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he [d] feared to say, *She is* my wife; lest, *said he,* the men of the place should kill me for Rebekah, because she *was* fair to look upon.

d whereby we see that fear and distrust is found in the most faithfull.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* [e] sporting with Rebekah his wife.

e Or, shewing some familiar sign of love, whereby it might be known that she was his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought [f] guiltiness upon us.

f In all ages men were perswadrd that Gods vengeance should light upon wedlock-breakers.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife, shall surely be put to death.

12 Then

22

12 Then Iſaac ſowed in that land, and received in the ſame year an ‡ hundred-fold, and the LORD bleſſed him.

‡ Or, *an hundred measures.*

‡ Hebr. *he went forth going and increasing.*

13 And the man waxed great, and ‡ went forward, and grew untill he became very great:

14 For he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of ſervants. And the Philiſtines [g] envied him.

g The malicious envie alwayes the graces of God in others.

15 For all the wells which his fathers ſervants had digged in the dayes of Abraham his father, the Philiſtines had ſtopped them, and filled them with earth.

16 And Abimelech ſaid unto Iſaac, Go from us: for thou art much mightier then we.

17 ¶ And Iſaac departed thence, and pitched his tent in the [h] valley of Gerar, and dwelt there.

h The Hebrew word ſignifyeth a flood, or valley, where water at any time runneth.

18 And Iſaac digged again the wells of water, which they had digged in the dayes of Abraham his father; for the Philiſtines had ſtopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Iſaacs ſervants digged in the valley, and found there a well of † ſpringing water.

† Hebr. *living.*

20 And the herdmen of Gerar did ſtrive with Iſaacs herdmen, ſaying, The water *is* ours: and he called the name of the well ‡ Eſek, becauſe they ſtrove with him.

‡ Or, *contention, ſtrife.*

21 And they digged another well, and ſtrove for that alſo: and he called the name of it ‡ Sitnah.

‡ Or, *hatred.*

22 And he removed from thence, and digged another well; and for that they ſtrove not: and he called the name of it ‡ Rehoboth; and he ſaid, For now the LORD hath made room for us, and we ſhall be fruitfull in the land.

‡ Or, *largeneſſe, room.*

23 And he went up from thence to Beerſheba.

24 And the LORD appeared unto him the ſame night, and ſaid, I *am* the God [i] of Abraham thy father: fear not, for I *am* with thee, and will bleſs thee, and multiply thy ſeed for my ſervant Abrahams ſake.

i God aſſureth Iſaac againſt all fear by rehearſing the promiſe made to Abraham.

25 And he builded an [k] altar there, and called upon the name of the LORD, and pitched his tent there: and there Iſaacs ſervants digged a well.

k To ſignifie that he would ſerve none other God, but the God of his father Abraham.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27 And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me, and have ſent me away from you?

28 And they ſaid, We ſaw certainly that the LORD was with thee: and we ſaid, Let there be now an oath betwixt us; *even* betwixt us and thee, and let us make a covenant with thee;

29 [l] That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have ſent thee away in peace: thou *art* now the bleſſed of the LORD.

l The Hebrews in ſwearing begin commonly with If, and underſtand the reſt: that is, that God ſhall puniſh him that breaketh the oath: here the wicked ſhew that they are afraid leſt that come to them which they would doe to others.

30 And he made them a feaſt, and they did eat and drink.

31 And they roſe up betimes in the morning, and ſware one to another: and Iſaac ſent them away, and they departed from him in peace.

32 And it came to paſſe the ſame day, that Iſaacs ſervants came, and told him concerning the well which they had digged, and ſaid unto him, We have found water.

33 And he called it ‡ Shebah: therefore the name of the city *is* ‡ Beer-ſheba unto this day.

‡ Or, *oath.*

‡ Or, *the well of the oath.*

34 ¶ And Eſau was fourty yeares old when he took to wife Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite:

35 Which * were ‡ a grief of mind unto Iſaac and to Rebekah,

* *Chap.* 27. 46.

‡ Or, *diſobedient and rebellious.*

CHAP. XXVII.

1 Iſaac ſendeth Eſau for veniſon. 6 Rebekah inſtructeth Jacob to obtain the bleſſing. 15 Jacob under the perſon of Eſau obtaineth it. 30 Eſau bringeth veniſon. 33 Iſaac trembleth. 34 Eſau complaineth, and by importunity obtaineth a bleſſing. 41 He threatneth Jacob. 42 Rebekah diſappointeth it.

AND it came to paſſe that when Iſaac was old, and his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt ſon, and ſaid unto him, My ſon: And he ſaid unto him, † Behold, *here am* I.

† Hebr. *Lo, I.*

2 And he ſaid, Behold now, I am old, I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and † take me *ſome* veniſon;

† Hebr. *hunt.*

4 And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat; that my [a] ſoul may bleſſe thee before I die.

a The carnall affection which he bare to his ſon, made him forget that which God ſpake to his wife, *Chap.* 25. 23.

5 And Rebekah heard when Iſaac ſpake to Eſau his ſon: And Eſau went to the field to hunt *for* veniſon, *and* to bring *it*.

6 ¶ And Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I heard thy father ſpeak unto Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſſe thee before the LORD before my death.

8 Now therefore my ſon, obey my voice, according to that which I command thee.

9 [b] Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ſavoury meat for thy father, ſuch as he loveth.

b This ſubtilty is blame worthy, becauſe ſhe ſhould have tarried till God had performed his promiſe.

10 And thou ſhalt bring *it* to thy father, that he may eat, and that he may bleſſe thee before his death.

11 And Jacob ſaid to Rebekah his mother, Behold, Eſau my brother *is* a hairy man, and I *am* a ſmooth man.

12 My father peradventure will feel me, and I ſhall ſeem † to him as a ‡ deceiver; and I ſhall bring a curſe upon me, and not a bleſſing.

† Hebr. *before his eyes.*

‡ Or, *as though I would deceive him.*

‡ Or, *I will take the danger on me.*

13 And his mother ſaid unto him, ‡ [c] Upon me

c The aſſurance of Gods decree made her bold.

The Vision of Jacob's Ladder.

Geneſis 28. V'11

Gen. 28. 11. 12. &c

me *be* thy curse, my son: onely obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest sonne Esau, which *were* with her in the house, and put them upon Jacob her younger son.

16 And she put the skinnes of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury meat, and the bread which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: And he said, Here *am* I; who *art* thou, my son?

d Although Jacob was assured of this blessing by faith: yet he did evil to seek it by lies, and the more because he abuseth Gods name therunto.

19 And Jacob said unto his father, [d] I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau, or not.

e This declareth that he suspected some thing, yet God would not have his decree altered.

22 And Jacob went near unto Isaac his father: and he felt him, and said, The [e] voice *is* Jacobs voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: So he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my sons venison, that my soul may bless thee: and he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come neare now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field, which the LORD hath blessed.

* Hebr. 11. 20.

28 Therefore * God give thee of the dew of heaven, and the fatnesse of the earth, and plenty of corn and wine.

29 Let people serve thee, and nations bowe down to thee: be lord over thy brethren, and let thy mothers sons bowe down to thee: Cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to passe, assoon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his sons venison, that thy soul may blesse me. 23

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born Esau.

f In perceiving his errour, by appointing his heir against Gods sentence pronounced before.

33 And Isaac [f] trembled very exceedingly, and said, Who, where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea *and* he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Blesse me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

g In *Chap.* 25. he was so called because he held his brother by the heel, as though he would overthrow him: and therefore he is here called an overthrower or deceiver.

36 And he said, Is not he rightly named [g] Jacob? for he hath supplanted me these two times: he took away my birth-right; and behold, now he hath taken away my blessing: and he said, Hast thou not reserved a blessing for me?

h For Isaac did this as he was the minister and Prophet of God.

37 And Isaac answered and said unto Esau, Behold, I have made him [h] thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? blesse me, ‡ *even* me also, O my father. And Esau lift up his voice, * and wept.

‡ Or, *I am also (thy son)*

* Heb. 12. 17.

39 And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatnes of the earth, and of the dew of heaven from above.

i Because thine enemies shall be round about thee.

k which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to liberty.

40 And [i] by thy sword shalt thou live, and shalt [k] serve thy brother: and it shall come to passe when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

* Obad. 1. 10.

41 ¶ And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, * The dayes of mourning for my father are at hand, [l] then will I slay my brother Jacob.

l Hypocrites onely abstain from doing evil for fear of men.

42 And these words of Esau her elder son were told to Rebekah: And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth [m] comfort himself, *purposing* to kill thee.

m He hath good hope to recover his birth-right by killing thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother, to Haran.

44 And tarry with him a few dayes, untill thy brothers fury turn away;

45 Untill thy brothers anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be [n] deprived also of you both in one day?

n For the wicked son will kill the godly and the plague of God will afterward light on the wicked son.

46 And Rebekah said to Isaac, * I am weary of my life, because of the [o] daughters of Heth: if Jacob take a wife of the daughters of

* Chap. 26. 35.

o which were Esau's wives.

of Heth, ſuch as theſe *which are* of the daughters of the land, [p] what good ſhall my life do me?

24 p Hereby ſhee perſwaded Iſaac to agree to Iacobs departing.

CHAP. XXVIII.

1 *Iſaac bleſſeth Iacob, and ſendeth him to Padan-aram.* 9 *Eſau marrieth Mahalath the daughter of Ishmael.* 12 *The viſion of Iacobs ladder.* 18 *The ſtone of Beth-el.* 20 *Iacobs vow.*

AND Iſaac called Jacob, and [a] bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan.

a This ſecond bleſſing was to confirm Iacobs faith, leſt he ſhould think that his father had given it without Gods motion.
* *Hoſe.* 12. 12.
* *Chap.* 24. 10.

2 * Ariſe, go to * Padan-aram, to the houſe of Bethuel thy mothers father; and take thee a wife from thence of the daughters of Laban thy mothers brother.

3 And God ‡ Almighty bleſſe thee, and make thee fruitfull, and multiply thee, that thou mayeſt be a multitude of people:

‡ Or, *all-ſufficient.*

4 And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land wherein thou art a [b] ſtranger, which God gave unto Abraham.

b The godly fathers were put in mind continually, that they were but ſtrangers in this world: to the intent they ſhould lift up their eyes to the heavens where they ſhould have a ſure dwelling.

5 And Iſaac ſent away Jacob, and he went to Padan-aram unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacobs and Eſau's mother.

6 ¶ When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan:

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Eſau ſeeing that the daughters of Canaan pleaſed not Iſaac his father:

9 Then went Eſau unto Iſhmael, and took ‡ unto the wives which he had, Mahalath the daughter of [c] Iſhmael Abrahams ſon, the ſiſter of Nebajoth, to be his wife.

‡ Or, *beſides his wives.*
c Thinking hereby to have reconciled himſelf to his father: but all in vaine, for he taketh not away the cauſe of the evil.

10 ¶ And Jacob went out from Beer-ſheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep.

12 And he dreamed, and behold a [d] ladder ſet upon the earth, and the top of it reached to heaven: and behold, the angels of God aſcending and deſcending on it.

d Chriſt is the Ladder whereby God and man are joyned together, and by whom the Angels miniſter unto us: all graces by him are given unto us, and wee by him aſcend into heaven.

13 * And behold, the LORD ſtood above it, and ſaid, I *am* the LORD God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee [e] will I give it, and to thy ſeed.

* *Chap.* 35. 1. *and* 48. 3.
e He felt the force of this promiſe onely by faith: for all his life time he was but a ſtranger in this land.

14 And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the * weſt, and to the eaſt, and to the north, and to the ſouth: and in thee and in thy ſeed ſhall all the * families of the earth be bleſſed.

* *Deut.* 12. 20. *and* 19. 14.
* *Chap* 12. 3. *and* 18. 18. *and* 22. 18. *and* 26. 4.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, untill I have done *that* which I have ſpoken to thee of.

16 ¶ And Jacob awaked out of his ſleep, and he ſaid, Surely the LORD is in this place; and I knew *it* not.

17 And he was [f] afraid, and ſaid, How dreadfull *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven.

f He was touched with a godly fear and reverence.

18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and [g] ſet it up *for* * a pillar, and poured oyl upon the top of it.

g To be a remembrance onely of the viſion ſhewed unto him.
* *Chap.* 31. 13.

19 And he called the name of that place ‡ Beth-el; but the name of that citie *was called* Luz at the firſt.

‡ Or, *houſe of God.*

20 And Jacob vowed a vow, ſaying, If [h] God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

h He bindeth not God under this condition, but acknowledgeth his infirmity, and promiſeth to be thankfull.

21 So that I come again to my fathers houſe in peace: then ſhall the LORD be my God.

22 And this ſtone which I have ſet *for* a pillar, ſhall be Gods houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

CHAP. XXIX.

1 *Iacob cometh to the well of Haran.* 9 *He taketh acquaintance of Rachel.* 13 *Laban entertaineth him.* 18 *Iacob covenanteth for Rachel.* 23 *He is deceived with Leah.* 28 *He marrieth alſo Rachel, and ſerveth for her ſeven years more.* 32 *Leah beareth Reuben,* 33 *Simeon,* 34 *Levi,* 35 *and Iudah.*

THEN Jacob † went on his journey, and came into the land of the † people of the eaſt.

† Hebr. *lift up his feet.*
† Hebr. *children.*

2 And he looked, and behold, a well in the field, [a] and lo, there *were* three flocks of ſheep lying by it; for out of that well they watered the flocks: and a great ſtone *was* upon the wells mouth.

a Thus he was directed by the onely providence of God, who brought him alſo to Labans houſe.

3 And thither were all the flocks gathered: and they rolled the ſtone from the wells mouth, and watered the ſheep, and put the ſtone again upon the wells mouth in his place.

4 And Jacob ſaid unto them, My [b] brethren, whence *be* ye? And they ſaid, Of Haran *are* we.

b It ſeemeth that in thoſe dayes the cuſtome was to call even ſtrangers brethren.

5 And he ſaid unto them, Know ye Laban the ſon of Nahor? And they ſaid, We know *him.*

6 And he ſaid unto them, [c] *Is* he well? And they ſaid, *He is* well: and behold, Rachel his daughter cometh with the ſheep.

c Or, is he in peace? by the which word the Hebrewes ſignifie all proſperitie.

7 And he ſaid, Lo, *it is* yet high day, neither *is it* time that the cattel ſhould be gathered together: water ye the ſheep, and go *and* feed *them.*

8 And they ſaid, We cannot, untill all the flocks be gathered together, and *till* they roll the ſtone from the wells mouth; then we water the ſheep.

9 ¶ And while he yet ſpake with them, Rachel came with her fathers ſheep: for ſhe kept them.

10 And

Jacob cometh to y^{e} Well of Haran.

G de hondecutre Inuentor, (Finibus ex patrys profugo Venit

Gen. 29. 2. &c.

enit Rachel Cognato figens oscula grata suo. Gene 29 Joannes Londerselius Schulp Visscher exc

UMI

UMI

Jacob kisseth Rachel.

Gen. 29. 11

Genesis. 29.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mothers brother, and the sheep of Laban his mothers brother; that Jacob went near, and rolled the stone from the wells mouth, and watered the flock of Laban his mothers brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her fathers brother, and that he *was* Rebekahs son: and she ran and told her father.

13 And it came to pass, when Laban heard the † tidings of Jacob his sisters son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house: and he told Laban [d] all these things.

† Hebr. *hearing.*

d *That is*, the cause why he departed from his fathers house, and what he saw in the way.

14 And Laban said to him, Surely thou *art* my [e] bone and my flesh: and he abode with him † the space of a moneth.

e *That is*, of my blood and kinred.

† Hebr. *moneth of dayes.*

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, then that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel: and they seemed unto him *but* a [f] few days, for the love he had to her.

f *Meaning*, after that the years were accomplished.

21 ¶ And Jacob said unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

g The cause why Jacob was deceived, was, that in old time the wife was covered with a vail, when she was brought to her husband, in figa of chastity and shamefastnes.

23 And it came to pass in the [g] evening, that he took Leah his daughter, and brought her to him: and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an hand-maid.

25 And it came to pass, that in the morning, behold it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? Wherefore then hast thou beguiled me?

h He esteemed more the profit that he had of Jacobs service, then either his promise, or the manner of the country, though he alledged custom for his excuse.

26 And Laban said, It [h] must not be so done in our † country, to give the younger before the first-born.

† Hebr. *place.*

27 Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his hand-maid, to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more then Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he opened her [i] womb: but Rachel *was* barren.

i This declareth that oft times they which are despised of men are favoured of God.

32 And Leah conceived and bare a son, and she called his name " Reuben: for she said, Surely the [k] LORD hath looked upon my affliction; now therefore my husband will [l] love me.

" *That is*, see a son.

k Hereby appeareth that she had recourse to God in her affliction.

l For children are a great cause of mutual love between man and wife.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name " Simeon.

" *That is*, hearing.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joyned unto me, because I have born him three sons: therefore was his name called " Levi.

" *That is*, joyned.

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she called his name * " Judah, and † left bearing.

* *Matth.* 1. 2.
" *That is*, praise.
† Hebr. *stood from bearing.*

CHAP. XXX.

1 Rachel in grief for her barrennes giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacobs policy, whereby he became rich.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or els I die.

2 And Jacobs anger was kindled against Rachel; and he said, *Am* I in [a] Gods stead, who hath withheld from thee the fruit of the womb?

a It is onely God that maketh barren and fruitful, and therefore I am not in fault.

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my [b] knees, that I may also have children by her.

b I will receive her children on my lap, as though they were mine own.

4 And she gave him Bilhah her hand-maid to wife: and Jacob went in unto her.

5 ¶ And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name " Dan.

" *That is*, judging.

7 And Bilhah Rachels maid conceived again, and bare Jacob a second son.

† Hebr. *wrestlings of God.*

c The arrogancy of mans nature appeareth, in that she contemneth her sister, after she hath received this benefit of God to bear children.

8 And Rachel said, With † great [c] wrestlings have I wrestled with my sister, and I have prevailed: and she called his name " * Naphtali.

" *That is*, my wrestling.
* Called *Mat.* 4. 13 *Nepthalim.*

9 ¶ When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leahs maid bare Jacob a son.

11 And Leah said, [d] A troup cometh: and she called his name " Gad.

d *That is*, God doth increase me with a multitude of children, for so Jacob doth expound this name Gad, *Chap.* 49. 19.
" *That is*, a troup, *or* company.

12 And Zilpah Leahs maid bare Jacob a second son.

† Heb. *in my happines.*

13 And Leah said, † Happy am I, for the daughters will call me blessed: and she called his name " Asher.

" *That is*, happy.

14 ¶ And Reuben went in the days of wheat-harvest, and found [e] mandrakes in the

e which is a kind of herb whose root hath a certain likenes of the figure of a man.

26 field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſons mandraks.

15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my husband? and wouldeſt thou take away my ſons mandraks alſo? And Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſons mandraks.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me, for ſurely I have hired thee with my ſons mandraks. And he lay with her that night.

17 And God hearkned unto Leah, and ſhe conceived, and bare Jacob the fifth ſon.

18 And Leah ſaid, God hath given me mine hire, becauſe I have given my [t] maiden to my husband: and ſhe called his name "Iſſachar.

19 And Leah conceived again, and bare Jacob the ſixth ſon.

20 And Leah ſaid, God hath endued me *with* a good dowry; now will my husband dwell with me, becauſe I have born him ſix ſons: and ſhe called his name "* Zebulun.

21 And afterward ſhe bare a daughter, and called her name "Dinah.

22 ¶ And God remembred Rachel, and God hearkned to her, and opened her womb.

23 And ſhe conceived and bare a ſon; and ſaid, God hath taken away my [g] reproach.

24 And ſhe called his name "Joſeph; and ſaid, The LORD ſhall add to me another ſon.

25 ¶ And it came to paſs, when Rachel had born Joſeph, that Jacob ſaid unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for thou knoweſt my ſervice which I have done thee.

27 And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience, that the LORD hath bleſſed me for thy ſake.

28 And he ſaid, Appoint me thy wages, and I will give *it*.

29 And he ſaid unto him, Thou knoweſt how I have ſerved thee, and how thy cattel was with me.

30 For *it was* little which thou hadſt before I *came*, and it is *now* † increaſed unto a multitude; and the LORD hath bleſſed thee † ſince my coming: and now when ſhall [h] I provide for mine own houſe alſo?

31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will paſs through all thy flock to day, removing from thence all the ſpeckled and ſpotted cattel, and all the brown cattel among the ſheep, and the ſpotted and ſpeckled among the goats: [i] and *of ſuch* ſhall be my hire.

33 So ſhall my [k] righteouſneſs anſwer for me † in time to come, when it ſhall come for my hire before thy face: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtolen with me.

34 And Laban ſaid, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats, that were ring-ſtraked, and ſpotted, and all the ſhe-goats that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown among the ſheep, and gave *them* into the hands of his ſons.

36 And he ſet three days journy betwixt himſelf and Jacob: and Jacob fed the reſt of Labans flocks.

37 ¶ And Jacob [l] took him rods of green poplar, and of the haſel and cheſnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods.

38 And he ſet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they ſhould conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattel ring-ſtraked, ſpeckled, and ſpotted.

40 And Jacob did ſeparate the lambs, and ſet the faces of the flocks toward the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves; and put them not unto Labans cattel.

41 And it came to paſs whenſoever the [m] ſtronger cattel did conceive, that Jacob laid the rods before the eyes of the cattel in the gutters, that they might conceive among the rods.

42 But when the cattel were feeble, he put *them* not in: ſo the feebler were Labans, and the ſtronger Jacobs.

43 And the man increaſed exceedingly, and had much cattel, and maid-ſervants, and men-ſervants, and camels, and aſſes.

CHAP. XXXI.

1 Jacob upon diſpleaſure departeth ſecretly. 19 Rachel ſtealeth her fathers images. 22 Laban purſueth after him, 26 and complaineth of the wrong. 34 Rachels policy to hide the images. 36 Jacobs complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.

AND he heard the [a] words of Labans ſons, ſaying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our fathers hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him † as before.

3 And the LORD ſaid unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob ſent and called Rachel and Leah to the field unto his flock,

5 And ſaid unto them, I ſee your fathers countenance, that it *is* not toward me as before: but the [b] God of my father hath been with me.

6 And

[t] In ſtead of acknowledging her fault, ſhe boaſteth as if God had rewarded her therefore.
"*That is*, an hire.

"*That is*, dwelling.
*Called *Matth.* 4. 13. *Zabulon.*
"*That is*, judgment.

[g] Becauſe fruitfulneſs came of Gods bleſſing, who ſaid, *Increaſe and multiply*: barrenneſs was counted as a curſe.
"*That is*, adding.

[h] The order of nature requireth that every one provide for his own family.

[i] That which ſhall hereafter be thus ſpotted.
[k] God ſhall teſtify for my righteous dealing by rewarding my labours.
† Heb. *to morrow.*

[l] Jacob herein uſed no deceit, for it was Gods commandment as he declareth in *chap.* 31. *verſ.* 9. & 12.

[m] As they which took the ram about *September*, and brought forth about *March*: ſo the feebler took the ram in *March*, and lambed in *September*.

1 Jacob hereupon departeth ſecretly. 19 Rachel ſtealeth her fathers images. 22 Laban purſueth after him, 26 and complaineth of the wrong. 34 Rachels policy to hide the images. 36 Jacobs complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.

[a] The children uttered in words that which the father diſſembled in heart, for the covetous think, that whatſoever they cannot ſnatch, is pluckt from them.
† Heb. *a yeſterday and the day before.*

[b] The God whom my father worſhiped.

6 And ye know that with all my power I have ſerved your father.

7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me.

8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattel bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy hire; then bare all the cattel ring-ſtraked.

c This declareth, that the thing, which Jacob did before, was by Gods commandment, and not through deceit.

9 Thus [c] God hath taken away the cattel of your father, and given *them* to me.

‡ Or, *he-goats.*

10 And it came to paſs at the time that the cattel conceived, that I lifted up mine eyes, and ſaw in a dream, and behold, the ‡ rams which leaped upon the cattel *were* ring-ſtraked, ſpeckled, and griſled.

11 And the angel of God ſpake unto me in a dream, *ſaying*, Jacob: And I ſaid, Here *am* I.

12 And he ſaid, Lift up now thine eyes and ſee, all the rams which leap upon the cattel *are* ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doth unto thee.

d This angel was Chriſt which appeared to Jacob in Bethel: and hereby appeareth he had taught his wives the fear of God: for he talketh as though they knew this thing.

* *Chap.* 28. 18.

13 I [d] *am* the God of Beth-el, * where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah anſwered, and ſaid unto him, *Is there* yet any portion or inheritance for us in our fathers houſe?

e For they were given to Jacob in recompence of his ſervice, which was a kind of ſale.

15 Are we not counted of him ſtrangers? for he hath [e] ſold us, and hath quite devoured alſo our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our childrens: now then whatſoever God hath ſaid unto thee, do.

17 ¶ Then Jacob roſe up, and ſet his ſons and his wives upon camels.

18 And he carried away all his cattel, and all his goods which he had gotten, the cattel of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan.

f For ſo the word here ſignifieth, becauſe Laban calleth them gods, *verſ.* 30.

† Heb. *teraphim.*

19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the [f] † images that *were* her fathers.

‡ Heb. *the heart of Laban.*

20 And Jacob ſtole away ‡ unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had, and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven days journy; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob † either good or bad.

† Heb. *from good to bad.*

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. 27

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword?

27 Wherefore didſt thou flee away ſecretly, and † ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?

† Heb. *thou ſtoleſt me.*

28 And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing.

29 It is in the power of my hand to do you hurt: but the [g] God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

g He was an idolater, and therefore would not acknowledge the God of Jacob for his God.

30 And now *though* thou wouldeſt needs be gone, becauſe thou ſore longedſt after thy fathers houſe; *yet* wherefore haſt thou ſtolen my gods?

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldeſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacobs tent, and into Leahs tent, and into the two maid-ſervants tents; but he found *them* not. Then went he out of Leahs tent, and entred into Rachels tent.

34 Now Rachel had taken the images, and put them in the camels furniture, and ſat upon them: and Laban † ſearched all the tent, but found *them* not.

† Heb. *felt.*

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon me: and he ſearched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſs? what *is* my ſin that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold-ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ews and thy ſhe-goats have not caſt their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beaſts*, I brought not unto thee, I bare the loſs of it; of * my hand didſt thou require it, *whether* ſtolen by day, or ſtolen by night.

* *Exod.* 22. 12.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twenty years in thy houſe; I ſerved thee fourteen years for thy

28 two daughters, and ſix years for thy cattel: and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the [h] fear of Iſaac had been with me, ſurely thou hadſt ſent me away now empty: God hath ſeen mine affliction & the labour of my hands, and rebuked *thee* yeſternight.

h *That is*, the God whom Iſaac did fear, and reverence.

43 ¶ And Laban anſwered, and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattel *are* my cattel, and all that thou ſeeſt *is* mine: and what can I do this day unto theſe my daughters, or unto their children which they have born?

44 Now therefore [i] come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee.

i His conſcience reproved him of his misbehaviour toward Jacob, and therefore moved him to ſeek peace.

45 And Jacob took a ſtone, and ſet it up *for* a pillar.

46 And Jacob ſaid unto his brethren, Gather ſtones; and they took ſtones, and made an heap: and they did eat there upon the heap.

‡ Or, *the heap of witneſs.*
k The one nameth the place in the Syrian tongue, and the other in the Hebrew tongue.

47 And Laban called it ‡ Jegar-ſahadutha: but Jacob called it [k] Galeed.

48 And Laban ſaid, This heap *is* a witneſs between me and thee this day. Therefore was the name of it called Galeed:

‡ Or, *watch-towre.*
l To puniſh the treſpaſſer.
‡ Or, *hid.*

49 And ‡ Mizpah: for he ſaid, The LORD [l] watch between me and thee when we are ‡ abſent one from another.

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* [m] wives beſides my daughters, no man *is* with us; See, God *is* witneſs betwixt me and thee;

m Nature compelleth him to condemn that vice, whereunto through coveteouſneſs he forced Jacob.

51 And Laban ſaid to Jacob, Behold this heap, and behold *this* pillar, which I have caſt betwixt me and thee.

52 This heap *be* witneſs, and *this* pillar *be* witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of [n] Nahor, the God of their father, judge betwixt us. And Jacob ſware by the [o] fear of his father Iſaac.

n Behold, how the idolaters mingle the true God with their feigned gods.
o *Meaning*, by the true God whom Iſaac worſhipped.

54 Then Jacob offered ſacrifice upon the mount, and called his brethren to eat ‡ bread: and they did eat bread, and tarried all night in the mount.

‡ Or, *meat.*

55 And early in the morning Laban roſe up, and kiſſed his ſons and his daughters, and [p] bleſſed them: and Laban departed, and returned unto his place.

p Wee ſee that there is ever ſome ſeed of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 Jacobs viſion at Mahanaim. 3 His meſſage to Eſau. 6 He is afraid of Eſau's coming. 9 He prayeth for his deliverance. 13 He ſendeth a preſent to Eſau. 24 He wreſtleth with an angel at Peniel, where he is called Iſrael. 31 He halteth.

AND Jacob went on his way, and the * angels of God met him.

* *Chap.* 48. 16.

2 And when Jacob ſaw them, he ſaid, [a] This *is* Gods hoſt: and he called the name of that place Mahanaim.

a He acknowledgeth Gods benefits: who for the preſervation of his, ſendeth hoſts of Angels.

3 And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my [b] lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there until now.

b He reverenced his brother in worldly things, becauſe he chiefly looked to bee preferred to the ſpiritual promiſe.

5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants: and I have ſent to tell my lord, that I may find grace in thy ſight.

6 ¶ And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him.

7 Then Jacob was [c] greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

c Albeit hee was comforted by the Angels, yet the infirmity of the fleſh doth appear.

8 And ſaid, If Eſau come to the one company and ſmite it, then the other company which is left ſhall eſcape.

9 ¶ And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the LORD which ſaidſt unto me, * Return unto thy country, and to thy kindred, and I will deal well with thee:

* *Chap.* 31. 13.

10 † I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my [d] ſtaff I paſſed over this Jordan, and now I am become two bands.

† Heb. *I am leſs then all thy mercies.*
d *That is*, poor, and without all proviſion.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the [e] mother with the children.

e *Meaning*, he will put all to death: this proverb cometh of them which kill the bird together with her young ones.

12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbred for multitude.

13 ¶ And he lodged there that ſame night; and took of that which came to his hand, a [f] preſent for Eſau his brother;

f Not diſtruſting Gods aſſiſtance but uſing ſuch means as God, had given him.

14 Two hundred ſhe-goats and twenty he-goats, two hundred ews and twenty rams,

15 Thirty milch camels with their colts, fourty kine and ten bulls, twenty ſhe-aſſes and ten foles.

16 And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants. Paſs over before me, and put a ſpace betwixt drove and drove.

17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and asketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee?

18 Then thou ſhalt ſay, They *be* thy ſervant Jacobs; it *is* a preſent ſent unto my lord Eſau: and behold alſo he *is* behind us.

19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall you ſpeak unto Eſau, when you find him.

g He thought it no loſs to depart with theſe goods, to the intent hee might follow the vocation whereunto God called him.

20 And ſay ye moreover, Behold, thy ſervant Jacob *is* behind us: For he ſaid, I [g] will appeaſe him with the preſent that goeth before me,

UMI

Jacob wreſtleth with an Angel.

SED QUUM RELIQUUS ESSET IAHAKOB, SOLUS QUIDAM LU

Gen. 32. 24.

I L[illegible]ATUS EST CUM EO. DONEC AURORA ASCENDERET. Geneseos 32. 24.

UMI

UMI

The meeting of Jacob & Esau.

Visscher Excudit.

Genesis. C. 32. Vers. 1.

Gen. 33. 1. &c.

UMI

me, and afterward I will ſee his face; peradventure he will accept † of me.

† Heb. *my face.*

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok.

23 And he took them, and ſent them over the brook, and ſent over that he had.

24 ¶ And Jacob was left alone: and there wreſtled a [h] man with him, until the † breaking of the day.

h *That is*, God in form of man.
† Heb. *aſcending of the morning.*

25 And when he ſaw that he [i] prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was out of joynt, as he wreſtled with him.

i For God aſſaileth his with the one hand, and upholdeth them with the other.

26 And he ſaid, Let me go, for the day breaketh: And he ſaid, * I will not let thee go, except thou bleſs me.

* *Hoſ.* 12. 4.

27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob.

28 And he ſaid, * Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou [k] power with God and with men, and haſt prevailed.

* *Chap.* 35. 10.

k God gave Jacob both power to overcome, and alſo the praiſe of the victory.

29 And Jacob asked *him*, and ſaid, Tell *me*, I pray thee, thy name: And he ſaid, Wherefore *is* it, *that* thou doſt aſk after my name? and he bleſſed him there.

30 And Jacob called the name of the place " Peniel: for I have ſeen God face to face, and my life is preſerved.

" *That is*, the face of God.

31 ¶ And as he paſſed over Penuel the ſun roſe upon him, and he [l] halted upon his thigh.

l The faithful ſo overcome their tentations, that they feel the ſmart thereof, to the intent that they ſhould not glory, but in their humility.

32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacobs thigh, in the ſinew that ſhrank.

CHAP. XXXIII.

1 The kindneſs of Jacob and Eſau at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El-elohe-iſrael.

AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men. And he [a] divided the children unto Leah, and unto Rachel, and unto the two hand-maids.

a That if one part were aſſailed, the other might eſcape.

2 And he put the hand-maids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 And he paſſed over before them, and [b] bowed himſelf to the ground ſeven times, until he came near to his brother.

b By this geſture, he partly did reverence to his brother, and partly prayed God to mitigate Eſau's wrath.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept.

5 And he lift up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe † with thee? And he ſaid, The children which God hath graciouſly given thy ſervant.

† Heb. *to thee.*

6 Then the hand-maidens came near, they & their children, and they [c] bowed themſelves.

c Jacob and his family are the image of the church under the yoke of tyrants, which for fear are brought to ſubjection.

7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near and Rachel, and they bowed themſelves. 29

8 And he ſaid, What meaneſt thou by all this drove, which I met? And he ſaid, *Theſe are* to find grace in the ſight of my lord.

9 And Eſau ſaid, I have enough; my brother, † keep that thou haſt unto thy ſelf.

† Heb. *be that is thee that is thine.*

10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though [d] I had ſeen the face of God, and thou waſt pleaſed with me.

d In that his brother embraced him ſo lovingly, contrary to his expectation, he accepted it as a plain ſign of Gods preſence.

11 Take, I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he [e] urged him, and he took *it*.

e By earneſt entreaty.

12 And he ſaid, Let us take our journy, and let us go, and I will go before thee.

13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men ſhould overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, paſs over before his ſervant: and I will lead on ſoftly, according † as the cattel that goeth before me, and the children be able to endure; until [f] I come unto my lord unto Seir.

† Heb. *according to the foot of the work, &c and according to the foot of the children.*
f He promiſed that, which (as ſeemeth) his mind was not to perform.

15 And Eſau ſaid, Let me now † leave with thee *ſome* of the folk that *are* with me: And he ſaid, † What needeth it? Let me find grace in the ſight of my lord.

† Heb. *ſet, or, place.*
† Heb. *wherefore is this?*

16 So Eſau returned that day on his way unto Seir.

17 ¶ And Jacob journyed to Succoth, and built him an houſe, and made booths for his cattel: therefore the name of the place is called " Succoth.

" *That is*, booths.

18 ¶ And Jacob came to Shalem a city of * Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

* Called, *Act.* 7. 16. *Sychem.*

19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of * Hamor Shechems father, for an hundred ‡ pieces of mony.

* Called, *Act.* 7. 16. *Emmor.*
† Heb. *lambs.*

20 And he erected there an altar, and called [g] it " El-elohe-iſrael.

g He calleth the ſign, the thing which it ſignifieth, in token that God had mightily delivered him.
" *That is*, God the God of Iſrael.

CHAP. XXXIIII.

1 Dinah is raviſhed by Shechem. 4 He ſueth to marry her. 13 The ſons of Jacob offer the condition of circumciſion to the Shechemites. 20 Hamor and Shechem perſwade them to accept it. 25 The ſons of Jacob upon that advantage ſlay them, 27 and ſpoil their city. 30 Jacob reproveth Simeon and Levi.

AND Dinah the daughter of Leah, *which* ſhe bare unto Jacob, [a] went out to ſee the daughters of the land.

a This example teacheth, that too much liberty is not to be given to youth.

2 And when Shechem the ſon of Hamor the Hivite prince of the country ſaw her, he took her, and lay with her, and † defiled her.

† Heb. *humbled her.*

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake † kindly unto the damſel.

† Heb. *to her heart.*

4 ¶ And Shechem ſpake unto his father

Hamor, ſaying, [b] Get me this damſel to wife.

b This proveth that the conſent of parents, is requiſite in marriage, ſeeing the very infidels did alſo obſerve it as a thing neceſſary.

5 And Jacob heard that he had defiled Dinah his daughter, (now his ſons were with his cattel in the field) and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the ſons of Jacob came out of the field when they heard *it*, and the men were grieved, and they were very wroth: becauſe he had wrought ‡folly in Iſrael, in lying with Jacobs daughter; †which thing ought not to be done.

‡ Or, *villany.*

† Heb. *and it ſhall not be ſo done.*

8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye ‡marriages with us, *and* give your daughters unto us, and take our daughters unto you.

‡ Or, *affinity.*

10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade you therein, and get you poſſeſſions therein.

11 And Shechem ſaid unto her father, and unto her brethren, ‡ Let me find grace in your eyes, and what ye ſhall ſay unto me I will give.

‡ Or, *grant my requeſt.*

12 † Ask me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me: but give me the damſel to wife.

† Heb. *multiply greatly the dowry.*

13 ¶ And the ſons of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid, (becauſe he had defiled Dinah their ſiſter)

14 And they ſaid unto them, [c] We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that were a [d] reproach unto us.

c They made the holy ordinance of God, a means to compaſs their wicked purpoſe.
d As it is abomination for them that are baptized to joyn with infidels.

15 But in this will we conſent unto you: If ye will be as we *be*, that every male of you be [e] circumciſed;

e Their fault is the greater, in that they make religion, a cloak for their craft.

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone.

18 And their words pleaſed Hamor, and Shechem Hamors ſon.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacobs daughter: and he *was* more honourable then all the houſe of his father.

20 ¶ And Hamor and Shechem his ſon came unto the [f] gate of their city, and communed with the men of their city, ſaying,

f For the people uſed to aſſemble there, and juſtice was alſo miniſtred.

21 Theſe men *are* [g] peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

g Thus many pretend to ſpeak for a publick profit when they onely ſpeak for their own private gain and commodity.

22 Onely herein will the men conſent unto us, for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.

h Thus they lack no kind of perſwaſion, which prefer their own commodities before the common wealth.

23 *Shall* not [h] their cattel, and their ſubſtance, and every beaſt of theirs *be* ours? onely let us conſent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his ſon hearkned all that went out of the gate of his city: and every male was circumciſed, all that went out of the gate of his city.

25 ¶ And it came to paſs on the third day when they were ſore, that two of the ſons of Jacob, [i] Simeon and Levi, Dinahs brethren, took each man his ſword, and came upon the city boldly, and * ſlew [k] all the males.

i For they were the chief of the company.
* *Chap.* 49. 6.
k The people are puniſhed with their wicked princes.

26 And they ſlew Hamor and Shechem his ſon with the † edge of the ſword, and took Dinah out of Shechems houſe, and went out.

† Heb. *mouth of the ſword.*

27 ¶ The ſons of Jacob came upon the ſlain, and ſpoiled the city, becauſe they had defiled their ſiſter.

28 They took their ſheep, and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

30 ¶ And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ‡ ſtink among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me, and ſlay me, and I ſhall be deſtroyed, I and my houſe.

‡ Or, *to be abhorred.*

31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

CHAP. XXXV.

1 God ſendeth Jacob to Beth-el. 2 He purgeth his houſe of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God bleſſeth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. 23 The ſons of Jacob. 27 Jacob cometh to Iſaac at Hebron. 28 The age, death, and burial of Iſaac.

AND [a] God ſaid unto Jacob, Ariſe, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee * when thou fleddeſt from the face of Eſau thy brother.

a God is ever at hand to ſuccour his in their troubles.
* *Chap.* 27. 43.

2 ¶ Then Jacob ſaid unto his houſhold, and to all that *were* with him, Put away the ſtrange gods that *are* among you, and be [b] clean, and change your garments:

b That by this outward act they ſhould ſhew their inward repentance.

3 And let us ariſe, and go up to Beth-el; and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went.

4 And they gave unto Jacob all the ſtrange gods which *were* in their hand, and *all their* [c] ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

c For therein was ſome ſign of ſuperſtition, as in tablets and *Agnus Dei's.*

5 And they journyed: and the [d] terrour of God was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob.

d Thus notwithſtanding the inconvenience that came before, God delivered Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he and all the people that *were* with him.

7 And he built there an altar, and * called the

* *Chap.* 28. 19.

the place El-beth-el: becauſe there God appeared unto him, when he fled from the face of his brother.

8 ¶ But Deborah Rebekahs nurſe died, and ſhe was buried beneath Beth-el, under an oak: & the name of it was called ‡ Allon-bachuth.

‡ Or, *Oak of lamentation.*

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him.

10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, * but Iſrael ſhall be thy name; and he called his name Iſrael.

* *Chap.* 32. 28.

‡ Or, *All-ſufficient.*

11 And God ſaid unto him, I *am* God ‡ Almighty; be fruitful and multiply, a nation and a company of nations ſhall be of thee: and kings ſhall come out of thy loyns.

12 And the land which I gave Abraham and Iſaac, to thee I will give it, and to thy ſeed after thee will I give the land.

e As God is ſaid to deſcend, when he ſheweth ſome ſign of his preſence: ſo he is ſaid to aſcend when the viſion is ended.

13 And God [e] went up from him, in the place where he talked with him.

14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oyl thereon.

15 And Jacob called the name of the place where God ſpake with him, Beth-el.

f *The Hebrew word ſignifieth*, as much ground as one may go from bait to bait, which is taken for half a days journy.

16 ¶ And they journyed from Beth-el: and there was but [f] a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour.

17 And it came to paſs when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſon alſo.

18 And it came to paſs as her ſoul was in departing (for ſhe died) that ſhe called his name * Benoni: but his father called him Benjamin.

* *Chap.* 48. 7.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

g The ancient fathers uſed this ceremony to teſtifie their hope of the reſurrection to come, which was not generally revealed.

20 And Jacob ſet a [g] pillar upon her grave: that *is* the pillar of Rachels grave unto this day.

21 And Iſrael journyed and ſpread his tent beyond the towre of Edar.

h This teacheth that the fathers were not choſen for their merits, but by Gods onely mercies, whoſe election by their faults was not changed.

22 ¶ And it came to paſs when Iſrael dwelt in that land, that Reuben went and [h] * lay with Bilhah his fathers concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve.

* *Chap.* 49. 4.

23 ¶ The ſons of Leah; Reuben, Jacobs firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun.

24 The ſons of Rachel; Joſeph, and Benjamin.

25 And the ſons of Bilhah, Rachels handmaid; Dan, and Naphtali.

26 And the ſons of Zilpah, Leahs handmaid; Gad, and Aſher. Theſe *are* the ſons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Iſaac ſojourned

28 ¶ And the days of Iſaac were an hundred and foureſcore years.

29 And Iſaac gave up the ghoſt and died, and * was gathered unto his people, *being* old and full of days: and his ſons Eſau and Jacob buried him.

* *Chap.* 25. 8.

31

CHAP. XXXVI.

2 Eſau's three wives. 6 His removing to mount Seir. 9 His ſons. 15 The dukes which deſcended of his ſons. 20 The ſons, and dukes of Seir. 24 Anah findeth mules. 31 The kings of Edom. 40 The dukes that deſcended of Eſau.

NOw theſe *are* the [a] generations of Eſau, who *is* Edom.

a This genealogy declareth that Eſau was bleſſed temporally, and that his fathers bleſſing took place in wordly things.

2 ¶ Eſau took his wives of the [b] daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite:

b Beſides thoſe wives whereof is ſpoken, *Chap.* 26. 34.

3 And Baſhemath Iſhmaels daughter, ſiſter of Nebajoth.

4 And * Adah bare to Eſau, Eliphaz: and Baſhemath bare Reuel.

* 1 *Chron.* 1. 35.

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe *are* the ſons of Eſau, which were born unto him in the land of Canaan.

6 ¶ And Eſau took his wives, and his ſons, and his daughters, and all the perſons of his houſe, and his cattel, and all his beaſts, and all his ſubſtance, which he had got in the land of Canaan; and [c] went into the country, from the face of his brother Jacob.

c Herein appeareth Gods providence, which cauſed the wicked to give place to the godly, that Jacob might enjoy Canaan according to Gods promiſe.

7 For their riches were more then that they might dwell together: and the land wherein they were ſtrangers, could not bear them, becauſe of their cattel.

8 Thus dwelt Eſau in * mount Seir: Eſau *is* Edom.

* *Ioſ.* 24. 4.

9 ¶ And theſe *are* the generations of Eſau, the father of ‡ the Edomites, in mount Seir.

‡ Or, *Edom.*

10 Theſe *are* the names of Eſau's ſons; * Eliphaz the ſon of Adah the wife of Eſau, Reuel the ſon of Baſhemath the wife of Eſau.

* 1 *Chron.* 1. 35.

11 And the ſons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſau's ſon; and ſhe bare to Eliphaz Amalek: theſe *were* the ſons of Adah Eſau's wife.

13 And theſe *are* the ſons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſons of Baſhemath Eſau's wife.

‡ Or, *nephews.*

14 And theſe were the ſons of Aholibamah, the daughter of Anah, the ‡ daughter of Zibeon Eſau's wife: and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah.

‡ Or, *niece.*

15 ¶ Theſe *were* ‡ [d] dukes of the ſons of Eſau: the ſons of Eliphaz the firſt-born *ſon* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

‡ Or, *chiefmen.*

d If Gods promiſe be ſo ſure towards them, which are not of his houſhold, how much more will he perform the ſame to us?

16 Duke Korah, duke Gatam, *and* duke Amalek: Theſe *are* the dukes *that came* of Eliphaz, in the land of Edom: theſe *were* the ‡ ſons of Adah.

‡ Or, *nephews.*

17 And theſe *are* the ſons of Reuel Eſau's ſon; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. Theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe *are* the ‡ ſons of Baſhemath Eſau's wife.

‡ Or, *nephews.*

18 And theſe *are* the ſons of Aholibamah Eſau's wife; duke Jeuſh, duke Jaalam,

32 duke Korah: theſe *were* the dukes *that came* of Aholibamah the daughter of Anah Eſau's wife.

19 Theſe *are* the ſons of Eſau (who *is* Edom) and theſe *are* their dukes.

20 ¶ * Theſe *are* the ſons of Seir the Horite, who [c] inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were, Hori, and Heman: and Lotans ſiſter *was* Timna.

23 And the children of Shobal *were* theſe; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 ¶ And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the [f] mules in the wilderneſs, as he fed the aſſes of Zibeon his father.

25 And the children of Anah *were* theſe; Diſhon, and Aholibamah the daughter of Anah.

26 And theſe *are* the children of Diſhon; Hemdan, and Eſhban, and Ithran, and Cheran.

27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan.

28 The children of Diſhan *are* theſe; Uz, and Aran.

29 Theſe *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And theſe *are* the [g] kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael.

32 And Bela the ſon of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the ſon of Zerah of Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani reigned in his ſtead.

35 And Huſham died, and Hadad the ſon of Bedad (who ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of [h] Reboboth *by* the river reigned in his ſtead.

38 And Saul died, and Baal-hanan the ſon of Achbor reigned in his ſtead.

39 And Baal-hanan the ſon of Achbor died, and Hadar reigned in his ſtead: and the name of his city *was* Paü; and his wives name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ And theſe *are* the names of the dukes, *that came* of Eſau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: theſe *be* the dukes of Edom, according to their habitations, in the land of their poſſeſſion; he *is* Eſau the father of † the [i] Edomites.

* 1 *Chron.* 1. 38.

c Before that Eſau did there inhabite.

f who not contented with thoſe kinds of beaſts which God had created, found out the monſtrous generation of mules between the aſs and the mare.

g The wicked rite up ſuddenly to honours, and periſh as quickly: but the inheritance of the children of God continueth ever, *Pſal.* 102. 28.

h which city is by the river Euphrates.

† Heb. *Edom.*
i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Joſeph is hated of his brethren. 5 His two dreams. 13 Jacob ſendeth him to viſit his brethren. 18 His brethren conſpire his death. 21 Reuben ſaveth him. 26 They ſell him to the Iſhmeelites. 31 His father, deceived by the bloudy coat, mourneth for him. 36 He is ſold to Potiphar in Egypt.

AND Jacob dwelt in the land † wherein his father was a ſtranger, in the land of Canaan.

† Heb. *of his fathers ſojournings.*

2 ¶ Theſe *are* the [a] generations of Jacob; Joſeph *being* ſeventeen years old, was feeding the flock with his brethren, and the lad *was* with the ſons of Bilhah, and with the ſons of Zilpah, his fathers wives: and Joſeph brought unto his father their [b] evil report.

3 Now Iſrael loved Joſeph more then all his children, becauſe he *was* the ſon of his old age: and he made him a coat of *many* ‡ colours.

4 And when his brethren ſaw that their father loved him more then all his brethren, they hated him, and could not ſpeak peaceably unto him.

5 ¶ And Joſeph [c] dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed.

7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf.

8 And his brethren ſaid unto him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they [d] hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren, and ſaid, Behold, I have dreamed a dream more, and behold, the ſun and the moon, and the eleven ſtars made obeiſance to me.

10 And he told *it* to his father, and to his brethren: and his father [e] rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? Shall I and thy mother and thy brethren indeed come to bowe down our ſelves to thee, to the earth?

11 And his brethren envied him: but his father [f] obſerved the ſaying.

12 And his brethren went to feed their fathers flock in Shechem.

13 ¶ And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? Come, and I will ſend thee unto them. And he ſaid unto him, Here *am* I.

14 And he ſaid to him, Go, I pray thee, † ſee whether it be well with thy brethren, and well with the flocks; and bring me word again. So he ſent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and behold,

a *That is*, the ſtory of ſuch things as came to him and his family, as *chap.* 5. 1.

b He complained of the evil words and injuries which they ſpake and did againſt him.

‡ Or, *pieces.*

c God reveiled to him by a dream what ſhould come to paſs.

d The more that God ſheweth himſelf favourable to his, the more doth the malice of the wicked rage againſt them.

e Not deſpiſing the viſion, but ſeeking to appeaſe his brethren.

f He knew that God was author of the dream, but he underſtood not the meaning.

† Heb. *ſee the peace of thy brethren, &c.*

UMI

Ruben saveth His brother Joseph, who is sold to

PROIICERENT FRATRES IOSEPHUM IN CISTERNAM, SUSTUL

ȳ Ismeelites. Gen. 37. 20. &c.

TUL UNT, VENDIDERUNTQUE EUM IISCHMAHELITIS. Geneseos 37. 24.

UMI

UMI

Tamar deceiveth Judah.

IUDAS ET THAMAR COEUNT PROMITTITUR HOEDUS ANNUL

Gen. 38. 13 &c.

RMILLÆ, ATQUE PEDUM PRO PIGNORE DANTUR. Geneſis 38. 6.

hold, *he was* wandring in the field: and the man asked him, saying, What seekeſt thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they [g] conſpired against him, to slay him.

[g] The holy Ghost covereth not mens faults, as do vain writers, which make vice, virtue.

19 And they said one to another, Behold, this ‡ dreamer cometh.

‡ Or, *master of dreams.*

20 Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And * Reuben heard *it;* and he delivered him out of their hands; and said, † Let us not kill him.

* *Chap.* 43. 22.

† Heb. *let us not ſmite his life.*

22 And Reuben said unto them, Shed no bloud, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of *many* colours that *was* on him.

24 And they took him, & cast [h] him into a pit: and the pit *was* empty, *there was* no water in it.

[h] Their hypocricy appeareth in this, that they feared man more then God, and thought it was not murther, if they shed not his bloud: or els had an excuse to cover their fault.

25 And they sat down to eat bread: and they lift up their eyes and looked, and behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery, and ‡ balm, and myrrh, going to carry *it* down to Egypt.

‡ Or, *rosin, turpentine, or treacle.*

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceil his bloud?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother, and our flesh: and his brethren were content.

28 Then there passed by * Midianites, merchant-men; and they drew and lift up Joseph out of the pit, and sold Joseph to the [i] Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

* *Psal.* 105. 17.

[i] Moses writing according to the opinion of them which took the Midianites and Ishmeelites to be both one, doth here confound their names: as also appeareth, *verse* 36. & *Chap.* 39. 1. *or els*, he was first offered to the Midianites, but sold to the Ishmeelites.

29 ¶ And Reuben returned unto the pit; and behold, Joseph *was* not in the pit: and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 And they took Josephs coat, and killed a kid of the goats, and dipped the coat in the bloud.

32 And they sent the coat of *many* colours, and they brought [k] *it* to their father; and said This have we found: know now whether it *be* thy sons coat or no.

[k] To wit, the messengers, which were sent.

33 And he knew it, and said, *It is* my sons coat; an * evil beast hath devoured him: Joseph is without doubt rent in pieces.

* *Chap.* 44. 28.

34 And Jacob rent his clothes, and put sack-cloth upon his loyns, and mourned for his son many days. 33

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted: and he said, For ‡ I will go down into the grave unto my son, mourning: Thus his father wept for him.

‡ Or, *I will mourn for him ſo long as I live.*

36 And the Midianites sold him into Egypt unto Potiphar, an † officer of Pharaohs, *and* † ‡ captain of the guard.

† Heb. *eunuch*; But the word doth signify not onely *eunuchs*, but also *chamberlains courtiers, and officers.*

† Heb. *chief of the slaughter-men*, or, *executioners.*

‡ Or, *chief steward.*

CHAP. XXXVIII.

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The treſpass of Onan. 11 Tamar ſtayeth for Shelah: 13 ſhe deceiveth Judah; 27 ſhe beareth twins, Pharez and Zarah.

AND it came to pass at that time, that [a] Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

[a] Moses describeth the genealogy of Judah, because the Messiah should come of him.

2 And Judah saw there a daughter of a certain [b] Canaanite, whose name *was* * Shuah, and he took her, and went in unto her:

[b] which affinity notwithstanding was condemned of God.

* 1 *Coron.* 2. 3.

3 And she conceived and bare a son; and he called his name Er.

4 * And she conceived again, and bare a son; and she called his name Onan.

* *Num.* 26. 19.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

6 And Judah took a wife for Er his first-born, whose name *was* Tamar.

7 And * Er, Judahs first-born, was wicked in the sight of the LORD; and the LORD slew him.

* *Num.* 26. 19.

8 And Judah said unto Onan, Go in unto thy brothers wife, and marry her, and raise up [c] seed to thy brother.

[c] This order was for the preservation of the stock, that the child begotten by the second brother, should have the name and inheritance of the first, which is in the New Testament abolished.

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brothers wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did, displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, [d] Remain a widow at thy fathers house, till Shelah my son be grown; (for he said, Lest peradventure he die also as his brethren *did*) & Tamar went and dwelt in her fathers house.

[d] For she could not marry in any other family, so long as Judah would retain her in his.

12 ¶ And in process of time, the daughter of Shuah Judahs wife died: and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth up to Timnath, to shear his sheep.

14 And she put her widows garments off from her, and covered her with a vail, and wrapped her self, and sat in ‡ an open place, which *is* by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

‡ Or, *in the door of the fountain*: or, *where were two ways.*

15 When Judah saw her, he thought her *to be*

34 *be* an harlot; becauſe ſhe had covered her face.

16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee (for he [e] knew not that ſhe *was* his daughter in law) and ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me?

17 And he ſaid, I will ſend *thee* † a kid from the flock: and ſhe ſaid, Wilt thou give *me* a pledg, till thou ſend *it?*

18 And he ſaid, What pledg ſhall I give thee? And ſhe ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and came in unto her, and ſhe conceived by him.

19 And ſhe aroſe and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his [f] friend the Adullamite, to receive *his* pledg from the womans hand: but he found her not.

21 Then he asked the men of that place, ſaying, Where *is* the harlot, that *was* ‡ openly by the way-ſide? And they ſaid, There was no harlot in this *place.*

22 And he returned to Judah, and ſaid, I cannot find her; and alſo the men of the place ſaid, *that* there was no harlot in this *place.*

23 And Judah ſaid, Let her take *it* to her, leſt we † [g] be ſhamed: behold, I ſent this kid, and thou haſt not found her.

24 ¶ And it came to paſs about three moneths after, that it was told Judah, ſaying, Tamar thy daughter in law hath played the harlot; and alſo behold, ſhe *is* with child by whoredom: and Judah ſaid, Bring her forth, and let her be [h] burnt.

25 When ſhe *was* brought forth, ſhe ſent to her father in law, ſaying, By the man whoſe theſe *are, am* I with child: and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the ſignet, and bracelets, and ſtaff.

26 And Judah acknowledged *them,* and ſaid, [i] She hath been more righteous then I; becauſe that I gave her not to Shelah my ſon: and he knew her again [k] no more.

27 ¶ And it came to paſs in the time of her travail, that behold, twins *were* in her womb.

28 And it came to paſs when ſhe travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a ſcarlet thred, ſaying, This came out firſt.

29 And it came to paſs as he [l] drew back his hand, that behold, his brother came out; and ſhe ſaid, ‡ How haſt [m] thou broken forth? *this* breach *be* upon thee: therefore his name Was called "* Pharez.

30 And afterward came out his brother? that had the ſcarlet thred upon his hand; and his name was called Zarah.

Chap. XXXIX.

1 *Joſeph advanced in Potiphars houſe.* 7 *He reſiſteth his miſtreſſes temptation.* 13 *He is falſly accuſed.* 19 *He is caſt in priſon.* 21 *God is with him there.*

AND Joſeph was brought down to Egypt, and Potiphar [a] an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Iſhmaelites, which had brought him down thither.

2 And the [b] LORD was with Joſeph, and he was a proſperous man: and he was in the houſe of his maſter the Egyptian.

3 And his maſter ſaw that the LORD *was* with him, and that the LORD made all that he did to proſper in his hand.

4 And Joſeph found grace in his ſight, and he ſerved him: and he made him [c] overſeer over his houſe, and all *that* he had he put into his hand,

5 And it came to paſs from the time that he had made him overſeer in his houſe, and over all that he had, that the LORD [d] bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the LORD was upon all that he had, in the houſe, and in the field.

6 And he left all that he had in Joſephs hand; and he [e] knew not ought he had, ſave the bread which he did eat: and Joſeph was *a* goodly *perſon,* and well-favoured.

7 ¶ And it came to paſs after theſe things, that his maſters wife caſt her eyes upon Joſeph; and ſhe ſaid, [f] Lie with me.

8 But he refuſed, and ſaid unto his maſters wife, Behold, my maſter wotteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand.

9 *There is* none greater in this houſe then I; neither hath he kept back any thing from me, but thee; becauſe thou *art* his wife. how then can I do this great wickedneſs, and ſin againſt [g] God?

10 And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkned not unto her, to lie by her, *or* to be with her.

11 And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within.

12 And ſhe caught him by his garment, ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 ¶ And it came to paſs, when ſhe ſaw that he had left his garment in her hand, and was fled forth,

14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I [h] cried with a † loud voice.

15 And it came to paſs, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And ſhe laid up his garment by her, until his lord came home.

17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant, which thou haſt brought unto us, came in unto me to mock me.

18 And it came to paſs, as I lift up my voice and cried, that he left his garment with me, and fled out.

19 ¶ And

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e God had wonderfully blinced him that he could not know her by her talk.

† Heb. *a kid of the goats.*

f That his wickedneſs might not be known to others.

‡ Or, *in Enajim.*

† Heb. *become a contempt.*

g He feareth man more then God.

h we ſee that the law, which was written in mens heart, taught them that whoredom ſhould be puniſhed with death albeit no law as yet was given.

i *That is,* ſhe ought rather to accuſe me, then I her.

k For the horrour of the ſin, condemned him.

l Their hainous ſin was ſignified by this monſtrous birth.

‡ Or, *wherefore haſt thou made this breach againſt thee?*

m Or the ſeparation between thee and thy brother.

" That is, a *breach.*

* 1 *Chron.* 2. 4. *Matth.* 1. 3.

a Read *Chap.* 37. 36.

b The favour of God is the fountain of all proſperity.

c Becauſe God proſpered him: and ſo he made religion to ſerve his profit.

d The wicked are bleſſed by the company of the godly.

e For he was aſſured that all things ſhould proſper well: therefore he ate and drank, and took no care.

f In this word, he declareth the ſum whereunto all her flatteries did tend.

g The fear of God preſerved him againſt her continual tentations.

h This declareth, that were incontinency is, thereunto is joyned extream impudency and craft. † Heb. *great.*

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Josephs master took him, and put him into the [i] prison, a place where the kings prisoners *were* bound: and he was there in the prison.

i His evil entreatment in the prison may be gathered out of Psal. 105. 18.

21 ¶ But the LORD was with Joseph, and † shewed him mercy, and gave him favour in the sight of the keeper of the prison.

† Heb. *extended. kindness unto him.*

22 And the keeper of the prison committed to Josephs hand all the prisoners that *were* in the prison; and [k] whatsoever they did there, he was the doer *of it*.

k *That is*, nothing was done without his commandment.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD *was* with him: and *that* which he did, the LORD made *it* to prosper.

CHAP. XL.

1 *The butler and baker of Pharaoh in prison.* 4 *Joseph hath charge of them.* 5 *He interpreteth their dreams.* 20 *They come to pass according to his interpretation.* 23 *The ingratitude of the butler.*

AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where [a] Joseph *was* bound.

a God worketh many wonderful means to deliver his.

4 ¶ And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, [b] each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the prison.

b *That is*, every dream had his interpretation, as the thing afterward declared.

6 And Joseph came in unto them in the morning, and looked upon them, and behold they *were* sad.

7 And he asked Pharaohs officers that *were* with him in the ward of his lords house, saying, Wherefore † look ye *so* sadly to day?

† Heb. are *your faces evil?*

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to [c] God? tell me *them*, I pray you.

c Cannot God raise up such as shall interpret such things?

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine *was* before me:

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; *and* the clusters thereof brought forth ripe grapes.

11 And Pharaohs cup *was* in my hand, and I took the grapes, & pressed them into Pharaohs cup: and I gave the cup into Pharaohs hand.

12 And Joseph said unto him, This [d] *is* the interpretation of it: the three branches *are* three days;

d He was assured by the Spirit of God, that his interpretation was true.

13 Yet within three days shall Pharaoh ‡ lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaohs cup into his hand, after the former manner when thou wast his butler.

‡ Or, *reckon.*

14 But † think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and [e] make mention of me unto Pharaoh, and bring me out of this house.

† Heb. *remember me with thee.*

e He refused not the meanes to be delivered, which he thought God had appointed.

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good; he said unto Joseph, I also *was* in my dream; and behold, I *had* three ‡ [f] white baskets on my head.

‡ Or, *full of holes.*

f *That is*, made of white twigs, or, *as some read*, baskets full of holes.

17 And in the uppermost basket *there was* of all manner of † bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

† Heb. *meat of Pharaoh, the work of a baker.* Or, *cook.*

18 And Joseph answered, and said, [g] This *is* the interpretation thereof: the three baskets *are* three days.

g He sheweth that the ministers of God ought not to conceil that which God reveileth unto them.

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaohs [h] birth-day, that he made a feast unto all his servants: and he ‡ lifted up the head of the chief butler, and of the chief baker among his servants.

h which was an occasion to appoint his officers, and so to examine them that were in prison.

‡ Or, *reckoned.*

21 And he restored the chief butler unto his butler-ship again, and he gave the cup into Pharaohs hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgat him.

CHAP. XLI.

1 *Pharaohs two dreams.* 9 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 38 *Joseph is advanced.* 50 *He begetteth Manasseh and Ephraim.* 54 *The famine beginneth.*

AND it came to pass at the end of two full years, that Pharaoh [a] dreamed, and behold, he stood by the river.

a This dream was not so much for Pharaoh, as to be a mean to deliver Joseph, and to provide for Gods church.

2 And behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a medow.

3 And behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the [b] second time: and behold, seven ears of corn came up upon one stalk, † rank and good.

b All these means God useth to deliver his servant, and to bring him into favour and authority.

† Heb. *fat.*

6 And behold, seven thin ears and blasted with the east-wind sprung up after them.

7 And the seven thin ears devoured the seven

36 ſeven rank and full ears; and Pharaoh awoke, and behold, *it was* a dream.

8 And it came to paſs in the morning, that his ſpirit was [c] troubled; and he ſent and called for all the magicians of Egypt, and all the wiſe-men thereof: and Pharaoh told them his dream: but *there was* [d] none that could interpret them unto Pharaoh.

c This fear was enough to teach him, that this viſion was ſent of God.

d The wiſe of the world underſtand not Gods ſecrets, but to his ſervants his will is revealed.

9 ¶ Then ſpake the chief butler unto Pharaoh, ſaying, I [e] do remember my faults this day.

e He confeſſeth his fault againſt the king, before he ſpeaks of Joſeph.

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guards houſe, *both* me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard; and we told him, and he * interpreted to us our dreams, to each man according to his dream he did interpret.

* *Chap.* 40. 12. &c.

13 And it came to paſs, as he interpreted to us, ſo it was: me he reſtored unto mine office, and him he hanged.

14 ¶ * Then Pharaoh ſent and [f] called Joſeph, and they † brought him haſtily out of the dungeon: And he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

* *Pſal.* 105. 20.

f The wicked ſeek to the prophets of God in their neceſſity, whom in their proſperity they abhor.

† Heb. *made him ſwift.*

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* ‡ thou canſt underſtand a dream, to interpret it.

‡ Or, when *thou heareſt a dream, thou canſt interpret it.*

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: [g] God ſhall give Pharaoh an anſwer of peace.

g As though he would ſay, if I interpret thy dream, it cometh of God, and not of me.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river.

18 And behold, there came up out of the river ſeven kine, fat-fleſhed and well-favoured; and they fed in a medow.

19 And behold, ſeven other kine came up after them, poor and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs.

20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine.

† Heb. *come to the inward parts of them.*

21 And when they had † eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning. So I awoke.

22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good.

‡ Or, *ſmall.*

23 And behold, ſeven ears, ‡ withered, thin, *and* blaſted with the eaſt-wind, ſprung up after them.

24 And the thin ears devoured the ſeven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

25 ¶ And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* [h] one: God hath ſhewed Pharaoh what he *is* about to do.

h Both his dreams tend to one end.

26 The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years: the dream *is* one.

27 And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven years; and the ſeven empty ears, blaſted with the eaſt-wind, ſhall be ſeven years of famine.

28 This *is* the thing which I have ſpoken unto Pharaoh: what God *is* about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven years of great plenty, throughout all the land of Egypt.

30 And there ſhall ariſe after them ſeven years of famine, and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land.

31 And the plenty ſhall not be known in the land, by reaſon of that famine following: for it *ſhall be* very † grievous.

† Heb. *heavy.*

32 And for that the dream was doubled unto Pharaoh twice; *it is* becauſe the thing *is* ‡ eſtabliſhed by God, and God will ſhortly bring it to paſs.

‡ Or, *prepared of God.*

33 Now therefore let Pharaoh [i] look out a man diſcreet and wiſe, and ſet him over the land of Egypt.

i The office of a true Prophet is not onely to ſhew the evils to come, but alſo the remedies for the ſame.

34 Let Pharaoh do *this*, and let him appoint ‡ officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years.

‡ Or, *Overſeers.*

35 And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food ſhall be for ſtore to the land, againſt the ſeven years of famine, which ſhall be in the land of Egypt; that the land † periſh not through the famine.

† Heb. *be not cut of.*

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

38 And Pharaoh ſaid unto his ſervants, Can we find *ſuch an one* as this *is*, a man in whom the [k] ſpirit of God *is?*

k None ſhould be preferred to honour, that have not gifts of God meet for the ſame.

39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſheweth thee all this, *there is* none ſo diſcreet and wiſe as thou *art.*

40 * Thou ſhalt be over my houſe, and according unto thy [l] word ſhall all my people † be ruled: onely in the throne will I be greater then thou.

* *Pſal.* 105. 21. *Acts* 7. 10.

l *Some read*, the people ſhall kiſs thy mouth, *that is*, ſhall obey thee in all things.

† Heb. *be armed*; or, *kiſs.*

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joſephs hand, and arrayed him in veſtures of ‡ fine linen, and put a gold chain about his neck.

‡ Or, *Silk.*

43 And he made him to ride in the ſecond chariot which he had; and they cried before him, ‡† [m] Bowe the knee: and he made him *ruler* over all the land of Egypt.

‡ Or, *tender father*

† Heb. *Abrech.*

m In ſign of honour: *ſome expound it*, tender father, or father of the king, cauſe to kneel down.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joſephs name Zaphnath-paaneah; and he gave him to wife Aſenath

‡ Or, *prince.*

Aſenath the daughter of Poti-pherah ‡ prieſt of On: and Joſeph went out over *all* the land of Egypt.

n His age is mentioned both to ſhew that his authority came of God, and alſo that he ſuffered impriſonment, and exile twelve years and mo.

46 And Joſeph *was* [n] thirty years old when he ſtood before Pharaoh king of Egypt: And Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt.

47 And in the ſeven plenteous years the earth brought forth by handfulls.

48 And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the ſame.

49 And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbring: for *it was* without number.

* *Chap.* 46. 20. & 48. 5.

‡ Or, *prince.*

50 ¶ * And unto Joſeph were born two ſons, before the years of famine came: which Aſenath, the daughter of Poti-pherah ‡ prieſt of On, bare unto him.

" *That is,* forgetting.
o Notwithſtanding that his fathers houſe was the true church of God: yet the company of the wicked, and proſperity cauſed him to forget it.

51 And Joſeph called the name of the firſtborn " Manaſſeh: for God, *ſaid he,* hath made me forget all my toil, & all my [o] fathers houſe.

" *That is,* fruitful.

52 And the name of the ſecond called he " Ephraim: for God hath cauſed me to be fruitful in the land of my affliction.

53 ¶ And the ſeven years of plenteouſneſs that was in the land of Egypt were ended.

* *Pſal.* 105. 16.

54 ¶ * And the ſeven years of dearth began to come, according as Joſeph had ſaid: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: And Pharaoh ſaid unto all the Egyptians, Go unto Joſeph; what he ſaith to you, do.

† Heb. *all wherein was.*

56 And the famine was over all the face of the earth: and Joſeph opened † all the ſtorehouſes, and ſold unto the Egyptians; and the famine waxed ſore in the land of Egypt.

57 And all countrys came into Egypt to Joſeph for to buy *corn*; becauſe that the famine was *ſo* ſore in all lands.

CHAP. XLII.

1 Jacob ſendeth his ten ſons to buy corn in Egypt. 6 They are impriſoned by Joſeph for ſpies. 18 They are ſet at liberty, on condition to bring Benjamin. 21 They have remorſe for Joſeph. 24 Simeon is kept for a pledg. 25 They return with corn, and their mony. 29 Their relation to Jacob. 36 Jacob refuſeth to ſend Benjamin.

* *Acts* 7. 12.
a This ſtory ſheweth plainly, that all things are governed by Gods providence for the profit of his church.
b As men deſtitute of counſel.

NOw when * [a] Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why [b] do ye look one upon another?

2 And he ſaid, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 And Joſephs ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joſephs brother, Jacob ſent not with his brethren: for he ſaid, Leſt peradventure miſchief befall him.

5 And the ſons of Iſrael came to buy *corn* among thoſe that came: for the famine was in the land of Canaan. 37

6 ¶ And Joſeph *was* the governour over the land, *and* he *it was* that ſold to all the people of the land: and Joſephs brethren came, and bowed down themſelves before him, *with* their faces to the earth.

c This diſſembling is not to be followed, nor any particular facts of the fathers, not approved by Gods word.
† Heb. *hard things with them.*

7 And Joſeph ſaw his brethren, and he knew them, but [c] made himſelf ſtrange unto them, and ſpake † roughly unto them; and he ſaid unto them, Whence come ye? And they ſaid, From the land of Canaan to buy food.

8 And Joſeph knew his brethren, but they knew not him.

* *Chap.* 37. 5.

9 And Joſeph * remembred the dreams which he dreamed of them, and ſaid unto them, Ye *are* ſpies; to ſee the nakedneſs of the land you are come.

10 And they ſaid unto him, Nay, my lord, but to buy food are thy ſervants come.

11 We *are* all one mans ſons: we *are* true men, thy ſervants are no ſpies.

12 And he ſaid unto them, Nay, but to ſee the nakedneſs of the land you are come.

13 And they ſaid, Thy ſervants *are* twelve brethren, the ſons of one man in the land of Canaan; and behold, the youngeſt *is* this day with our father, and one *is* not.

14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you, ſaying, Ye *are* ſpies.

d The Egyptians which were Idolaters, uſed to ſwear by their kings life: but God forbideth to ſwear by any but him: yet Joſeph dwelling among the wicked, ſmelleth of their corruptions.
† Heb. *bound.*

15 Hereby ye ſhall be proved: [d] by the life of Pharaoh ye ſhall not go forth hence, except your youngeſt brother come hither.

16 Send one of you, and let him fetch your brother, and ye ſhall be † kept in priſon, that your words may be proved, whether *there be any* truth in you: or els by the life of Pharaoh ſurely ye *are* ſpies.

† Heb. *gathered.*

17 And he † put them all together into ward, three days.

e And therefore am true and juſt.

18 ¶ And Joſeph ſaid unto them the third day, This do, and live: *for* I [e] fear God.

19 If ye *be* true men, let one of your brethren be bound in the houſe of your priſon: go ye, carry corn for the famine of your houſes.

* *Chap.* 43. 5.

20 But* bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo.

f Affliction maketh men to acknowledge their faults, which otherwiſe they would diſſemble.

21 ¶ And they ſaid one to another, [f] We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not hear: therefore is this diſtreſs come upon us.

* *Chap.* 37. 21.

22 And Reuben anſwered them, ſaying, * Spake I not unto you, ſaying, Do not ſin againſt the child; and ye would not hear? therefore behold alſo, his [g] bloud is required.

g God will take vengeance upon us, and meaſure us with our own meaſure.
† Heb. *an interpreter was between them.*

23 And they knew not that Joſeph underſtood *them*; for † he ſpake unto them by an interpreter.

h Though he ſhewed himſelf rigorous, yet his brotherly affection remained.

24 ¶ And he turned himſelf about from them, and [h] wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joſeph commanded to fill their

38 ſacks with corn, and to reſtore every mans mony into his ſack, and to give them proviſion for the way: and thus did he unto them.

26 And they laded their aſſes with the corn, and departed thence.

27 And as one of them opened his ſack to give his aſs provender in the inn, he eſpied his mony: for behold, it *was* in his ſacks mouth.

28 And he ſaid unto his brethren, My mony is reſtored; and lo, *it is* even in my ſack: and their heart † failed *them*, and they were afraid, ſaying one to another, What *is* this *that* God hath done unto us?

† Heb. *went forth.*

i Becauſe their conſcience accuſed them of their ſin, they thought God would have brought them to trouble by this mony.

29 ¶ And they came unto Jacob their father, unto the land of Canaan: and told him all that befel unto them, ſaying,

30 The man, *who is* the lord of the land, ſpake † roughly to us, and took us for ſpies of the country.

† Heb. *with us hard things.*

31 And we ſaid unto him, We *are* true men; we are no ſpies.

32 We *be* twelve brethren, ſons of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man the lord of the country ſaid unto us, Hereby ſhall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your houſholds, and be gone.

34 And bring your youngeſt brother unto me: then ſhall I know that you *are* no ſpies, *but* that you *are* true men: *ſo* will I deliver you your brother, and ye ſhall traffick in the land.

35 ¶ And it came to paſs as they emptied their ſacks, that behold, every mans bundle of mony *was* in his ſack: and when *both* they and their father ſaw the bundles of money, they were afraid.

36 ¶ And Jacob their father ſaid unto them, Me have ye bereaved *of my children*: Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all theſe things are againſt k me.

k For they ſeemed not to be touched with any love toward their brethren, which increaſed his ſorrow: and partly, he ſuſpected them for Joſeph.

37 And Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he ſaid, My ſon ſhall not go down with you: for his brother is dead, and he is left alone; if miſchief befal him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

CHAP. XLIII.

1 Jacob is hardly perſwaded to ſend Benjamin. 15 Joſeph entertaineth his brethren. 31 He maketh them a feaſt.

a This was a great tentation to Jacob to ſuffer ſo great famine in that land where God had promiſed to bleſs him.

AND the a famine *was* ſore in the land.

2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food.

3 And Judah ſpake unto him, ſaying, The man † did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your * brother *be* with you.

† Heb. *proteſting proteſted.*

* *Chap* 42. 20.

4 If thou wilt ſend our brother with us, we will go down and buy thee food.

5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they ſaid, The man † asked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? have ye *another* brother? and we told him according to the † tenour of theſe words: † Could we certainly know that he would ſay, Bring your brother down?

† Heb. *asking asked us.*

† Heb. *mouth.*

† Heb. *knowing could we know?*

8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go; that we may live and not die, both we, and thou, *and* alſo our little ones.

9 I will be ſurety for him; of my hand ſhalt thou require him: * if I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever.

* *Chap.* 44. 32.

10 For except we had lingred, ſurely now we had returned ‡ this ſecond time.

‡ Or, *twice by this.*

11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little hony, ſpices, and myrrh, nuts, and almonds.

12 And take b double mony in your hand: and the mony that was brought again in the mouth of your ſacks, carry *it* again in your hand; peradventure it *was* an overſight.

b when we are in neceſſity or danger, God forbiddeth not to uſe all honeſt means to better our eſtate and condition.

13 Take alſo your brother, and ariſe, go again unto the man.

14 And c God Almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin: ‡ If I be d bereaved *of my children*, I am bereaved.

c Our chief truſt ought to be in God, and not in worldly means.

‡ Or, *And I, as I have been*, &c.

d He ſpeaketh theſe words not ſo much of deſpair, as to make his ſons more careful to bring again their brother.

15 ¶ And the men took that preſent, and they took double mony in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring *theſe* men home, and † ſlay, and make ready: for *theſe* men ſhall † dine with me at noon.

† Heb. *kill a killing*

† Heb. *eat.*

17 And the man did as Joſeph bade: and the man brought the men into Joſephs houſe.

18 And the men were e afraid, becauſe they were brought into Joſephs houſe, and they ſaid, Becauſe of the mony that was returned in our ſacks at the firſt time, are we brought in; that he may † ſeek occaſion againſt us, and fall upon us, and take us for bond-men, and our aſſes.

e So the judgment of God preſſed their conſcience.

† Heb. *roll himſelf upon us.*

19 And they came near to the ſteward of Joſephs houſe, and they communed with him at the door of the houſe,

20 And ſaid, O ſir, * † we came indeed down at the firſt time to buy food.

* *Chap.* 42. 3.

† Heb. *coming down we came down.*

21 And it came to paſs when we came to the inn, that we opened our ſacks, and behold, *every* mans mony *was* in the mouth of his ſack, our mony in full weight: and we have brought it again in our hand.

22 And

22 And other mony have we brought down in our hands to buy food: we cannot tell who put our mony in our ſacks.

23 And he ſaid, Peace *be* to you, fear not: [f] your God and the God of your father hath given you treaſure in your ſacks: † I had your mony. And he brought Simeon out unto them.

24 And the man brought the men into Joſephs houſe, and * gave *them* water, and they waſhed their feet, and he gave their aſſes provender.

25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

26 ¶ And when Joſeph came home, they brought him the preſent, which *was* in their hand, into the houſe, and bowed themſelves to him to the earth.

27 And he asked them of *their* † welfare, and ſaid, † *Is* your father well, the old man of whom ye ſpake? *Is* he yet alive?

28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance.

29 And he lift up his eyes, and ſaw his brother Benjamin, his [g] mothers ſon, and ſaid, *Is* this your younger brother, of whom ye ſpake unto me? And he ſaid, God be gracious unto thee, my ſon.

30 And Joſeph made haſt; for his bowels did yern upon his brother: and he ſought *where* to weep, and he entred into *his* chamber, and wept there.

31 And he waſhed his face, and went out and refrained himſelf, and ſaid, Set on bread.

32 And they [h] ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an [i] abomination unto the Egyptians.

33 And they ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his youth: and the men marvelled one at another.

34 And he took *and ſent* meſſes unto them from before him: but Benjamins meſs was five times ſo much as any of theirs. And they drank, and † [k] were merry with him.

Chap. XLIIII.

1 Joſephs policy to ſtay his brethren. 14 Judahs humble ſupplication to Joſeph.

AND he commanded † the ſteward of his houſe, ſaying, Fill the mens ſacks with food, as much as they can carry, and put every mans mony in his ſacks mouth.

2 And [a] put my cup, the ſilver cup, in the ſacks mouth of the youngeſt, and his cornmony: and he did according to the word that Joſeph had ſpoken.

3 Aſſoon as the morning was light, the men were ſent away, they and their aſſes.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good? 39

5 *Is* not this *it*, in which my lord drinketh? and [b] whereby indeed he ‡ divineth? ye have done evil in ſo doing.

6 ¶ And he overtook them, and he ſpake unto them theſe ſame words.

7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing.

8 Behold, the mony which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of thy lords houſe ſilver or gold?

9 With whom *ſoever* of thy ſervants it be found, *both* let him die, and we alſo will be my lords bond-men.

10 And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall be blameleſs.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamins ſack.

13 Then they [c] rent their clothes, and laded every man his aſs, and returned to the city.

14 ¶ And Judah and his brethren came to Joſephs houſe (for he *was* yet there) and they fell before him on the ground.

15 And Joſeph ſaid unto them, What deed *is* this that ye have done? wot ye not, that ſuch a man as I can certainly ‡ divine?

16 And Judah ſaid, What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear our ſelves? [d] God hath found out the iniquity of thy ſervants: behold, we *are* my lords ſervants, both we, and *he* alſo with whom the cup is found.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man, in whoſe hand the cup is found, he ſhall be my ſervant; and as for you, get you up in peace unto your father.

18 Then Judah came near unto him, and ſaid, Oh my lord, let thy ſervant, I pray thee, ſpeak a word in my lords ears, and let not thine anger burn againſt thy ſervant: for thou *art* even [e] as Pharaoh.

19 My lord asked his ſervants, ſaying, Have ye a father, or a brother?

20 And we ſaid unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou ſaideſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him.

22 And we ſaid unto my lord, The lad cannot leave his father: for if he ſhould leave his father, *his father* would die.

23 And thou ſaideſt unto thy ſervants, * Except your youngeſt brother come down

f Notwithſtanding the corruptions of Egypt, yet Joſeph taught his family to fear God.

† Heb. *your mony came to me.*

* *Chap.* 18. 4. & 24. 32.

† Heb. *peace.*

† Heb. *Is there peace to your father?*

g For they two onely were born of Rachel.

h To ſignify his dignity.

i The nature of the ſuperſtitious is to condemn all other in reſpect of themſelves.

† Heb. *drank largely.*

k Sometime this word ſignifieth to be drunken, but here it is meant, that they had enough, and drank of the beſt wine.

† Heb. *him that was over his houſe.*

a We may not by this example uſe any unlawful practices, ſeeing God hath commanded us to walk in ſimplicity.

b Becauſe the people thought he could divine, he attributeth to himſelf that knowledge: or els he faineth that he conſulted with ſoothſayers for it, which ſimulation is worthy to be reproved.

‡ Or, *maketh trial.*

c To ſignify how greatly the thing diſpleaſed them, and how ſorry they were for it.

‡ Or, *make trial.*

d If we ſee no evident cauſe of our affliction, let us look to the ſecret counſel of God, who puniſheth us juſtly for our ſins.

e Equal in authority: or near unto the king.

* *Chap.* 43. 3.

40 with you, you ſhall ſee my face no more.

24 And it came to paſs, when we came up unto thy ſervant my father, we told him the words of my lord.

25 And our father ſaid, Go again, *and* buy us a little food.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down; for we may not ſee the mans face, except our youngeſt brother *be* with us.

27 And thy ſervant my father ſaid unto us, Ye know that my [f] wife bare me two *ſons*.

f Rachel bare to Jacob, Joſeph, and Benjamin.

28 And the one went out from me, and I ſaid, * Surely he is torn in pieces; and I ſaw him not ſince.

* *Chap.* 37. 33.

29 And if ye take this alſo from me, and miſchief befal him, [g] ye ſhall bring down my gray hairs with ſorrow to the grave.

g Ye ſhall cauſe me to die for ſorrow.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us; (ſeeing that his life is bound up in the lads life)

31 It ſhall come to paſs, when he ſeeth that the lad *is* not *with us*, that he will die: and thy ſervants ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave.

32 For thy ſervant became ſurety for the lad unto my father, ſaying, * If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

* *Chap.* 43. 9.

33 Now therefore, I pray thee, let thy ſervant abide in ſtead of the lad, a bond-man to my lord; and let the lad go up with his brethren.

34 For [h] how ſhall I go up to my father, and the lad *be* not with me? leſt peradventure I ſee the evil that ſhall † come on my father.

h *Meaning*, he had rather remain there priſoner, then to return and ſee his father in heavineſs.

† Heb. *find my father.*

CHAP. XLV.

1 Joſeph maketh himſelf known to his brethren. 5 He comforteth them in Gods providence. 9 He ſendeth for his father. 16 Pharaoh confirmeth it. 21 Joſeph furniſheth them for their journy, and exhorteth them to concord. 25 Jacob is revived with the news.

THen Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, [a] Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

a Not that he was aſhamed of his kindred, but that he would cover his brethrens fault.

2 And he † wept aloud: and the Egyptians and the houſe of Pharaoh heard.

† Heb. *gave forth his voice in weeping.*

3 And Joſeph ſaid unto his brethren, * I *am* Joſeph; Doth my father yet live? and his brethren could not anſwer him: for they were † troubled at his preſence.

* *Acts* 7. 13.

‡ Or, *terrified.*

4 And Joſeph ſaid unto his brethren, Come near to me, I pray you; and they came near: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt.

5 ¶ Now therefore be not [b] grieved, † nor angry with your ſelves, that ye ſold me hither: * for God did ſend me before you, to preſerve life.

b This example teacheth, that we muſt by all means comfort them which are truly humbled, and wounded for their ſins.

† Heb. *neither let there be anger in your eyes.*

* *Chap.* 50. 20.

6 For theſe two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there ſhall* neither *be* earing nor harveſt.

7 And God ſent me before you, † to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance.

† Heb. *to put for you a remnant.*

8 So now *it was* not you *that* ſent me hither, but [c] God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

c Albeit God deteſt ſin, yet he turneth mans wickedneſs to ſerve to his glory.

9 ¶ Haſt you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt; come down unto me, tarry not.

10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſt.

11 And there will I nouriſh thee (for yet *there are* five years of famine) leſt thou, and thy houſhold, and all that thou haſt, come to poverty.

12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* [d] my mouth that ſpeaketh unto you.

d *That is*, that I ſpeak in your own language, and have no interpreter.

13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen; and ye ſhall haſt, and bring down my father hither.

14 And he fell upon his brother Benjamins neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaohs houſe, ſaying, Joſephs brethren are come: and it † pleaſed Pharaoh well, and his ſervants.

† Heb. *was good in the eyes of Pharaoh.*

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get you unto the land of Canaan.

18 And take your father, and your houſholds, and come unto me: and I will give you the [e] good of the land of Egypt, and ye ſhall eat the [f] fat of the land.

e The moſt plentiful ground.
f The chiefeſt fruits and commodities.

19 Now thou art commanded, this do ye; Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Alſo † regard not your ſtuff: for the good of all the land of Egypt *is* yours.

† Heb. *let not your eye ſpare*, &c.

21 ¶ And the children of Iſrael did ſo: and Joſeph gave them wagons, according to the † commandment of Pharaoh, and gave them proviſion for the way.

† Heb. *mouth.*

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment.

23 And to his father he ſent after this *manner*; ten aſſes † laden with the good things of Egypt, and ten ſhe-aſſes laden with corn and bread and meat for his father by the way.

† Heb. *carrying.*

24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye [g] fall not out by the way.

g Seeing he had remitted the fault done toward him, he would not that they ſhould accuſe one another.

25 ¶ And

Joſeph maketh himſelf known

IOSEPH SE FRATRIBUS PATEFACIT, E

to his brethren. Gen. 45. 1.2.3 &c.

EQUE SOLATUR ET PATREM ACCERSIT.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governour over all the land of Egypt. And † Jacobs heart [h] fainted, for he believed them not.

† Heb. *his.*
h As one between hope and fear.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, It *is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

Chap. XLVI.

1 Jacob is comforted by God at Beer-sheba. 5 Thence he with his company goeth into Egypt. 8 The number of his family that went into Egypt. 28 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer to Pharaoh.

AND Israel took his journy with all that he had, and came to Beer-sheba, and [a] offered sacrifices unto the God of his father Isaac.

a whereby he both signified, that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessity drove him.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob: And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

4 I will [b] go down with thee into Egypt; and I will also surely [c] bring thee up *again*: and Joseph shall [d] put his hand upon thine eyes.

b Conducting thee by my power.
c In thy posterity.
d Shall shut thine eyes when thou diest: which appertained to him that was most dear, or chief of the kindred.

5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattel, and their goods which they had gotten in the land of Canaan, and came into Egypt, * Jacob, and all his seed with him:

* *Josh.* 24. 4. *Psa.* 105. 23. *Isa.* 52. 4.

7 His sons, and his sons sons with him, his daughters, and his sons daughters, and all his seed brought he with him into Egypt.

8 ¶ And * these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: * Reuben Jacobs first-born.

* *Exod.* 1. 1. & 6. 14.
* *Num.* 26. 5. 1 *Chron.* 5. 1.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And * the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

* *Exod.* 6. 15. 1 *Chron.* 4. 24.

11 ¶ And the sons of * Levi; Gershon, Kohath, and Merari.

* 1 *Chron.* 6. 1.

12 ¶ And the sons of * Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: But Er, and Onan died in the land of Canaan. And the sons of Pharez were Hezron, and Hamul.

* *Chap* 38. 3. 1 *Chron.* 2. 3. & 4. 21.

13 ¶ * And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

* 1 *Chron.* 7. 1.

14 ¶ And the sons of Zebulun; Sered, and Ellon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three. 41

16 ¶ And the sons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ * And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

* 1 *Chron.* 7. 30.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel, Jacobs wife; Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were born Manasseh, and Ephraim, * which Asenath the daughter of Poti-pherah ‡ priest of On bare unto him.

* *Chap.* 41. 50.
‡ Or, *prince.*

21 ¶ * And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

* 1 *Chron.* 7. 6. & 8. 1.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And the sons of Dan; Hushim.

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his † loyns, besides Jacobs sons wives, all the souls *were* threescore and six;

† Heb. *thigh.*

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: * all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

* *Deut.* 10. 22.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and unto his fathers house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my fathers house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* [e] shepherds, for † their trade hath been to feed cattel; and they have brought their flocks, and their herds, and all that they have.

e He was not ashamed of his father and kindred, though they were of mean condition.
† Heb. *they are men of cattel.*

33 And it shall come to pass when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants trade hath been about cattel, from our youth even untill now, both we *and* also our fathers:

42 f God, ſuffereth the world to hate his, that they may forſake the filth of the world, and cleave to him.

that ye may dwell in the land of Goſhen; for every ſhepherd *is* an f abomination unto the Egyptians.

CHAP. XLVII.

1 Joſeph preſenteth five of his brethren, 7 and his father before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians mony, 16 their cattel, 18 their lands to Pharaoh. 22 The prieſts land was not bought. 23 He letteth the land to them for a fifth part. 28 Jacobs age: 29 He ſweareth Joſeph to bury him with his fathers.

THen Joſeph came and told Pharaoh, and ſaid, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the land of Goſhen.

2 And he took ſome of his brethren, *even* a five men, and preſented them unto Pharaoh.

a That the king might be aſſured they were come, and ſee what manner of people they were.

3 And Pharaoh ſaid unto his brethren, What *is* your occupation? And they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we *and* alſo our fathers.

4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have no paſture for their flocks; for the famine *is* ſore in the land of Canaan: now therefore, we pray thee, let thy ſervants dwell in the land of Goſhen.

5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee:

b Joſephs great modeſty appeareth, in that he would enterpriſe nothing without the kings commandment.

6 The b land of Egypt *is* before thee; in the beſt of the land make thy father and brethren to dwell, in the land of Goſhen let them dwell: and if thou knoweſt any man of activity amongſt them, then make them rulers over my cattel.

7 ¶ And Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed Pharaoh.

† Heb. *how many are the days of the years of thy life?*
* *Heb.* 11. 9, 13.

8 And Pharaoh ſaid unto Jacob, † How old *art* thou?

9 And Jacob ſaid unto Pharaoh, * The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of c Rameſes, as Pharaoh had commanded.

c which was a city in the country of Goſhen, *Exod.* 1. 11.

12 And Joſeph nouriſhed his father, and his brethren, and all his fathers houſhold with bread, ‡ † d according to *their* families.

‡ Or, *as a little child is nouriſhed.*
† Heb. *according to the little ones.*
d *Some read*, that he fed them as little babes, becauſe they could not provide for themſelves againſt that famine.

13 ¶ And *there was* no bread in all the land: for the famine *was* very ſore; ſo that the land of Egypt, and *all* the land of Canaan fainted by reaſon of the famine.

14 And Joſeph gathered up all the mony that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and e Joſeph brought the mony into Pharaohs houſe.

e wherein he both declareth his fidelity toward the king, and his mind free from covetouſneſs.

15 And when mony failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the mony faileth.

16 ¶ And Joſeph ſaid, Give your cattel; and I will give you for your cattel, if mony fail.

17 And they brought their cattel unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattel of the herds, and for the aſſes; and he † fed them with bread, for all their cattel, for that year.

† Heb. *led them.*

18 ¶ When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our mony is ſpent, my lord alſo hath our herds of cattel; there is not ought left in the ſight of my lord, but our bodies, and our lands.

19 Wherefore ſhall we die before thine eyes, both we and our f land? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live and not die, that the land be not deſolate.

f For except the ground be tilled and ſown, it periſheth, and is as it were dead.

20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs.

21 And as for the people, he g removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof.

g By this changing, they ſignified that they had nothing of their own, but received all of the kings liberality.

22 ¶ Onely the land of the ‡ prieſts bought he not: for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they ſold not their lands.

‡ Or, *princes.*

23 ¶ Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* ſeed for you, and ye ſhall ſow the land.

24 And it ſhall come to paſs in the increaſe, that you ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaohs ſervants.

26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; h except the land of the ‡ prieſts onely, *which* became not Pharaohs.

h Pharaoh providing for idolatrous prieſts, ſhall be a condemnation to all them which neglect the true miniſters of Gods word.

27 ¶ And Iſrael dwelt in the land of Egypt in the country of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly.

‡ Or, *princes.*

28 ¶ And Jacob lived in the land of Egypt ſeventeen years: ſo † the whole age of Jacob was an hundred fourty and ſeven years.

† Heb. *the days of the years of his life.*

29 ¶ And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto

Joſeph furniſheth his brethren for their

ÆGYPTII MAGNA FAME OPPRESSI, OMNES AD IOSEPHUM CONVE

Journey. Gen. 45. 21. &c.

Barth: Breenbergh inventor.

ANT, DICENDO DATO NOBIS CIBUM, CUR MORIEREMUR CORAM TE?

unto him, If now I have found grace in thy ſight, * put I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

* *Chap.* 24. 2.

30 But I will [i] lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying-place. And he ſaid, I will do as thou haſt ſaid.

i Hereby he proteſted that he died in the faith of his fathers, teaching his children to hope for the promiſed land.

31 And he ſaid, Swear unto me: And he ſware unto him. And * Iſrael [k] bowed himſelf upon the beds head.

* *Heb.* 11. 21.

k He rejoyced that Joſeph had promiſed him, and ſetting himſelf up upon his pillow, praiſed God, *Read* 1 *Chron.* 29. 10.

CHAP. XLVIII.

1 *Joſeph with his ſons viſiteth his ſick father.* 2 *Jacob ſtrengtheneth himſelf to bleſs them.* 3 *He repeateth the promiſe.* 5 *He taketh Ephraim and Manaſſeh as his own.* 7 *He telleth Joſeph of his mothers grave.* 9 *He bleſſeth Ephraim and Manaſſeh.* 17 *He preferreth the younger before the elder.* 21 *He propheſieth their return to Canaan.*

AND it came to paſs after theſe things, that *one* told Joſeph, Behold, thy father *is* ſick: and he took with him his [a] two ſons, Manaſſeh and Ephraim.

a Joſeph more eſteemeth that his children ſhould be received into Jacobs family, which was the church of God, then to enjoy all the treaſures of Egypt.

2 ¶ And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthned himſelf, and ſat upon the bed.

3 ¶ And Jacob ſaid unto Joſeph, God Almighty appeared unto me at * Luz in the land of Canaan, and bleſſed me,

* *Chap.* 28. 13. & 35. 6.

4 And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy ſeed after thee, *for* an [b] everlaſting poſſeſſion.

b which is true in the carnal Iſrael unto the coming of Chriſt, and in the ſpiritual for ever.

5 ¶ And now thy * two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they ſhall be mine.

* *Chap.* 41. 50, *Joſh.* 13. 7.

6 And thy iſſue, which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, * Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the ſame *is* Beth-lehem.

* *Chap.* 35. 19.

8 And Iſrael beheld Joſephs ſons, and ſaid, Who *are* theſe?

9 ¶ And Joſeph ſaid unto his father, They *are* my ſons, whom [c] God hath given me in this *place:* And he ſaid, Bring them, I pray thee, unto me, and I will bleſs them.

c The faithful acknowledge all benefits to come of Gods free-mercies.

10 (Now the eyes of Iſrael were † dim for age, *ſo that* he could not ſee) And he brought them near unto him; and he kiſſed them, and embraced them.

† Heb. *heavy.*

11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and lo, God hath ſhewed me alſo thy ſeed.

12 And Joſeph brought them out from between his knees, and he bowed himſelf with his face to the earth.

13 And Joſeph took them both, Ephraim in his right hand towards Iſraels left hand, and Manaſſeh in his left hand toward Iſraels right hand, and brought *them* near unto him.

14 And Iſrael ſtretched out his right hand, and laid *it* upon [d] Ephraims head, who *was* the younger, and his left hand upon Manaſſehs head: guiding his hands wittingly; for Manaſſeh *was* the firſt-born,

d Gods judgment is oft times contrary to mans, and he preferreth that which man deſpiſeth.

15 And * he bleſſed Joſeph, and ſaid, God, before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day,

* *Heb.* 11. 21.

16 The [e] Angel, which redeemed me from all evil, bleſs the lads; and let my [f] name be named on them, and the name of my fathers Abraham and Iſaac: and let them † grow into a multitude in the midſt of the earth.

e This angel muſt be underſtood of Chriſt as *Coap.* 31. 13. & 32. 1.

f Let them be taken as my children.

† Heb. *as fiſhes do increaſe.*

17 ¶ And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it [g] diſpleaſed him: and he held up his fathers hand, to remove it from Ephraims head unto Manaſſehs head.

g Joſeph faileth in binding Gods grace to the order of nature.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this *is* the firſt-born; put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*; he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater then he, and his ſeed ſhall become a † multitude of nations.

‡ Heb. *fulneſs.*

20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as [h] Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

h In whom Gods grace ſhould manifeſtly appear.

21 ¶ And Iſrael ſaid unto Joſeph, Behold, I die; but God ſhall be with you, and bring you again unto the land of [i] your fathers.

i which they had by faith in the promiſe.

22 Moreover, I have given to thee one portion above thy brethren, which [k] I took out of the hand of the Amorite with my ſword and with my bow.

k By my children whom God ſpared for my ſake.

CHAP. XLIX.

1 *Jacob calleth his ſons to bleſs them.* 3 *Their bleſſing in particular.* 29 *He chargeth them about his burial.* 33 *He dieth.*

AND Jacob called unto his ſons, and ſaid, Gather your ſelves together, that I may tell you *that* which ſhall befall you in the [a] laſt days.

a when God ſhall bring you out of Egypt: and becauſe that he ſpeaketh of the Meſſiah, he nameth it the laſt days.

2 Gather your ſelves together, and hear, ye ſons of Jacob; and hearken unto Iſrael your father.

3 ¶ Reuben, thou *art* my firſt-born, my [b] might, and the beginning of my ſtrength, [c] the excellency of dignity, and the excellency of power.

b Begotten in my youth.

c If thou hadſt not loſt thy birthright by thine offence.

4 Unſtable as water, † thou ſhalt not excel, becauſe thou * wenteſt up to thy fathers bed, then defiledſt thou *it:* ‡ He went up to my couch.

† Heb. *do not thou excel.*

* *Chap.* 35. 22.

1 *Chron.* 5. 1.

‡ Or, *my couch is gone.*

5 Simeon and Levi *are* brethren: † inſtruments of cruelty *are in* their habitations.

† Or, *their ſwords* are *weapons of violence,*

6 O my ſoul, come not thou into their ſecret; unto their aſſembly, mine [d] honour be not thou united: for in their anger they ſlew a [e] man,

d Or *tongue*: *meaning*, that he neither conſented to them in word nor thought.

44

e The Shechemites, *Chap.* 34. 26.
‡ Or, *houghed oxen.*
f For Levi had no part, and Simeon was under Judah, *Joſh.* 19. 1. till God gave them the place of the *Amalekites*, 1 *Chron.* 4. 43.
g As was verified in David and Chriſt.
h His enemies ſhall ſo fear him.
i which is Chriſt the Meſſiah, the giver of all proſperity: who ſhall call the Gentiles to ſalvation.
k A country moſt abundant with vines and paſtures is promiſed him.
l His force ſhall be great, but he ſhall want courage to reſiſt his enemies.
m Shall have the honour of a tribe.
n *That is*, full of ſubtilty.
‖ Heb. *an arrow-ſnake.*
o Seeing the miſeries that his poſterity ſhould fall into, he burſteth out in prayer to God to remedy it.
p He ſhall abound in corn and pleaſant fruit.
q Overcoming more by fair words then by force.
† Heb. *daughters*
r As his brethren, when they were his enemies, Potiphar, and others.
ſ *That is*, God.
t In as much as he was more near to the accompliſhment of the promiſe, and it had been more often confirmed.
u Either in dignity, or when he was ſold from his brethren.

e man, and in their ſelf-will they ‡ digged down a wall.

7 Curſed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will f divide them in Jacob, and ſcatter them in Iſrael.

8 ¶ Judah, thou *art he* whom thy brethren ſhall praiſe; thy hand *ſhall be* in the neck of thine enemies: thy fathers children ſhall g bowe down before thee.

9 Judah *is* a lions whelp; from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; h who ſhall rouſe him up?

10 The ſceptre ſhall not depart from Judah, nor a law-giver from between his feet, until i Shiloh come, and unto him *ſhall* the gathering of the people *be*.

11 Binding his fole unto the k vine, and his aſſes colt unto the choice vine; he waſhed his garments in wine, and his clothes in the bloud of grapes.

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun ſhall dwell at the haven of the ſea: and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon.

14 ¶ Iſſachar *is* l a ſtrong aſs, couching down between two burdens.

15 And he ſaw that reſt *was* good, and the land that *it was* pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute.

16 ¶ Dan m ſhall judge his people, as one of the tribes of Iſrael.

17 Dan ſhall be a n ſerpent by the way, † an adder in the path; that biteth the horſe-heels, ſo that his rider ſhall fall backward.

18 o I have waited for thy ſalvation, O LORD.

19 ¶ Gad, a troup ſhall overcome him: but he ſhall overcome at the laſt.

20 ¶ Out of Aſher his p bread *ſhall be* fat, and he ſhall yeild royal dainties.

21 ¶ Naphtali *is* a hind let looſe: he giveth q goodly words.

22 ¶ Joſeph *is* a fruitful bough, *even* a fruitful bough by a well; *whoſe* † branches run over the wall.

23 r The archers have ſorely grieved him, and ſhot *at him*, and hated him.

24 But his bow abode in ſtrength, and the arms of his hands were made ſtrong, by the hands of the mighty *God* of Jacob: from thence *is* the ſhepherd, the ſ ſtone of Iſrael.

25 *Even* by the God of thy father who ſhall help thee, and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the womb.

26 The bleſſings of thy father have prevailed t above the bleſſings of my progenitours, unto the utmoſt bound of the everlaſting hills; they ſhall be on the head of Joſeph, and on the crown of the head of him that was u ſeparate from his brethren.

27 ¶ Benjamin ſhall ravin *as* a wolf: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.

28 All theſe *are* the twelve tribes of Iſrael: and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

29 ¶ And he charged them and ſaid unto them, I am to be gathered unto my people: * bury we with my fathers, in the cave that *is* in the field of Ephron the Hittite. * *Chap.* 47. 30.

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, * which Abraham bought with the field, of Ephron the Hittite, for a poſſeſſion of a burying-place. * *Chap.* 23. 16.

31 (There they buried Abraham and Sarah his wife; there they buried Iſaac and Rebekah his wife, and there I buried Leah)

32 The purchaſe of the field, and of the cave that *is* therein, *was* from the children of Heth.

33 ¶ And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yeilded up the ghoſt, and was gathered unto his people. x whereby it ſignified how quietly he died.

CHAP. L.

1 The mourning for Jacob. 4 Joſeph getteth leave of Pharaoh to go to bury him. 7 The funeral 15 Joſeph comforteth his brethren who craved his pardon. 22 His age. 23 He ſeeth the third generation of his ſons. 23 He propheſieth unto his brethren of their return. 25 He taketh an oath of them for his bones. 26 He dieth, and is cheſted.

AND Joſeph fell upon his fathers face, and wept upon him, and kiſſed him.

2 And Joſeph commanded his ſervants the * phyſicians to embalm his father: and the phyſicians embalmed Iſrael. a *He meaneth*, them that embalmed the dead, and buried them.

3 And fourty days were fulfilled for him (for ſo are fulfilled the days of thoſe which are embalmed) and the Egyptians † mourned for him b threeſcore and ten days. † Heb. *wept.* b They were more exceſſive in lamenting then the faithful.

4 ¶ And when the days of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you, in the ears of Pharaoh, ſaying,

5 * My father made me ſwear, ſaying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. * *Chap.* 47. 29.

6 And Pharaoh ſaid, Go up, and bury thy father, according c as he made thee ſwear. c The very infidels would have oaths performed.

7 ¶ And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt,

8 And all the houſe of Joſeph, and his brethren, and his fathers houſe: onely their little ones, and their flocks, and their herds, they left in the land of Goſhen.

9 And there went up with him both chariots and horſe-men: and it was a very great company.

10 And they came to the threſhing-floor of Atad,

of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called [a] Abel-mizraim, which *is* beyond Jordan.

[a] *That is*, the mourning of the Egyptians.

12 And his sons did unto him according as he commanded them.

13 For * his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah; which Abraham * bought with the field for a possession of a burying-place, of Ephron the Hittite, before Mamre.

* *Act. 7. 16.*

* *Chap. 23. 16.*

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Josephs brethren saw that their father was dead, they said, [d] Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

[d] An evil conscience is never fully at rest.

16 And they † sent messengers unto Joseph, saying, Thy father did command before he died, saying,

† Heb. *charged.*

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: And now, we pray thee, forgive the trespass of the servants of the [e] God of thy father. And Joseph wept when they spake unto him.

e *Meaning*, that they which have one God, should be joyned in most sure love.

18 And his brethren also went and fell down before his face: and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, * Fear not: for *am* [f] I in the place of God?

* *Chap 45. 5.*

f who by the good success, seemeth to remit it, and therefore it ought not to be revenged by me.

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake † kindly unto them.

† Heb. *to their hearts.*

22 ¶ And Joseph dwelt in Egypt; he, and his fathers house: and Joseph lived an [g] hundred and ten years.

g who notwithstanding he bare rule in Egypt about fourscore years, yet he was joyned with the church of God in faith and religion.

23 ¶ And Joseph saw Ephraims children, of the third *generation:* * the children also of Machir, the son of Manasseh, were † brought up upon Josephs knees.

* *Numb. 32. 39.*

† Heb. *born.*

24 And Joseph said unto his brethren, I die: and * God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

* *Heb. 11. 22.*

25 ¶ And * Joseph took an oath of the children of Israel, saying, [h] God will surely visit you, & ye shall carry up my bones from hence.

* *Exod. 13. 19.*

h He speaketh this by the spirit of prophecy, exhorting his brethren to have full trust in Gods promise for their deliverance.

26 ¶ So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

THE SECOND BOOK OF MOSES, CALLED EXODUS.

THE ARGUMENT.

After that Iacob by Gods commandment Genes. 46. 3. had brought his family into Egypt, where they remained for the space of four hundred years; and of seventy persons grew to an infinite number, so that the king and the countrey grudged and endeavoured both by tyranny and cruel slavery to suppress them: The Lord according to his promise Genes. 15. 14. had compassion of his church, and delivered them; but plagued their enemies in most strange and sundry sorts: And the more that the tyranny of the wicked raged against his church, the more did his heavy judgments increase against them, till Pharaoh and his army were drowned in the red sea, which gave an entry and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderful benefits: And albeit he had given them the Passover to be a sign and memorial of the same; yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: Sometime moved with ambition, sometime for lack of drink or meat to content their lusts, sometime by idolatry, or such like: Wherefore God visited them with sharp rods and plagues, that by his corrections they might seek to him for remedy against his scourges, and earnestly repent them for their rebellions and wickedness. And because God loveth them to the end, whom he hath once begun to love, he punished them not according to their deserts; but dealt with them in great mercies, and ever with new benefits laboured to overcome their malice: for he still governed them, and gave them his word and law, both concerning the manner of serving him, and also the form of judgments and civil policy: to the intent that they should not serve God after their own inventions, but according to that order which his heavenly wisedom had appointed.

CHAP.

46

CHAP. I.

1 The children of Iſrael after Joſephs death do multiply. 8 The more they are oppreſſed by a new king, the more they multiply. 15 The godlineſs of the midwives in ſaving the men-children alive. 22 Pharaoh commandeth the male-children to be caſt into the river.

* *Gen.* 46. 8. *Chap.* 6. 14.
a Moſes deſcribeth the wonderful order that God obſerveth in performing his promiſe to Abraham, *Gen.* 15. 14.

NOw *a theſe *are* the names of the children of Iſrael, which came into Egypt, every man and his houſhold came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Aſher.

† Heb. *thigh.* * *Gen.* 46. 27. *Deut.* 10. 22.

5 And all the ſouls, that came out of the †loyns of Jacob, were *ſeventy ſouls: for Joſeph was in Egypt *already*.

6 And Joſeph died, and all his brethren, and all that generation.

* *Acts.* 7. 17.

7 * And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the b land was filled with them.

b He meaneth the country of Goſhen.

8 ¶ Now there aroſe up a new king over Egypt, which c knew not Joſeph.

c He conſidered not how God had preſerved Egypt for Joſephs ſake.

9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* mo and mightier then we.

10 Come on, let us deal wiſely with them: leſt they multiply, and it come to paſs, that when there falleth out any war, they joyn alſo unto our enemies, and fight againſt us, and *ſo* get them up d out of the land.

d Into Canaan, and ſo we ſhall loſe our commodity.

11 Therefore they did ſet over them taskmaſters, to afflict them with their burdens. And they built for Pharaoh treaſure-cities, Pithom and Raamſes.

†Heb. *And as they afflicted them, ſo they multiplied,* &c.
e The more that God bleſſeth his, the more doth the wicked envy them.

12 † But the more they afflicted them, the more they multiplied and grew. And e they were grieved becauſe of the children of Iſrael.

13 And the Egyptians made the children of Iſrael to ſerve with rigour.

14 And they made their lives bitter, with hard bondage, in morter, and in brick, and in all manner of ſervice in the field: all their ſervice, wherein they made them ſerve, *was* with rigour.

15 And the king of Egypt ſpake to the Hebrew midwives (of which the name of one *was* f Shiphrah, and the name of the other Puah)

f Theſe ſeem to have been the chief of the reſt.

16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools: if it *be* a ſon, then ye ſhall kill him; but if it *be* a daughter, then ſhe ſhall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men-children alive.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive?

19 And the midwives ſaid unto Pharaoh, Becauſe the g Hebrew women *are* not as the Egyptian women: for they *are* lively, and

g Their diſobedience herein was lawfull, but their diſſembling evil.

are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to paſs, becauſe the midwives feared God, that he h made them houſes.

h *That is,* God increaſed the families of the Iſraelites by their means.

22 And Pharaoh charged all his people, ſaying, Every ſon that is born ye ſhall i caſt into the river, and every daughter ye ſhall ſave alive.

i when tyrants cannot prevail by craft they burſt forth into open rage.

CHAP. II.

1 Moſes is born, 3 and in an ark caſt into the flags. 5 He is found, and brought up by Pharaohs daughter. 11 He ſlayeth an Egyptian. 13 He reproveth an Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gerſhom is born. 23 God reſpecteth the Iſraelites cry.

* *Chap.* 6. 20. *Num.* 26. 59.
a This Levite was called Amram, who married Jochebed. *Chap.* 6. 20.

ANd there went *a man of the houſe of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a ſon: and when ſhe ſaw him that he *was* a goodly *child*, ſhe *hid him three moneths.

* *Acts.* 7. 20. *Heb.* 11. 23.

3 ¶ And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime, and with pitch, and b put the child therein; and ſhe laid *it* in the flags by the rivers brink.

b Committing him to the providence of God whom ſhe could not keep from the rage of the tyrant.

4 And his ſiſter ſtood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to waſh her ſelf at the river, and her maidens walked along by the rivers ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened *it*, ſhe ſaw the child: and behold, the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrews children.

7 Then ſaid his ſiſter to Pharaohs daughter, Shall I go, and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee?

8 And Pharaohs daughter ſaid unto her, Go. And the maid went, and called the c childs mother.

c Mans counſel cannot hinder that which God hath determined ſhall come to paſs.

9 And Pharaohs daughter ſaid unto her, Take this child away and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it.

10 And the child grew, and ſhe brought him unto Pharaohs daughter, and he became her ſon. And ſhe called his name " Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

" *That is,* drew out.

11 ¶ And it came to paſs in thoſe days, when Moſes was d grown, that he went out unto his brethren, and looked on their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

d *That is,* was fourty years old, *Acts.* 7. 23.

12 And he looked this way and that way, and when he ſaw that *there was* no man, he e ſlew the Egyptian, and hid him in the ſand.

e Being aſſured that God had appointed him to deliver the Iſraelites, *Acts.* 7. 25.

13 ¶ And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong,

The Male children cast into y^e^ River,

MOSES AQUIS IMMISSUS A PHARAONIS INVENITU

and Moles born. *Exod. 1. 22 Chap 2. 3. &c.*

LIA MATRIQUE SUÆ TRADITUR NUTRICANDUS.

wrong, Wherefore ſmiteſt thou thy fellow?

† *Heb. a man, a prince.*

14 And he ſaid, Who made thee † a prince and a judge over us? intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes

f Though by his fear he ſhewed his infirmity, yet faith covered it, *Heb.* 11. 27.

[f] feared, and ſaid, Surely this thing is known.

15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

‡ Or, *prince.*

16 Now the ‡ prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their fathers flock.

17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he ſaid, How *is it that* you are come ſo ſoon to day?

19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock.

20 And he ſaid unto his daughters, And where *is* he? why *is* it *that* ye have left the

g wherein he declared a thankful mind, which would recompenſe the benefit done unto his.

man? [g] Call him, that he may eat bread.

21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter.

* *Chap.* 18. 3.

22 And ſhe bare *him* a ſon, and he called his name * Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

23 ¶ And it came to paſs in proceſs of time, that the king of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, and they [h] cried; and their cry came up unto God, by reaſon of the bondage.

h God humbleth his by afflictions, that they ſhould cry unto him, and receive the fruit of his promiſe.

24 And God heard their groaning, and God remembred his * covenant with Abraham, with Iſaac, and with Jacob.

* *Gen.* 15. 14. & 46. 4.

† Heb. *knew.*

25 And God looked upon the children of Iſrael, and God † [i] had reſpect unto *them.*

i He judged their cauſe. *or*, acknowledged them to be his.

CHAP. III.

1 Moſes keepeth Jethro's flock. 2 God appeareth to him in a burning buſh. 9 He ſendeth him to deliver Iſrael. 14 The name of God. 15 His meſſage to Iſrael.

NOw Moſes kept the flock of Jethro his father in law, the prieſt of Midian: and he led the flock to the back-ſide of the deſert, and came to the [a] mountain of God, *even* to [b] Horeb.

a It was ſo called after the law was given.
b Called alſo Sinai.

2 ¶ And the Angel of the LORD appeared unto him in a * flame of fire out of the midſt of a [c] buſh: and he looked, and behold, the buſh burned with fire, and the buſh *was* not conſumed.

* *Acts.* 7. 30.

c This ſignifieth that the church is not conſumed by the fire of afflictions, becauſe God is in the midſt thereof.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the [d] LORD ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he ſaid, Here *am* I.

d whom he called the Angel, *verſe* 2.

e Reſign thy ſelf up to me, *Ruth.* 4. 7. *Iſa.* 5. 15.
f Becauſe of my preſence.
* *Matth.* 22. 32. *Acts.* 7. 32.

5 And he ſaid, Draw not nigh hither: [e] put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt, *is* [f] holy ground.

6 Moreover he ſaid, * I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was [g] afraid to look upon God.

g For ſin cauſeth man to fear Gods juſtice.

7 ¶ And the LORD ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their cry, by reaſon of their [h] task-maſters: for I know their ſorrows.

h whoſe cruelty was intollerable.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land: unto a good land and a large, unto a land [i] flowing with milk and hony; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

i Moſt plentiful of all things.

9 ¶ [k] Now therefore behold, the cry of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them.

k He heard before, but now he would reveng it.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 And Moſes ſaid unto God, Who *am* [l] I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

l He doth not fully diſobey God, but acknowledgeth his own weakneſs.

12 And he ſaid, [m] Certainly I will be with thee; and this *ſhall be* a token unto thee, that I have ſent thee: When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain.

m Neither fear thine own weakneſs, not Pharaohs tiranny.

13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What *is* his name? what ſhall I ſay unto them?

14 ¶ And God ſaid unto Moſes, I [n] AM THAT I AM: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

n The God which hath ever been, am, and ſhall be: the God Almighty, by whom all things have their being, and the God of mercy, mindful of my promiſe; *Revel.* 1. 4.

15 ¶ And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The LORD God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go and gather the elders of Iſrael together, and ſay unto them, The LORD God of your fathers, the God of Abraham, of Iſaac, and of Jacob appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt.

17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and hony.

18 And they ſhall hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael, unto the king of Egypt, and you ſhall ſay unto him, The LORD God of the Hebrews hath met with us; and now let us go

(we

48 (we beſeech thee) three days journy into the wilderneſs, that we may [o] ſacrifice to the LORD our God.

o Becauſe Egypt was full of idolatry, God would appoint them a place where they ſhould ſerve him purely.
‡ Or, *but by ſtrong hand.*

19 ¶ And I am ſure that the king of Egypt will not let you go, ‡ no, not by a mighty hand.

20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that he will let you go.

21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſs, that when ye go, ye ſhall not go empty:

22 [p] * But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhall put *them* upon your ſons, and upon your daughters; and ye ſhall ſpoil ‡ the Egyptians,

p This example may not be followed generally: though at Gods commandment they did it juſtly, receiving ſome recompenſe of their labours.
* *Chap.* 11. 2. *&* 12. 35.
‡ Or, *Egypt.*

CHAP. IIII.

1 Moſes's rod is turned into a ſerpent. 6 His hand is leprous. 10 He is loath to be ſent. 14 Aaron is appointed to aſſiſt him. 18 Moſes departeth from Jethro. 21 Gods meſſage to Pharaoh. 24 Zipporah circumciſeth her ſon. 27 Aaron is ſent to meet Moſes. 31 The people believeth them.

AND Moſes anſwered, and ſaid, But behold, [a] they will not believe me, nor hearken unto my voice: for they will ſay, The LORD hath not appeared unto thee.

a God beareth with Moſes doubting, becauſe he was not altogether without faith.

2 And the LORD ſaid unto him, What *is* that in thine hand? and he ſaid, A rod.

3 And he ſaid, Caſt it on the ground; and he caſt it on the ground, and it became a ſerpent: and Moſes fled from before it.

4 And the LORD ſaid unto Moſes, [b] Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand.

b This power to work miracles was to confirm his doctrine, and to aſſure him of his vocation.

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD ſaid furthermore unto him, Put now thine hand into thy boſom; and he put his hand into his boſom: and when he took it out, behold, his hand *was* leprous as ſnow.

7 And he ſaid, Put thine hand into thy boſom again: and he put his hand into his boſom again, & plucked it out of his boſom, & behold, it was turned again as his *other* fleſh.

8 And it ſhall come to paſs, if they will not believe thee, neither hearken to the voice of the firſt ſign, that they will believe the voice of the latter ſign.

9 And it ſhall come to paſs, if they will not believe alſo theſe two ſigns, neither hearken unto thy voice, that thou ſhalt take of the [c] water of the river, and pour, *it* upon the dry-land: and the water, which thou takeſt out of the river, † ſhall become bloud upon the dry-land.

c Becauſe theſe three ſigns ſhould be ſufficient witneſs to prove that Moſes ſhould deliver Gods people.
† Heb. *ſhall be, and ſhall be.*

10 ¶ And Moſes ſaid unto the LORD, O my Lord, I *am* not † eloquent, neither † heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I *am* ſlow of ſpeech, and of a ſlow tongue.

† Heb. *a man of words.*
† Heb. *ſince yeſterday, nor ſince the third day.*

11 And the LORD ſaid unto him, Who hath made mans mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be * with thy mouth, and teach thee what thou ſhalt ſay.

* *Matth.* 10. 19. *Mark.* 13. 11. *Luke* 12. 11.

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou ‡ wilt [d] ſend.

‡ Or, *ſhouldeſt.*
d *That is*, of the Meſſiah: or ſome other that is more meet then I.

14 And the [e] anger of the LORD was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee: and when he ſeeth thee, he will be glad in his heart.

e Though we provoke God juſtly to anger, yet he will never reject his.

15 And thou ſhalt ſpeak unto him, and put words [f] in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do.

f Thou ſhalt inſtruct him what to ſay.

16 And he ſhall be thy ſpoke-man unto the people: and he ſhall be, *even* he ſhall be to thee in ſtead of a mouth, and * thou ſhalt be to him in ſtead of [g] God.

* *Chap.* 7. 1.
g *Meaning*, as a wiſe counſellour and full of Gods ſpirit.

17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.

18 ¶ And Moſes went and returned to Jethro his father in law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace.

19 And the LORD ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life.

20 And Moſes took his wife, and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt. And Moſes took the [h] rod of God in his hand.

h Whereby he wrought the miracles.

21 And the LORD ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh which I have put in thine hand: but I will [i] harden his heart, that he ſhall not let the people go.

i By retaining my ſpirit, and delivering him unto Satan to increaſe his malice.

22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael *is* my ſon, *even* [k] my firſt-born.

k *Meaning*, moſt dear unto him.

23 And I ſay unto thee, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſt-born.

24 ¶ And it came paſs by the way in the inn, that the LORD met him, and [l] ſought to kill him.

l God puniſhed him with ſickneſs for neglecting his ſacrament.

25 Then [m] Zipporah took a ſharp ‡ ſtone, and cut off the fore-skin of her ſon, and † caſt *it* at his feet, and ſaid, Surely a bloudy huſband *art* thou to me.

m This act was extraordinary, for Moſes was ſore ſick, and God even then required it.
‡ Or, *knife.*
† Heb. *made it touch.*

26 So he let him go: then ſhe ſaid, A bloudy husband *thou art*, becauſe of the circumciſion.

27 ¶ And the LORD ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the

the LORD, who had ſent him, and all the ſigns which he had commanded him.

29 ¶ And Moſes and Aaron went, and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words which the LORD had ſpoken unto Moſes, and did the ſigns in the ſight of the people.

n So that Moſes had now experience of Gods promiſe, that he ſhould have good ſucceſs.

31 And the [n] people beleeved: and when they heard that the LORD had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads and worſhipped.

CHAP. V.

1 Pharaoh chideth Moſes and Aaron for their Meſſage. 5 He increaſeth the Iſraelites task. 15 He checketh their complaints. 19 They crie out upon Moſes and Aaron. 22 Moſes complaineth to God.

a Faith overcometh fear, and maketh men bold in their vocation. b And offer ſacrifice.

AND afterward Moſes and Aaron went in, and told [a] Pharaoh, Thus ſaith the LORD God of Iſrael, Let my people, go that they may hold a [b] feaſt unto me in the wilderneſs.

2 And Pharaoh ſaid, Who *is* the LORD, that I ſhould obey his voice to let Iſrael go? I know not the LORD, neither will I let Iſrael go.

* *Chap.* 3. 18.

3 And they ſaid, * The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the deſart, and ſacrifice unto the LORD our God; leaſt he fall upon us with peſtilence, or with the ſword.

4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? get you unto your burdens.

c As though ye would rebel.

5 And Pharaoh ſaid, Behold, the people of the land now *are* many, and you [c] make them reſt from their burdens.

d which were of the Iſraelites, and had charge to ſee them do their work.

6 And Pharaoh commanded the ſame day the task-maſters of the people, and their [d] officers, ſaying,

7 Ye ſhall no more give the people ſtraw to make brick, as heretofore: let them go and gather ſtraw for themſelvs.

8 And the tale of the bricks which they did make heretofore, you ſhall lay upon them; you ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they crie, ſaying, Let us go *and* ſacrifice to our God.

† Heb. *let the work be heavie upon the men,* e The more cruelly that tyrants rage, the neater is Gods help. f Of Moſes and Aaron.

9 † Let there more work be laid upon the men, that they may [e] labour therein: and let them not regard [f] vain words.

10 ¶ And the task-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get you ſtraw where you can find it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble in ſtead of ſtraw.

† Heb. *matter of a day in his day.*

13 And the task-maſters haſted *them*, ſaying, Fulfill your works, *your* † daily tasks, as when there was ſtraw.

14 And the officers of the children of Iſrael, which Pharaohs task-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yeſterday and to day, as heretofore?

15 ¶ Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold, thy ſervants *are* beaten; but the fault *is* in thine own people.

17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go, *and* do ſacrifice to the LORD.

18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily task.

20 ¶ And they met Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh.

21 And they ſaid unto them, The LORD look upon you, and judge; becauſe you have made our ſavour † to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to [g] put a ſword in their hand to ſlay us.

† Heb. *to ſtink*

g It is a grievous thing to the ſervants of God, to be accuſed of evil, ſpecially of their brethren, when they do as their duty requireth.

22 And Moſes returned unto the LORD, and ſaid, Lord, wherefore haſt thou *ſo* evil intreated this people? why *is* it *that* thou haſt ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy name, he hath don evil to this people; † neither haſt thou delivered thy people at all.

† Heb. *delivering, thou haſt not delivered.*

CHAP. VI.

1 God reneweth his promiſe by his name JEHOVAH. 14 The genealogie of Reuben, 15 of Simeon, 16 of Levi, of whom came Moſes and Aaron.

THEN the LORD ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but *by* my name [a] JEHOVAH was I not known to them.

a whereby he ſignifieth that he will perform indeed, that which he promiſed to their fathers: for this name declareth that he is conſtant, and will perform his promiſe.

4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers.

5 And I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembred my covenant.

6 Wherefore ſay unto the children of Iſrael, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched out arm, and with great judgements.

50

h *He meaneth*, as touching the outward vocation: the dignitie whereof they loſt afterward by their rebellion: but as for election to life everlaſting, it is immutable.
† Heb. *lift up my hand.*

c So hard a thing it is to ſhew true obedience under the croſs.
‖ Heb. *ſhortnes*, or *ſtraitneſs*

d Or, barbarous and rude in ſpeech: and by this word (uncircumcited) is ſignified, the whole corruption of mans nature.

e This genealogie ſheweth of whom Moſes and Aaron came.
* *Gen.* 46. 9.
‡ *Chron.* 5. 3.

* 1 *Chron.* 4. 24.

* *Num.* 3. 17.
‡ *Chron.* 6. 1.

f For he was 42 years old when he came into Egypt, and there lived 94.

* *Num.* 26. 57.
‡ *Chron.* 6. 2.

* *Chap.* 2. 2.
Num. 26. 59.
g which kind of marriage was after in the law forbidden, *Lev.* 18, 12
h Moſes and he were brothers children, whoſe rebellion was puniſhed, *Num.* 16. 1.

i who was a prince of Judah, *Num.* 2. 3.

* *Num.* 25. 11.

7 And I will [b] take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I did † ſwear to give it, to Abraham, to Iſaac, and to Jacob, and I will give it you for an heritage; I *am* the LORD.

9 ¶ And Moſes ſpake ſo unto the children of Iſrael; but they [c] hearkened not unto Moſes, for † anguiſh of ſpirit, and for cruel bondage.

10 And the LORD ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the LORD, ſaying, Behold, the children of Iſrael have not hearkened unto me: how then ſhall Pharaoh hear me, who *am* of [d] uncircumciſed lips?

13 And the LORD ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe *be* the [e] heads of their fathers houſes: The ſons of Reuben, the firſt-born of Iſrael; Hanoch, and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben.

15 * And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe *are* the families of Simeon.

16 ¶ And theſe *are* the names of * the ſons of Levi, according to their generations; Gerſhon, and Kohath, and Merari: And the years of the life of Levi *were* an [f] hundred thirty and ſeven years.

17 The ſons of Gerſhon; Libni and Shimi, according to their families.

18 And * the ſons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the ſons of Merari; Mahali and Muſhi: theſe *are* the families of Levi, according to their generations.

20 And * Amram took him Jochebed his fathers [g] ſiſter to wife; and ſhe bare him Aaron & Moſes: and the years of the life of Amram *were* an hundred and thirtie and ſeven years.

21 ¶ And the ſons of Izhar; [h] Korah, and Nepheg, and Zichri.

22 And the ſons of Uzziel; Miſhael, and Elzaphan, and Zithri.

23 And Aaron took him Eliſheba daughter of Amminadab, ſiſter of [i] Naaſhon, to wife; and ſhe bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the ſons of Korah; Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites.

25 And Eleazar Aarons ſon took him *one* of the daughters of Putiel to wife; and * ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families.

26 Theſe *are* that Aaron, and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael from the land of Egypt, according to their [k] armies.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: theſe *are* that Moſes & Aaron.

28 ¶ And it came to paſs on the day *when* the LORD ſpake unto Moſes in the land of Egypt.

29 That the LORD ſpake unto Moſes, ſaying, I *am* the LORD: ſpeak thou unto Pharaoh king of Egypt all that I ſay unto thee.

30 And Moſes ſaid before the LORD, Behold, I *am* of [l] uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

k For their families were ſo great, that they might be compared to armies.

l The diſobedience both of Moſes, and of the people ſheweth that their deliverance came onely of Gods free mercie.

CHAP. VII.

1 Moſes is encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a ſerpent. 11 The ſorcerers do the like. 13 Pharaohs heart is hardened. 14 Gods meſſage to Pharaoh. 19 The river is turned into bloud.

AND the LORD ſaid unto Moſes, See, I have made thee a [a] god to Pharaoh, and Aaron thy brother ſhall be thy prophet.

a I have given thee power and authoritie to ſpeak in my name, and to execute my judgements upon him.

2 Thou ſhalt ſpeak all that I command thee, and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend the children of Iſrael out of his land.

3 And I will harden Pharaohs heart, and multiply my ſigns and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael, out of the land of Egypt, by great [b] judgements.

b To ſtrengthen Moſes faith, God promiſeth again to puniſh moſt ſharply the oppreſſion of his church.

5 And the Egyptians ſhall know, that I *am* the LORD, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the LORD commanded them, ſo did they.

7 And Moſes *was* [c] fourſcore years old, and Aaron fourſcore and three years old, when they ſpake unto Pharaoh.

c Moſes lived in affliction and banishment fortie years, before he enjoyed his office to deliver Gods people.

8 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod and caſt *it* before Pharaoh, *and* it ſhall become a ſerpent.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſe-men, and the [d] ſorcerers; now the magicians of Egypt, they alſo did in like manner with their inchantments.

d It ſeemeth that theſe were Jannes and Jambres, read 2 *Tim.* 3 8. and ſo, ever the wicked maliciouſly reſiſt the truth of God.

12 For they caſt down every man his rod, and they became ſerpents: but Aarons rod ſwallowed up their rods.

13 And

13 And he hardened Pharaohs heart, that he hearkened not unto them; as the LORD had ſaid.

14 ¶ And the LORD ſaid unto Moſes, Pharaohs heart *is* hardened, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou ſhalt ſtand by the [e] rivers brink, againſt he come: and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

e *To wit*, the river Nilus.

16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldeſt not hear.

17 Thus ſaith the LORD, In this thou ſhalt know that I *am* the LORD: behold, I will ſmite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they ſhall be turned to bloud.

18 And the fiſh that *is* in the river, ſhall die, and the river ſhall ſtink; and the Egyptians ſhall loath to drink of the water of the river.

19 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, & upon all their † pools of water, that they may become bloud; and *that* there may be bloud throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

† Heb. *gathering of their waters,*

20 And Moſes and Aaron did ſo, as the LORD commanded: and he * lift up the rod and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the * waters that *were* in the river, were turned to bloud.

* *Chap.* 17. 5.

* *Pſal.* 78. 44.

21 And the [f] fiſh that *was* in the river, died: and the river ſtunk, and the Egyptians could not drink of the water of the river: and there was bloud throughout all the land of Egypt.

f To ſignifie that it was a true miracle, and that God plagued them in that, which was moſt neceſſarie for the preſervation of life.

22 * And the magicians of Egypt did ſo [g] with their inchantments: and Pharaohs heart was hardened, neither did he hearken unto them; as the LORD had ſaid.

* *Wiſd.* 17. 7.

g In outward appearance, and after that the ſeven days were ended.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And ſeven days were fulfilled, after that the LORD had ſmitten the river.

CHAP. VIII.

1 *Frogs are ſent.* 8 *Pharaoh ſueth to Moſes,* 12 *and Moſes by prayer removeth them away.* 16 *The duſt is turned into lice, which the magicians could not do.* 20 *The ſwarms of flies.* 25 *Pharaoh inclineth to let the people go,* 32 *but yet is hardened.*

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

a There is nothing ſo weak, that God cannot cauſe to overcome the greateſt power of man.

2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with [a] frogs.

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy ‡ kneading-troughs. 51

‡ Or, *dough.*

4 And the frogs ſhall come up both on thee, and upon thy people, & upon all thy ſervants.

5 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

6 And Aaron ſtretched out his hand over the [b] waters of Egypt, and the frogs came up, and covered the land of Egypt.

b But Goſhen, where Gods people dwelt, was excepted.

7 * And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

* *Wiſd.* 17. 7.

8 ¶ Then Pharaoh called for Moſes and Aaron, and ſaid, [c] Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do ſacrifice unto the LORD.

c Not love, but fear cauſeth the very infidels to ſeek unto God.

9 And Moſes ſaid unto Pharaoh, ‡ Glory over me: ‡ when ſhall I intreat for thee, and for thy ſervants, and for thy people, † to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river onely?

‡ Or, *have this honour over me: &c.*

‡ Or, *againſt when?*

† Heb. *to cut off*

10 And he ſaid, ‡ To morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know, that *there is* none like unto the LORD our God.

‡ Or, *againſt to morrow.*

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river onely.

12 And Moſes and Aaron went out from Pharaoh, and Moſes cried unto the LORD, becauſe of the frogs which he had brought againſt Pharaoh.

13 And the LORD did according to the word of Moſes: and the frogs died [d] out of the houſes, out of the villages, and out of the fields,

d In things of this life God oft times heareth the prayers of the juſt for the ungodly.

14 And they gathered them together upon heaps, and the land ſtank.

15 But when Pharoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the LORD had ſaid.

16 ¶ And the LORD ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice, in man and in beaſt; all the duſt of the land became lice throughout all the land of Egypt.

18 And the magicians did ſo with their inchantments to bring forth lice, but they [e] could not: ſo there were lice upon man, & upon beaſt.

e God confounded their wiſdom and authoritie in a thing moſt vile.

19 Then the magicians ſaid unto Pharaoh, This *is* the [f] finger of God: and Pharaohs heart was hardened, and he hearkened not unto them; as the LORD had ſaid.

f They acknowledged that this was don by Gods power and not by ſorcerie. *Luke* 11. 20.

52

20 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh: lo, he cometh forth to the water, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

21 Els if thou wilt not let my people go, behold, I will ſend ‡ ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes; and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*.

‡ Or, *a mixture of noiſom beaſts &c.*

22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there; to the end thou mayeſt know, that I *am* the LORD in the midſt of the earth.

23 And I will put † a diviſion between my people, and thy people: * to morrow ſhall this ſign be.

† Heb. *a redemption.*
‡ Or, *by to morrow*

* *Wiſd.* 16. 9.

24 And the LORD did ſo; and * there came a grievous ſwarm *of flies* into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was ‡ corrupted by reaſon of the ſwarm *of flies*.

‡ Or, *deſtroyed*

25 ¶ And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid. It is not meet ſo to do; for we ſhall ſacrifice the [g] abomination of the Egyptians to the LORD our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?

h For the Egyptians worſhipped divers beaſts, as the ox, the ſheep, and ſuch like, which the Iſraelites offered in ſacrifice: which thing the Egyptians abhorred to ſee.
* *Chap.* 3. 18.

27 We will go three days journey into the wilderneſs, and ſacrifice to the LORD our God, as * he ſhall command us.

28 And Pharaoh ſaid, I will let you go, that ye my ſacrifice to the LORD your God, in the wilderneſs: onely you ſhall [h] not go very far away; intreat for me.

h So the wicked preſcribe unto Gods meſſengers how far they ſhall go.

29 And Moſes ſaid, Behold, I go out from thee, and I will entreat the LORD, that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people, to morrow: but let not Pharaoh deal [i] deceitfully any more, in not letting the people go to ſacrifice to the LORD.

i He could not judge his heart, but yet he clogeth him to do this unfainedly.

30 And Moſes went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moſes; and he removed the ſwarms *of flies* from Pharaoh, from his ſervants, and from his people: there remained not one.

k where god giveth not faith, no miracles can prevail.

32 And Pharaoh [k] hardened his heart at this time alſo, neither would he let the people go.

CHAP. IX.

1 *The murrain of beaſts.* 8 *The plague of boils, and blains.* 13 *The meſſage about the hail.* 22 *The plague of hail.* 27 *Pharaoh ſueth to Moſes,* 35 *but yet is hardened.*

THen the LORD ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold, the hand of the LORD is upon thy cattel which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep *there ſhall be* a very grievous murrain.

4 And the LORD ſhall [a] ſever between the cattel of Iſrael, and the cattel of Egypt, and there ſhall nothing die of all *that is* the childrens of Iſrael.

a He ſhall declare his heavy judgement againſt his enemies, and his favour toward his children.

5 And the LORD appointed a ſet time, ſaying, To morrow the LORD ſhall do this thing in the land.

6 And the LORD did that thing on the morrow; and all the cattel of Egypt died, but of the cattel of the children of Iſrael died not one.

7 And Pharaoh [b] ſent, and behold, there was not *one* of the cattel of the Iſraelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

b Into the land of Goſhen, where the Iſraelites dwelled.

8 ¶ And the LORD ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it towards the heaven in the ſight of Pharaoh:

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boil breaking forth *with* blains, upon man, and upon beaſt, throughout all the land of Egypt.

10 And they took aſhes of the furnace, and ſtood before Pharaoh, & Moſes ſprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man, and upon beaſt.

11 And the magicians could not ſtand before Moſes, becauſe of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; * as the LORD had ſpoken unto Moſes.

* *Chap.* 4. 21.

13 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine [c] heart, and upon thy ſervants, and upon thy people: that thou mayeſt know that *there is* none like me in all the earth.

c So that thine own conſcience ſhall condemn thee of ingratitude and malice.

15 For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence, and thou ſhalt be cut off from the earth.

16 And in very deed for * this *cauſe* have I † raiſed thee up, for to ſhew *in* thee my power, and that my [d] name may be declared throughout all the earth.

* *Rom.* 9. 17.
† Heb. *made thee ſtand,*
d *That is,* that all the world may magnifie my power in overcoming thee.

17 As yet exalteſt thou thy ſelf againſt my people, that thou wilt not let them go?

18 Behold, to morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof, even untill now.

19 Send therefore now, *and* [e] gather thy cattel, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

e Here we ſee, though Gods wrath be kindled, yet there is a certaid mercie ſhewed even to his enemies.

20 He

20 He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattel flee into the houſes.

† Heb. *ſet not his heart unto*
ſ The word of the miniſter is called the word of God.

21 And he that † regarded not the ſ word of the LORD, left his ſervants and his cattel in the field.

22 ¶ And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beaſt, and upon every herb of the field, throughout the land of Egypt.

23 And Moſes ſtretched forth his rod toward heaven, and the LORD ſent thunder and hail, and the fire ran along upon the ground, and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt, ſince it became a nation.

25 And the hail ſmote throughout all the land of Egypt, all that *was* in the field, both man and beaſt: and the hail ſmote every herb of the field, and brake every tree of the field.

26 Onely in the land of Goſhen where the children of Iſrael *were*, was there no hail.

27 ¶ And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have
g The wicked confeſs their ſins to their condemnation, but they cannot believe to obtain remiſſion.
† Heb. *voices of God*
g ſinned *this* time: the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for it is enough) that there be no more † mightie thundrings and hail; and I will let you go, and ye ſhall ſtay no longer.

29 And Moſes ſaid unto him, Aſſoon as I am gon out of the citie, I will ſpread abroad my hands unto the LORD, *and* the thunder ſhall ceaſe, neither ſhall there be any more hail: that thou maiſt know, how that the
* *Pſal.* 24. 1.
* earth *is* the LORDS.

30 But *as for* thee and thy ſervants, I know
h *Meaning*, that when they have their requeſt, they are never the better, though they make many fair promiſes, wherein we ſee the practiſes of the wicked.
† Heb. *hid'dm*, or *dark*.
h that ye will not yet fear the LORD God.

31 And the flax, and the barley was ſmitten: for the barley *was* in the ear, and the flax *was* bolled:

32 But the wheat and the rie were not ſmitten: for they *were* † not grown up.

33 And Moſes went out of the citie from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

34 And when Pharaoh ſaw, that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go;
† Heb. *by the hand of Moſes.*
as the LORD had ſpoken † by Moſes.

CHAP. X.

1 God threatneth to ſend locuſts. 7 Pharaoh moved by his ſervants, inclineth to let the Iſraelites go. 12 The plague of the locuſts. 16 Pharaoh ſueth to Moſes. 21 The plague of darkneſs. 24 Pharaoh ſueth unto Moſes, 27 but yet is hardened.

* *Chap.* 4. 21.
AND the LORD ſaid unto Moſes, Go in unto Pharaoh: * for I have hardened his heart, and the heart of his ſervants: that I might ſhew theſe my ſigns before him:

2 And that thou maiſt tell in the a ears of thy ſon, and of thy ſons ſon, what things I have wrought in Egypt, and my ſigns which I have don amongſt them; that ye may know how that I *am* the LORD.
a The miracles ſhould be ſo great, that they ſhould be ſpoken of for ever, where alſo wee ſee the dutie of parents toward their children.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the LORD God of the Hebrews, How long wilt thou refuſe to b humble thy ſelf before me? Let my people go, that they may ſerve me.
b The end of afflictions is, to humble our ſelvs with true repentance under the hand of God.
* *Wiſd.* 16. 9.

4 Els if thou refuſe to let my people go, behold, to morrow will I bring the * locuſts into thy coaſt.

5 And they ſhall cover the † face of the earth, that one cannot be able to ſee the earth; and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field.
† Heb. *eye*

6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth, unto this day. And he turned himſelf, and went out from Pharaoh.

7 And Pharaohs ſervants ſaid unto him, How long ſhall this man be a c ſnare unto us? Let the men go, that they may ſerve the LORD their God: Knoweſt thou not yet, that Egypt is deſtroyed?
c *Meaning*, the occaſion of all theſe evils: ſo are the godly ever charged, as Elias was by Achab.

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the LORD your God: *but* † who *are* they that ſhall go?
† Heb. *Who and who &c.*

9 And Moſes ſaid, We will go with our young, and with our old, with our ſons, and with our daughters; with our flocks, and with our herds will we go: for we *muſt hold* a feaſt unto the LORD.

10 And he ſaid unto them, Let the d LORD be ſo with you, as I will let you go, and your little ones. Look *to it*, for evil e *is* before you.
d *That is*, I would the Lord were no more affectioned toward you, than I am minded to, let you go.
e Punishment is prepared for you. *Some read*, ye intend ſome miſchief.

11 Not ſo: go now ye *that are* men, and ſerve the LORD, for that you did deſire: and they were driven out from Pharaohs preſence.

12 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moſes ſtretched forth his rod over the land of Egypt, and the LORD brought an eaſt-wind upon the land all that day, and all *that* night: *and* when it was morning, the eaſt-wind brought the locuſts.

14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*: before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.

15 For they covered the face of the whole earth, ſo that the land was darkened, and they

54 did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

† Heb. *haſtened to call*;

16 ¶ Then Pharaoh † called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the [g] LORD your God, and againſt you.

f The wicked in their miſeries ſeek to Gods miniſters for help, albeit they hate and deteſt them.

17 Now therefore forgive, I pray thee, my ſin onely this once, and intreat the LORD your God, that he may take away from me this death onely.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty ſtrong weſt-wind, which took away the locuſts, and † caſt them into the [g] Red ſea: there remained not one locuſt in all the coaſts of Egypt.

† Heb. *faſtened*
g The water ſeemeth red, becauſe the ſand or gravell is red: the Hebrews call it the ſea of bulruſhes.

20 But the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, † even darkneſs *which* may be [h] felt.

† Heb. *that* one *may feel darkneſs.*
h Becauſe it was ſo thick.

22 And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſs in all the land of Egypt three days.

23 They ſaw not one another, neither roſe any from his place for three days: * but all the children of Iſrael had light in their dwellings.

* *Wiſd.* 18. 1.

24 ¶ And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the LORD; onely let your flocks and your herds be ſtayed: let your little ones alſo go with you.

† Heb. *into our hands*,

25 And Moſes ſaid, Thou muſt give † us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the LORD our God.

i The miniſters of God ought not to yield one jot to the wicked, as touching their charge.
k *That is*, with what beaſts, or how many.

26 Our cattel alſo ſhall go with us; there ſhall not an [i] hoof be left behind: for thereof muſt we take to ſerve the LORD our God; and we know not with what [k] we muſt ſerve the LORD, untill we come thither.

27 ¶ But the LORD heardned Pharaohs heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thy ſelf, ſee my face no more: for in *that* day thou ſeeſt my face, thou ſhalt [l] die.

l Though before he confeſſed Moſes juſt, yet againſt his own conſcience he threatneth to put him to death.

29 And Moſes ſaid, Thou haſt ſpoken well I wil ſee thy face again no more.

CHAP. XI.

1 Gods meſſage to the Iſraelites to borrow jewels of their neighbours. 4 Moſes threatneth Pharaoh with the death of the firſt-born.

AND the LORD ſaid unto Moſes, yet will I bring one plague *more* upon Pharaoh, and upon Egypt: afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely [a] thruſt you out hence altogether.

a without any condition, but with haſte and violence.

2 Speak now in the eares of the people, and let every man borrow of his neighbour, and every woman of her neighbour, * jewels of ſilver, and jewels of gold.

* *Chap.* 3. 22. & 12. 35.

3 And the LORD gave the people favour in the ſight of the Egyptians. Moreover, the man * Moſes *was* very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people.

* *Eccluſ* 45. 1.

4 And Moſes ſaid, Thus ſaith the LORD, * About midnight will I go out into the midſt of Egypt.

* *Chap.* 12. 29.

5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh, that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant that *is* behind the [b] mill, and all the firſt-born of beaſts.

b From the higheſt to the loweſt.

6 And there ſhall be a great crie throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how that the LORD doth put a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and bow down themſelvs unto me, ſaying, Get thee out, and all the people † that [c] follow thee: and after that I will go out: and he went out from Pharaoh in † a great anger.

† Heb. *that is at thy foot*:
c *That is*, under thy power and government.
† Heb, *heat of anger.*

9 And the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD [d] hardened Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

d God hardeneth the hearts of the reprobate, that his glorie thereby might be the more ſet forth, *Rom.* 9. 17.

CHAP. XII.

1 The beginning of the yeer is changed. 3 The paſsover is inſtituted. 11 The rite of the paſsover. 15 Unleavened bread. 29 The firſt-born are ſlain. 31 The Iſraelites are driven out of the land. 37 They come to Succoth. 43 The ordinance of the paſsover.

AND the LORD ſpake unto Moſes and Aaron in the land of Egypt, ſaying,

2 This [a] moneth *ſhall be* unto you the beginning of moneths: it *ſhall be* the firſt [b] moneth of the year to you.

a Called Niſin, containing part of March, and part of April.
b As touching the obſervation of feaſts: as for other policies, they reckoned from September.

3 ¶ Speak ye unto all the congregation of Iſrael, ſaying, In the tenth *day* of this moneth they ſhall take to them every man a lamb, according to the [c] houſe of *their* fathers, a ‡ lamb for an houſe.

c As the fathers of the houſhold had great or ſmall families.
‡ Or, *kid*

4 And if the houſhold be too little for the lamb, let him and his neighbour next unto his houſe, take *it* according to the number of the ſouls; every man according to his [d] eating, ſhall make your count for the lamb.

d He ſhall take ſo many as are ſufficient to eat the lamb.

5 Your lamb ſhall be without blemiſh, a male † of the firſt year: ye ſhall take *it* out from the ſheep or from the goats.

† Heb. *ſon of a year.*

6 And ye ſhall keep *it* up untill the fourteenth day of the ſame moneth: and the [e] whole aſſembly of the congregation of Iſrael ſhall kill it ‡ in the evening.

e Every one in his houſe.
‡ Heb. *between the two evenings.*

7 And they ſhall take of the bloud, and ſtrike *it* on the two ſide-poſts, & on the upper doorpoſt of the houſes, wherein they ſhall eat it.

8 And they ſhall eat the fleſh in that night, roſt with fire, and unleavened *bread, and* with bitter *herbs* they ſhall eat it.

9 Eat

9 Eat not of it raw, nor ſodden at all with
f *That is*, all that may be eaten. water, but roſt *with* fire: his f head with his legs, and with the purtenance thereof.

10 And ye ſhall let nothing of it remain untill the morning: and that which remaineth of it untill the morning, ye ſhall burn with fire.

11 ¶ And thus ſhall ye eat it; *with* your loins girded, your ſhoes on your feet, and your ſtaff in your hand; and ye ſhall eat it in
g The lamb was not the paſsover, but ſignified it: as ſacraments are not the thing it ſelf, which they do repreſent, but ſignifie it. haſte: it *is* the LORDS g paſsover.

12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt; and againſt all the ‡ gods of Egypt I will execute judgement: I *am* the LORD.

‡ Or, *princes*

13 And the bloud ſhall be to you for a token upon the houſes where you *are:* and when I ſee the bloud, I will paſs over you, and the
† Heb. *for a deſtruction,* plague ſhall not be upon you † to deſtroy *you*, when I ſmite the land of Egypt.

h Of the benefit received for your deliverance: 14 And this day ſhall be unto you for a h memoriall: and you ſhall keep it a feaſt to the LORD, throughout your generations: you ſhall keep it a feaſt by an ordinance for
i *That is*, untill Chriſt coming: for then ceremonies had an end. i ever.

15 Seven days ſhall ye eat unleavened *bread*, even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened *bread*, from the firſt day untill the ſeventh day, that ſoul ſhall be cut off from Iſrael.

16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be don in them, ſave *that*
‡ Heb. *ſoul* which every † man muſt eat, that onely may be don of you.

17 And ye ſhall obſerve *the feaſt of* unleavened *bread:* for in this ſelf-ſame day have I brought your armies out of the land of Egypt; therefore ſhall ye obſerve this day in your generations, by an ordinance for ever.

* *Lev.* 23. 5. *Num.* 28. 16. 18 ¶ * In the firſt *moneth*, on the fourteenth
k For in old time ſo they counted, beginning the day at ſun ſet, till the next day, at the ſame time. day of the moneth at k even, ye ſhall eat unleavened *bread*, untill the one and twentieth day of the moneth at even.

19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger or born in the land.

20 Ye ſhall eat nothing leavened: in all your habitations ye ſhall eat unleavened *bread*.

21 ¶ Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out and
‡ Or, *kid,* take you a ‡ lamb, according to your families, and kill the paſsover.

* *Heb.* 11. 28. 22 * And ye ſhall take a bunch of hyſſop, and dip *it* in the bloud that *is* in the baſon, and ſtrike the lintel and the two ſide-poſts, with the bloud that *is* in the baſon: and none of you ſhall go out at the door of his houſe untill the morning.

23 For the LORD will paſs through to ſmite the Egyptians, and when he ſeeth the bloud upon the lintel and on the two ſide-poſts, the LORD will paſs over the door, and will not ſuffer the l deſtroyer to come in unto your houſes to ſmite *you*.

l The angel ſent of God to kill the firſt-born.

24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever.

25 And it ſhall come to paſs when ye be come to the m land, which the LORD will give you, according as he hath promiſed, that ye ſhall keep this ſervice.

m The land of Canaan,

26 * And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice?

* *Joſh.* 4. 6.

27 That ye ſhall ſay, It *is* the ſacrifice of the LORDS paſsover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people n bowed the head and worſhipped.

n They gave God thanks for ſo great a benefit.

28 And the children of Iſrael went away, and did as the LORD had commanded Moſes and Aaron, ſo did they.

29 ¶ * And it came to paſs that at midnight the LORD ſmote all the firſt-born in the land of Egypt, x from the firſt-born of Pharaoh, that ſat on his throne, unto the firſt-born of the captive that *was* in the † dungeon and all the firſt-born of cattel.

* *Chap.* 11. 4.

x *Wiſd.* 18. 12.

† Heb. *houſe of bands,*

30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great crie in Egypt: for *there was* not a o houſe where *there was* not one dead.

o Of thoſe houſes wherein any firſt-born was, either of men or beaſts.

31 ¶ And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get you forth from amongſt my people, both you and the children of Iſrael; and go, ſerve the LORD, as ye have ſaid.

32 Alſo take your flocks, and your herds, as ye have ſaid: and be gon, and p bleſs me alſo.

p Pray for me.

33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their ‡ kneading-throughs being bound up in their clothes upon their ſhoulders.

‡ Or, *dough*

35 And the children of Iſrael did according to the word of Moſes: and they borrowed of the Egyptians * jewels of ſilver, and jewels of gold, and raiment.

* *Chap.* 3. 22. & 11. 2.

36 And the LORD gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required:* and they ſpoiled the Egyptians.

37 ¶ And * the children of Iſrael journeyed from q Rameſes to Succoth, about ſix hundred thouſand on foot *that were* men, beſides children.

* *Num.* 33. 3.
q which was a citie in Goſhen, *Gen.* 47. 11.

38 And † a mixed r multitude went up alſo with them; and flocks, and herds, *even* very much cattel.

† Heb. *a great mixture*
r which were ſtrangers, and not born of the Iſraelites.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: becauſe they were thruſt out of Egypt, and could not tarrie, nei-

56 ther had they prepared for themſelvs any victuall.

40 ¶ Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* * four hundred and thirtie years.

* *Gen.* 15. 13. *Acts* 7. 6. *Galat.* 3. 17.

41 And it came to paſs, at the end of the four [f] hundred and thirtie years, even the ſelf-ſame day it came to paſs, that all the hoſts of the LORD went out from the land of Egypt.

f From Abrahams departing from Ur in Chaldea, unto the departing of the children of Iſrael from Egypt are 430 years.

42 It *is* † a night to be much obſerved unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be much obſerved of all the children of Iſrael, in their generations.

† Heb. *a night of obſervations*

43 ¶ And the LORD ſaid unto Moſes and Aaron, This *is* the ordinance of the paſſover: there ſhall no [t] ſtranger eat thereof.

t Except he be circumciſed and onely profeſs your religion.

44 But every mans ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof.

45 A forreiner, and an hired ſervant ſhall not eat thereof.

46 In one houſe ſhall it be eaten, thou ſhalt not carrie forth ought of the fleſh abroad out of the houſe: * neither ſhall ye break a bone thereof.

* *Num.* 9. 12. *John.* 19. 36.

47 All the congregation of Iſrael ſhall † keep it.

† Heb. *do it.*

48 And when a ſtranger ſhall ſojourn with thee, and will keep the paſſover to the LORD, let all his males be circumciſed, and then let him come near and keep it: and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof.

49 One [u] law ſhall be to him that is homeborn, and unto the ſtranger that ſojourneth among you.

u They that are of the houſhold of God, muſt be all joyned in one faith and religion

50 Thus did all the children of Iſrael; as the LORD commanded Moſes and Aaron, ſo did they.

51 And it came to paſs the ſelf-ſame day, *that* the LORD did bring the children of Iſrael out of the land of Egypt, by their armies.

CHAP. XIII.

1 The firſt-born are ſanctified to God. 3 The memoriall of the paſſover is commanded. 11 The firſtlings of beaſts are ſet apart. 17 The Iſraelites go out of Egypt, and carrie Joſephs bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD ſpake unto Moſes, ſaying,

* *Chap.* 22. 29. & 34. 19. *Levit.* 27. 26. *Num* 3. 13. & 8. 16. *Luk.* 2. 23.

2 * Sanctifie unto me all the firſt-born, whatſoever openeth the womb among the children of Iſrael, *both* of man and of beaſt: it *is* mine.

3 ¶ And Moſes ſaid unto the people, Remember this day, in which ye came out from Egypt, out of the [a] houſe of † bondage: for by ſtrength of hand the LORD brought you out from this *place*: there ſhall no [b] leavened *bread* be eaten.

a where they were in moſt cruel ſlaverie.
† Heb. *ſervants*:

4 This day came ye out in the moneth [c] Abib.

b To ſignifie that they had not leiſure to leaven their bread.

5 ¶ And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuſites, which he ſware unto thy fathers to give thee, a land flowing with

c Containing part of March, and part of April, when corn began to ripen in that country.

milk and honey, that thou ſhalt keep this ſervice in this moneth.

6 Seven days ſhalt thou eat unleavened *bread*, and in the [d] ſeventh day *ſhall be* a feaſt to the LORD.

d Both the ſeventh and the firſt day were holy, as *Chap.* 12. 16.

7 Unleavened *bread* ſhall be eaten ſeven days: and there ſhall no leavened *bread* be ſeen with thee, neither ſhall there be leaven ſeen with thee in all thy quarters.

8 ¶ And thou ſhalt ſhew thy [e] ſon in that day, ſaying, *This is don* becauſe of that *which* the LORD did unto me, when I came forth out of Egypt.

e when thou doſt celebrate the feaſt of unleavened bread.

9 And it ſhall be for a [f] ſign unto thee upon thine hand, and for a memoriall between thine eyes; that the LORDS law may be in thy mouth: for with a ſtrong hand hath the LORD brought thee out of Egypt.

f Thou ſhalt have continuall remembrance thereof, as thou wouldeſt of a thing that is in thine hand, or before thine eyes.

10 Thou ſhalt therefore keep this ordinance in his ſeaſon from year to year.

11 ¶ And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, as he ſware unto thee and to thy fathers, and ſhall give it thee,

12 * That thou ſhalt † ſet apart unto the LORD all that openeth the matrix, and every firſtling that cometh of a beaſt, which thou haſt, the males *ſhall be* the LORDS.

* *Chap.* 22. 29. & 34. 19. *Ezek.* 44. 30.
† Heb. *cauſe to paſs over*

13 And every firſtling of an [g] aſs thou ſhalt redeem with a ‡ lamb; and if thou wilt not redeem it, then thou ſhalt break his neck: and all the firſt-born of man amongſt thy children ſhalt thou [h] redeem.

g This is alſo underſtood of the foal and other beaſts, which were not offered in ſacrifice.
‡ Or, *kid*:

h By offering a clean beaſt in ſacrifice, *Lev* 12. 6.

14 ¶ And it ſhall be when thy ſon asketh thee † in time to come, ſaying, What *is* this? that thou ſhalt ſay unto him, By ſtrength of hand the LORD brought us out from Egypt, from the houſe of bondage:

† Heb. *to morrow*,

15 And it came to paſs when Pharaoh would hardly let us go, that the LORD ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt; therefore I ſacrifice to the LORD all that openeth the matrix, *being* males; but all the firſt-born of my children I redeem.

16 And it ſhall be for a token upon thine hand, and for frontlets between thine eyes. For by ſtrength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to paſs, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philiſtins, although that *was* near: for God ſaid, Leaſt peradventure the people repent when they ſee [i] war and they return to Egypt.

i which the Philiſtins would have made againſt them, by ſtopping them the paſſage.

18 But God led the people about, *through* the way of the wilderneſs of the Red ſea: and the children of Iſrael went up ‡ harneſſed [k] out of the land of Egypt.

‡ Or, *by five in a rank*
k *That is*, not privily but openly, and as the word doth ſignifie, ſet in order by five and five.

19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, * God will ſurely viſit you; & ye ſhall carrie up my bones away hence with you.

* *Gen.* 50. 25. *Joſh* 24. 32. * *Num.* 33. 6.

20 ¶ And * they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs.

21 And

The *Egyptians* drown'd in y^{e}

ITUR, ATROX PHARAO PERIT ÆQUORE, TRANSIT HEBR

Red Sea. *Exod. 14. 27.*

SICUT INEXCULTÆ PER LOCA PLANA VIÆ . Exod: 14. 27.

21 And * the LORD went before them by day in a pillar [l] of a cloud, to lead them the way, and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

* *Num.* 14. 14. *Deut.* 1. 33. *Nehem.* 9. 19. *Pſal* 78. 14. 1 *Cor.* 10. 1.

l To defend them from the heat of the ſun.

CHAP. XIV.

1 *God inſtructeth the Iſraelites in their journey.* 5 *Pharaoh purſueth after them.* 10 *The Iſraelites murmure.* 13 *Moſes comforteth them.* 15 *God inſtructeth Moſes.* 19 *The cloud removeth behind the camp.* 21 *The Iſraelites paſs through the Red ſea,* 23 *which drowneth the Egyptians.*

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Irael, that they turn [a] and encamp before * Pi-hahiroth, between [b] Migdol and the ſea: over againſt Baal-zephon: before it ſhall ye encamp by the ſea.

a From toward the country of the Philiſtins.
* *Num.* 33. 7.
b So the ſea was before them, mountains on either ſide, and the enemie at their back: yet they obeyed God, and were delivered.

3 For Pharaoh will ſay of the children of Iſrael, They *are* intangled in the land, the wilderneſs hath ſhut them in.

4 And I will harden Pharaohs heart, that he ſhall follow after them, and I will be [c] honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know that I *am* the LORD. And they did ſo.

c By puniſhing his obſtinate rebellion.

5 ¶ And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we don this, that we have let Iſrael go from ſerving us?

6 And he made ready his chariot, and took his people with him.

7 And he took ſix [d] hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them.

d Joſephus writeth, that beſides theſe chariots there were 50000 horſmen, and 200000 footmen.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael; and the children of Iſrael went out with an high [e] hand.

e with great joy and boldneſs.
* *Joſh.* 24. 6. 2 *Mac.* 4. 9.

9 But the * Egyptians purſued after them (all the horſes *and* chariots of Pharaoh, and his horſmen, and his army) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them, and they were ſore [f] afraid: and the children of Iſrael cried out unto the LORD.

f They which a little before in their deliverance rejoyced, being now in danger are afraid and murmure.

11 And they ſaid unto Moſes, Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?

12 * *Is* not this the word that we did tell thee in Egypt, ſaying, Let us [g] alone, that we may ſerve the Egyptians? For *it had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs.

* *Chap.* 6. 9.
g Such is the impatiencie of the fleſh, that it cannot abide Gods appointed time.

13 ¶ And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the LORD, which he will ſhew to you to day: ‡ for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever.

‡ Or, *for whereas you have ſeen the Egyptians to day, &c.*

14 The LORD ſhall fight for you, and ye ſhall [h] hold your peace.

h Onely put your truſt in God without grudging or doubting.

15 ¶ And the LORD ſaid unto Moſes, Wherefore [i] crieſt thou unto me? Speak unto the children of Iſrael, that they go forward.

i Thus in tentations faith fighteth againſt the fleſh, and crieth with inward groanings to the Lord.

16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on dry-*ground* through the midſt of the ſea.

17 And I, behold I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſmen.

18 And the Egyptians ſhall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſmen.

19 ¶ And the angel of God, which went before the camp of Iſrael, removed and went behind them; & the pillar of the cloud went from before their face, and ſtood behind them.

20 And it came between the camp of the Egyptians and the camp of Iſrael, and it was a cloud and darkneſs *to them*, but it gave [k] light by night *to theſe*: ſo that the one came not near the other all the night.

k The cloud ſheweth light to the Iſraelites, but to the Egyptians it was darkneſs, ſo that their two hoſts could not joyn together.

21 And Moſes ſtretched out his hand over the ſea, and the LORD cauſed the ſea to go *back* by a ſtrong eaſt-wind all that night, and made the ſea dry-*land*, and the waters were * divided.

* *Joſh.* 4. 23. *Pſal.* 114. 3. * *Pſal.* 78. 13. 1 *Cor.* 10. 1. *Heb.* 11. 29.

22 And * the children of Iſrael went into the midſt of the ſea upon the dry-*ground*, and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians purſued, and went in after them, to the midſt of the ſea, *even* all Pharaohs horſes, his chariots, and his horſmen.

24 And it came to paſs, that in the [l] morning-watch the LORD looked unto the hoſt of the Egyptians, through the pillar of fire, and of the cloud, and troubled the hoſt of the Egyptians:

l which was about the three laſt hours of the night.

25 And took off their chariot-wheels, ‡ that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the LORD fighteth for them, againſt the Egyptians.

‡ Or, *made them to go heavily:*

26 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſmen.

27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared: and the Egyptians fled againſt it: and the LORD † overthrew the [m] Egyptians in the midſt of the ſea.

† Heb. *ſhook off* m So the Lord by the water ſaved his, and by the water drowned his enemies.

28 And the waters returned and covered the chariots, and the horſmen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as * one of them.

* *Pſal.* 106. 11.

29 But the children of Iſrael walked upon dry-*land* in the midſt of the ſea, and the waters

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ters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore.

† Heb. *hand*

31 And Iſrael ſaw that great † work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his [n] ſervant Moſes.

[n] *That is*, the doctrin which he taught them in the name of the Lord.

CHAP. XV.

1 *Moſes ſong.* 22 *The people want water.* 23 *The waters at Marah are bitter.* 25 *A tree ſweetneth them.* 27 *At Elim are twelve wells, and ſeventy palm-trees.*

[a] Praiſing God for the overthrow of his enemies, and their deliverance.

* *Wiſd.* 10. 20.

THEN [a] ſang * Moſes and the children of Iſrael this ſong unto the LORD, and ſpake, ſaying, I will ſing unto the LORD, for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea.

2 The LORD *is* my ſtrength and ſong, and he is become my ſalvation; he *is* my God, and I will prepare him an [b] habitation; my fathers God, and I will exalt him.

[b] To worſhip him therein.

[c] In battel he overcometh ever. [d] Ever conſtant in his promiſe.

3 The LORD *is* a [c] man of war: the LORD *is* his [d] name.

4 Pharaohs chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red ſea.

5 The depths have covered them: they ſank into the bottom as a ſtone.

6 Thy right hand, O LORD, is become glorious in power; thy right hand, O LORD, hath daſhed in pieces the enemy.

[e] Thoſe that are enemies to Gods people, are his enemies.

7 And in the greatneſs of thine excellency thou haſt overthrown them that [e] roſe up againſt thee; thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble.

8 And with the blaſt of thy noſtrils the waters were gathered together: the flouds ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea.

9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them: I will draw my ſword, my hand ſhall ‡ deſtroy them.

‡ Or, *repoſſeſs.*

10 Thou didſt blow with thy wind, the ſea covered them, they ſank as lead in the mighty waters.

‡ Or, *mightie ones?*
[f] For ſo, oftentimes the ſcripture calleth the mightie men of the world
[g] which oughteſt to be praiſed with all fear and reverence.

11 Who *is* like unto thee, O LORD, amongſt the ‡ [f] gods? who *is* like thee, glorious in holineſs, [g] fearfull *in* praiſes, doing wonders?

12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them.

13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy [h] habitation.

[h] *That is*, into the land of Canaan, or into mount Zion.

* *Deut.* 2. 25. *Joſh.* 2. 9.

14 * The people ſhall hear, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed: the mighty men of Moab, trembling ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away.

* *Deut.* 2. 25. *Joſh.* 2. 9.

16 * Fear and dread ſhall fall upon them, by the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone, till thy people paſs over, O LORD, till the people paſs over *which* thou haſt purchaſed.

17 Thou ſhalt bring them in, and plant them in the mountain of thine [i] inheritance, *in* the place, O LORD, *which* thou haſt made for thee to dwell in, *in* the ſactuary, O Lord, *which* thy hands have eſtabliſhed.

[i] which was mount Zion, where afterward the temple was built.

18 The LORD ſhall reign for ever and ever.

19 For the horſe of Pharaoh went in with his chariots, and with his horſmen into the ſea, and the LORD brought again the waters of the ſea upon them: but the children of Iſrael went on dry-*land* in the midſt of the ſea.

20 ¶ And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with [k] dances.

[k] Signifying their great joy, which cuſtome the Jews obſerved in certain ſolemnities, *Judg.* 11. 34. and 21. 21. but it ought not to be a cloak to cover our wanton dances.

21 And Miriam [l] anſwered them, Sing ye to the LORD, for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea.

[l] By ſinging the like ſong of thankſgiving.

22 So Moſes brought Iſrael from the Red ſea, and they went out into the wilderneſs of [m] Shur: and they went three days in the wilderneſs, and found no water.

[m] which was called Etham. *Num.* 33. 6.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called ‡ Marah.

‡ That is, *bitterneſs.*

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cried unto the LORD: and the LORD ſhewed him a * tree, *which* when he had caſt into the waters, the waters were made ſweet: there he made for them a ſtatute and an ordinance, and there he [n] proved them,

* *Exclus* 38. 5.

[n] *That is*, God or Moſes in Gods name.

26 And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is ° right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes, I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

° *Which is*, to do that onely which God commandeth.

27 ¶ * And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

* *Num.* 33. 9.

CHAP. XVI.

1 *The Iſraelites come to Sin.* 2 *They murmure for want of bread.* 4 *God promiſeth them bread from heaven.* 11 *Quails are ſent.* 14 *and manna.* 16 *The ordering of manna.* 25 *It was not to be found on the ſabbath.* 32 *An omer of it is preſerved.*

AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of [a] Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond moneth, after their departing out of the land of Egypt.

[a] *That is*, the eight place wherein they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is alſo called Kadeſh, *Num.* 33. 36.

2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs.

3 And the children of Iſrael ſaid unto them,

Would

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The Spies return from fearching y.e Land

of Canaan. *Numb.* 13. 23.

would to God we had died by the hand of the LORD in the land of Egypt, when we ſat by the [b] fleſh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderneſs, to kill this whole aſſembly with hunger.

[b] So hard a thing is it to the fleſh, not to murmure againſt God when the belly is pinched.

4 ¶ Then ſaid the LORD unto Moſes, Behold, I will rain bread from heaven for you; and the people ſhall go out and gather † a certain rate every [c] day, that I may prove them, whether they will walk in my law, or no.

† Heb. *the portion of a day in his day.*
[c] *To ſignifie* that they ſhould patiently depend upon Gods providence from day to day.

5 And it ſhall come to paſs, that on the ſixth day, they ſhall prepare *that* which they bring in, and it ſhall be twice as much as they gather daily.

6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even, then ye ſhall know that the LORD hath brought you out from the land of Egypt.

7 And in the morning, then ye ſhall ſee the glory of the LORD; for that he heareth [d] your murmurings againſt the LORD: And what *are* we, that ye murmure againſt us?

[d] He gave them not Manna, becauſe they murmured, but for his promiſe ſake.

8 And Moſes ſaid, *This ſhall be* when the LORD ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmure againſt him: And what *are* we? your murmurings *are* not againſt us, but againſt the [e] LORD.

[e] He that contemneth Gods miniſters, contemneth God himſelf.

9 ¶ And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the LORD: for he hath heard your murmurings.

10 And it came to paſs as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and behold, the glory of the LORD * appeared in the cloud.

* *Chap.* 13. 21.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 I have heard the murmurings of the children of Iſrael: ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread: and ye ſhall know that I *am* the LORD your God.

13 And it came to paſs, that at even * the quails came up, and covered the camp: and in the morning the dew lay round about the hoſt.

* *Num.* 11. 7.

14 And when * the dew that lay was gon up, behold, upon the face of the wilderneſs *there laid* a ſmall round thing, *as* ſmall as the hoar froſt on the ground.

* *Num.* 11, 7. *Pſal.* 78. 24. *Wiſd.* 16. 20.

15 And when the children of Iſrael ſaw *it*, they ſaid one to another, ‡ It *is* [f] manna: for they wiſt not what it *was*. And Moſes ſaid unto them, * This *is* the bread which the LORD hath given you to eat.

‡ Or, *what is this?* or, *it is a portion,*
[f] which ſignifieth a part, portion, or gift: alſo meat prepared.
* *John* 6. 31. 1 *Cor.* 10. 3.

16 ¶ This *is* the thing which the LORD hath commanded: gather of it every man according to his eating: an [g] omer † for every man *according to* the number of your † perſons, take ye every man for *them* which *are* in his tents.

[g] which containeth about a pottle of our meaſure.
† Heb. *by the poll, or head*
† Heb. *ſouls.*

17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſs.

18 And when they did mete *it* with an omer, * he that gathered much, had nothing over, and he that gathered little, had no [h] lack: they gathered every man according to his eating.

* 2 *Cor* 8. 15.
[h] God is a rich feeder of all, and none can juſtly complain.

19 And Moſes ſaid unto them, Let no man leave of it till the morning.

20 Notwithſtanding they hearkened not unto Moſes, but ſome of them left of it untill the morning, and it bred worms and [i] ſtank: And Moſes was wroth with them.

[i] No creature is ſo pure but being abuſed, it turneth to our deſtruction.

21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot, it melted.

22 ¶ And it came to paſs *that* on the ſixth day they gathered [k] twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moſes.

[k] which portion ſhould ſerve for the ſabbath and the day before.

23 And he ſaid unto them, This *is that* which the LORD hath ſaid, To morrow *is* the reſt of the holy ſabbath unto the LORD: bake *that* which ye will bake, *to day*, and ſeeth that ye will ſeeth; and that which remaineth over, lay up for you to be kept untill the morning.

24 And they laid it up till the morning, as Moſes bad: and it did not ſtink, neither was there any worm therein.

25 And Moſes ſaid, Eat that to day: for to day *is* a ſabbath unto the LORD: to day ye ſhall not [l] find it in the field.

[l] God took away the occaſion from their labour, to ſignifie how holy he would have the ſabbath kept.

26 Six days ye ſhall gather it, but on the ſeventh day, *which is* the ſabbath, in it there ſhall be none.

27 ¶ And it came to paſs, *that* there went out *ſome* of the [m] people on the ſeventh day for to gather, and they found none.

[m] Their infidelity was ſo great, that they did expreſly againſt Gods commandment.

28 And the LORD ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place: let no man go out of his place on the ſeventh day.

30 So the people reſted on the ſeventh day.

31 And the houſe of Iſrael called the name thereof Manna; and it *was* like [n] coriander-ſeed, white: and the taſte of it *was* like wafers *made* with honey.

[n] In form and figure, but not in colour, *Num.* 11. 7.

32 ¶ And Moſes ſaid, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt.

33 And Moſes ſaid unto Aaron, Take a [o] pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

[o] Of this veſſel read *Heb.* 9. 4.

34 As the LORD commanded Moſes, ſo Aaron laid it up before the [p] teſtimony to be kept.

[p] *That is*, the ark of the covenant *to wit*, after that the ark was made.

35 And the children of Iſrael did eat manna forty years, * untill they came to a land inhabited: they did eat manna, untill they came unto the borders of the land of Canaan.

* *Joſh.* 5. 12. *Nehem.* 9. 15.

36 Now an omer *is* the tenth *part* of an [q] ephah.

[q] which meaſure contained about ten pottles.

CHAP.

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CHAP. XVII.

1 The people murmure for water at Rephidim. 5 God sendeth them for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses hands. 15 Moses buildeth the altar JEHOVAH-nissi.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in [a] Rephidim: and *there was* no water for the people to drink.

a Moses here noteth not every place, where they camped at, as *Num.* 33. but onely those places where some notable thing was don.

2 * Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? Wherefore do ye [b] tempt the LORD?

* *Num.* 20. 4.
b why distrust you God? why look you not for succour of him without murmuring against us?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this, *that* thou hast brought us up out of Egypt, to kill us and our children, and our cattel with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to [c] stone me.

c How ready the people are for their own matters to slay the true prophets, and how slow they are to revenge Gods cause against his enemies and false prophets.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod wherewith * thou smotest the river, take in thine hand, and go.

* *Chap.* 7. 20.
* *Num.* 20. 9. *Psal.* 78. 15. & 105. 41. wisd. 11. 4. 1 *Cor.* 10. 4.

6 * Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place "Massah, and "Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the [d] LORD among us, or not?

" That is, *temptation*,
" That is, *chiding*, or *strife*,
d when in adversitie we think God to be absent, then we neglect his promise, and make him a liar.

8 ¶ * Then came [e] Amalek, and fought with Israel in Rephidim.

* *Deut.* 25. 17. *Wisd.* 11. 3.
e who came of Eliphaz, son of Esau, *Gen.* 16. 12.

9 And Moses said unto * Joshua, Choose us out men, and go out, fight with Amalek: to morrow I wil stand on the top of the [f] hill, with the rod of God in mine hand.

* Called *Jesus*, *Acts* 7. 45.
f *That is*, Horeb, which is also called Sinai,

10 So Joshua did as Moses had said to him, and fought with Amalek: And Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass when Moses held up his hand, that Israel prevailed: and when he let [g] down his hand, Amalek prevailed.

g So that we see how dangerous a thing it is to faint in prayer.

12 But Moses hands *were* heavy, and they took a stone and put *it* under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady untill the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memoriall in a [h] book, and rehears *it* in the ears of Joshua: for * I will utterly put out the remembrance of Amalek from under heaven.

h In the book of the law.
* *Num.* 24. 20. 1 *Sam.* 15. 3.

15 And Moses built an altar, and called the name of it [i] " JEHOVAH-nissi.

i *That is*, the Lord is my banner: as he declared, by holding up his hands.
" That is, *the LORD my banner*

16 For he said, ‡ † because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

‡ Or, *because the hand* of Amalek is *against the throne of the LORD*, therefore, &c.
† Heb. *the hand upon the throne of the LORD.*

CHAP. XVIII.

1 Jethro bringeth to Moses his wife and two sons. 7 Moses entertaineth him. 13 Jethro's counsel is accepted. 27 Jethro departeth.

WHEN * Jethro, the priest of Median, Moses father in law, heard of all that God had don for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

* *Chap.* 2. 16.

2 Then Jethro, Moses father in law, took Zipporah Moses wife, after he had [a] sent her back.

a It may seem that he sent her back for a time to her father for her impatience, least she should be a let to his vocation, which was so dangerous, *Chap.* 4. 25.

3 And her two sons, of which the * name of the one *was* " Gershom (for he said, I have been an alien in a strange land)

* *Chap.* 2. 22.
" That is, *a stranger there.*

4 And the name of the other *was* " Eliezer (for the God of my father, *said he*, *was* mine help, and delivered me from the sword of Pharaoh)

" That is, *my God is an help.*

5 And Jethro, Moses father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the [b] mount of God.

b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, The holy mount: for by Christs presence it was holy for a time, 2 *Pet.* 1. 18.

6 And he [c] said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

c *That is*, he sent messengers to say unto him.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him: and they asked each other of *their* † welfare, and they came into the tent.

† Heb. *peace*,

8 And Moses told his father in law all that the LORD had don unto Pharaoh, and to the Egyptians for Israels sake, *and* all the travel that had † come upon them by the way, and *how* the LORD delivered them.

† Heb. *found them*

9 And Jethro rejoyced for all the goodness which the LORD had don to Israel: whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [d] blessed *be* the LORD who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

d whereby it is evident that he worshipped the true God, and therefore Moses refused not to marrie his daughter.

11 Now I know that the LORD *is* greater than all gods: * for in the thing wherein they dealt proudly, *he was* [e] above them.

* *Chap.* 1. 10, 16, 22. & 5. 7. & 14. 18.
e For they that drowned the children of the Israelites, perished themselves by water.

12 And Jethro, Moses father in law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel to eat bread with Moses father in law [f] before God.

f They are in that place where the sacrifice was offered: for part was burnt, and the rest eaten.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening.

14 And when Moses father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thy self alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to [g] enquire of God.

g *That is*, to know Gods will, and to have justice executed.

16 When they have a matter, they come unto

† Heb. *a man and his fellow,*

unto me, and I judge between † one and another, and I do make *them* know the ſtatutes of God and his lâws.

17 And Moſes father in law ſaid unto him, The thing that thou doeſt is not good.

† Heb, *fading thou wilt fade,*

18 † Thou wilt ſurely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavie for thee; * thou art not able to perform it thy ſelf alone.

* *Deut.* 1. 9.

19 Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee. Be thou for the [h] people to God-ward, that thou maiſt bring the cauſes unto God:

h Judge thou in hard cauſes, which cannot be decided but by conſulting with God.

20 And thou ſhalt teach them ordinances and laws, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do.

21 Moreover, thou ſhalt provide out of all the people, [i] able men, ſuch as fear God, men of truth, hating covetouſneſs; and place *ſuch* over them, *to be* rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens.

i what manner of men ought to be choſen to bear office.

22 And let them judge the people at all ſeaſons: and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: ſo ſhall it be eaſier for thy ſelf, and they ſhall bear *the burden* with thee.

23 If thou ſhalt do this thing, and God command thee *ſo*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place in peace.

k Godly counſel ought evet to be obeyed, though it come of our inferiours: for to ſuch God oftentimes giveth wiſdom, to humble them that are exalted, and to declare that one member hath need of another.

24 So Moſes [k] hearkened to the voice of his father in law, and did all that he had ſaid.

25 And Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelvs.

l Read the occaſion, *Num.* 10. 29, &c.

27 ¶ And Moſes let his father in law [l] depart, and he went his way into his own land.

Chap. XIX.

1 The people come to Sinai. 3 Gods meſſage by Moſes unto the people out of the mount. 8 The peoples anſwer returned again. 10 The people are prepared againſt the third day. 12 The mountain muſt not be touched. 16 The fearfull preſence of God upon the mount.

a which was in the beginning of the moneth Sivan, containing part of May, and part of June.
b That they departed from Rephidim.

IN the [a] third moneth, when the children of Iſrael were gone forth out of the land of Egypt, the [b] ſame day came they *into* the wilderneſs of Sinai.

2 For they were departed from Rephidim, and were come *to* the deſart of Sinai, and had pitched in the wilderneſs, and there Iſrael camped before the mount.

* *Acts* 7. 38.
c God called Jacob Iſrael, therefore the houſe of Jacob and the people of Iſrael ſignifie onely Gods people.

3 And * Moſes went up unto God, and the LORD called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of [c] Jacob, and tell the children of Iſrael;

* *Deut.* 29. 2.
d For the eagle by flying high, is out of danger, and in carrying her birds rather on her wings, than in her tallons, declareth her love.

4 * Ye have ſeen what I did unto the Egyptians, and *how* I bare you on [d] eagles wings, and brought you unto my ſelf.

* *Deut.* 5. 2.

5 Now * therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for * all the earth *is* mine.

* *Deut.* 10. 14. *Pſal.* 24. 1 * 1 *Pet.* 2. 9. *Revel.* 1. 6.

6 And ye ſhall be unto me a * kingdom of prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

7 ¶ And Moſes came and called for the elders of the people, and laid before their faces all theſe words which the LORD commanded him.

8 And * all the people anſwered together, and ſaid, All that the LORD hath ſpoken, we will do. And Moſes returned the words of the people unto the LORD.

* *Chap.* 24. 3, 7. *Deut.* 5. 27. & 26. 17.

9 And the LORD ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee, and beleeve thee for ever. And Moſes told the words of the people unto the LORD.

10 ¶ And the LORD ſaid unto Moſes, Go unto the people, and [e] ſanctifie them to day & to morrow, and let them waſh their clothes,

e Teach them to be pure in heart, as they ſhew themſelvs outwardly clean by waſhing.

11 And be readie againſt the third day: for the third day the LORD will come down in the ſight of all the people upon mount Sinai.

12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to your ſelvs, *that ye* go *not* up into the mount, or touch the the border of it: * whoſoever toucheth the mount, ſhall be ſurely put to death.

* *Heb.* 12. 20.

13 There ſhall not a hand touch it, but he ſhall ſurely be ſtoned or ſhot through, whether *it be* beaſt or man, it ſhall not live: when the ‡ ttumpet ſoundeth long, they ſhall come up to the mount.

‡ Or, *earnest*

14 ¶ And Moſes went down from the mount unto the people, and ſanctified the people, and they waſhed their clothes.

15 And he ſaid unto the people, Be readie againſt the third day: come not at *your* [f] wives.

f But give your ſelvs to prayer and abſtinence, that you may at this time attend onely upon the Lord, 1 *Cor.* 7. 5.

16 And it came to paſs on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp, trembled.

17 And Moſes brought forth the people out of the camp to meet with God, and they ſtood at the nether part of the mount.

18 And * mount Sinai was altogether on a ſmoke, becauſe the LORD deſcended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole mount [g] quaked greatly.

* *Deut.* 4. 11.

g God uſed theſe fearfull ſigns, that his law ſhould be had in greater reverence, and his majeſtie the more feared.

19 And when the voice of the trumpet ſounded long, and waxed lowder and lowder, Moſes ſpake, and God anſwered him by a [h] voice.

h He gave authoritie to Moſes by plain words, that the people might underſtand him.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moſes *up* to the top of the mount, and Moſes went up.

21 And the LORD ſaid unto Moſes, Go down, † charge the people, leaſt they break

† Heb *contest*

62 through unto the LORD to gaze, and many of them periſh.

22 And let the prieſts alſo which come near to the LORD, ſanctifie themſelvs, leaſt the LORD break forth upon them.

23 And Moſes ſaid unto the LORD, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctifie it.

24 And the LORD ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee; but let not the [i] prieſts and the people break through, to come up unto the LORD, leaſt he break forth upon them.

i Neither dignitie nor multitude have authoritie to paſs the bounds that Gods word preſcribeth.

25 So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

1 *The ten commandments.* 18 *The people are afraid.* 20 *Moſes comforteth them.* 22 *Idolatrie is forbidden.* 24 *Of what ſort the altar ſhould be.*

a when Moſes and Aaron were gon up, or had paſſed the bounds of the people, God ſpake thus out of the mount Horeb, that all the people heard

AND God [a] ſpake all theſe words, ſaying,

2 * I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of † bondage.

* *Deut.* 5. 6. *Pſal.* 81. 10.
† Heb. *ſervants.*

3 Thou ſhalt have no other [b] gods before me.

b To whoſe eyes all things are open

4 * Thou ſhalt not make unto thee any graven image, or any likeneſs *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters under the earth.

* *Levit.* 26. 1. *Pſal.* 97. 7.

5 Thou ſhalt not [c] bow down thy ſelf to them, nor ſerve them: for I the LORD thy God *am* a [d] jealous God, viſiting the iniquitie of the fathers upon the children unto the third and fourth *generation* of them that hate me:

c By this outward geſture all kind of ſervice and worſhip to idols is forbidden.
d And will be revenged of the contemners of mine honour.

6 And ſhewing mercy unto [e] thouſands of them that love me, and keep my commandments.

e So readie is he rather to ſhew mercie, than to puniſh.

7 * Thou ſhalt not take the name of the LORD thy God in [f] vain: for the LORD will not hold him guiltleſs that taketh his name in vain.

* *Levit.* 19. 12. *Deut.* 5. 11. *Matth.* 5. 33.
f Either by ſwearing falſly or raſhly by his name, or by contemning it.

8 Remember the ſabbath-day, to [g] keep it holy.

g which is by meditating the ſpirituall reſt, by hearing Gods word, and reſting from wordly travails.

9 * Six days ſhalt thou labour, and do all thy work.

* *Chap.* 23. 12. *Ezech.* 20. 12. *Luk.* 13. 14.

10 But the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that *is* within thy gates.

11 For * *in* ſix days the LORD made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the LORD bleſſed the ſabbath-day, and hallowed it.

* *Gen.* 2. 2.

12 ¶ * Honour thy [h] father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

* *Deut.* 5. 16. *Matth.* 15. 4. *Ephes.* 6. 2.
h By the parents alſo is meant all that have authoritie over us.

13 * Thou ſhalt not [i] kill.

* *Matth.* 5. 21.
i But love and preſerve thy brothers life

14 Thou ſhalt not commit [k] adulterie.

k But be pure in heart, word, and deed.

15 Thou ſhalt not [l] ſteal.

l But ſtudy to ſave his goods

16 Thou ſhalt not bear falſe [m] witneſs againſt thy neighbour.

m But further his good name, and ſpeak truth.

17 * Thou ſhalt not [n] covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbours.

* *Rom.* 7. 7.
n Thou maiſt not ſo much as wiſh his hinderance in any thing.

18 ¶ And * all the people ſaw the thundrings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoking: and when the people ſaw *it*, they removed, and ſtood afar off.

* *Heb.* 12. 18.

19 And they ſaid unto Moſes, * Speak thou with us, and we will hear: but let not God ſpeak with us, leaſt we die.

* *Deut.* 5. 24. & 18. 16.

20 And Moſes ſaid unto the people, Fear not: for God is come to [o] prove you, & that his fear may be before your faces, that ye ſin not.

o whether you will obey his precepts, as you promiſed, *chap.* 19. 8.

21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*.

22 ¶ And the LORD ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

23 Ye ſhall not make with me gods of ſilver, neither ſhall ye make unto you gods of gold.

24 ¶ An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bleſs thee.

25 And * if thou wilt make me an altar of ſtone, thou ſhalt not † build it of hewen ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

* *Deut.* 27. 5. *Joſh.* 8. 31.
† Heb *build them with hewing:*

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy [p] nakedneſs be not diſcovered thereon.

p which might be by his ſtouping, or flying abroad of his clothes.

CHAP. XXI.

1 *Laws for men-ſervants.* 5 *For the ſervant whoſe ear is bored.* 7 *For women-ſervants.* 12 *For man-ſlaughter.* 16 *For ſtealers of men.* 17 *For curſers of parents.* 18 *For ſmiters.* 22 *For a hurt by chance.* 28 *For an ox that goreth.* 33 *For him that is an occaſion of harm.*

NOw theſe *are* the judgements which thou ſhalt ſet before them.

2 * If thou buyeſt an Hebrew ſervant; ſix years he ſhall ſerve, and in the ſeventh he ſhall go out free for [a] nothing.

* *Lev.* 25. 39. *Deut.* 15. 12. *Jer.* 34. 14.
a Paying no money for his liberty.

3 If he came in † by [b] himſelf, he ſhall go out by himſelf; if he were married, then his wife ſhall go out with him.

† Heb. *with his body.*
b Not having wife nor children.

4 If his maſter have given him a wife, and ſhe have born him ſons or daughters; the wife and her children ſhall be her [c] maſters, and he ſhall go out by himſelf.

c Till her time of ſervitude was expired, which might be the ſeventh year, or the fiftieth.

5 And if the ſervant † ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free:

† Heb. *ſaying ſhall ſay,*

6 Then his maſter ſhall bring him unto the judges; he ſhall alſo bring him to the [d] door, or unto the door-poſt, and his maſter ſhall bore his ear through with an awl, and he ſhall ſerve him for [e] ever.

d where the judges ſat.
e *That is*, To the year of jubile, which was every fiftieth year.

7 ¶ And if a man [f] ſell his daughter to be a maid-

f Conſtrained either by povertie, or els to the intent that her maſter ſhould marrie her.

maid-servant, she shall not go out as the men-servants do.

† Heb. *be evil in the eyes of &c.*

8 If she † please not her master, who hath betrothed her to himself, then shall he let her be [g] redeemed: To sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

g By giving another money to buy her of him.

9 And if he have betrothed her unto his son, he shall deal with her [h] after the manner of daughters.

h *That is*, he shall give her dowrie.

10 If he take him [i] another *wife;* her food, her raiment, and her duty of marriage shall he not diminish.

i For his son.

k Neither marrie her himself, nor give another money to buy her, nor bestow her upon his son.

11 And if he do not these [k] three unto her, then shall she go out free without money.

* *Levit.* 24. 17.

12 ¶ * He that smiteth a man, so that he die, shall be surely put to death.

l Though a man be killed at unawares, yet it is Gods providence that it should so be.

13 And if a man lie not in wait, but [l] God deliver *him* into his hand; then * I will appoint thee a place whither he shall flee.

* *Deut.* 19. 3.

14 But if a man come presumptuously upon his neighbour, to slay him with guil; thou shalt take him from mine [m] altar, that he may die.

m The holiness of the place ought not to defend the murtherer.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

* *Lev.* 20. 9. *Prov.* 20. 20. *Matth.* 15. 4. *Mark* 7. 10.

17 ¶ And * he that ‡ curseth his father, or his mother, shall surely be put to death.

‡ Or, *revileth*

18 ¶ And if men strive together, and one smite ‡ another with a [n] stone, or with *his* fist, and he die not, but keepeth *his* bed:

‡ Or, *his neighbour*

n Either far off him, or neer.

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him*, be [o] quit: onely he shall pay for the † loss of his time, and shall cause *him* to be throughly healed.

o By the civill justice.

† Heb. *ceasing*

20 ¶ And if a man smite his servant, or his maid with a rod, and he die under his hand; he shall be surely † punished:

† Heb. *avenged.*

21 Notwithstanding, if he continue a day or two, he shall not be [p] punished: for he *is* his money.

p By the civill magistrates, but before God he is a murtherer.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no [q] mischief follow: he shall be surely punished, according as the womans husband will lay upon him; and he shall pay as the judges *determin.*

q Of the mother, or child.

23 And if *any* mischief follow, then thou shalt give life for life,

* *Levit.* 24. 20. *Deut.* 19. 21. *Matth.* 5. 38.

24 * Eye [r] for eye, tooth for tooth, hand for hand, foot for foot,

r The execution of this law onely belonged to the magistrate, *Matt.* 5. 38.

25 Burning for burning, wound for wound, stripe for stripe.

s So God revengeth crueltie in the lest things.

26 ¶ And if a man smite the eye of his [s] servant, or the eye of his maid, that it perish; he shall let him go free for his eyes sake.

27 And if he smite out his man-servants tooth, or his maid-servants tooth; he shall let him go free for his tooths sake.

* *Gen.* 9. 5.

28 ¶ If an ox gore a man or a woman, that they die; then * the ox shall be surely [t] stoned, and his flesh shall not be eaten: but the owner of the ox *shall be* quit.

t If the beast be punished, much more shall the murtherer.

29 But if the ox were wont to push with his horn in time past, & it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, & his owner also shall be put to death.

30 If there be laid on him a sum of money, then [u] he shall give for the ransom of his life, whatsoever is laid upon him.

u By the next of the kinred of him that is so slain.

31 Whether he have gored a son, or have gored a daughter, according to this judgement shall it be don unto him.

32 If the ox shall push a man-servant, or a maid-servant; he shall give unto their master [x] thirtie shekels of silver, and the ox shall be stoned.

x Read *Gen.* 23. 15.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* [y] good, *and* give money unto the owner of them, and the dead *beast* shall be his.

y This law forbiddeth not onely, not to hurt, but to beware least any be hurt.

35 ¶ And if one mans ox hurt anothers that he die, then they shall sell the live-ox, and divide the money of it, and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

Chap. XXII.

1 Of theft. 5 Of dammage. 7 Of trespasses. 14 Of borrowing. 16 Of fornication. 18 Of witchcraft. 19 Of beastialitie. 20 Of idolatrie. 21 Of strangers, widows, and fatherless. 25 Of usurie. 26 Of pledges. 28 Of reverence to magistrates. 29 Of the first-fruits.

IF a man shall steal an [a] ox or a ‡ sheep, and kill it, or sell it; he shall restore five oxen for an ox, and * four sheep for a sheep.

a Either great beast of the herd, or a small beast of the flock.

‡ Or, *goat*,

* 2 *Sam.* 12. 6.

2 ¶ If a thief be found [b] breaking up, and be smitten that he die, *there shall* no bloud *be shed* for him.

b Breaking an house to enter in, or undermining.

3 If the sun be risen upon him, *there shall be* [c] bloud *shed* for him: *for* he should make full restitution: if he have nothing, then he shall be sold for his theft.

c He shall be put to death, that killeth him.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another mans field, of the best of his own field, and of the best of his own vineyard shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *therewith;* he that kindled the fire, shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the mans house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges,

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to ſee whether he hath put his [d] hand unto his neighbours goods.

9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges, *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it:*

11 *Then* ſhall an [e] oath of the LORD be between them both, that he hath not put his hand unto his neighbours goods, and the owner of it ſhall accept *thereof,* and he ſhall not make *it* good.

12 And * if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* [f] witneſs, *and* he ſhall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it, he ſhall not make *it* good: if it *be* an hired *thing,* it came for his [g] hire.

16 ¶ And * if a man entice a maid that is not betrothed, and lie with her, he ſhall ſurely endow her to be his wife.

17 If her father utterly refuſe to give her unto him, he ſhall † pay money according to the dowrie of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 ¶ Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

20 ¶ * He that ſacrificeth unto *any* god, ſave unto the LORD onely, he ſhall be utterly deſtroyed.

21 ¶ * Thou ſhalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt.

22 ¶ * Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they crie at all unto me, I will ſurely hear their cry:

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your [h] wives ſhall be widows, and your children fatherleſs.

25 ¶ * If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſurie.

26 If thou at all take thy neigbours raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down.

27 For that *is* his covering onely, it *is* his raiment for his ſkin: wherein ſhall he ſleep? and it ſhall come to paſs, when he [i] crieth unto me, that I will hear: for I *am* gracious.

28 ¶ * Thou ſhalt not revile the ‡ gods, nor curſe the ruler of thy people.

29 ¶ Thou ſhalt not delay *to offer* † the firſt of thy ripe [k] fruits and of thy † liquors: * the firſt-born of thy ſons ſhalt thou give unto me.

30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam, on the eighth day thou ſhalt give it me.

31 ¶ And ye ſhall be holy men unto me: * neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye ſhall caſt it to the [l] dogs.

CHAP. XXIII.

1 *Of ſlander and falſe witneſs.* 3, 6 *Of juſtice.* 4 *Of charitableneſs.* 10 *Of the year of reſt.* 12 *Of the ſabbath.* 13 *Of idolatrie.* 14 *Of the three feaſts.* 18 *Of the bloud and the fat of the ſacrifice.* 20 *An angel is promiſed, with a bleſſing, if they obey him.*

THou ſhalt not ‡ raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.

2 ¶ Thou ſhalt not follow a multitude to *do* evil, neither ſhalt thou † ſpeak in a cauſe, to [a] decline after many, to wreſt *judgement.*

3 ¶ Neither ſhalt thou countenance a poor man in his cauſe.

4 ¶ If thou meet thine enemies ox or his aſs going aſtray, thou ſhalt ſurely bring it [b] back to him again.

5 * If thou ſee the [c] aſs of him that hateth thee, lying under his burden, ‡ and wouldeſt forbear to help him, thou ſhalt ſurely help with him.

6 Thou ſhalt not wreſt the judgement of thy poor in his cauſe.

7 Keep thee far from a falſe matter: and the [d] innocent and righteous ſlay thou not: for I will not juſtifie the wicked.

8 ¶ And * thou ſhalt take no gift: for the gift blindeth † the wiſe, and perverteth the words of the righteous.

9 ¶ Alſo thou ſhalt not oppreſs a ſtranger: for ye know the † heart of a [e] ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 And * ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof:

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill, that the poor of thy people may eat; and what they leave, the beaſt of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy ‡ oliv-yard.

12 * Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger may be refreshed.

13 And in all *things* that I have ſaid unto you, be circumſpect: and make no [f] mention of the names of other gods, neither let it be heard out of thy mouth.

14 ¶ * Three times thou ſhalt keep a feaſt unto me in the year.

15 * Thou ſhalt keep the feaſt of [g] unleavened *bread:* thou ſhalt eat unleavened *bread* ſeven days, as I commanded thee in the time appointed of the moneth Abib: for in it thou cameſt out from Egypt: * and none ſhall appear before me empty:

16 And the feaſt of [h] harveſt, the firſt-fruits of thy

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[d] That is, whether he hath ſtolen.

[e] They ſhould ſweat by the name of the Lord.

[f] He ſhall ſhew ſome part of the beaſt, or bring in witneſſes.

[g] He that hired it ſhall be free by paying the hire.

† Heb. *weigh*

‡ For cold and neceſſitie.

‡ Or, *judges*,

[h] The juſt plague of God upon the oppreſſors.

[i] Heb. *ſhall crie*

[k] Heb. *thy fulneſs*

[l] Thine abundance of thy corn, oil, and wine.

† Heb. *tears*:

‡ Heb. *the ſeeing*,

† Heb. *ſoul*

‡ Or, *oliv-trees.*

[a] Or, *receive*

† Heb. *anſwer*

[a] Do that which is godly, though few do favour it.

[b] If we be bound to do good to our enemies beaſt, much more to our enemie himſelf, *Matth.* 5. 44.

[c] If God command to help up our enemies aſs under his burden, will he ſuffer us to caſt down our brethren with heavie burdens!

‡ Or, *wilt thou ceaſe to help him?* or, *and wouldeſt ceaſe to leave* thy buſineſs *for him? thou ſhalt ſurely leave* it to joyn *with him.*

[d] whether thou be magiſtrate, or art commanded by the magiſtrate.

† Heb. *the ſoeing*,

† Heb. *ſoul*

[e] For that that he is a ſtranger, his heart is ſorrowfull enough.

[f] Neither by ſwearing by them, nor ſpeaking of them, *Pſal.* 16. 4. *Epheſ.* 5. 3.

[g] *That is*, Eaſter, in remembrance that the angel paſſed over, and ſpared the Iſraelites, when he ſlew the firſt-born of the Egyptians.

[h] *Which is*, whitſuntide, in token that the law was given 50 days after they departed from Egypt.

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* *Deut.* 13. 13, 14, 15. 1 *Mac.* 2. 24.

* *Lev.* 19. 33.

* *Zech.* 7. 10.

* *Lev.* 25. 36, 37. *Deut.* 23. 19. *Pſal.* 15. 5.

* *Acts* 23. 5.

* *Exod.* 22. 28.

* *Lev.* 22. 8. *Ezek.* 44. 31.

* *Chap.* 20. 9, 10. *Deut.* 5. 13. *Luke* 13. 14.

* *Chap.* 13. 3. & 34. 18.

* *Deut.* 16. 16. *Eccluſ* 35. 4.

of thy

of thy labours, which thou haſt ſown in the field: and the feaſt of [i] in-gathering *which is* in the end of the year, when thou haſt gathered in thy labours out of the field.

17 Three times in the year all thy males ſhall appear before the LORD God.

18 Thou ſhalt not offer the bloud of my ſacrifice with [k] leavened *bread*, neither ſhall the fat of my ‡ ſacrifice remain untill the morning.

19 * The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the LORD thy God. * Thou ſhalt not ſeeth a kid in his [l] mothers milk.

20 ¶ * Behold, I ſend an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your transgreſſions: for my [m] name *is* in him.

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak, then I will be an enemy unto thine enemies, and ‡ an adverſary unto thine adverſaries.

23 * For mine Angel ſhall go before thee, and * bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites: and I will cut them off.

24 Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: * but thou ſhalt utterly [n] overthrow them, and quite break down their images.

25 And ye ſhall ſerve the LORD your God, and he ſhall bleſs thy [o] bread, and thy water: and I will take ſickneſs away from the midſt of thee.

26 ¶ * There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfill.

27 I will ſend my [p] fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their † backs unto thee.

28 And * I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 I will not drive them out from before thee in one year, leaſt the land become deſolate, and the beaſt of the field multiply againſt thee.

30 By little and little I will drive them out from before thee, untill thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red-ſea even unto the [q] ſea of the Philiſtins, and from the [r] deſart unto the [ſ] river: for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee.

32 * Thou ſhalt make no covenant with them, nor with their gods.

33 They ſhall not dwell in thy land, leaſt they make thee ſin againſt me: for if thou ſerve their gods, * it will ſurely be a ſnare unto thee.

i This is the feaſt of tabernacles, *ſignifying*, That they dwelt 40 years under the tents of the tabernacles in the wilderneſs.

k No leavened bread ſhall be then in thine houſe.
‡ Or, *feaſt*
* *Chap.* 34. 25.

* *Deut.* 14. 21.
l *Meaning*, That no fruit ſhould be taken before juſt time: and hereby are bridled all cruel and wanton appetites.
* *Exod.* 33. 2.

m I will give him mine authoritie, and he ſhall govern you in my name.
‡ Or, *I will afflict them that afflict thee.*
* *Chap.* 33. 2.
* *Joſh.* 24. 11.

Deut. 7. 25.
n God commandeth his not onely, not to worſhip idols, but to deſtroy them.
o *That is*, All things neceſſarie for this preſent life.

* *Deut.* 7. 14.

p I will make them afraid at thy coming, and ſend mine angel to deſtroy them, as *Chap.* 33. 2.
† Heb. *neck.*
* *Joſh.* 24. 12.

q Called the ſea of Syria.
r Of Arabia, called Deſerta.
ſ *To wit*, Euphrates.

* *Chap.* 34. 15. *Deut* 7. 2.

* *Deut.* 7. 16. *Iſa.* 23. 13. *Judg.* 2. 3.

CHAP. XXIV.

1 *Moſes is called up into the mountain.* 3 *The people promiſe obedience.* 4 *Moſes buildeth an altar, and twelve pillars.* 6 *He ſprinkleth the bloud of the covenant.* 9 *The glory of God appeareth.* 14 *Aaron and Hur have the charge of the people.* 15 *Moſes goeth into the mountain, where he continueth forty days and forty nights.*

AND he [a] ſaid unto Moſes, come up unto the LORD, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael: and worſhip ye afar off.

a when he called him up to the mountain to give him the laws, beginning at the 20 *chap.* hitherto.

2 And Moſes alone ſhall come near the LORD: but they ſhall not come nigh, neither ſhall the people go up with him.

3 ¶ And Moſes came and [b] told the people all the words of the LORD, and all the judgements: and all the people anſwered with one voice, and ſaid, * All the words, which the LORD hath ſaid, will we do.

b when he had received theſe laws in mount Sinai.
* *Chap.* 19. 8. *verſ.* 7. *Deut.* 5. 27.

4 And Moſes wrote all the words of the LORD, and roſe up early in the morning, and built an altar under the hill, and twelve pillars according to the twelve tribes of Iſrael.

5 And he ſent [c] young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the LORD.

c For as yet the prieſthood was not given to Levi.

6 And Moſes took half of the bloud, and put it in baſons, and half of the bloud he ſprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, * All that the LORD hath ſaid, will we do, and be obedient.

* *Verſe* 3.

8 And Moſes took the bloud, and ſprinkled *it* on the people, and ſaid, Behold * the bloud of the [d] covenant, which the LORD hath made with you concerning all theſe words.

* 1 *Pet.* 1. 2. *Heb* 9. 20
d which bloud ſignifieth that the covenant broken, cannot be ſatisfied without bloud-ſhedding.

9 ¶ Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael.

10 And they [e] ſaw the God of Iſrael: and *there was* under his feet, as it were a paved work of a ſaphire-ſtone, and as it were the body of heaven in *his* clearneſs.

e As perfectly as their infirmities could behold his Majeſtie.

11 And upon the nobles of the children of Iſrael he laid [f] not his hand: alſo they ſaw God, and did [g] eat and drink.

f He made them not afraid, nor puniſhed them.
g *That is*, Rejoyced

12 ¶ And the LORD [h] ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee [i] tables of ſtone, and a law, and commandments which I have written; that thou maiſt [k] teach them.

h The ſecond time.
i *Signifying* the hardneſs of our hearts, except God do write his laws therein by his Spirit, Jer. 31. 33. *Ezek.* 11. 19. 2 *Cor.* 3. 3. *Heb.* 8. 10. & 10. 16.
k *To wit*, To the people.

13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God.

14 And he ſaid unto the elders, Tarry ye here for us, untill we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moſes went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

17 And the ſight of the glory of the LORD *was* like devouring [1] fire on the top of the mount, in the eyes of the children of Iſrael.

18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and * Moſes was in the mount fourty days and fourtie nights.

[1] The Lord appeareth like devouring fire to carnall men: but to them that he draweth with his ſpirit, he is like a pleaſant ſaphir.
* *Chap.* 34. 28. *Deut.* 9. 9.

CHAP. XXV.

1 *What the Iſraelites muſt offer for the making of the tabernacle.* 10 *The form of the ark.* 17 *The mercy-ſeat with the cherubims.* 23 *The table with the furniture thereof.* 31 *The candleſtick with the inſtruments thereof.*

AND the LORD ſpake unto Moſes, ſaying,

2 [a] Speak unto the children of Iſrael, that they † bring me an ‡ offering: * of every man that giveth it willingly with his heart, ye ſhall take my offering.

3 And this *is* the offering which ye ſhall [b] take of them; gold, and ſilver, and braſs,

4 And blue, and purple, and ſcarlet, and ‡ fine linen, and goats *hair*,

5 And rams ſkins dyed red, and badgers ſkins, and [c] ſhittim-wood,

6 Oyl for the light, ſpices for [d] anointing oyl, and for ſweet incenſe,

7 Onyx-ſtones, and ſtones to be ſet in the * ephod, and in the * breaſt-plate.

8 And let them make me [e] a ſanctuarie; that I may dwell amongſt them.

9 According to all that I ſhew thee, *after* the patern of the tabernacle, and the patern of all the inſtruments thereof, even ſo ſhall ye make *it*.

10 ¶ * And they ſhall make an ark *of* ſhittim-wood: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it: and ſhalt make upon it a crown of gold round about.

12 And thou ſhalt caſt four rings of gold for it, and put *them* in the four corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it.

13 And thou ſhalt make ſtaves *of* ſhittim-wood, and overlay them with gold.

14 And thou ſhalt put the ſtaves into the rings, by the ſides of the ark, that the ark may be born with them.

15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it.

16 And thou ſhalt put into the ark the [f] teſtimony which I ſhall give thee.

17 And thou ſhalt make a [g] mercy-ſeat of pure gold: two cubits and a half *ſhall be* the length thereof: and a cubit and a half the breadth thereof.

18 And thou ſhalt make two cherubims of gold: *of* beaten work ſhalt thou make them, in the two ends of the mercy-ſeat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* ‡ of the mercy-ſeat ſhall ye make the cherubims on the two ends thereof.

20 And the cherubims ſhall ſtretch forth *their* wings on high, covering the mercy-ſeat with their wings, and their faces *ſhall look* one to another: toward the mercy-ſeat ſhall the faces of the cherubims be.

21 And thou ſhalt put the mercy-ſeat above upon the ark, and in the ark thou ſhalt put the teſtimony that I ſhall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-ſeat, from * between the two cherubims which *are* upon the ark of the teſtimony, of all *things* which I will give thee in commandment unto the children of Iſrael.

23 ¶ * Thou ſhalt alſo make a table *of* ſhittim-wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou ſhalt overlay it with pure gold, & make thereto a crown of gold round about.

25 And thou ſhalt make unto it a border of an hand-breadth round about, and thou ſhalt make a golden crown to the border thereof round about.

26 And thou ſhalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over againſt the border ſhall the rings be for places of the ſtaves to bear the table.

28 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold, that the table may be born with them.

29 And thou ſhalt make the [h] diſhes thereof, and ſpoons thereof, and covers thereof, and bowls thereof, ‡ to cover withall: *of* pure gold ſhalt thou make them.

30 And thou ſhalt ſet upon the table ſhew-bread before me alway.

31 ¶ * And thou ſhalt make a candleſtick of pure gold: *of* [i] beaten work ſhall the candleſtick be made: his ſhaft, and his branches, his bowls, his knops, and his flowers ſhall be of the ſame.

32 And ſix branches ſhall come out of the ſides of it: three branches of the candleſtick out of the one ſide, and three branches of the candleſtick out of the other ſide.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: ſo in the ſix branches that come out of the candleſtick.

34 And in the candleſtick *ſhall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches that proceed out of the candleſtick.

36 Their knops and their branches ſhall be of the ſame: all it *ſhall be* one beaten work *of* pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and they ſhall ‡ light the lamps thereof,

[a] After the morall and judiciall law, he giveth them the ceremoniall law, that nothing ſhould be left to mans invention.
† Heb. *take for me*
‡ Or, *heave-offering*:
* *Chap.* 35. 5.
[b] For the building and uſe of the tabernacle.
‡ Or, *ſilk*.

[c] which is thought to be a kind of Cedar which will not rot.
[d] Ordained for the prieſts.
* *Chap.* 28. 4.
* *Chap.* 28. 15.
[e] A place both to offer ſacrifice, and to hear the law.

* *Chap.* 37. 1.

[f] The ſtone-tables, the rod of Aaron and manna, which were a teſtimonie of Gods preſence.
[g] There God appeared mercifully unto them: and this was a figure of Chriſt.

‡ Or, *of the matter of the mercie-ſeat.*

* *Num.* 7. 89.

* *Chap.* 37. 10.

[h] To ſet the bread upon.
‡ Or, *to pour withall*:

* *Chap.* 37. 17.
[i] It ſhall not be molten, but beaten of the lump of gold with the hammer.

‡ Or, *cauſe to aſcend*

of,

† Heb. *the face of it.*

of, that they may give light over againſt † it.

38 And the tongs thereof, and the ſnuff-diſhes thereof, *ſhall be of* pure gold.

k This was the talent-weight of the temple, and weighed 120 pounds.

39 *Of* a [k] talent of pure gold ſhall he make it, with all theſe veſſels.

* *Acts* 7. 44. Heb. 8. 5. ‡ Heb. *which them was cauſed to ſee*

40 And *look that thou make *them* after their patern, which *was* ſhewed thee in the mount.

CHAP. XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats hair. 14 The covering of rams skins. 15 The boards of the tabernacle with their ſockets and bars. 31 The vail for the ark. 36 The hanging for the door.

MOreover thou ſhalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims *of* † cunning[a] work ſhalt thou make them.

† Heb. *the work of a cunning workman or embroiderer*

a That is, Of moſt cunning or fine work.

2 The length of one curtain *ſhall be* eight and twenty cubits, and the breadth of one curtain, four cubits: and every one of the curtains ſhall have one meaſure.

3 The five curtains ſhall be coupled together one to another: and *other* five curtains *ſhall be* coupled one to another.

4 And thou ſhalt make loops of blue upon the edge of the one curtain, from the ſelvedge in the [b] coupling: and likewiſe ſhalt thou make in the uttermoſt edge of *another* curtain, in the coupling of the ſecond.

b On the ſide, that the curtains might be tied together.

5 Fiftie loops ſhalt thou make in the one curtain, and fiftie loops ſhalt thou make in the edge of the curtain that *is* in the [c] coupling of the ſecond, that the loops may take hold one of another.

c In tying together both the ſides.

6 And thou ſhalt make fiftie taches of gold, and couple the curtains together with the taches: and it ſhall be one tabernacle.

d Leaſt rain and weather ſhould mar it.

7 ¶ And thou ſhalt make curtains *of* goats *hair* to be a covering upon the [d] tabernacle: eleven curtains ſhalt thou make.

8 The length of one curtain *ſhall be* thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains *ſhall be all* of one meaſure.

e That is, Five on the one ſide, and five on the other, and the ſixt ſhould hang over the door of the tabernacle.

9 And thou ſhalt couple five curtains by themſelvs, and [e] ſix curtains by themſelvs, and ſhalt double the ſixth curtain in the fore-front of the tabernacle.

10 And thou ſhalt make fiftie loops on the edge of the one curtain *that is* outmoſt in the coupling, and fiftie loops in the edge of the curtain which coupleth the ſecond.

11 And thou ſhalt make fifty taches of braſs, and put the taches into the loops, and couple the ‡ tent together that it may be one.

‡ Or, *covering*

f For theſe curtains were two cubits longer than the curtains of the tabernacle: ſo that they were ſider by a cubit on both ſides.

12 And the [f] remnant that remaineth of the curtains of the tent, the half curtain that remaineth, ſhall hang over the back-ſide of the tabernacle.

† Heb. *in the remainder or ſurplus age*

13 And a cubit on the one ſide, and a cubit on the other ſide † of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of the tabernacle, on this ſide, and on that ſide, to cover it.

14 And thou ſhalt make a [g] covering for the tent, *of* rams ſkins dyed red, and a covering above *of* [h] badgers ſkins.

g To be put upon the covering that was made of goats hair.

h This was the third covering for the tabernacle.

15 ¶ And thou ſhalt make boards for the tabernacle, *of* ſhittim-wood, ſtanding up.

16 Ten cubits *ſhall be* the length of a board, and a cubit and a half *ſhall be* the breadth of one board.

† Heb. *hands*

17 Two † tenons *ſhall there be* in one board, ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle.

18 And thou ſhalt make the boards for the tabernacle, twentie boards on the ſouth-ſide, ſouth-ward.

19 And thou ſhalt make fourty ſockets of ſilver, under the twenty boards: two ſockets under one board for his two tenons, & two ſockets under another board for his two tenons.

20 And for the ſecond ſide of the tabernacle on the north-ſide, *there ſhall be* twenty boards.

21 And their fourtie ſockets *of* ſilver: two ſockets under one board, and two ſockets under another board.

22 And for the ſides of the tabernacle weſtward, thou ſhalt make ſix boards.

23 And two boards ſhalt thou make for the corners of the tabernacle in the two ſides.

i The Hebrew word ſignifieth twins: declaring that they ſhould be ſo perfect and well joyned as was poſſible.

24 And they ſhall be † [i] coupled together beneath, and they ſhall be coupled together above the head of it unto one ring: thus ſhall it be for them both; they ſhall be for the two corners.

25 And they ſhall be eight boards, and their ſockets *of* ſilver, ſixteen ſockets: two ſockets under one board, and two ſockets under another board.

26 ¶ And thou ſhalt make bars *of* ſhittim-wood: five for the boards of the one ſide of the tabernacle,

27 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the ſide of the tabernacle for the two ſides weſt-ward.

28 And the middle bar in the midſt of the boards ſhall reach from end to end.

29 And thou ſhalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou ſhalt overlay the bars with gold.

30 And thou ſhalt rear up the tabernacle * according to the faſhion thereof, which was ſhewed thee in the mount.

* *Chap.* 25. 9, 40. *Acts* 7. 44. Heb. 8. 5.

31 ¶ And thou ſhalt make a vail *of* blue, and purple, and ſcarlet, and fine twined linen of cunning work: with cherubims ſhall it be made.

32 And thou ſhalt hang it upon four pillars of ſhittim-*wood*, overlaid with gold: their [k] hooks *ſhall be* of gold; upon the four ſockets *of* ſilver.

k *Some Read*, heads of the pillars.

33 And thou ſhalt hang up the vail under the taches, that thou mayſt bring in thither within the vail, the ark of the teſtimony: and the vail ſhall divide unto you, between the holy *place* and the [l] moſt holy.

l whereunto the high prieſt's only entred once a year.

34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy *place*.

m *Meaning*, in the holy place.

35 And thou ſhalt ſet the [m] table without the vail, and the candleſtick over againſt the table, on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north-ſide.

n This hanging or vail was between the holy place, and there where the people were.

36 And thou ſhalt make an [n] hanging for the door of the tent, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work.

37 And thou ſhalt make for the hanging, five pillars *of* ſhittim-*wood*, and overlay them with gold, *and* their hooks ſhall be *of* gold: & thou ſhalt caſt five ſockets *of* braſs for them.

Chap. XXVII.

1 The altar of burnt-offering, with the veſſels thereof. 9 The court of the tabernacle incloſed with hangings and pillars. 18 The meaſure of the court. 20 The oyl for the lamp.

a For the burnt-offering.

AND thou ſhalt make an [a] altar *of* ſhittim-*wood*, five cubits long, and five cubits broad: the altar ſhall be four-ſquare, and the height thereof *ſhall be* three cubits.

2 And thou ſhalt make the horns of it upon the four corners thereof: his horns ſhall be of the [b] ſame: & thou ſhalt overlay it with braſs.

b Of the ſame wood and matter not faſtened unto it.

3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pans: all the veſſels thereof thou ſhalt make *of* braſs.

4 And thou ſhalt make for it a grate of network of braſs; and upon the net ſhalt thou make foure braſen rings in the four corners thereof.

5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar.

6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood, and overlay them with braſs.

7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

8 Hollow with boards ſhalt thou make it: as † it was ſhewed thee in the mount, ſo ſhall they make *it*.

† Heb. *he ſhewed*

c This was the firſt entry into the tabernacle, where the people abode.

9 ¶ And thou ſhalt make the [c] court of the tabernacle for the ſouth-ſide, ſouth-ward: *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long, for one ſide.

10 And the twentie pillars thereof, and their twentie ſockets *ſhall be of* braſs: the hooks of the pillars, and their [d] fillets *ſhall be of* ſilver.

d They were certain hoops or circles for to beautifie the pillar.

11 And likewiſe for the north-ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twentie pillars, and their twentie ſockets *of* braſs: the hooks of the pillars, and their fillets *of* ſilver.

12 ¶ And *for* the breadth of the court, on the weſt-ſide, *ſhall be* hangings of fiftie cubits: their pillars ten, and their ſockets ten.

e *Meaning*, curtains of fiftie cubits. f Or, the door of the court.

13 And the breadth of the court on the eaſt-ſide, eaſt-ward, *ſhall be* [e] fiftie cubits.

14 The hangings of one [f] ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

15 And on the other ſide *ſhall be* hangings, fifteen *cubits*: their pillars three, and their ſockets three.

16 ¶ And for the gate of the court, *ſhall be* an hanging of twentie cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four.

17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be of* ſilver and their ſockets *of* braſs.

18 ¶ The length of the court *ſhall be* an hundred cubits, and the breadth † fiftie every where, & the height five cubits *of* fine twined linen, and their ſockets *of* braſs.

† Heb. *ſtie by ſtie*,

19 All the veſſels of the tabernacle in all the ſervice thereof, and all the [g] pins thereof, and all the pins of the court *ſhall be of* braſs.

g Or, ſtakes, wherewith the curtains were faſtned to the ground.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring thee pure oyl-olive [h] beaten, for the light, to cauſe the lamp † to burn always.

h Such as cometh from the olive, when it is firſt preſſed or beaten.

i Heb. *to aſcend up*

21 In the tabernacle of the congregation without the vail, which *is* before the teſtimonie, Aaron and his ſons ſhall order it from evening to morning before the Lord: *It ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

Chap. XXVIII.

1 Aaron and his ſons are ſet apart for the prieſts office. 2 Holy garments are appointed. 6 The ephod. 15 The breaſt-plate with twelve precious ſtones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomgranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aarons ſons.

AND take thou unto thee Aaron thy brother and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſts office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons ſons.

2 And thou ſhalt make holy garments for Aaron thy brother, for [a] glory and for beauty.

a whereby his office may be known to be glorious and excellent.

3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aarons garments to [b] conſecrate him, that he may miniſter unto me in the prieſts office.

b which is to ſeparate him from the reſt.

4 And theſe *are* the garments which they ſhall make; a breaſt-plate, and an [c] ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons, that he may miniſter unto me in the prieſts office.

c A ſhort and ſtrait coat without ſleevs put upmoſt upon his garments, to keep them cloſe unto him.

5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen.

6 And they ſhall make the ephod *of* gold, *of* blue, and *of* purple, *of* ſcarlet and fine twined linen, with cunning work.

7 It ſhall have the two ſhoulder-pieces thereof joyned at the two edges thereof; and *ſo* it ſhall be joyned together.

‡ Or, *embroidered*

8 And the ‡ curious [d] girdle of the ephod which *is* upon it, ſhall be of the ſame, accord-

d which went about his upmoſt coat.

ing

ing to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen.

9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael.

10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone according to their [e] birth.

e As they were in age, ſo ſhould they be graven in order.

11 * With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones, with the names of the children of Iſrael; thou ſhalt make them to be ſet in ouches of gold.

* *Wiſd.* 18. 24.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *for* ſtones of [f] memoriall unto the children of Iſrael. And Aaron ſhall bear their names before the LORD, upon his two ſhoulders for a memoriall.

f That Aaron might remember the Iſraelites to God-ward.

13 ¶ And thou ſhalt make ouches *of* gold;

g Of the boſſes.

14 And two chains *of* pure gold at the [g] ends: *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

15 ¶ And thou ſhalt make the breaſt-plate of [h] judgement, *with* cunning work after the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

h *It was ſo called*, becauſe the high prieſt could not give ſentence in judgement without that on his breaſt.

16 [i] Four-ſquare it ſhall be *being* doubled; a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof.

i The deſcription of the breaſt-plate.

17 And thou ſhalt † ſet in it ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be* a ‡ ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

† Heb. *fill in it fillings of ſtone*,

‡ Or, *rubie*,

18 And the ſecond row *ſhall be* an emeraud, a ſaphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyſt.

20 And the fourth row, a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their † incloſings.

† Heb. *fillings*.

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names; *like* the engravings of a ſignet, every one with his name ſhall they be according to the twelve tribes.

22 ¶ And thou ſhalt make upon the breaſt-plate chains at the ends, *of* wreathen work, *of* pure gold.

23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two [k] ends of the breaſt-plate.

k which are uppmoſt toward the ſhoulder.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate.

25 And *the other* two ends of the two wreathen *chains*, thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it.

26 ¶ And thou ſhalt make two rings of gold, and thou ſhalt put them upon the [l] two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward.

l which are beneath.

27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod, underneath towards the fore-part thereof, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

28 And they ſhall bind the breaſt-plate by the rings thereof, unto the rings of the ephod, with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod.

29 And Aaron ſhall [m] bear the names of the children of Iſrael in the breaſt-plate of judgement, upon his heart, when he goeth in unto the holy *place*, for a memoriall before the LORD continually.

m Aaron ſhall not enter into the holy place in his own name: but in the name of all the children of Iſrael.

30 ¶ And thou ſhalt put in the breaſt-plate of judgement the [n] Urim and the Thummim, and they ſhall be upon Aarons heart, when he goeth in before the LORD: & Aaron ſhall bear the judgement of the children of Iſrael upon his heart, before the LORD continually.

n Urim ſignifieth *light*, and Thummim *perfection*: declaring that the ſtones of the breaſt-plate were moſt clear, and of perfect beautie: by Urim alſo is meant *knowledge*, and Thummim *holineſs*, ſhewing what vertues are required in the prieſts.

31 ¶ And thou ſhalt make the robe of the ephod all *of* blue.

32 And there ſhall be an hole in the top of it, in the midſt thereof: it ſhall have a binding of woven work, round about the hole of it, as it were the hole of an habergion, that it be not rent.

33 ¶ And *beneath* upon the ‡ hem of it thou ſhalt make pomgranates *of* blue, and *of* purple, and *of* ſcarlet round about the hem thereof; and bells of gold between them round about.

‡ Or, *ſkirts*

34 A golden bell and a pomgranate, a golden bell and a pomgranate, upon the hem of the robe round about.

35 * And it ſhall be upon Aaron, to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out; that he die not.

* *Eccluſ* 45. 9.

36 ¶ And thou ſhalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a ſignet, [o] HOLINESS TO THE LORD.

o Holineſs appertaineth to the Lord: for he is moſt holy, and nothing unholy may appear before him.

37 And thou ſhalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it ſhall be.

38 And it ſhall be upon Aarons forehead, that Aaron may [p] bear the iniquitie of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the LORD.

p Their offrings could not be ſo perfect, but ſome fault would be therein: which ſin the high prieſt bare, and pacified God.

39 ¶ And thou ſhalt embroider the coat of fine linen, and thou ſhalt make the mitre *of* fine linen, and thou ſhalt make the girdle *of* needle-work.

40 ¶ And for Aarons ſons thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glory and for beautie.

41 And thou ſhalt put them upon Aaron thy brother, and his ſons with him: and ſhalt anoint them, and [q] † conſecrate them, and ſanctifie them, that they may miniſter unto me in the prieſts office.

† Heb. *fill their hand*,

q *That is*, conſecrate them by giving them things to offer, and thereby admit them to their office.

42 And thou ſhalt make them linen breeches to cover † their nakedneſs: from the loins even unto the thighs they ſhall † reach.

† Heb. *fleſh of their nakedneſs*:

† Heb. *be*.

43 And

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congrègation, or when they come near unto the altar to minister in the holy *place:* that they bear [r] not iniquitie, and die. *It shall be* a statute for ever unto him, and his seed after him.

[r] In not hiding their nakednes.

Chap. XXIX.

1 The sacrifice and ceremonies of consecrating the priests. 38 The continuall burnt-offering. 45 Gods promise to dwell among the children of Israel.

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priests office: * Take one young bullock, and two rams without blemish,

* *Levit.* 9. 2.

2 And unleavened bread, and cakes unleavened tempered with oyl, and wafers unleavened anointed with oyl: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and [a] bring them in the basket, with the bullock and the two rams.

[a] To offer them in sacrifice.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the [b] robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod.

[b] which was next under the ephod.

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

* *Chap.* 30. 25.

7 Then shalt thou take the anointing * oyl, and pour *it* upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles (Aaron and his sons) and † put the bonnets on them: and the priests office shall be theirs for a perpetuall statute: and thou shalt †* consecrate Aaron and his sons.

† Heb. *bind*

† Heb. *fill the hand of*
* *Chap.* 28. 41.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and * Aaron and his sons shall [c] put their hands upon the head of the bullock.

* *Levit.* 1. 4.
c *Signifying,* That the sacrifice was also offered for them, and that they did approve it.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the bloud of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the bloud beside the bottom of the altar.

13 And * thou shalt take all the fat that covereth the inwards, and * the caul *that is* above the liver, and the two kidneys, & the fat that *is* upon them, & burn *them* upon the altar.

* *Levit.* 3. 3.
* It seemeth by anatomie, and the Hebrew doctors, to be *the midriff.*

14 But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp; it *is* a sin-*offering.*

15 ¶ Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his bloud, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and † unto his head.

† Or, *upon*

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a [d] sweet savour, an offering made by fire unto the LORD.

d Or, a savour of rest, which causeth the wrath of God to cease.

19 ¶ And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his bloud, and put *it* upon the [e] tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the bloud upon the altar round about.

e *Meaning,* The soft and nether part of the ear.

21 And thou shalt take of the bloud that *is* upon the [f] altar, and of the anointing oyl, and sprinkle *it* upon Aaron, & upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons garments with him.

f wherewith the altar must be sprinkled.

22 Also thou shalt take of the [g] ram the fat and the rump, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

g which is offered for the consecration of the high priest.

23 And one loaf of bread, and one cake of oyled bread, and one wafer out of the basket of the unleavened *bread,* that *is* before the LORD.

24 And thou shalt put all in the hands of Aaron, & in the hands of his sons; & shalt ‡wave them *for* a wave-offering before the LORD.

‡ Or, *shake to and fro*

25 And thou shalt receive them of their hands, & burn *them upon* the altar for a burnt-offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aarons consecrations, and [h] wave it *for* a wave-offering before the LORD; and it shall be thy part.

h This sacrifice the priest did move toward the east, west, north and south.

27 And thou shalt sanctifie the breast of the wave-offering, and the shoulder of the heav-offering, which is [i] waved, and which is heaved up of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons.

i *So called,* because it was not onely shaken to and fro, but also lifted up.

28 And it shall be Aarons and his sons by a statute for ever, from the children of Israel: for it *is* an heav-offering: and it shall be an heav-offering from the children of Israel of the sacrifice of their [k] peace-offerings, *even* their heav-offering unto the LORD.

k which were offerings of thanksgiving to God for his benefits.

29 ¶ And the holy garments of Aaron shall be his sons after him, to be anointed therein, and to be consecrated in them.

30 *And* † that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place.*

† Heb. *he of his sons*

31 ¶ And thou shalt take the ram of the consecration, and seeth his flesh in the holy place.

32 And

32 And Aaron and his ſons ſhall eat the
v *Levit.* 8. 31. *Matth.* 12. 4. flesh of the ram, and the * bread that *is* in the basket, by the door of the tabernacle of the congregation.

33 And they ſhall eat thoſe things where-
1 *That is*, by the ſacrifices. with the [1] atonement was made, to conſecrate *and* to ſanctifie them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy.

34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning; then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy.

35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them.

36 And thou ſhalt offer every day a bullock
m To appeaſe Gods wrath, that ſin may be pardoned. *for* a ſin-*offering*, for [m] atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctifie it.

37 Seven days thou ſhalt make an atonement for the altar, and ſanctifie it: and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy.

38 ¶ Now this *is that* which thou ſhalt
x *Num.* 28. 3. offer upon the altar; * two lambs of the firſt year, day by day continually.

39 The one lamb thou ſhalt offer in the morning: and the other lamb thou ſhalt offer at even.

40 And with the one lamb a
n *That is*, an Omer. read *chap.* 16. 16.
o which is about a pint. [n] tenth deal of flour mingled with the fourth part of an [o] hin of beaten oyl: and the fourth part of an hin of wine *for* a drink-offering.

41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the LORD.

42 *This ſhall be* a continuall burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the LORD; where I will meet you, to ſpeak there unto thee.

43 And there I will meet with the chil-
‡ Or, Iſrael. dren of Iſrael, and ‡ *the tabernacle* ſhall be
p Becauſe of my glorious preſence. ſanctified by my [p] glory.

44 And I will ſanctifie the tabernacle of the congregation, and the altar: I will ſanctifie alſo both Aaron and his ſons, to miniſter to me in the prieſts office.

q *Levit.* 26. 12. 2 *Cor.* 6. 16. 45 ¶ And * I will dwell amongſt the children of Iſrael, and will be their God.

46 And they ſhall know that I *am* the LORD their God, that brought them forth out of
q It is I the Lord that am their God. the land of Egypr, that I may dwell amongſt them: [q] I *am* the LORD their God.

CHAP. XXX.

1 *The altar of incenſe.* 11 *The ranſom of ſouls.* 17 *The braſen laver.* 22 *The holy anointing oyl.* 34 *The compoſition of the perfume.*

a Upon the which the ſweet perfume was burnt, *verſ.* 34. AND thou ſhalt make an [a] altar to burn incenſe upon: *of* ſhittim-wood ſhalt thou make it.

2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof (four-ſquare ſhall it be) and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the [b] ſame.
b Of the ſame wood and matter.

3 And thou ſhalt overlay it with pure gold, the † top thereof, and the † ſides thereof round about, and the horns thereof: and thou ſhalt make unto it a crown of gold round about.
† Heb. *roof*
† Heb. *walls*

4 And two golden rings ſhalt thou make to it under the crown of it, by the two † corners thereof, upon the two ſides of it ſhalt thou make *it:* and they ſhall be for places for the ſtaves to bear it withall.
† Heb. *ribs*

5 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold.

6 And thou ſhalt put it before the [c] vail,
c *That is*, in the ſanctuarie, and not in the holieſt of all. that *is* by the ark of the teſtimonie; before the mercie-ſeat, that *is* over the teſtimonie, where I will meet with thee.

7 And Aaron ſhall burn thereon † ſweet
† Heb. *incenſe of ſpices* incenſe every morning: when he [d] dreſſeth the lamps he ſhall burn incenſe upon it.
d *Meaning*, when he trimmeth them, and refreſheth the oyl.

8 And when Aaron ‡ † lighteth the lamps
‡ Or, *ſetteth up* † at even, he ſhall burn incenſe upon it; a perpetuall incenſe before the LORD, throughout your generations.
† Heb. *cauſeth to aſcend*
† Heb. *between the two evens*,

9 Ye ſhall offer no [e] ſtrange incenſe thereon,
e Otherwiſe made than this, which is deſcribed.
f But it muſt onely ſerve to burn perfume. nor burnt-ſacrifice, nor meat-offering, neither ſhall ye pour drink-offering [f] thereon.

10 And Aaron ſhall make an atonement upon the horns of it once in a year, with the bloud of the ſin-*offering* of atonements: once in the year ſhall he make atonement upon it, throughout your generations: it *is* moſt holy unto the LORD.

11 And the LORD ſpake unto Moſes, ſaying,

12 * When thou takeſt the ſum of the
* *Num.* 1. 2, 3.
† Heb. *them that are to be numbred*; g whereby he teſtifieth that he redeemed his life which he had forfeited, as is declared by David, 2 *Sam.* 24. 15, &c. children of Iſrael, after † their number; then ſhall they give every man a [g] ranſom for his ſoul unto the LORD, when thou numbreſt them: that there be no plague amongſt them, when *thou* numbreſt them.

13 This they ſhall give, every one that paſ-
* *Levit.* 27. 25. *Num.* 3. 47. *Ezek.* 45. 12. h This ſhekel valued two common ſhekels: and the gerah valued about 12 pence, after five ſhillings ſterling the ounce of ſilver. ſeth among them that are numbred; half a ſhekel after the ſhekel of the ſanctuarie (* A [h] ſhekel *is* twentie gerahs) an half ſhekel *ſhall be* the offering of the LORD.

14 Every one that paſſeth among them that are numbred from twentie years old and above, ſhall give an offering unto the LORD.

15 The rich ſhall not † give more, and the
† Heb. *multiply*, † Heb. *diminiſh*. poor ſhall not † give leſs than half a ſhekel, when *they* give an offering unto the LORD, to make an atonement for your [i] ſouls.
i That God ſhould be mercifull unto you.

16 And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memoriall unto the children of Iſrael before the LORD, to make an atonement for your ſouls.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Thou ſhalt alſo make a laver *of* braſs, and his foot *alſo of* braſs, to waſh *withall*, and thou ſhalt put it between the tabernacle of the

the congregation and the altar, and thou ſhalt put water therein.

19 For Aaron and his ſons ſhall [k] waſh their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come near to the altar to miniſter, to burn an offering made by fire unto the LORD.

21 So they ſhall waſh their hands and their feet, that they die not: and it ſhall be a ſtatute for [l] ever to them, *even* to him and to his ſeed throughout their generations.

22 ¶ Moreover the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee principall ſpices, of pure myrrhe [m] five hundred *ſhekels*, & of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet [n] calamus two hundred and fiftie *ſhekels*.

24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oyl-olive an * hin.

25 And thou ſhalt make it an oyl of holy ointment, an ointment compound after the art of the ‡ apothecary: it ſhall be an holy anointing oyl.

26 And thou ſhalt anoint the [o] tabernacle of the congregation therewith, and the ark of the teſtimony,

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver and his foot.

29 And thou ſhalt ſanctifie them, that they may be moſt holy: whatſoever toucheth them, ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſts office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oyl unto me throughout your generations.

32 Upon mans fleſh ſhall it not be [p] poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you.

33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a [q] ſtranger, ſhall even be cut off from his people.

34 ¶ And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, [r] ſtacte, and onycha, and galbanum: *theſe* ſweet ſpices with pure frankincenſe, of each ſhall there be a like *weight*.

35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, † tempered together, pure *and* holy.

36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

37 And *as for* the perfume which thou ſhalt make, you ſhall not make to your ſelvs according to the compoſition thereof: it ſhall be unto thee holy for the [f] LORD.

38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

k *Signifying*, that he that cometh to God, muſt be waſhed from all ſin and corruption.

l So long as the prieſthood ſhall laſt.

m weighing ſo much.

n It is a kind of reed of a very ſweet ſavour within, and is uſed in powders, and odours.

* *Chap.* 29. 40.

‡ Or, *perfumer*:

o All things which appertain to the tabernacle.

p Neither at their burials, nor otherwiſe.

q Either a ſtranger or an Iſraelite, ſave onely the prieſts.

r In Hebrew, *Sheheleth*: which is a ſweet kind of gum, and ſhineth as the nail.

† Heb. *ſalted*

f Onely dedicated to the uſe of the tabernacle.

CHAP. XXXI.

1 Bezaleel and Aholiab are called, and made meet for the work of the tabernacle. 12 The obſervation of the ſabbath is again commanded. 18 Moſes receiveth the two tables.

AND the LORD ſpake unto Moſes, ſaying,

2 See, I have [a] called by name, Bezaleel the *ſon of Uri, the ſon of Hur, of the tribe of Judah:

3 And I have filled him with the ſpirit of God, in wiſdom, and in underſtanding, and in knowledge, & in all maner of [b] workmanſhip:

4 To deviſe cunning work, to work in gold, and in ſilver, and in braſs,

5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him, Aholiab the ſon of Ahiſamach of the tribe of Dan; and in the hearts of all that are [c] wiſe-hearted I have put wiſdom; that they may make all that I have commanded thee:

7 The tabernacle of the congregation, and the ark of the teſtimonie, and the mercy-ſeat that *is* thereupon, and all the † furniture of the tabernacle:

8 And the table, and his furniture, and the [d] pure candleſtick with all his furniture, and the altar of incenſe:

9 And the altar of burnt-offering with all his furniture, and the laver and his foot:

10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſts office:

11 And the [e] anointing oyl, and ſweet incenſe for the holy *place*: according to all that I have commanded thee, ſhall they do.

12 ¶ And the LORD ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my [f] ſabbaths ye ſhall keep: for it *is* a ſign between me and you, throughout your generations; that *ye* may know that I *am* the LORD, that doth ſanctifie you.

14 * Ye ſhall keep the [g] ſabbath therefore: for it *is* holy unto you: Every one that defileth it, ſhall ſurely be put to death: for whoſoever doth *any* work therein, that ſoul ſhall be cut off from amongſt his people.

15 Six days may work be don, but in the ſeventh *is* the ſabbath of reſt, † holy to the LORD: whoſoever doth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetuall covenant.

17 It *is* a ſign between me and the children of Iſrael for ever: for * in ſix days the LORD made heaven and earth, and on the

a I have choſen, and made meet, *chap.* 35. 30. * 1 *Chron.* 2. 20.

b This ſheweth that handy-crafts are the gifts of Gods ſpirit, and therefore ought to be eſteemed.

c I have inſtructed them, and increaſed their knowledge.

† Heb. *veſſels*

d *So called*, becauſe of the cunning and art uſed therein, *or* becauſe the whole was beaten out of one piece.

e which onely was to anoint the prieſts and the inſtruments of the tabernacle, and not to burn.

f Though I command theſe works to be don, yet will I not that you break my ſabbath days.

* *Chap.* 20. 8. *Deut.* 5. 12. *Ezek.* 20. 12.

g God repeateth this point, becauſe the whole keeping of the law ſtandeth in the true uſe of the ſabbath, which is to ceaſe from our works, and to obey the will of God.

† Heb. *holineſs*

* *Gen.* 1. 31. and 2. 2.

h From creating his creatures, but not from governing and perfecting them.
* *Deut.* 9. 10.
i whereby he declared his will to his people.

the ſeventh day he [h] reſted, and was refreſhed.

18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, * two tables of [i] teſtimony, tables of ſtone, written with the finger of God.

CHAP. XXXII.

1 *The people in the abſence of Moſes, cauſe Aaron to make a calf.* 7 *God is angred thereby.* 11 *At the intreaty of Moſes he is appeaſed.* 15 *Moſes cometh down with the tables.* 19 *He breaketh them.* 20 *He deſtroyeth the calf.* 22 *Aarons excuſe for himſelf.* 25 *Moſes cauſeth the idolaters to be ſlain.* 30 *He prayeth for the people.*

AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelvs together unto Aaron, and ſaid unto him, * Up, [a] make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

* Acts 7. 40.
a The root of idolatrie is, when men think that God is not at hand, except they ſee him carnally.

2 And Aaron ſaid unto them, [b] Break off the golden ear-rings which *are* in the ears of your wives, of your ſons, and of your daughters, and bring *them* unto me.

b Thinking that they would rather forgo idolatrie, than to reſign their moſt precious jewels.

3 And all the people brake off the [c] golden ear-rings, which *were* in their ears, and brought *them* unto Aaron.

c Such is the rage of idolaters, that they ſpare no coſt to ſatisfie their wicked deſires.

4 * And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a [d] molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt.

* 1 *Kings* 12. 28. *Pſal.* 106. 19.
d They ſmelled of their leaven of Egypt, where they ſaw calvs, oxen, and ſerpents worſhipped.

5 And when Aaron ſaw *it*, he built an altar before it, and Aaron made proclamation and ſaid, To morrow *is* a feaſt to the LORD.

6 And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the * people ſat down to eat and to drink, and roſe up to play.

* 1 *Cor.* 10. 7.

7 ¶ And the LORD ſaid unto Moſes, * Go, get thee down: for thy people which thou broughteſt out of the land of Egypt have corrupted *themſelvs*.

* *Deut.* 9. 12.

8 They have turned aſide [e] quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

e whereby we ſee what neceſſitie we have to pray earneſtly to God, to keep us in his true obedience, and to ſend us good guids.

9 And the LORD ſaid unto Moſes, * I have ſeen this people, and behold, it *is* a ſtiff-necked people.

* *Chap.* 33. 3. *Deut.* 9. 13.

10 Now therefore [f] let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation.

f God ſheweth that the prayers of the godly ſtay his puniſhment.

11 * And Moſes beſought † the LORD his God, and ſaid, LORD, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand?

* *Pſal.* 106. 23.
† Heb. *the face of the* LORD,

12 * Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people.

* *Num.* 14. 13.

13 Remember [g] Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaideſt unto them, * I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever.

g *That is*, thy promiſe made to Abraham.
* Gen. 12. 7. and 15. 7. and 48. 16.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moſes turned, and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their ſides; on the one ſide and on the other *were* they written.

16 And the * tables *were* the work of God, and the [h] writing *was* the writing of God graven upon the tables.

* *Chap.* 31. 18.
h All theſe repetitions ſhew how excellent a thing they detrauded themſelvs of, by their idolatry.

17 And when Joſhua heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp.

18 And he ſaid, *It is* not the voice of *them that* ſhout *for* maſtery, neither *is it* the voice of *them that* cry *for* † being overcome: *but* the noiſe of *them that* ſing, do I hear.

† Heb. *weakneſs*:

19 ¶ And it came to paſs aſſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes anger waxed hot, and he caſt the tables out of his hands, and brake them beneath the mount.

20 * And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ſtrawed *it* upon the water, and made the children of Iſrael [i] drink *of it*.

* *Deut.* 9. 21.
i Partly, to deſpite them of their idolatrie, and partly, that they ſhould have none occaſion to remember it afterward.

21 And Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſin upon them?

22 And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people that they *are ſet* on miſchief.

23 For they ſaid unto me, Make us gods, which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: So they gave *it* me: then I caſt it into the fire, and there came out this calf.

25 ¶ And when Moſes ſaw that the people *were* [k] naked (for Aaron had made them naked unto *their* ſhame, amongſt † their enemies.)

k Both deſtitute of Gods favour, and an occaſion to their enemies to ſpeak evil of their God.
† Heb. *thoſe that ſet up againſt them.*

26 Then Moſes ſtood in the gate of the camp, and ſaid, Who *is* on the LORDS ſide? *let him come* unto me. And all the ſons of Levi gathered themſelvs together unto him.

27 And he ſaid unto them, Thus ſaith the LORD God of Iſrael, put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and [l] ſlay every man his brother, and every man his companion, and every man his neighbour.

l This fact did ſo pleaſe God, that he turned the curſe of Jacob againſt Levi, to a bleſſing, *Deut.* 33. 9.
l Or, *And Moſes ſaid, Conſecrate your ſelves to day to the* LORD, *becauſe every man hath been againſt his ſon, and againſt his brother, &c.*

28 And the children of Levi did according to the word of Moſes; and there fell of the people that day about three thouſand men.

29 ‡ For Moſes had ſaid, † Conſecrate your

‡ Heb. *fill your hands*

ſelvs to day to the LORD, *even* every man upon his [m] ſon, and upon his brother, that he may beſtow upon you a bleſſing this day.

m In revenging Gods glorie, we muſt have no reſpect to perſons, but put off all carnall affection.

30 ¶ And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the LORD; peradventure I ſhall make an atonement for your ſin.

31 And Moſes returned unto the LORD, and ſaid, Oh, this people have ſinned a great ſin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their ſin: and if not, [n] blot me, I pray thee, out of thy book which thou haſt written.

n So much he eſteemed the glorie of God, that he preferred it even to his own ſalvation.

33 And the LORD ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my [o] book.

o I will make it known that he was never predeſtinate in mine eternall counſel to life everlaſting.

34 Therefore now go, lead the people unto *the place* of which I have ſpoken unto thee: Behold, mine angel ſhall go before thee: Nevertheleſs, in the day when I [p] viſit, I will viſit their ſin upon them.

p This declareth how grievous a ſin idolatrie is, ſeeing that, at Moſes prayer, God would not fully remit it.

35 And the LORD plagued the people, becauſe they made the calf, which Aaron made.

CHAP. XXXIII.

1 The Lord refuſeth to go, as he had promiſed, with the people. 4 The people mourn thereat. 7 The tabernacle is removed out of the camp. 9 The Lord talketh familiarly with Moſes. 12 Moſes deſireth to ſee the glory of God.

AND the LORD ſaid unto Moſes, Depart, *and* go [a] up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, * Unto thy ſeed will I give it.

a The land of Canaan was compaſſed with hills: ſo they that entred into it, muſt paſs up by the hills.
* *Gen.* 12. 7.

2 * And I will ſend an angel before thee: and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebuſite:

* *Deut.* 7. 22. *Joſh.* 24. 11.

3 Unto a land flowing with milk and honey: for I will not go up in the midſt of thee, for thou *art* a *ſtiff-necked people: leſt I conſume thee in the way.

* *Chap.* 32. 9. *Deut.* 9. 13.

4 ¶ And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff-necked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off thy ornaments from thee, that I may [b] know what to do unto thee.

b That either I may ſhew mercie if they repent, or els puniſh their rebellion.

6 And the children of Iſrael ſtript themſelvs of their ornaments, by the mount Horeb.

7 And Moſes took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the [c] Tabernacle of the congregation: And it came to paſs, *that* every one which ſought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp.

c *So called*, becauſe the people reſorted thither, when they ſhould be inſtructed of the Lords will.

8 And it came to paſs, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent door, and looked after Moſes, untill he was gon into the tabernacle.

9 And it came to paſs, as Moſes entred into the tabernacle, the cloudy pillar deſcended, and ſtood at the door of the tabernacle, and *the LORD* talked with Moſes.

10 And all the people ſaw the cloudy pillar ſtand at the tabernacle door: and all the people roſe up and worſhipped, every man in his tent-door.

11 And the LORD ſpake unto Moſes [d] face to face, as a man ſpeaketh unto his friend. And he turned again into the camp, but his ſervant Joſhua, the ſon of Nun, a young man, departed not out of the tabernacle.

d Moſes plainly and familiarly of all other, *Num.* 12. 8. *Deut.* 34. 10.

12 ¶ And Moſes ſaid unto the LORD, See, thou ſayeſt unto me, Bring up this people; and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by [e] name, and thou haſt alſo found grace in my ſight.

e I care for thee, and will preſerve thee in this thy vocation.

13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way that I may know thee, that I may find grace in thy ſight: and conſider that this nation *is* thy people.

14 And he ſaid, My [f] preſence ſhall go *with thee*, and I will give thee reſt.

f *Signifying*, that the Iſraelites ſhould excell through Gods favour all other people, *vers.* 16.

15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence.

16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? So ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken; for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee ſhew me thy [g] glory.

g *Thy face*, thy ſubſtance, and thy majeſtie.

19 And he ſaid, I will make all my [h] goodneſs paſs before thee, and I will [i] proclaim the name of the LORD before thee; * and will be gracious to whom I will be gracious, and will ſhew [k] mercy on whom I will ſhew mercy.

h My mercie and fatherly care.
i Read *Chap.* 34. *vers.* 6, 7.
* *Rom.* 9. 15.
k For finding nothing in man that can deſerve mercie, he will freely ſave his.

20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and [l] live.

l For Moſes ſaw not his face in full majeſtie, but as mans weakneſs could bear.

21 And the LORD ſaid, Behold, *there is* a place by [m] me, & thou ſhalt ſtand upon a rock.

m In mount Horeb.

22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock; and will cover thee with my hand, while I paſs by.

23 And I will take away mine hand, and thou ſhalt ſee my [n] back-parts: but my face ſhall not be ſeen.

n So much of my glorie as in this mortall life thou art able to ſee.

CHAP. XXXIV.

1 The tables are renewed. 5 The name of the LORD proclaimed. 8 Moſes entreateth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the firſt table. 28 Moſes after fourty days in the mount, cometh down with the tables. 29 His face ſhineth, and he covereth it with a vail.

AND the LORD ſaid unto Moſes, * Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the words

* *Deut.* 10 1.

words that were in the firſt tables which thou brakeſt.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thy ſelf there to me, in the top of the mount.

3 And no man ſhall * come up with thee, neither let any man be ſeen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of ſtone, like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of ſtone.

5 And the LORD deſcended in the cloud, and ſtood with him there, and proclaimed the name of the LORD.

6 And the LORD paſſed by before him, and [a] proclaimed, The LORD, The LORD God, mercifull and gracious, long-ſuffering, and abundant in goodneſs and truth,

7 Keeping mercy for thouſands, forgiving iniquity and transgreſſion and ſin, and that will by no means clear *the guilty,* * viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth *generation.*

8 And Moſes made haſte, and bowed his head toward the earth, and worſhipped.

9 And he ſaid, If now I have found grace in thy ſight, O Lord, let my Lord, I pray thee, go amongſt us (for it *is* a [b] ſtiff-necked people) and pardon our iniquitie, and our ſin, and take us for thine inheritance.

10 ¶ And he ſaid, Behold, * I make a covenant: before all thy people I will do marvels, ſuch as have not been don in all the earth, nor in any nation: and all the people amongſt which thou *art,* ſhall ſee the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Obſerve thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

12 * Take heed to thy ſelf, leaſt thou make a covenant with the inhabitants of the land whither thou goeſt, leaſt it be for a [c] ſnare in the midſt of thee.

13 But ye ſhall deſtroy their altars, break their † images, and cut down their [d] groves.

14 For thou ſhalt worſhip no other god: for the LORD, whoſe name *is* Jealous, *is* a * jealous God:

15 Leaſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice:

16 And thou take of * their daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no [e] molten gods.

18 ¶ The feaſt of * unleavened *bread* ſhalt thou keep: Seven days ſhalt thou eat unleavened *bread,* as I commanded thee in the time of the moneth Abib: for in the † moneth Abib thou cameſt out from Egypt.

19 * All that openeth the matrix *is* mine: and every firſtling among thy cattel, *whether* ox or ſheep, *that is male.*

20 But the firſtling of an aſs thou ſhalt redeem with a ‡ lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſons thou ſhalt redeem: and none ſhall appear before me * [f] empty.

21 ¶ * Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing-time and in harveſt thou ſhalt reſt.

22 ¶ * And thou ſhalt obſerve the feaſt of weeks, of the firſt-fruits of wheat-harveſt, and the feaſt of [g] in-gathering at the † years end.

23 ¶ * Thrice in the year ſhall all your men-children appear before the Lord GOD, the God of Iſrael.

24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man [h] deſire thy land, when thou ſhalt go up to appear before the LORD thy God, thrice in the year.

25 * Thou ſhalt not offer the bloud of my ſacrifice with leaven, neither ſhall the ſacrifice of the feaſt of paſsover be left unto the morning.

26 The firſt of the firſt-fruits of thy land thou ſhalt bring unto the houſe of the LORD thy God. Thou ſhalt not [i] ſeeth a kid in his mothers milk.

27 And the LORD ſaid unto Moſes, Write thou * theſe words: for after the tenour of theſe words I have made a covenant with thee and with Iſrael.

28 * And he was there with the LORD [k] fourtie days and fourtie nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten † commandments.

29 ¶ And it came to paſs when Moſes came down from mount Sinai (*with* the two tables of teſtimonie in Moſes hand, when he came down from the mount) that Moſes wiſt not that the skin of his face ſhone, while he talked with him.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the skin of his face ſhone, and they were [l] afraid to come nigh him.

31 And Moſes called unto them, and Aaron and all the rulers of the congregation returned unto him; and Moſes talked with them.

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai.

33 And *till* Moſes had don ſpeaking with them, he put * a vail on his face.

34 But when Moſes went in [m] before the

a This ought to be referred to the Lord, and not to Moſes proclaiming: as *chap.* 33. *verſ.* 19.

* *Chap.* 20. 5. *Deut.* 5. 9. *Jerem.* 32. 18.

b Seeing the people are thus of nature, the rulers have need to call upon God that he would always be preſent with his ſpirit.

* *Deut.* 5. 2.

* *Chap.* 23. 32. *Deut.* 7. 2.

c If thou follow their wickedneſs and pollute thy-ſelf with their idolatrie.

† Heb. *ſtatues,* d which pleaſant places they chuſed for their idols.

* *Chap.* 20. 5.

* 1 *Kings* 11. 2.

e As gold, ſilver, braſs or any thing that is molten: & herein is condemned all manner of idols, whatſoever they be made of.

* *Chap.* 23. 15.

† *Chap.* 13. 4.

* *Chap.* 22. 29. *Ezek.* 44. 30.

‡ Or, *kid:*

* *Chap.* 23. 15.

f without offering ſomthing.

* *Chap.* 23. 12. *Deut.* 5. 12. *Luk.* 13. 14.

* *Chap.* 23. 16.

g which was in September, when the ſun declined, which in the account of politicall things, they called the end of the year.

† Heb. *revolution of the year.*

* *Chap* 23. 14,17. *Deut.* 16. 16.

h God promiſeth to defend them and theirs, which obey his commandment.

* *Chap.* 23. 18.

i Read *chap.* 23. 19. *Deut.* 14. 21.

* *Deut.* 4. 13.

* *Chap.* 24. 18. *Deut.* 9. 9.

k This miracle was to confirm the authoritie of the law, and ought no more to be followed than other miracles.

† Heb. *words.*

l Read 2 *Cor.* 3. 7.

* 2 *Cor.* 3. 13.

m which was in the tabernacle of the congregation.

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LORD to ſpeak with him, he took the vail off, untill he came out: And he came out and ſpake unto the children of Iſrael, *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes face ſhone: and Moſes put the vail upon his face again untill he went in to ſpeak with him.

CHAP. XXXV.

1 *The ſabbath.* 4 *The free gifts for the tabernacle.* 20 *The readineſs of the people to offer.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the LORD hath commanded, that ye ſhould do them.

* *Chap.* 20. 9. *Levit.* 23. 3. *Deut.* 5. 12. *Luk.* 13. 14.
† Heb. *holineſs*, a wherein ye ſhall reſt from all bodily work.

2 * Six days ſhall work be don, but on the ſeventh day there ſhall be to you an † holy day, a ſabbath of [a] reſt to the LORD: whoſoever doth work therein, ſhall be put to death.

3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath-day.

4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the LORD commanded, ſaying,

* *Chap.* 25. 2.

5 Take ye from amongſt you an offering unto the LORD: * Whoſoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and ſilver, and braſs,

6 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*.

7 And rams ſkins dyed red, and badgers ſkins, and ſhittim-wood,

8 And oyl for the light, and ſpices for anointing oyl and for the ſweet incenſe,

9 And onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate,

b Read *Chap.* 28. 3.

10 And every [b] wiſe-hearted among you ſhall come and make all that the LORD hath commanded;

* *Chap.* 26. 1, &c.

11 * The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his ſockets,

12 The ark and the ſtaves thereof, *with* the mercie-ſeat, and the vail of the [c] covering,

c which hanged before the mercie-ſeat, that it could not be ſeen.

13 The table and his ſtaves, and all his veſſels, and the ſhew-bread,

14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oyl for the light,

* *Chap.* 30. 1.

15 * And the incenſe-altar, and his ſtaves, and the anointing oyl, and the ſweet incenſe, and the hanging for the door at the entring in of the tabernacle,

* *Chap.* 27. 1.

16 * The altar of burnt-offering with his braſen grate, his ſtaves, and all his veſſels, the laver and his foot,

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

d Such as appertain to the ſervice of the tabernacle.

19 The [d] clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſts office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, *and* they brought the LORDS offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red ſkins of rams, and badgers ſkins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs, brought the LORDS offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

e which were wiſe and expert.

25 And all the women that were [e] wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun, *both of* blue, and *of* purple, *and of* ſcarlet, and *of* fine linen.

f That is, which were good ſpinſters.

26 And all the women whoſe heart ſtirred them up [f] in wiſdom, ſpun goats *hair*.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet; for the ephod, and for the breaſt-plate:

* *Chap.* 30. 23.

28 And * ſpice, and oyl for the light, and for the anointing oyl, and for the ſweet incenſe.

29 The children of Iſrael brought a willing offering unto the LORD, every man and woman, whoſe heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the [g] hand of Moſes.

g Using Moſes as a miniſter thereof.

30 ¶ And Moſes ſaid unto the children of Iſrael, See, * the LORD hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah.

* *Chap.* 31. 2.

31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, & in all manner of workmanſhip:

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs,

33 And in the cutting of ſtones to ſet *them*, and in carving of wood to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſon of Ahiſamach of the tribe of Dan.

35 Them hath he filled with wiſdom of heart, to work all manner of work of the [h] engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning works.

h Pertaining to graving, or carving, or ſuch like.

CHAP.

CHAP. XXXVI.

1 The offerings are delivered to the workmen. 5 The liberalitie of the people is restrained. 8 The curtains of the cherubims. 14 The curtains of goats hair. 19 The covering of skins. 20 The boards with their sockets. 31 The bars. 35 The vail. 37 The hanging for the door.

THen wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work for the service of [a] the sanctuarie, according to all that the LORD had commanded.

[a] By the sanctuary he meaning here all the tabernacle.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it.

3 And they received of Moses all the offerings which the children of Israel had brought for the work of the service of the sanctuarie, to make it *withall*. And [b] they brought yet unto him free offerings every morning.

[b] *Meaning*, the Israelites.

4 And all the wise men that wrought all the work of the sanctuarie, came every man from his work which they made.

5 ¶ And they spake unto Moses, saying, The people bring much [c] more than enough for the service of the work which the LORD commanded to make.

[c] A rare example, and notable, to see the people so ready to serve God with their goods.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuarie: so the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ * And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* [d] cherubims *of* cunning work made he them.

* *Chap.* 26. 1, 4.

[d] which were little pictures with wings, in the form of children.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one to another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 * Fiftie loops made he in one curtain, and fiftie loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

* *Chap.* 26. 10.

13 And he made fiftie taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 ¶ And he made curtains *of* goats *hair*, for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirtie cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselvs, and six curtains by themselvs.

17 And he made fiftie loops upon the uttermost edge of the curtain in the coupling, and fiftie loops made he upon the edge of the curtain, which coupleth the second.

18 And he made fiftie taches of brass to couple the tent together, that it might be one.

19 And he made a [e] covering for the tent, *of* rams skins died red, and a covering *of* badgers skins above *that*.

[e] These two were above the covering of goats hair.

20 ¶ And he made boards for the tabernacle, *of* shittim-wood, [f] standing up.

[f] And to bear up the curtains of the tabernacle.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and an half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twentie boards for the south-side, south-ward.

24 And fourtie sockets of silver he made under the twentie boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle *which is* toward the north-corner, he made twentie-boards.

26 And their fourtie sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle [g] west-ward, he made six boards.

[g] Or, toward the sea, which was the sea called *Mediterraneum*, west-ward from Jerusalem.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were † coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

† Heb. *twined*

30 And there were eight boards, and their sockets *were* sixteen sockets of silver, † under every board two sockets.

† Heb. *two sockets; two sockets under one board.*

31 ¶ And he made * bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

* *Chap.* 25. 28. and 30. 5.

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides west-ward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a [h] vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it *of* cunning work.

[h] which was between the sanctuarie and the Holiest of all.

36 And he made thereunto four pillars of shittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he cast for them four sockets of silver.

37 ¶ And he made an [i] hanging for the tabernacle-door, *of* blue, and purple, and scarlet, and fine-twined linen, † of needle-work,

[i] which was between the court and the sanctuary.

† Heb. *the work of a needle-worker, or embroiderer.*

38 And the five pillars of it with their

78 hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were of* braſs.

CHAP. XXXVII.

1 The ark. 6 The mercie-ſeat with the cherubims. 10 The table with his veſſels. 17 The candleſtick with his lamps and inſtruments. 25 The altar of incenſe. 29 The anointing oyl, and ſweet incenſe.

* *Chap.* 25. 10. AND Bezaleel made * the ark *of* ſhittim-wood: two cubits and an half *was* the length of it, and a cubit and an half the breadth of it, and a cubit and an half the height of it.

2 And he overlaid it with pure gold within and without, and made a [a] crown of gold to it round about.

a Like battlements.

3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves *of* ſhittim-wood, and overlaid them with gold.

5 And he put the ſtaves into the rings, by the ſides of the ark, to bear the ark.

* *Chap.* 25. 17. 6 ¶ And he made the * mercie-ſeat *of* pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercie-ſeat:

† Or, *out of &c.* ‡ Or, *out of &c.*

8 One cherub ‡ on the end on this ſide, and another cherub ‡ on the *other* end on that ſide: out of the [b] mercie-ſeat made he the cherubims on the two ends thereof.

b Of the ſelf ſame matter that the mercie-ſeat was.

9 And the cherubims ſpread out *their* wings on high, *and* covered with their wings over the mercie-ſeat, with their faces one to another; *even* to the mercie-ſeat-ward were the faces of the cherubims.

10 ¶ And he made the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Alſo he made thereunto a border of an hand-breadth, round about: and made a crown of gold for the border thereof round about.

13 And he caſt for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over againſt the border were the rings, the places for the ſtaves, to bear the table.

15 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold, to bear the table.

16 And he made the veſſels which *were* upon the table, his * diſhes, and his ſpoons, and his bowls, and his cover ‡ to cover withall, *of* pure gold.

* *Chap.* 25. 29. ‡ Or, *to pour out withall*,

* *Chap.* 25. 31. 17 ¶ And he made the * candleſtick *of* pure gold: *of* beaten work made he the candleſtick, his ſhaft and his branch, his bowls, his knops, and his flowers were of the ſame.

18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof.

19 Three bowls made after the faſhion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop & a flower: ſo throughout the ſix branches, going out of the candleſtick.

20 And in the candleſtick *were* four bowls made like almonds, his knops and his flowers.

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, *of* pure gold.

24 *Of* a [c] talent of pure gold made he it, and all the veſſels thereof. c Read *chap.* 25. 39.

* *Chap.* 30. 1. 25 ¶ * And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* four-ſquare) and two cubits *was* the height of it; the horns thereof were of the ſame.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, *to be* places for the ſtaves to bear it withall.

28 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold.

* *Chap.* 30. 35. 29 ¶ And he made * the holy anointing oyl, and the pure incenſe of ſweet ſpices, according to the work of the apothecarie.

CHAP. XXXVIII.

1 The altar of burnt-offering. 8 The laver of braſs. 9 The court. 21 The ſum of that the people offered.

* *Chap.* 27. 1. AND * he made the altar of burnt-offering of ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof (*it was* four-ſquare) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the ſame, and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks, and the fire-pans: all the veſſels thereof made he *of* braſs.

4 And he made for the altar a braſen grate of net-work, under the compaſs thereof, beneath unto the [a] midſt of it.

a So that the grid-iron or grate, was half ſo high as the altar, and ſtood within it.

5 And he caſt four rings for the four ends of the grate of braſs, *to be* places for the ſtaves.

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withall; he made the altar hollow with boards.

8 ¶ And

‡ Or, *brasen-glasses*
b *Rab. Kimhi saith*, that the women brought their looking glasses which were of brass or fine metall, & offered them freely unto the use of the tabernacle: which was a bright thing, and of great majestie.
† Heb. *assembling by troups*,

8 ¶ And he made the laver *of* brass, and the foot of it *of* brass, of the ‡ looking-[b] glasses of *the women* † assembling, which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the south-side south-ward, the hangings of the court *were of* fine twined linen, an hundred cubits.

10 Their pillars *were* twentie, and their brasen sockets twentie: the hooks of the pillars, and their fillets *were* of silver.

11 And for the north-side, *the hangings were* an hundred cubits, their pillars *were* twentie, and their sockets of brass twentie: the hooks of the pillars, and their fillets, *of* silver.

12 And for the west-side *were* hangings of fiftie cubits, their pillars ten, and their sockets ten: the hooks of the pillars, and their fillets, *of* silver.

13 And for the east-side east-ward fiftie cubits.

14 The hangings of the one side *of the gate were* fifteen cubits, their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand, and that hand, *were* hangings of fifteen cubits, their pillars three, and their sockets three.

16 All the hangings of the court round about, *were* of fine twined linen.

17 And the sockets for the pillars *were* of brass, the hooks of the pillars, and their fillets, *of* silver, and the overlaying of their chapiters of silver, and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twentie cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four, their hooks *of* silver, and the overlaying of their chapiters, and their fillets, *of* silver.

* *Chap.* 27. 19.

20 And all the * pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of the tabernacle of testimonie, as it was counted, according to the commandment of Moses, *for* the service of the [c] Levites, by the hand of Ithamar, son to Aaron the priest.

c That the Levites might have the charge thereof, and minister in the same, as did Eleazar, and Ithamar.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a [d] cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

d As a graver, or carpenter, *chap.* 31. 4.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbred of the congregation, *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.

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26 A bekah for † every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbred, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

† Heb. *a poll*,

27 And of the hundred talents of silver, were cast the sockets of the sanctuary, and the sockets of the vail, an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy [e] talents, and two thousand and four hundred shekels.

e Read the weight of a talent, *vers.* 25. 30.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar.

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

1 *The clothes of service and holy garments.* 2 *The ephod.* 8 *The breast-plate.* 22 *The robe of the ephod.* 27 *The coats, mitre, and girdle of fine linen.* 30 *The plate of the holy crown.* 32 *All is viewed and approved by Moses.*

AND of the blue, and purple, and scarlet they made [a] clothes of service, to do service in the holy *place*, and * made the holy garments for Aaron; as the LORD commanded Moses.

a As coverings for the ark, the candlestick, the altar, and such like.
* *Chap* 31. 10. & 35. 19.

2 And he made the ephod, *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it* into wiers, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together; by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ * And they wrought [b] onyx-stones inclosed *in* ouches of gold, graven as signets are graven, with the names of the children of Israel.

* *Chap.* 28. 9.
b *That is*, Of very fine and curious workmanship.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a * memoriall to the children of Israel; as the LORD commanded Moses.

* *Chap.* 28. 12.

8 ¶ And he made the breast-plate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

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9 It was four-ſquare, they made the breaſt-plate double: a ſpan *was* the length thereof, and a ſpan the breadth thereof *being* doubled.

10 And they ſet in it four rows of ſtones: *the firſt* row *was* a ‡ ſardius, a topaz, and a carbuncle: this *was* the firſt row.

‡ Or, *ruby*,

11 And the ſecond row, an emeraud, a ſaphire, and a diamond.

12 And the third row, a [c] ligure, an agate, and an amethyſt.

c which ſtone, *authors write*, that it cometh of the urin of the beaſt called Lynx.

13 And the fourth row, a beryl, an onyx, and a jaſper: *they were* incloſed *in* ouches of gold in their incloſings.

14 And the ſtones *were* [d] according to the names of the children of Iſrael, twelve, according to their names, *like* the engravings of a ſignet, every one with his name, according to the twelve tribes.

d *That is*, Every tribe had his name written in a ſtone.

15 And they made upon the breaſt-plate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate.

18 And the two ends of the two wreathen chains they faſtened in the two ouches, & put them on the ſhoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breaſt-plate upon the border of it, which *was* on the ſide of the ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the fore-part of it, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod; as the LORD commanded Moſes.

22 ¶ And he made the robe of the [e] ephod *of* woven work, all *of* blue.

e which was next under the ephod.

23 And *there was* a [f] hole in the midſt of the robe, as the hole of an habergion, *with* a band round about the hole, that it ſhould not rend.

f where he ſhould put thorow his head.

24 And they made upon the hems of the robe, pomgranates *of* blue, and purple, and ſcarlet, *and* twined *linen*.

25 And they made * bells *of* pure gold, and put the bells between the pomgranates, upon the hem of the robe, round about between the pomgranates.

* *Chap.* 28. 33.

26 A bell and a pomgranate, a bell and a pomgranate round about the hem of the robe to miniſter *in;* as the LORD commanded Moſes.

27 ¶ And they made coats *of* fine linen, *of* woven work, for Aaron and for his ſons;

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and * linen breeches *of* fine twined linen,

* *Chap.* 28. 42.

29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet, *of* needle-work; as the LORD commanded Moſes.

30 ¶ And they made the plate of the holy crown, *of* pure gold, and wrote upon it a writing, *like to* the engravings of a ſignet, * HOLINESS TO THE LORD.

* *Chap.* 28. 36.

31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre; as the LORD commanded Moſes.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finiſhed; and the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

33 ¶ And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets,

34 And the covering of rams ſkins died red, and the covering of badgers ſkins, and the [g] vail of the covering,

g *So called*, becauſe it hanged before the mercie-ſeat, and covered it from ſight, *Chap.* 35. 12.

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat,

36 The table, *and* all the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in [h] order, and all the veſſels thereof, and the oyl for light,

h Or, which Aaron dreſſed and refreſhed with oyl every morning, *Chap.* 30. 7.

38 And the golden altar, and the anointing oyl, and † the ſweet incenſe, and the hanging for the tabernacle door,

† Heb. *the incenſe of ſweet ſpices,*

39 The braſen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver and his foot,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation.

41 The clothes of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſts office.

42 According to all that the LORD [i] commanded Moſes, ſo the children of Iſrael made all the work.

i *Signifying*, That in Gods matters man may neither add nor diminiſh.

43 And Moſes did look upon all the work, and behold, they had don it as the LORD had commanded, even ſo had they don it: And Moſes [k] bleſſed them.

k Praiſed God for the peoples diligence, and prayed for them.

CHAP. XL.

1 The tabernacle is commanded to be reared, 9 and anointed; 13 Aaron and his ſons to be ſanctified. 16 Moſes performeth all things accordingly. 24 A cloud covereth the tabernacle.

AND the LORD ſpake unto Moſes, ſaying,

2 On the [a] firſt day of the firſt moneth ſhalt thou ſet up the tabernacle of the tent of the congregation.

a After that Moſes had been forty days and forty nights in the mount, *viz.*, from the beginning of Auguſt to the tenth of September, he came down, and cauſed this work to be don: which being finiſhed, was ſet up in Abib, which moneth containeth half March and half April.

3 And thou ſhalt put therein the ark of

the

the teſtimonie, and cover the ark with the vail.

4 And * thou ſhalt bring in the table, and ſet in order † the things that are to be ſet in order upon it, and thou ſhalt bring in the candleſtick, and light the lamps thereof.

5 And thou ſhalt ſet the altar of [b] gold for the incenſe before the ark of the teſtimonie, and put the [c] hanging of the door to the tabernacle.

6 And thou ſhalt ſet the altar of the burnt-offering, before the door of the tabernacle of the tent of the congregation.

7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

9 And thou ſhalt take the anointing oyl, and anoint the tabernacle and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctifie the altar: and it ſhall be an altar † moſt holy.

11 And thou ſhalt anoint the laver and his foot, and ſanctifie it.

12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctifie him, that he may miniſter unto me in the prieſts office.

14 And thou ſhalt bring his ſons, and clothe them with coats.

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſts office: for their anointing ſhall ſurely be an [d] everlaſting prieſthood, throughout their generations.

16 Thus did Moſes, according to all that the LORD commanded him, ſo did he.

17 ¶ And it came to paſs, in the firſt moneth in the [e] ſecond year, on the firſt *day* of the moneth, *that* the tabernacle was reared up.

18 And Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moſes.

20 ¶ And he took and put the [f] teſtimonie into the ark, and ſet the ſtaves on the ark, and put the mercie-ſeat above upon the ark.

21 And he brought the ark into the tabernacle, and * ſet up the vail of the covering, and covered the ark of the teſtimonie; as the LORD commanded Moſes.

22 ¶ And he put the table in the tent of the congregation, upon the ſide of the tabernacle north-ward, without the vail.

23 And he ſet the bread in order upon it before the LORD; as the LORD had commanded Moſes.

24 ¶ And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouth-ward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moſes.

26 ¶ And he put the golden altar in the tent of the congregation, before the vail.

27 And he burnt ſweet incenſe thereon; as the LORD commanded Moſes.

28 ¶ And he ſet up the hanging, at the [g] door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the * LORD commanded Moſes.

30 ¶ And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *withall*.

31 And Moſes, and Aaron and his ſons, waſhed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the LORD commanded Moſes.

33 And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court-gate: ſo Moſes finiſhed the work.

34 ¶ * Then a cloud covered the tent of the congregation, and the glorie of the LORD filled the tabernacle.

35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glorie of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael † went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the [h] cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

* *Chap.* 26. 35.

† Heb. *the order thereof*,

[b] *That is*, the altar of perfume, or to burn incenſe on.

[c] This hanging or vail was between the ſanctuarie and the court.

[d] Till both the prieſthood and the ceremonies ſhould end, which was at Chriſts coming.

[e] After they came out of Egypt, *Num.* 7. 1.

[f] *That is*, the tables of the law, *Chap.* 31. 18. and 34. 29.

* *Chap.* 35. 11.

[g] Between the ſanctuarie and the court.

* *Chap.* 30. 9.

* *Num.* 9. 15. 1 *Kings* 8. 10.

† Heb. *journeyed.*

[h] Thus the preſence of God preſerved and guided them night and day, till they came to the land promiſed.

THE

THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

* Because in this book is chiefly entreated of the Levites, and of things pertaining to their office.

THE ARGUMENT.

AS God by daily most singular benefits declared himself to be mindfull of his church: so he would not that they should have any occasion to trust either in themselvs, or to depend upon others, either for lack of temporall things, or ought that belonged to his divine service and religion: therefore he ordained divers kinds of oblations and sacrifices, to assure them of forgivness of their offences (if they offered them in true faith and obedience) Also he appointed their priests and Levites, their apparel, offices, conversation and portion: he shewed what feasts they should observe, and in what times. Moreover, he declared by these sacrifices and ceremonies that the reward of sin is death, and that without the bloud of Christ, the innocent lamb, there can be no forgivness of sins. And because they should give no place to their own inventions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribeth even to the least things, what they should do, as what beasts they should offer and eat: what diseases were contagious and to be avoided: what order they should take for all manner of filthiness and pollution to purge it: whose companie they should flee: what marriages were lawfull: and what politick laws were profitable. Which things declared, he promised favour and blessing to them that kept his laws, and threatned his curse to them that transgressed them.

CHAP. I.

1 The burnt-offering, 3 of the herd, 10 of the flocks, 14 of the fowls.

a Hereby Moses declareth that he taught nothing to the people, but that which he received of God.

AND the [a] LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them; If *any* man of you bring an offering unto the LORD, ye shall bring your offering of the [b] cattel, *even* of the herd, and of the flock.

b So they could offer of none other sort, but of those which were commanded.

3 If his offering *be* a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will, at the door of the [c] tabernacle of the congregation before the LORD.

c *Meaning* within the court of the tabernacle.

4 * And he shall put his hand upon the head of the burnt-offering: and it shall be accepted for him to make atonement for him.

* *Exod.* 29. 10.

5 And [d] he shall kill the bullock before the LORD: and the priests Aarons sons shall bring the bloud, and sprinkle the bloud round about upon the [e] altar, that *is* by the door of the tabernacle of the congregation.

d The priest or Levite.

e Of the burnt-offering, *Exod.* 27. 1.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests Aarons sons shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But the inwards and his legs shall he wash in water, and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, *of* a sweet [f] savour unto the LORD.

f Or, a savour of rest, which pacifieth the anger of the Lord.

10 ¶ And if his offering *be* of the flocks, *namely,* of the sheep, or of the goats, for a burnt-sacrifice, he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar north-ward [g] before the LORD: and the priests Aarons sons shall sprinkle his bloud [h] round about upon the altar.

g Read *vers* 5.

h Before the altar of the Lord.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, *of* a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and [i] wring off his head, and burn *it* on the altar; and the bloud thereof shall be wrung out at the side of the altar.

i The Hebrew word signifieth, to pinch off with the nail.

16 And he shall pluck away his crop with ‡ his feathers, and cast it beside the altar on the [k] east-part, by the place of the ashes.

‡ Or, *the filth thereof.*

k On the side of the court-gate in the pans which stood with ashes. *Exod.* 27. 3.

17 And he shall cleave it, with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-sacrifice,

fice, an offering made by fire, *of* a ſweet ſavour unto the LORD.

CHAP. II.

1 *The meat-offering of flour with oyl and incenſe,* 4 *either baked in the oven,* 5 *or on a plate,* 7 *or in a frying-pan:* 12 *or of the firſt-fruits in the ear.* 13 *The ſalt of the meat-offering.*

a Becauſe the burnt-offering could not be without the meat-offering.

AND when any will offer a [a] meat-offering unto the LORD, his offering ſhall be *of* fine flour: and he ſhall pour oyl upon it, and put frankincenſe thereon.

b The prieſt.

2 And he ſhall bring it to Aarons ſons the prieſts: and [b] he ſhall take thereout his handfull of the flour thereof, and of the oyl thereof, with all the frankincenſe thereof, and the prieſt

c *To ſignifie*, that God remembreth him that offereth.

ſhall burn the [c] memoriall of it upon the altar, *to be* an offering made by fire, *of* a ſweet ſavour unto the LORD.

* *Eccluſ* 7. 31.

3 And * the remnant of the meat-offering *ſhall be* Aarons and his ſons: *it is* a thing moſt

d Therefore none could eat of it but the prieſts.

[d] holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baked in the oven, *it ſhall be* an unleavened cake of fine flour mingled with oyl, or unleavened wafers anointed with oyl.

e which is a gift offered to God to pacifie him.
‡ Or, *on a flat plate, or ſlice,*

5 ¶ And if thy oblation *be* [e] a meat-offering *baked* ‡ in a pan, it ſhall be *of* fine flour unleavened, mingled with oyl.

6 Thou ſhalt part it in pieces, and pour oyl thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baked* in the frying-pan, it ſhall be made *of* fine flour with oyl.

8 And thou ſhalt bring the meat-offering, that is made of theſe things, unto the LORD: and when it is preſented unto the prieſt, he ſhall bring it unto the altar:

9 And the prieſt ſhall take from the meat-offering * a memoriall thereof, and ſhall burn

† *Verſe* 2.
‡ *Exod.* 29. 18.

it upon the altar: *it is* an * offering made by fire *of* a ſweet ſavour unto the LORD.

10 And that which is left of the meat-offering, *ſhall be* Aarons and his ſons: *it is* a thing moſt holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye ſhall bring unto the LORD, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ *As for* the oblation of the firſt-fruits, ye ſhall offer [f] them unto the LORD; but they ſhall not † be burnt on the [g] altar for a ſweet ſavour.

f *That is*, Fruits which are ſweet as honey, ye may offer
† Heb *aſcend*
g But reſerved for the prieſts.

13 And every oblation of thy meat-offering * ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the [h] covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.

* *Mark* 9. 49.
h which they were bound (as by a covenant) to uſe in all ſacrifices, *Num* 18. 19. 2 *Chron.* 13. 5. *Ezek.* 43. 24 or, it meaneth a ſure and pure covenant.

14 And if thou offer a meat-offering of thy firſt-fruits unto the LORD, thou ſhalt offer for the meat-offering of thy firſt-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou ſhalt put oyl upon it, and lay frankincenſe thereon: it *is* a meat-offering.

16 And the prieſt ſhall burn the memoriall of it, *part* of the beaten corn thereof, and *part* of the oyl thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the LORD.

CHAP III.

1 *The peace-offering of the herd:* 6 *of the flock;* 7 *either a lamb, or a goat.*

AND if his oblation *be* a ſacrifice of [a] peace-offering; if he offer *it* of the herd, whether *it be* a male or female, he ſhall offer it without blemiſh before the LORD.

a A ſacrifice of thankſgiving offered for peace and proſperitie, either generally or particulary.

2 And he ſhall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aarons ſons the prieſts ſhall ſprinkle the bloud upon the altar round about.

3 And he ſhall offer of the [b] ſacrifice of the peace-offering, an offering made by fire unto the LORD, * the ‡ fat that covereth the inwards, and all the fat that *is* upon the inwards:

b One part was burnt, another was to the prieſts, and the third to him that offered.
* *Exod.* 29. 22.
‡ Or, *ſuet*

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the ‡ caul above the liver, with the kidneys, it ſhall he take away.

‡ Or, *midriff over the liver* and *over the kidneys*,

5 And Aarons ſons ſhall burn it on the altar upon the burnt-ſacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire *of* a ſweet ſavour unto the LORD.

6 ¶ And if his offering for a ſacrifice of peace-offering unto the LORD be *of* the flock, [c] male or female, he ſhall offer it without blemiſh.

c In the peace-offering it was indifferent to offer either male or female, but in the burnt-offering onely the male: ſo here can be offered no birds, but in the burnt-offering they might: all that was conſumed withfire, and in the peace-offering but a part.

7 If he offer a lamb for his offering, then ſhall he offer it before the LORD.

8 And he ſhall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons ſons ſhall ſprinkle the bloud thereof round about upon the altar.

9 And he ſhall offer of the ſacrifice of the peace-offering, an [d] offering made by fire unto the LORD: the fat thereof *and* the whole rump, it ſhall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

d The burnt-offering was wholly conſumed, and of the offering made by fire onely the inwards, &c were burnt: the ſhoulder and breaſt, with the two jaws and the maw were the prieſts, and the reſt his that offered.

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

11 And the prieſt ſhall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he ſhall offer it before the LORD.

13 And he ſhall lay his hand upon the head of it, and kill it before the [e] tabernacle of the congregation: and the ſons of Aaron ſhall ſprinkle the bloud thereof upon the altar round about.

e *Meaning* at the north-ſide of the altar, *Exod.* 1. 1.

14 And he ſhall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire, for a sweet savour. * All the fat *is* the LORDS.

* *Chap.* 7. 25.

17 *It shall be* a perpetuall statute for your generations throughout all your dwellings, that ye eat neither [f] fat nor *bloud.

f By eating fat, was meant to be earnall, and by bloud-eating was signified crueltie.
* *Gen.* 9 4. *Chap.* 7. 26. *and* 17. 14.

CHAP. IV.

1 *The sin-offering of ignorance,* 3 *for the priest,* 13 *for the congregation,* 22 *for the ruler,* 27 *for any of the people.*

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a soul shall sin through [a] ignorance against any of the commandments of the LORD (*concerning things* which ought not to be don) and shall do against any of them;

a *That is,* of negligence or ignorance, specially of the ceremoniall law: for otherwise the punishments for crimes are appointed according to the transgression, *Num.* 15. 22, &c.

3 If the [b] priest that is anointed, do sin according to the sin of the people; then let him bring for his sin which he hath sinned, a young bullock without blemish, unto the LORD for a sin-*offering*.

b *Meaning,* the high priest.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation, before the LORD, and shall lay his hand upon the bullocks head, and kill the [c] bullock before the LORD.

c Hereby confessing that he deserved the same punishment which the beast suffered

5 And the priest that is anointed shall take of the bullocks bloud, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the bloud, and sprinkle of the bloud seven times before the LORD, before the vail of the [d] sanctuary.

d which was between the holiest of all, and the sanctuarie.

7 And the priest shall put *some* of the bloud upon the horns of the altar of sweet incense before the LORD, which *is* in the [e] tabernacle of the congregation; and shall pour *all the bloud of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

e which was in the court: *meaning* by the tabernacle, the sanctuarie: and in the end of this vers it is taken for the court.
* *Chap.* 5. 9.

8 And he shall take off from it all the fat of the bullock for the sin-*offering;* the fat that covereth the inwards, and all the fat that *is* upon the inwards:

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away:

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 * And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

* *Exod.* 29. 14. *Numb.* 19. 5.

12 Even the whole bullock shall he carry forth † without the camp, unto a clean place, where the ashes are poured out, and * burn him on the wood with fire: † where the ashes are poured out, shall he be burnt.

* Heb. *to without the camp,*
† *Heb.* 13. 11.
† Heb. *at the pouring out of the ashes,*

13 ¶ And if the whole [f] congregation of Israel sin through ignorance, *and the thing be hid from the eyes of the assembly, and they have don *somwhat against* any of the commandments of the LORD, *concerning things* which should not be don, and are guiltie:

f The multitude excuseth not the sin, but if all have sinned, they must all be punished.
* *Chap.* 5. 2, 3, 4.

14 When the sin which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the [g] elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

g For all the people could not lay on their hands, therefore it was sufficient that the ancients of the people did it in the name of all the congregation.

16 And the priest that is anointed, shall bring of the bullocks bloud to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the bloud, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the bloud upon the horns of the altar, which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the bloud at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-*offering*, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carrie forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin-*offering* for the congregation.

22 ¶ When a ruler hath sinned, and don *somwhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be don, and is guiltie;

23 Or if his sin, wherein he hath sinned, come to his knowledge: he shall bring his offering, a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it in the [h] place where they kill the burnt-offering before the LORD: it *is* a sin-*offering*.

h *That is,* The priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

25 And the priest shall take of the bloud of the sin-*offering* with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his bloud at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the [i] priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

i wherein he represented Jesus Christ.

27 ¶ And if † any one of the † common people sin through ignorance, while he doeth *somwhat against* any of the conmandments of

† Heb. *any soul*
† Heb. *people of the land*

of the LORD, *concerning things* which ought not to be don, and be guiltie;

28 Or if his ſin, which he hath ſinned, come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female without blemiſh, for his ſin which he hath ſinned.

k Read *verſ.* 24. 29 And he ſhall [k] lay his hand upon the head of the ſin-*offering*, and ſlay the ſin-*offering*, in the place of the burnt-offering.

30 And the prieſt ſhall take of the bloud thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the bloud thereof at the bottom of the altar.

* *Chap.* 3. 14. 31 And * he ſhall take away all the fat thereof, as the fat is taken away from off the ſacrifice of peace-offerings; and the prieſt ſhall

* *Exod.* 29. 18. burn *it* upon the altar, for a * ſweet ſavour unto the LORD: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lamb for a ſin-*offering*, he ſhall bring it a female without blemiſh.

l *Meaning*, that the punishment of his ſin ſhould be laid upon that beaſt, or that he had received all things of God, and offered this willingly. 33 And he ſhall lay his [l] hand upon the head of the ſin-*offering*, and ſlay it for a ſin-*offering*, in the place where they kill the burnt-offering.

34 And the prieſt ſhall take of the bloud of the ſin-*offering* with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the bloud thereof at the bottom of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar, accord-

m Or, beſides the burnt-offerings, which were daily offered to the Lord. ing to the [m] offerings made by fire unto the LORD: and the prieſt ſhall make an atonement for his ſin that he hath committed, and it ſhall be forgiven him.

CHAP. V.

1 *He that ſinneth in concealing his knowledge,* 2 *in touching an unclean thing,* 4 *or in making an oath:* 6 *His treſpaſs-offering, of the flock,* 7 *of fowls,* 11 *or of flour.* 14 *The treſpaſs-offering in ſacrileдge,* 17 *and in ſins of ignorance.*

AND if a ſoul ſin, and hear the voice of ſwearing, and *is* a witneſs, whether he hath [a] ſeen or known *of it;* if he do not utter it, then he ſhall bear his iniquitie.

a whereby it is commanded to bear witneſs to truth, and diſcloſe the iniquitie of the ungodly. 2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattel, or the carcaſe of unclean creeping things, and if it be hidden from him, he alſo ſhall be unclean, and guiltie.

3 Or if he touch the uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withall, and it be hid from him; when he knoweth *of it*, then he ſhall be guiltie.

b Or, vow raſhly without juſt examination of the circumſtances, and not knowing what ſhall be the iſſue of the ſame. 4 Or if a ſoul [b] ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guiltie in one of theſe.

5 And it ſhall be, when he ſhall be guiltie in one of theſe [c] *things*, that he ſhall confeſs that he hath ſinned in that *thing*.

c which have been mentioned before in this chapter. 6 And he ſhall bring his treſpaſs-*offering* unto the LORD for his ſin which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſin-*offering:* and the prieſt ſhall make an atonement for him concerning his ſin.

† Heb. *his hand cannot reach to the ſufficience of a lamb*, 7 And if † he be not able to bring a lamb, then he ſhall bring for his treſpaſs which he hath committed, two turtle-doves or two young pigeons, unto the LORD; one for a ſin-*offering*, and the other for a burnt-offering.

8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſin-*offering* firſt, and * wring off his head from his * *Chap.* 1. 15. neck, but ſhall not divide *it* aſunder.

9 And he ſhall ſprinkle of the bloud of the ſin-*offering* upon the ſide of the altar; and the reſt of the bloud ſhall be wrung out at the bottom of the altar: it *is* a ſin-*offering*.

‡ Or, *ordinance:* 10 And he ſhall offer the ſecond *for* a burnt-offering, according to the ‡ manner: and the

d Or, declare him to be purged of that ſin. prieſt ſhall [d] make an atonement for him, for his ſin which he had ſinned, and it ſhall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that ſinned, ſhall bring for his offering the tenth part of an [e] ephah of fine flour for a

e which is about a pottle. f As in the meat-offering, *chap.* 2. 1. ſin-*offering:* he ſhall put no [f] oyl upon it, neither ſhall he put any frankincenſe thereon: for it *is* a ſin-*offering*.

12 Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handfull of it, * *even* a * *Chap.* 2. 2. memoriall thereof, and burn *it* on the altar, * according to the offerings made by fire unto * *Chap.* 4. 35. the LORD: it *is* a ſin-*offering*.

13 And the prieſt ſhall make an atonement for him, as touching his ſin that he hath ſinned in one of theſe, and it ſhall be forgiven him: and *the remnant* ſhall be the prieſts, as a meat-offering.

14 ¶ And the LORD ſpake unto Moſes, ſaying,

15 If a ſoul commit a treſpaſs, and ſin through ignorance, in the [g] holy things of the

g As touching the firſt-fruits, or tithes, due to the prieſts and Levites. LORD; then he ſhall bring for his treſpaſs unto the LORD, a ram without blemiſh out of the flocks, with thy [h] eſtimation by ſhekels

h By the eſtimation of the prieſt, *chap.* 27. 12. of ſilver, after the ſhekel of the ſanctuarie, for a treſpaſs-*offering*.

16 And he ſhall make amends for the harm that he hath don in the holy thing, and ſhall add the fifth part thereto, and give it unto the prieſt: and the prieſt ſhall make an atonement for him with the ram of the treſpaſs-*offering*, and it ſhall be forgiven him.

17 ¶ And if a * ſoul ſin, and commit any * *Chap.* 4. 2. of theſe things which are forbidden to be don by the commandments of the LORD; though he [i] wiſt *it* not, yet is he guiltie, and

i *That is*, afterward remembreth that he hath ſinned, when his conſcience doth accuſe him. ſhall bear his iniquitie.

18 And he ſhall bring a ram without blemiſh out of the flock, with thy eſtimation, for

a treſpaſs-*offering*, unto the prieſt: and the prieſt ſhall make an atonement for him concerning [k] his ignorance wherein he erred and wiſt *it* not; and it ſhall be forgiven him.

k Els if his ſin againſt God come of malice, he muſt die, *Num.* 15. 30.

19 It *is* a treſpaſs-*offering*: he hath certainly treſpaſſed againſt the LORD.

CHAP. VI.

1 *The treſpaſs-offering for ſins don wittingly.* 8 *The law of the burnt-offering,* 14 *and of the meat-offering.* 19 *The offering at the conſecration of a prieſt.* 24 *The law of the ſin-offering.*

AND the LORD ſpake unto Moſes, ſaying,

2 If a ſoul ſin, and commit a treſpaſs againſt the LORD, and lie unto his neighbour in that which was delivered him to [a] keep, or in ‡† fellowſhip, or in a thing taken away by violence, or hath [b] deceived his neighbour;

a To beſtow and occupie for the uſe of him that gave it.
‡ Or, *dealing*,
† Heb. *putting of the hand*,
b By any guil or unlawfull means.

3 Or have found that which was loſt, and lieth concerning it, and * ſweareth falſly; in any of all theſe that a man doeth, [c] ſinning therein:

* *Num.* 5. 6.
c wherein he cannot but ſin: or, wherein a man accuſtometh to ſin by perjurie, or ſuch like thing.

4 Then it ſhall be, becauſe he hath ſinned and is guiltie, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found,

5 Or all that about which he hath ſworn falſly; he ſhall even * reſtore it in the principall, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ‡† in the day of his treſpaſs-*offering*.

* *Chap.* 5. 16.
‡ Or, *in the day of his being found guilty.*
† Heb. *in the day of his treſpaſs.*

6 And he ſhall bring his treſpaſs-*offering* unto the LORD, a ram without blemiſh out of the * flock, with thy eſtimation, for a treſpaſs-*offering*, unto the prieſt.

* *Chap.* 5. 15.

7 And the prieſt ſhall make an atonement for him, before the LORD: and it ſhall be forgiven him, for any thing of all that he hath don, in treſpaſſing therein.

8 ¶ And the LORD ſpake unto Moſes, ſaying,

9 Command Aaron and his ſons, ſaying, This *is* the [d] law of the burnt-offering: It *is* the burnt-offering, ‡ becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it)

d *That is*, the Ceremonies which ought to be obſerved therein.
‡ Or, *for the burning*

10 And the prieſt ſhall put on his linen garment, & his linen breeches ſhall he put upon his [e] fleſh, and take up the aſhes which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them [f] beſides the altar.

e Upon his ſecret parts, *Exod.* 28. 43.
f In the aſh-pans appointed for that uſe.

11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp, unto a clean place.

12 And the fire upon the altar ſhall be burning in it, it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings.

13 The fire ſhall ever be burning upon the altar: it ſhall never go out.

14 ¶ * And this *is* the law of the meat-offering: the ſons of Aaron ſhall offer it before the LORD, before the altar.

* *Chap.* 2. 1. *Num.* 15. 4.

15 And he ſhall take of it his handfull, of the flour of the meat-offering, and of the oyl thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it upon* the altar, *for* a ſweet ſavour, *even* the * memoriall of it unto the LORD.

* *Chap.* 2. 9.

16 And the remainder thereof ſhall Aaron and his ſons eat: with unleavened *bread* ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it.

17 It ſhall not be [g] baked with leaven: I have given it *unto them for* their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſin-*offering*, and as the treſpaſs-*offering*.

g Or knod with leaven, and after baked.

18 All the males among the children of Aaron ſhall eat of it: *It ſhall be* a ſtatute for ever in your generations concerning the offerings of the LORD made by fire: * Every one that toucheth them ſhall be holy.

* *Exod.* 29. 37.

19 ¶ And the LORD ſpake unto Moſes, ſaying,

20 This *is* the offering of Aaron, and of his ſons, in the day when he is annointed; the tenth part of an * ephah of fine flour for a meat-offering [h] perpetuall, half of it in the morning, and half thereof at night.

* *Exod.* 16. 36.
h So oft as the high Prieſt ſhall be elected and anointed.

21 In a pan it ſhall be made with oyl, *and when it is* baked, thou ſhalt bring it in: *and* the baked pieces of the meat-offering ſhalt thou offer *for* a ſweet ſavour unto the LORD.

22 And the prieſt of his ſons that is [i] anointed in his ſtead, ſhall offer it: *it is* a ſtatute for ever unto the LORD, it ſhall be wholly burnt.

i His ſon that ſhall ſucceed him.

23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

24 ¶ And the LORD ſpake unto Moſes, ſaying,

25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-*offering*: In the place where the burnt-offering is killed, ſhall the ſin-*offering* be killed before the LORD: it *is* moſt holy.

26 The prieſt that offereth it for ſin, ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the bloud thereof upon any [k] garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place.

k *Meaning*, the garment of the Prieſt.

28 But the earthen veſſel wherein it is ſodden, * ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured, and rinſed in [l] water.

* *Chap.* 11. 33.
l which was in the liver, *Exod.* 30. 18.

29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.

30 * And no ſin-*offering* whereof *any* of the bloud is brought into the tabernacle of the congregation to reconcile *withall* in the holy *place*, ſhall be eaten: it ſhall be burnt in the [m] fire.

* Heb. 13. 11.
m Out of the camp, *Chap.* 4. 12.

CHAP.

CHAP. VII.

1 The law of the treſpaſs-offering, 11 and of the peace-offerings, 12 whether it be for a thanksgiving, 16 or a vow, or a free-will-offering. 22 The fat, 26 and the bloud are forbidden. 28 The prieſts portion in the peace-offerings.

a which is for the ſmaller ſins, and ſuch as are committed by ignorance. b At the court-gate.

LIkewiſe this *is* the law of the [a] treſpaſs-*offering:* it *is* moſt holy.

2 In the [b] place where they kill the burnt-offering, ſhall they kill the treſpaſs-*offering:* and the bloud thereof ſhall he ſprinkle round about upon the altar.

c The high prieſt.

3 And [c] he ſhall offer of it, all the fat thereof; the rump, & the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it ſhall he take away.

5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the LORD: it *is* a treſpaſs-*offering*.

6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy.

p The ſame ceremonies notwithſtanding that this word treſpaſs ſignifieth leſs than ſin. e *Meaning*, the reſt which is left and not burnt.

7 As the ſin-*offering is*, ſo *is* the treſpaſs-*offering: there is* [d] one law for them: the prieſt that maketh [e] atonement therewith ſhall have *it*.

8 And the prieſt that offereth any mans burnt-offering, *even* the prieſt ſhall have to himſelf the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and ‡ in the pan, ſhall be the prieſts that offereth it.

‡ Or, *on the flat plate*, or *fire*,

10 And every meat-offering mingled with oyl, and [f] dry, ſhall all the ſons of Aaron have, one *as much* as another.

f Becauſe it had no oyl nor liquor.

11 And this *is* the law of the ſacrifice of peace-offerings, which he ſhall offer unto the LORD.

g Peace-offerings contain a confeſſion and thanksgiving for a benefit received, and alſo a vow, & free offering to receive a benefit.

12 If he offer it for a [g] thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving unleavened cakes mingled with oyl, and unleavened wafers anointed with oyl, and cakes mingled with oyl, of fine flour, fryed.

13 Beſides the cakes, he ſhall offer *for* his offering, leavened bread, with the ſacrifice of thankſgiving of his peace-offerings.

14 And of it he ſhall offer one out of the whole oblation, *for* an heave-offering unto the LORD, *and* it ſhall be the prieſts that ſprinkleth the bloud of the peace-offerings.

15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day that it is offered: he ſhall not leave *any* of it untill the morning.

h If he make a vow to offer: for els the fleſh of the peace-offerings muſt be eaten the ſame day.

16 But if the ſacrifice of his offering *be* a [h] vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten.

17 But the remainder of the fleſh of the ſacrifice on the third day, ſhall be burnt with fire.

18 And if *any* of the fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it, ſhall [i] bear his iniquitie.

i The ſin, wherefore he offered, ſhall remain.

19 And the fleſh that toucheth any [k] unclean *thing*, ſhall not be eaten, it ſhall be burnt with fire: and as for the [l] fleſh, all that be clean ſhall eat thereof.

k After it be ſacrificed. l Of the peace-offering, that is clean.

20 But the ſoul that eateth *of* the fleſh of the ſacrifice of peace-offerings, that *pertain* unto the LORD, * having his uncleanneſs upon him, even that ſoul ſhall be cut off from his people.

* *Chap.* 15. 2.

21 Moreover, the ſoul that ſhall touch any unclean *thing*, *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which *pertain* unto the LORD, even that ſoul ſhall be cut off from his people.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto the children of Iſrael, ſaying, * Ye ſhall eat no manner *of* fat, of ox, or of ſheep or of goat.

* *Chap.* 3. 17.

24 And the fat of the † beaſt that dieth of it ſelf, and the fat of that wich is torn with beaſts, may be uſed in any other uſe, but ye ſhall in no wiſe eat of it.

† Heb. *carcaſe.*

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth *it*, ſhall be cut off from his people.

26 * Moreover, ye ſhall eat no manner of bloud, *whether it be* of fowl or of beaſt, in any of your dwellings.

* *Gen.* 9. 4. *Chap.* 3. 17. *and* 17. 14.

27 Whatſoever ſoul *it be* that eateth any manner of bloud, even that ſoul ſhall be cut off from his people.

28 ¶ And the LORD ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhall bring his oblation unto the LORD, of the ſacrifice of his peace-offerings.

30 His [m] own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall he bring, that * the breaſt may be waved *for* a wave-offering before the LORD.

m And ſhould not ſend it by another.

* *Exod.* 29. 24.

31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſons.

32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heav-offering, of the ſacrifices of your peace-offerings.

33 He among the ſons of Aaron that offereth the bloud of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part.

34 For the wave-breaſt and the heav-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt,

88 and unto his sons, by a statute for ever, from among the children of Israel.

n *That is*, his priviledge, reward and portion.

35 ¶ This *is the portion of* the [n] anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them, to minister unto the LORD in the priests office:

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the sin-*offering*, and of the trespass-*offering*, and of the [o] consecrations, and of the sacrifice of the peace-offerings:

o which sacrifice was offered when the priests were consecrated, *Exod.* 29. 22.

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAP. VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *Their sin-offering.* 18 *Their burnt-offering.* 22 *The ram of consecrations.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and * the garments, and * the anointing oyl, and a bullock for the sin-*offering*, and two rams, and a basket of unleavened *bread*.

* *Exod.* 28. 2, 4.
* *Exod.* 30. 25.

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him, and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, * This *is* the thing which the LORD commanded to be don.

* *Exod.* 29. 4.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breast-plate upon him: also he * put in the breast-plate the Urim and Thummim.

* *Exod.* 28. 30.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront did he put the golden plate, the [a] holy crown; as the LORD * commanded Moses.

a *So* called because this superscription, *Holiness to the Lord*, was graven in it. * *Exod.* 28. 39. &c.

10 And Moses took the anointing oyl, and anointed the [b] tabernacle and all that *was* therein, and sanctified them.

b *That is*, the Holiest of all, the sanctuarie, and the court.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot to sanctifie them.

12 And he * poured of the anointing oyl upon Aarons head, and anointed him to sanctifie him.

* *Psal.* 133. 2. *Ecclus.* 45. 15.

13 And Moses brought Aarons sons, and put coats upon them, and girded them with girdles, and † put bonnets upon them; as the LORD commanded Moses.

† Heb. *bound*

14 * And he brought the bullock for the sin-*offering*, and Aaron and his sons laid their hands upon the head of the bullock for the sin-*offering*.

* *Exod.* 29. 1.

15 And he slew *it*, and Moses took the bloud, and put *it* upon the horns of the [c] altar round about with his finger, and purified the altar; and poured the bloud at the bottom of the altar, and [d] sanctified it, to make reconciliation upon it.

c Of the burnt-offering.

d To offer for the sins of the people.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock and his [e] hide, his flesh and his dung, he burnt with fire without the camp; as the LORD * commanded Moses.

e In other burnt-offerings, which are not of consecration, or offering for himself, the priest hath the skin, Cap. 7. 8.
* *Exod.* 29. 14.

18 ¶ And he brought the ram for the burnt-offering: And Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*, and Moses sprinkled the bloud upon the altar round about.

20 And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD: as the LORD commanded Moses.

22 ¶ And * he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

* *Exod.* 29. 15.

23 And he [f] slew *it*, and Moses took of the bloud of it, and put *it* upon the tip of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

f Moses did this, because that the priests were not yet established in their office.

24 And he brought Aarons sons, and Moses put of the bloud upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moses sprinkled the bloud upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right shoulder:

26 And out of the basket of unleavened *bread*, that *was* before the LORD, he took one unleavened cake, and a cake of oyled bread, and one wafer, and put *them* on the fat, and upon the right shoulder.

27 And he put all * upon Aarons hands, and upon his sons hands, and waved them *for* a wave-offering before the LORD.

* *Exod.* 29. 24 &c.

28 And Moses took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast and waved it *for* a wave-offering before the LORD: *for* of

of the ram of consecration it was Moses * part;
a *Exod. 29. 26.* as the LORD commanded Moses.

30 And Moses took of the anointing oyl, and of the bloud which *was* upon the altar, and sprinkled *it* upon Aaron, & upon his garments, and upon his sons, and upon his sons garments with him: and sanctified Aaron, *and* his garments, and his sons, and his sons garments with him.

31 ¶ And Moses said unto Aaron, and to his sons, Boyl the flesh at the [g] door of the tabernacle of the congregation: and there * eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

g At the door of the court.
* *Exod. 29. 32.*

32 And that which remaineth of the flesh and of the bread, shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, untill the days of your consecration be
* *Exod. 29. 35.* at an end: for * seven days shall he consecrate you.

34 As he hath don this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night, seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things
h By commission given to Moses. which the LORD commanded by the [h] hand of Moses.

CHAP. IX.

1 The first-offerings of Aaron for himself and the people. 8 The sin-offering, 12 and the burnt-offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people. 24 Fire cometh from the Lord upon the altar.

a After their consecration: for the seven days before the Priests were consecrated.
* *Exod. 29. 1.*
b Aaron entreth into the possession of the Priesthood, and offereth the four principall sacrifices; the burnt-offring, the sin-offring, the peace-offring, and the meat-offering.

AND it came to pass on the [a] eight day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, * Take thee a young calf for a [b] sin-*offering*, and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats, for a sin-*offering*, and a calf, and a lamb *both* of the first year, without blemish, for a burnt-offering.

4 Also a bullock and a ram, for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oyl: for to day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near
c Before the altar, where his glory appeared. and stood before the [c] LORD;

6 And Moses said, This *is* the thing which the LORD commanded *that* ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-*offering*, and thy burnt-offering, and make an atonement for [d] thy self and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

d Read for the understanding of this place, *Heb. 5. 3.* *and 7. 27.*

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-*offering*, which *was* for himself.

9 And the sons of Aaron brought the bloud unto him: and he dipt his finger in the bloud, and put *it* upon the horns of the altar, and poured out the bloud at the bottom of the altar.

10 But the fat, and the kidneys, and the caul *above* the liver of the sin-*offering* he [e] burnt upon the altar; as the LORD commanded Moses.

e *That is*, He laid them in order, and so they were burnt when the Lord sent down fire.

11 And the flesh and the hide he burnt with fire, without the camp.

12 And he slew the burnt-offering, and Aarons sons presented unto him the bloud, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he [f] burnt *them* upon the altar.

f All this must be understood of the preparation of the sacrifices which were burnt after, *vers. 24.*

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the peoples offering, and took the goat which *was* the sin-*offering* for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the ‡ manner.

‡ Or, *ordinance.*

17 And he brought the meat-offering, and † took an handfull thereof, and burnt *it* upon the altar, * beside the burnt-sacrifice of the morning.

† Heb. *filled his hand out of it.*
* *Exod. 29. 38.*

18 He slew also the bullock and the ram, *for* a sacrifice of peace-offerings, which *was* for the people: and Aarons sons presented unto him the bloud (which he sprinkled upon the altar round about)

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the [g] breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD; as Moses commanded.

g Of the bullock and the ram.

22 And Aaron lift up his hand towards the people, and blessed them, and [h] came down from offering of the sin-*offering*, and the burnt-offering, and peace-offerings.

h Because the Altar was near the Sanctuary, which was the upper end, therefore he is said to come down.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and [i] blessed the people: and the glory of the LORD appeared unto all the people.

i Or, prayed for the people.

24 And * there came a fire out from before the LORD, and consumed upon the altar the burnt-offering, and the fat: *which* when all the people saw, they shouted, and fell on their faces.

* *Gen. 4. 4.*
1 King. 18. 38.
2 Chron. 7. 1.
2 Mac. 2. 10, 11.

CHAP. X.

1 *Nadab and Abihu, for offering of ſtrange fire, are burnt by fire.* 6 *Aaron and his ſons are forbidden to mourn for them.* 8 *The prieſts are forbidden wine when they are to go into the tabernacle.* 12 *The law of eating the holy things.* 16 *Aarons excuſe for tranſgreſſing thereof.*

[a] *Num.* 3. 4. *and* 26. 61. 1 *Chron.* 24. 2.

AND [*] Nadab and Abihu, the ſons of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereon, and offered [a] ſtrange fire before the LORD, which he commanded them not.

a Not taken off the altar, which was ſent from heaven, and endured untill the captivitie of Babylon.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 And Moſes ſaid unto Aaron, This *is it* that the LORD ſpake, ſaying, I will be [b] ſanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

b I will puniſh them that ſerve me otherwiſe than I have commanded, not ſparing the chief, that the people may fear and praiſe my judgements.

4 And Moſes called Miſhael and Elzaphan, the ſons of Uzziel the uncle of Aaron, and ſaid unto them, Come near, carry your brethren from before the ſanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moſes had ſaid.

6 And Moſes ſaid unto Aaron, and unto Eleazar and unto Ithamar his ſons, [c] Uncover not your heads, neither rend your clothes, leaſt you die, and leaſt wrath come upon all the people: but let your brethren, the whole houſe of Iſrael, bewail the burning which the LORD hath [d] kindled.

c As though ye lamented for them, preferring your carnall affection to Gods juſt judgement, *Chap.* 19. 28. *Deut.* 14. 1.

d In deſtroying Nadab and Abihu the chief, and menacing the reſt, except they repent.

7 And ye ſhall not go out from the door of the tabernacle of the congregation, leaſt you die; for the anointing oyl of the LORD *is* upon you: and they did according to the word of Moſes.

8 ¶ And the LORD ſpake unto Aaron, ſaying,

9 Do not drink wine nor ſtrong drink, thou, nor thy ſons with thee, when ye go into the tabernacle of the congregation, leaſt ye die: *It ſhall be* a ſtatute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean:

11 And that ye may teach the children of Iſrael all the ſtatutes which the LORD hath ſpoken unto them by the hand of Moſes.

12 ¶ And Moſes ſpake unto Aaron, and unto Eleazar and unto Ithamar his ſons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beſide the altar: for it *is* moſt holy.

13 And ye ſhall eat it in the holy place, becauſe it *is* thy due and thy ſons due of the ſacrifices of the LORD made by fire: for ſo I am commanded.

14 And *the wave-breaſt and heav-ſhoulder ſhall ye eat in a clean place; thou, and thy ſons, and thy [e] daughters with thee: for *they be* thy due, and thy ſons due, *which* are given out of the ſacrifices of peace-offerings of the children of Iſrael.

* *Exod.* 29. 24.

e For the breaſt and ſhoulders of the peace-offerings might be brought to their families, ſo that their daughters might eat of them, as alſo of the offerings of firſt fruits, the firſt born, and the eaſter-lamb Read *Chap.* 22. 12, 13.

15 The heav-ſhoulder, and the wave-breaſt ſhall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD, and it ſhall be thine, and thy ſons with thee, by a ſtatute for ever; as the LORD hath commanded.

16 ¶ And Moſes diligently ſought the goat of the ſin-*offering*, and behold, it was burnt: and he was angry with Eleazar & Ithamar, the ſons of Aaron, *which were* [f] left *alive*, ſaying,

f And not conſumed, as Nadab and Abihu.

17 Wherefore have ye not eaten the ſin-*offering* in the holy place, ſeeing it *is* moſt holy, and *God* hath given it you to bear the iniquitie of the congregation, to make atonement for them before the LORD?

18 Behold, the bloud of it was not brought in, within the holy *place:* ye ſhould indeed have eaten it in the holy *place*, * as I commanded.

* *Chap.* 6. 26.

19 And Aaron ſaid unto Moſes, Behold, this day have [g] they offered their ſin-*offering*, and their burnt-offering before the LORD; and ſuch things have befallen me: and *if* I had eaten the ſin-*offering* to day, ſhould it have been accepted in the ſight of the LORD?

g *That is*, Nadab and Abihu.

20 And when Moſes heard *that*, he was [h] content.

h Moſes bare with his infirmity, concerning his great ſorrow, but doth not leave an example to forgive them that maliciouſly tranſgreſs the commandment of God.

CHAP. XI.

1 *What beaſts may*, 4 *and what may not be eaten.* 9 *What fiſhes.* 13 *What fowls.* 29 *The creeping things which are unclean.*

AND the LORD ſpake unto Moſes, and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, ſaying, * Theſe *are* the beaſts which ye ſhall [a] eat among all the beaſts that *are* on the earth.

* *Deut.* 14. 4. *Acts* 10. 14.

a Or, whereof ye may eat.

3 Whatſoever parteth the [b] hoof, and is cloven-footed, *and* cheweth the cud among the beaſts, that ſhall ye eat.

b He noteth four ſorts of beaſts: ſome chew the cud onely, and ſome have onely the foot cleft: others neither chew the cud, nor have the hoof cleft: the fourth both chew the cud and have the hoof divided, which may be eaten.

4 Nevertheleſs, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the cony, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And * the ſwine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean unto you.

* 2 *Mac.* 6. 18.

8 Of their [c] fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch; they *are* unclean to you.

c God would that hereby for a time they ſhould be diſcerned as his people from the Gentiles.

9 ¶ Theſe ſhall ye eat, of all that *are* in the waters: whatſoever hath fins and ſcales in the waters, in the ſeas, and in the rivers; them ſhall ye eat.

10 And all that have not fins nor ſcales in the ſeas, and in the rivers, of all that [d] move in the waters, and of any [e] living thing, which *is* in the waters; they *ſhall be* an abomination unto you.

d As little fiſh ingendred of the ſlime.

e As they which come of generation.

11 They ſhall be even an abomination unto you:

you: ye ſhall not eat of their fleſh, but you ſhall have their carcaſes in abomination.

12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you.

13 ¶ And theſe *are they which* ye ſhall have in abomination among the fowls, they ſhall not be eaten, they *are* an abomination: the eagle, and the oſſifrage, and the oſpray,

14 And the vulture, and the kite, after his kind:

15 Every raven after his kind:

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the ſwan, and the pelican, and the gier-eagle,

19 And the ſtork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *ſhall be* an abomination unto you.

21 Yet theſe may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withall upon the earth:

22 *Even* theſe of them ye may eat: the locuſt after his kind, and the [f] bald-locuſt after his kind, and the beetle after his kind, and the grashopper after his kind.

f Theſe were certain kinds of grashoppers, which are not now properly known.

23 But all *other* flying creeping things, which have four feet, *ſhall be* an abomination unto you.

24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them, ſhall be unclean untill the even.

g Out of the camp.

25 And whoſoever [g] beareth *ought* of the carcaſe of them, ſhall waſh his clothes, and be unclean untill the even.

26 *The carcaſes* of every beaſt which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, ſhall be unclean.

27 And whatſoever goeth upon his paws, among all manner of beaſts, that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe, ſhall be unclean untill the even.

28 And he that beareth the carcaſe of them, ſhall waſh his clothes, and be unclean untill the even: they *are* unclean unto you.

29 ¶ Theſe alſo *ſhall be* unclean unto you among the creeping things that creep upon the earth: the weaſel, and the mouſe, and the

h The green frog that ſitteth on the buſhes.

[h] tortoiſe after his kind,

30 And the ferret, and the chameleon, and the lyzard, and the ſnail, and the mole.

31 Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean untill the even.

32 And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean; whether *it be* any veſſel of wood, or raiment,

i As a bottle or bag.

or [i] ſkin, or ſack, whatſoever veſſel *it be*, wherein *any* work is don, it muſt be put into water, and it ſhall be unclean untill the even; ſo it ſhall be cleanſed.

33 And every earthen veſſel, whereinto *any* of them falleth; whatſoever *is* in it ſhall be unclean; and * ye ſhall break it.

* Chap. 6. 28.

34 Of all meat which may be eaten, *that* on which *ſuch* water cometh, ſhall be unclean: and all drink that may be drunk in every *ſuch* veſſel, ſhall be unclean.

35 And every *thing*, whereupon *any part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you.

36 Nevertheleſs, a fountain or pit, † *wherein there is* plentie of water, ſhall be clean: but that which [k] toucheth their carcaſe, ſhall be unclean.

† Heb. a gathering together of waters.

k So much of the water as toucheth it.

37 And if *any part* of their carcaſe fall upon any ſowing ſeed which is to be ſown; it *ſhall be* clean.

38 But if *any* [l] water be put upon the ſeed, and *any part* of their carcaſe fall thereon; it *ſhall be* unclean unto you.

l He ſpeaketh of ſeed that is laid to ſteep before it be ſown.

39 And if any beaſt of which ye may eat, die; he that toucheth the carcaſe thereof, ſhall be unclean untill the even.

40 And he that eateth of the carcaſe of it, ſhall waſh his clothes, and be unclean untill the even: he alſo that beareth the carcaſe of it, ſhall waſh his clothes, and be unclean untill the even.

41 And every creeping thing that creepeth upon the earth, *ſhall be* an abomination: it ſhall not be eaten.

42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* four, or whatſoever † hath more feet among all creeping things that creep upon the earth, them ye ſhall not eat, for they *are* an abomination.

† Heb. *doth multiply feet*

43 Ye ſhall not make your † ſelvs abominable with any creeping thing that creepeth, neither ſhall ye make your ſelvs unclean with them, that ye ſhould be defiled thereby.

† Heb. *ſouls*

44 For I *am* the LORD your God: ye ſhall therefore ſanctifie your ſelvs, and * ye ſhall be [m] holy, for I *am* holy: neither ſhall ye defile your ſelvs with any manner of creeping thing that creepeth upon the earth.

* Chap. 19. 2. & 20. 7. 1 Pet. 1. 16.

m He ſheweth why God did chuſe them to be his people.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten and the beaſt that may not be eaten.

CHAP. XII.

1 The purification of a woman after child-birth. 6 Her offerings for her purifying.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying,

saying, If a * woman have conceived seed, and born a man-child, then she shall be unclean [a] seven days: according to the days of the separation for her infirmitie shall she be unclean.

* *Chap.* 15. 19.

a So that her husband for that time could not resort to her.

3 And in the * eighth day, the flesh of his foreskin shall be circumcised.

* *Luke* 2. 21. *John* 7. 22.

4 And she shall then continue in the bloud of her purifying [b] three and thirtie days: she shall touch no [c] hallowed thing, nor come into the [d] sanctuarie, untill the days of her purifying be fulfilled.

b Besides the first seven days:
c As sacrifice, or such like
d *That is*, into the court gate, till after fourtie days.

5 But if she bear a maid-child, then she shall be unclean [e] two weeks, as in her separation: and she shall continue in the bloud of her purifying threescore and six days.

e Twice so long as if she bare a man-child.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter; she shall bring a lamb † of the first year for a burnt-offering, and a young pigeon, or a turtle-dove for a sin-*offering*, unto the [f] door of the tabernacle of the congregation, unto the priest:

† Heb. *a son of his year*
f where the burnt-offerings were wont to be offered.

7 Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her bloud. This *is* the law for her that hath born a male or a female.

8 * And if † she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-*offering*: and the priest shall make an atonement for her, and she shall be clean.

* *Luke* 2. 24.
† Heb. *her hand find not sufficiency of*

CHAP. XIII.

1 The laws and tokens whereby the priest is to be guided in discerning the leprosie.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh, a * rising, or a scab, or bright spot, and it be in the skin of his [a] flesh *like* the plague of leprosie; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

‡ Or, *swelling*,
a That it may be suspected to be the leprosie.

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* [b] deeper than the skin of his flesh; it *is* a plague of leprosie: and the priest shall look on him, and pronounce him unclean.

b *That is*, shrunk in, and be lower than the rest of the skin.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague, seven days.

5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him again the seventh day: and behold, *if* the [c] plague *be* somwhat dark, and the plague spread not in the skin; the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

c As having the skin drawn together, or blackish.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing; he shall be seen of the priest again.

8 And *if* the priest see, that behold, the scab spreadeth in the skin; then the priest shall [d] pronounce him unclean: it *is* a leprosie.

d As touching his bodily disease: for his disease was not imputed to him for sin before God, though it were the punishment of sin.

9 ¶ When the plague of leprosie is in a man, then he shall be brought unto the priest:

10 And the priest shall see *him*: and behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* † quick raw flesh in the rising;

† Heb. *the quickening of living flesh*,

11 It *is* an old leprosie in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosie break out abroad in the skin, and the leprosie cover all the skin of *him that hath* the plague, from his head even to his foot, whersoever the priest looketh;

13 Then the priest shall consider: and behold, *if* the leprosie have covered all his flesh, he shall pronounce *him* [e] clean *that hath* the plague: it is all turned white: he *is* clean.

e For it is not that contagious leprosie that infecteth, but a kind of scurf, which hath not the flesh raw, as the leprosie.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and [f] pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosie.

f For it is not, that the flesh is not found, but is in danger to be leprous.

16 Or if the raw flesh turn again, and be changed unto white; he shall come unto the priest:

17 And the priest shall see him: and behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a bile, and is healed,

19 And in the place of the bile there be a white rising, or a bright spot white, and somwhat reddish, and it be shewed to the priest;

20 And if when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white: the priest shall [g] pronounce him unclean: it *is* a plague of leprosie broken out of the bile.

g None were exempted, but if the priest pronounced him unclean, he was put out from among the people, as appeareth by Marie the propheteſs, *Num.* 12. 14. and by king Uzziah, 2 *Chron.* 26. 20.

21 But if the priest look on it, and behold, *there be* no white hairs therein, and if *it be* not lower than the skin, but *be* somwhat dark; then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean; it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning bile; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* † a hot burning, and the quick *flesh* that burneth have a [h] white bright spot, somwhat reddish, or white;

† Heb. *a burning of fire*,
h If he have a white spot in the place where the burning was, and was after healed.

25 Then the priest shall look upon it: and behold *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosie broken out of the burning: wherefore

wherefore the prieſt ſhall pronounce him unclean: it *is* the plague of leproſie.

26 But if the prieſt look on it, and behold, *there be* no white hair on the bright ſpot, and it *be* no lower than the *other* skin, but *be* ſomwhat dark; then the prieſt ſhall ſhut him up ſeven days.

27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the skin, then the prieſt ſhall pronounce him unclean: it *is* the plague of leproſie.

28 And if the bright ſpot ſtay in his place, *and* ſpread not in the skin, but it *be* ſomwhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronunce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman hath a plague upon the head or the beard;

30 Then the prieſt ſhall ſee the plague: and behold, if it *be* in ſight deeper than the skin, and *there be* in it a [i] yellow thin hair; then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſie upon the head or beard.

[i] which was not wont to be there, or els ſmaller than in any other part of the body.

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the skin, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall, ſeven days.

32 And in the ſeventh day the prieſt ſhall look on the plague: and behold, *if* the ſcall ſpread not, and there be in it no yellow hair, & the ſcall *be* not in ſight deeper than the skin;

33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall, ſeven days more.

34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be not ſpread in the skin, nor *be* in ſight deeper than the skin; then the prieſt ſhall pronounce him clean: and he ſhall wash his clothes, and be clean.

35 But if the ſcall ſpread much in the skin after his cleanſing;

36 Then the prieſt ſhall look on him: and behold, *if* the ſcall be ſpread in the skin, the prieſt ſhall not [k] ſeek for yellow hair: he *is* unclean.

[k] He ſhall not care whether the yellow hair be there, or no.

37 But if the ſcall be in his ſight at a ſtay, and *that* there is black hair grown up therein; the ſcall is healed, he *is* clean: and the prieſt ſhall pronounce him clean.

38 ¶ If a man alſo or a woman have in the skin of their flesh bright ſpots, *even* white bright ſpots;

39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the skin of their flesh *be* darkish white; it *is* a freckled ſpot *that* groweth in the skin: he *is* clean.

† Heb. *head is pilled*,

40 And the man whoſe † hair is fallen off his head, he *is* bald: *yet is* he clean.

[l] By ſickneſs or any other inconvenience.

41 And he that hath his hair [l] fallen off, from the part of his head toward his face, he *is* forehead-bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish ſore; it *is* a leproſie ſprung up in his bald head, or his bald forehead.

43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore *be* white reddish in his bald head, or in his bald forehead, as the leproſie appeareth in the skin of the flesh;

44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean, his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes ſhall be [m] rent, and his head bare, and he ſhall put a covering upon his upper lip, [n] and ſhall cry, Unclean, unclean.

[m] In ſign of ſorrow and lamentation

[n] Either in token of mourning, or for fear of infecting others.

46 All the days wherein the plague *ſhall be* in him, he ſhall be defiled; he *is* unclean: he ſhall dwell alone, * without the camp *ſhall* his habitation *be*.

* *Num.* 5. 2. 2 *Kings* 15. 5.

47 ¶ The garment alſo that the plague of leproſie *is* in, *whether it be* a woollen garment, or a linen garment,

48 Whether *it be* in the warp, or woof, of linen or of woollen, whether in a skin, or in any † thing made of skin:

† Heb. *work of*

49 And if the plague be greeniſh or reddiſh in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of [o] skin; it *is* a plague of leproſie, and ſhall be ſhewed unto the prieſt.

† Heb. *veſſel*, or *inſtrument*

[o] whether it be garment, veſſel, or inſtrument.

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague ſeven days.

51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, in a skin, *or* in any work that is made of skin; the plague *is* a fretting leproſie; it *is* unclean.

52 He ſhall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague *is*: for it *is* a fretting leproſie; it ſhall be burnt in the fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the [p] garment, either in the warp, or in the woof, or in any thing of skin;

[p] But abide ſtill in one place, as vers 37.

54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more.

55 And the prieſt ſhall look on the plague after that it is waſhed: and behold, *if* the plague have not changed his [q] colour, and the plague be not ſpread; it *is* unclean, thou ſhalt burn it in the fire: it *is* fret inward, † [r] *whether* it *be* bare within or without.

[q] But remain as it did before.

† Heb. whether *it* be *bald in the head thereof, or in the forehead thereof.*

[r] Or, whether it be in any bare place before, or behind.

56 And if the prieſt look, and behold, the plague *be* ſomwhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a ſpreading *plague:* thou ſhalt burn that wherein the plague *is*, with fire.

58 And

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58 And the garment, either warp, or woof, or whatſoever thing of skin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it ſhall be [f] waſhed the ſecond time, and *ſhall be* clean.

59 This *is* the law of the plague of leproſie in a garment of woollen or linen either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

f To the intent he might be ſure that the leproſie was departed, and that all occaſion of infection might be taken away.

CHAP. XIV.

1 *The rites and ſacrifices in cleanſing of the leper.* 33 *The ſigns of leproſie in an houſe.* 48 *The cleanſing of that houſe.*

AND the LORD ſpake unto Moſes, ſaying,

2 This ſhall be [a] the law of the leper, in the day of his cleanſing: he * ſhall be brought unto the prieſt.

a Or, the ceremonie which ſhall be uſed in his purgation.
* *Mat.* 8. 4. *Mark* 1. 44. *Luk.* 5. 14.

3 And the prieſt ſhall go forth out of the camp: and the prieſt ſhall look, and behold, *if* the plague of leproſie be healed in the leper;

4 Then ſhall the prieſt command to take for him that is to be cleanſed, two ‡ birds alive, *and* [b] clean, and cedar-wood, and ſcarlet, & hyſſop.

‡ Or, *ſparrows*.
b Of birds which were permitted to be eaten.

5 And the prieſt ſhall command that one of the birds be killed in an earthen veſſel, [c] over running water.

c Running water, or of the fountains.

6 As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them and the living bird, in the bloud of the bird *that was* killed over the running water.

7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſie, ſeven times, and ſhall pronounce him clean, and ſhall let the living bird [d] looſe † into the open field.

d *Signifying*, that he that was made clean, was ſet at liberty, & reſtored to the companie of others.
† Heb. *upon the face of the field.*

8 And he that is to be cleanſed ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf in water, that he may be clean: and after that he ſhall come into the camp, and ſhall tarry abroad out of his tent ſeven days.

9 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head and his beard and his eye-brows, even all his hair he ſhall ſhave off: and he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean.

10 And on the eighth day he ſhall take two he-lambs without [e] blemiſh, and one ewe-lamb † of the firſt year, without blemiſh, and three tenth-deals of fine flour *for* a meat-offering, mingled with oyl, and one [f] log of oyl.

e which hath no imperfection in any member.
† Heb. *the daughter of her year.*
f This meaſure in Hebrew, is called Log, and containeth ſix eggs in meaſure.

11 And the prieſt that maketh *him* clean, ſhall preſent the man that is to be made clean, and thoſe things before the LORD, *at* the door of the tabernacle of the congregation:

12 And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-*offering*, and the log of oyl, and * wave them *for* a wave-offering before the LORD.

* *Exod.* 29. 24.

13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-*offering*, and the burnt-offering, in the holy place: for * as the ſin-*offering is* the prieſts, *ſo is* the treſpaſs-*offering*: it *is* moſt holy.

* *Chap.* 7. 7.

14 And the prieſt ſhall take *ſome* of the bloud of the treſpaſs-*offering*, and the prieſt ſhall put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the prieſt ſhall take *ſome* of the log of oyl, and pour *it* into the palm of his own left hand:

16 And the prieſt ſhall dip his right finger in the oyl that *is* in his left hand, and ſhall ſprinkle of the oyl with his finger, ſeven times before the LORD.

17 And of the reſt of the oyl that *is* in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the bloud of the treſpaſs-*offering*.

18 And the remnant of the oyl that *is* in the prieſts hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the LORD.

19 And the prieſt ſhall offer the ſin-*offering*, and make an atonement for him that is to be cleanſed from his uncleanneſs, and afterward he ſhall kill the burnt-offering.

20 And the prieſt ſhall offer the burnt-offering, and the meat-offering upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean.

21 And if he *be* poor, and † cannot get ſo much, then he ſhall take one lamb *for* a treſpaſs-*offering* † to be waved, to make an atonement for him, and one [g] tenth deal of fine flour mingled with oyl, for a meat-offering, and a log of oyl:

† Heb. *his hand reach not.*
† Heb. *for a waving.*
g wich is an omer, read *Exod.* 16. 16.

22 And two turtle-doves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſin-*offering*, and the other a burnt-offering.

23 And he ſhall bring them on the eighth day, for his cleanſing, unto the prieſt, unto the door of the tabernacle of the congregation, before the LORD.

24 And the prieſt ſhall take the lamb of the treſpaſs-*offering*, and the log of oyl, and the prieſt ſhall [h] wave them *for* a wave-offering before the LORD,

h Or, ſhall offer them as the offering that is ſha'ten to and fro.

25 And he ſhall kill the lamb of the treſpaſs-*offering*, and the prieſt ſhall take *ſome* of the bloud of the treſpaſs-*offering*, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the prieſt ſhall pour of the oyl into the palm of his own left hand.

27 And the prieſt ſhall ſprinkle with his right finger, *ſome* of the oyl that *is* in his left hand, ſeven times before the LORD.

28 And the prieſt ſhall put of the oyl that *is* in his hand, upon the tip of the right ear of him that is to be cleanſed, & upon the thumb of his right hand, and upon the great toe of his right

right foot; upon the place of the bloud of the treſpaſs-*offering*.

29 And the reſt of the oyl that *is* in the prieſts hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the LORD.

30 And he ſhall offer the one of the turtle-doves, or of the young [i] pigeons, ſuch as he can get:

[i] whether of them he can get.

31 *Even* ſuch as he is able to get, the one *for* a ſin-*offering*, and the other *for* a burnt-offering, with the meat-offering. And the prieſt ſhall make an atonement for him *that is* to be cleanſed, before the LORD.

32 This *is* the [k] law *of him* in whom *is* the plague of leproſie, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

[k] This order is appointed for the poor man.

33 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and [l] I put the plague of leproſy in a houſe of the land of your poſſeſſion;

[l] This declareth that no plague nor puniſhment cometh to man without Gods providence and his ſending.

35 And he that oweth the houſe ſhall come and tell the prieſt, ſaying, It ſeemeth to me *there is* as it were a plague in the houſe:

36 Then the prieſt ſhall command that they ‡ emptie the houſe, before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe.

‡ Or, *prepare*

37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe, with hollow ſtrakes, greeniſh or reddiſh, which in ſight *are* lower than the wall;

38 Then the prieſt ſhall go out of the houſe, to the door of the houſe, and ſhut up the houſe ſeven days.

39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and behold, *if* the plague be ſpread in the walls of the houſe;

40 Then the prieſt ſhall command that they take away the ſtones, in which the plague *is*, and they ſhall caſt them into an unclean place without the city.

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall pour out the duſt that they ſcrape off, without the city into an [m] unclean place.

[m] where carions were caſt, and other filth, that the people might not be therewith infected.

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other morter, and ſhall plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered;

44 Then the prieſt ſhall come and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean.

[n] *That is*, he ſhall command it to be pulled down, as *verſ* 40.

45 And he ſhall [n] break down the houſe, the ſtones of it, and the timber thereof, and all the morter of the houſe: and he ſhall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean untill the even.

47 And he that lieth in the houſe, ſhall waſh his clothes: and he that eateth in the houſe, ſhall waſh his clothes. 95

48 And if the prieſt † ſhall come in, and look *upon it*, and behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtered: then the prieſt ſhall pronunce the houſe clean, becauſe the plague is healed.

† Heb. *in coming in ſhall come in*, &c.

49 And he ſhall take to cleanſe the houſe two birds, and cedar-wood, & [o] ſcarlet, & hyſſop.

[o] It ſeemeth that this was a lace or ſtring to bind the hyſſop to the wood, and ſo was made a ſprinkle: the Apoſtle to the Hebrews calleth it ſcarlet wool.

50 And he ſhall kill the one of the birds in an earthen veſſel, over running water.

51 And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the bloud of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

52 And he ſhall cleanſe the houſe with the bloud of the bird, and with the running water, & with the living bird, & with the cedar-wood, and with the hyſſop, and with the ſcarlet.

53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner of plague of leproſie, and * ſcall,

* *Chap.* 13. 30.

45 And for the leproſie of a garment, and of an houſe,

56 And for a riſing, and for a ſcab, and for a bright ſpot;

57 To teach † when *it is* unclean, and when *it is* clean: this *is* the law of leproſie.

† Heb. *in the day of the unclean, and in the day of the clean.*

CHAP. XV.

1 *The uncleanneſs of men in their iſſues.* 13 *The cleanſing of them.* 19 *The uncleanneſs of women in their iſſues.* 28 *Their cleanſing.*

AND the LORD ſpake unto Moſes, and to Aaron, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When any man hath a ‡ running iſſue out of his [a] fleſh, becauſe of his iſſue he *is* unclean.

‡ Or, *running of the reins*,

[a] whoſe ſeed either in ſleeping, or els of weakneſs of nature, iſſueth at his ſecret part.

3 And this ſhall be his uncleanneſs in his iſſue: whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it *is* his [b] uncleanneſs.

[b] Or the thing wherefore he ſhall be unclean.

4 Every bed whereon he lieth that hath the iſſue, is unclean: and every † thing whereon he ſitteth, ſhall be unclean.

† Heb. *veſſel*

5 And who ſoever toucheth his bed, ſhall wash his clothes, and bathe *himſelf* in water, and be unclean untill the even.

6 And he that ſitteth on *any* thing whereon he ſat that hath the iſſue, ſhall wash his clothes, and bathe *himſelf* in water, and be unclean untill the even.

7 And he that toucheth the fleſh of him that hath the iſſue, ſhall wash his clothes, and bathe *himſelf* in water, and be unclean untill the even.

8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall [c] wash his clothes, and bathe *himſelf* in water, and be unclean untill the even.

[c] On whom the unclean man did ſpit.

9 And

9 And what [d] ſaddle ſoever he rideth upon, that hath the iſſue, ſhall be unclean.

d The word ſignifieth, every thing whereon a man rideth.

10 And whoſoever toucheth any thing that was under him, ſhall be unclean untill the even: and he that beareth *any of* thoſe things, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

11 And whomſoever he toucheth that hath the iſſue (and had not rinſed his hands in water) he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

* *Chap.* 6. 28. 12 And the * veſſel of earth, that he toucheth which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinſed in water.

e *That is*, be reſtored to his old ſtate, and be healed thereof. 13 And when he that hath an iſſue, is [e] cleanſed of his iſſue; then he ſhall number to himſelf ſeven days for his cleanſing, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean.

14 And on the eighth day he ſhall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the prieſt.

15 And the prieſt ſhall offer them, the one *for* a ſin-*offering*, and the other *for* a burnt-offering; and the prieſt ſhall make an atonement for him before the LORD, for his iſſue.

f *Meaning*, all his body. 16 And if any mans ſeed of copulation go out from him, then he ſhall waſh all his [f] fleſh in water, and be unclean untill the even.

17 And every garment, and every skin whereon is the ſeed of copulation, ſhall be waſhed with water, and be unclean untill the even.

18 The woman alſo with whom man ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelvs* in water, and be unclean untill the even.

† Heb. *in her ſeparation:* 19 ¶ And if a womam have an iſſue, *and* her iſſue in her fleſh be bloud, ſhe ſhall be † put apart ſeven days: and whoſoever toucheth her, ſhall be unelean untill the even.

g *That is*, when ſhe hath her flowers, whereby ſhe is ſeparate from her husband, from the tabernacle, and from touching of any holy thing. 20 And every thing that ſhe lieth upon in her [g] ſeparation, ſhall be unclean: every thing alſo that ſhe ſitteth upon, ſhall be unclean.

21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

22 And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his clothes, and bathe *himſelf* in water, & be unclean untill the even.

23 And if it *be* on *her* bed, or on any thing whereon ſhe ſitteth, when he toucheth it, he ſhall be unclean untill the even.

h If any of her uncleanneſs did onely touch him in the bed: for elſs the man that accompanied with ſuch a woman ſhould die, *Chap.* 20. 18. 24 And if any man lie with her at all, and her [h] flowers be upon him, he ſhall be unclean ſeven days: and all the bed whereon he lieth, ſhall be unclean.

25 And if a woman have an iſſue of her bloud many days out of the time of her ſeparation, or if it run beyond the time of her ſeparation; all the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation: ſhe *ſhall* be unclean.

i Shall be unclean, as the bed whereon ſhe lay when ſhe had her naturall diſeaſe 26 Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the [i] bed of her ſeparation: and whatſoever ſhe ſitteth upon, ſhall be unclean, as the uncleanneſs of her ſeparation.

27 And whoſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

k After the time that ſhe is recovered. 28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall [k] number to her ſelf ſeven days, and after that ſhe ſhall be clean.

29 And on the eighth day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the prieſt, to the door of the tabernacle of the congregation.

30 And the prieſt ſhall offer the one *for* a ſin-*offering*, and the other *for* a burnt-offering: and the prieſt ſhall make an atonement for her before the LORD, for the iſſue of her uncleanneſs.

l Seeing that God requireth of his, puritie and cleanneſs; we cannot be his, except our filth and ſin be purged with the bloud of Jeſus Chriſt, and ſo we learn to deteſt all ſin. 31 Thus ſhall ye [l] ſeparate the children of Iſrael from their uncleanneſs, that they die not in their uncleanneſs, when they defile my tabernacle that *is* among them.

32 This *is* the law of him thath hath an iſſue, and *of him* whoſe ſeed goeth from him, and is defiled therewith.

33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

1 How the high prieſt muſt enter into the holy place. 11 The ſin-offering for himſelf. 15 The ſin-offering for the people. 20 The ſcape-goat. 29 The yearly feaſt of the expiations.

AND the LORD ſpake unto Moſes, after * the death of the two ſons of Aaron, when they offered before the LORD, and died: * *Chap.* 10. 2.

2 And the LORD ſaid unto Moſes, Speak unto Aaron thy brother, that he * come not at [a] all times into the holy *place* within the vail before the mercie-ſeat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercie-ſeat. * *Exod.* 30. 10. *Heb.* 9. 7. a The high prieſt entred into the holieſt of all but once a year, even in the moneth of September.

3 Thus ſhall Aaron come into the holy *place:* with a young bullock for a ſin-*offering*, and a ram for a burnt-offering.

4 He ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with the linen girdle, and with the linen mitre ſhall he be attired: theſe *are* holy garments; therefore ſhall he waſh his fleſh in water, and *ſo* put them on.

5 And he ſhall take of the congregation of the children of Iſrael, two kids of the goats for a ſin-*offering*, and one ram for a burnt-offering.

6 And Aaron ſhall offer his bullock of the ſin-*offering*, which *is* for himſelf, and * make an atonement for himſelf, and for his houſe. * *Heb.* 9. 7.

7 And he ſhall take the two goats, and preſent

preſent them before the LORD, at the door of the tabernacle of the congregation.

8 And Aaron ſhall caſt lots upon the two goats; one lot for the LORD, and the other lot for the [b] ſcape-goat.

9 And Aaron ſhall bring the goat upon which the LORDS lot † fell, and offer him *for* a ſin-offering.

10 But the goat on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the LORD, to make an atonement with him, *and* to let him go for a ſcape-goat into the wilderneſs.

11 And Aaron ſhall bring the bullock of the ſin-offering, which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering which *is* for himſelf.

12 And he ſhall take a cenſer-full of burning coals of fire from off the altar before the LORD, & his hands-full of ſweet incenſe beaten ſmall, and bring *it* within the [c] vail.

13 And he ſhall put the incenſe upon the fire before the LORD, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not.

14 And * he ſhall take of the bloud of the bullock, and * ſprinkle *it* with his finger upon the mercy-ſeat [d] eaſt-ward: and before the mercy-ſeat ſhall he ſprinkle of the bloud with his finger ſeven times.

15 ¶ Then ſhall he kill the goat of the ſin-offering that *is* for the people, and bring his bloud within the vail, and do with that bloud as he did with the bloud of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.

16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſs of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhall he do for the tabernacle of the congregation that † remaineth among [e] them, in the midſt of their uncleanneſs.

17 * And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael.

18 And he ſhall go out unto the [f] altar that *is* before the LORD, and make an atonement for it; and ſhall take of the bloud of the bullock, and of the bloud of the goat, and put *it* upon the horns of the altar round about.

19 And he ſhall ſprinkle of the bloud upon it with his finger ſeven times, and cleanſe it, and hollow it from the uncleanneſs of the children of Iſrael.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat:

21 And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the [g] head of the goat, and ſhall ſend *him* away by the hand of † a fit man into the wilderneſs.

22 And the goat ſhall bear upon him all their iniquities, unto a land † not inhabited: and he ſhall let go the goat in the wilderneſs.

23 And Aaron ſhall come into the tabernacle of the congregation, and ſhall put off the linen garments, which he put on when he went into the holy *place*, and ſhall leave them there.

24 And he ſhall waſh his fleſh with water in the [h] holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people.

25 And the fat of the ſin-offering ſhall he burn upon the altar.

26 And he that let go the goat for the ſcape-goat, ſhall waſh his clothes, and bathe his fleſh in water, and afterward come into the camp.

27 * And the bullock *for* the ſin-offering, and the goat *for* the ſin-offering, whoſe bloud was brought in to make atonement in the holy *place*, ſhall *one* carry forth without the camp, and they ſhall burn in the fire their ſkins, and their fleſh, and their dung.

28 And he that burneth them, ſhall waſh his clothes, and bathe his fleſh in water, and afterward he ſhall come into the camp.

29 ¶ And *this* ſhall be a ſtatute for ever unto you: *that* in the [i] ſeventh month, on the tenth *day* of the month, ye ſhall [k] afflict your ſouls, and do no work at all, *whether it be* one of your own country, or a ſtranger that ſojourneth among you.

30 For on that day ſhall *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſins before the LORD.

31 It *ſhall be* a [l] ſabbath of reſt unto you, and ye ſhall afflict your ſouls by a ſtatute for ever.

32 And the [m] prieſt whom he ſhall anoint, and whom he ſhall † conſecrate to miniſter in the prieſts office in his fathers ſtead, ſhall make the atonement, and ſhall put on the linen clothes, *even* the holy garments.

33 And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation.

34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſins, * once a year. And he did as the LORD commanded Moſes.

b In Hebrew it is called, *Azazel*, which ſome ſay, is a mountain near Sinai, whither this goat was ſent: but rather it is called the ſcape-goat, becauſe he was not offered, but ſent into the deſerts, as *verſe* 21.
† Heb. *went up.*

c The Holieſt of all.

* *Heb.* 9. 13. & 10. 4.
* *Chap.* 4. 6.

d *That is*, On the ſide which was toward the people: for the head of the ſanctuary ſtood weſt-ward.

† Heb. *dwelleth.*
e Placed among them which are unclean.
* *Luk.* 1. 10.

f whereupon the ſweet incenſe and perfume was offered.

g Herein this goat is a true figure of Jeſus Chriſt, who beareth the ſins of the people, *Iſa.* 53. 4.
† Heb. *a man of opportunity.*
‡ Heb. *of ſeparation.*

h In the court where was the Laver, *Exod.* 30. 18.

* *Chap.* 6. 30. *Heb.* 13. 11.

i which was *Tiſri*, and anſwereth to part of *September*, & part of *October.*
k *Meaning*, By abſtinence and faſting, *Num.* 29. 7.

l Or, a reſt which ye ſhall keep moſt diligently.
m whom the prieſt ſhall anoint by Gods commandment to ſucceed in his fathers room.
† Heb. *fill his hand.*

* *Exod.* 30. 10. *Heb.* 9. 7.

CHAP. XVII.

1 *The bloud of all ſlain beaſts muſt be offered to the Lord, at the door of the tabernacle.* 7 *They muſt not offer to devils.* 10 *All eating of bloud is forbidden,* 15 *and all that dieth alone, or is torn.*

AND the LORD ſpake unto Moſes, ſaying,
2 Speak unto Aaron, and unto his ſons,

and unto all the children of Iſrael, and ſay unto them, This *is* the thing which the LORD hath [a] commanded, ſaying,

[a] Leſt they ſhould practice that idolatry which they had learned among the Egyptians.

3 What man ſoever *there be* of the houſe of Iſrael, that [b] killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

[b] To make a ſacrifice or offering thereof.

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; [c] bloud ſhall be imputed unto that man, he hath ſhed bloud; and that man ſhall be cut off from among his people:

[c] I do as much abhor it, as though he had killed a man, *as Iſa.* 66. 3.

5 To the end that the children of Iſrael may bring their ſacrifices, which they offer in the [d] open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the prieſt, and offer them *for* peace-offerings unto the LORD.

[d] whereſoever they were moved with fooliſh devotion to offer it.

6 And the prieſt ſhall ſprinkle the bloud upon the altar of the LORD, at the door of the tabernacle of the congregation, and burn the fat for a * ſweet ſavour unto the LORD.

* *Exod.* 29. 18. *Chap.* 4. 31.

7 And they ſhall no more offer their ſacrifices unto [e] devils, after whom they have gone a [f] whoring: This ſhall be a ſtatute for ever unto them throughout their generations.

[e] *Meaning*, whatſoever is not the true God, 1 *Cor.* 10. 20. *Pſal* 95 5.

[f] For idolatry is ſpiritual whordom, becauſe faith toward God is broken.

8 ¶ And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering or ſacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man ſhall be cut off from among his people.

10 ¶ And whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of bloud; I will even ſet my [g] face againſt that ſoul that eateth bloud, and will cut him off from among his people.

[g] I will declare my wrath by taking vengeance on him, *as Chap.* 20. 3.

11 For the life of the fleſh *is* in the bloud, and I have given it to you upon the altar, to make an atonement for your ſouls: for it *is* the bloud *that* maketh an atonement for the ſoul.

12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat bloud, neither ſhall any ſtranger that ſojourneth among you, eat bloud.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, † which hunteth and catcheth any beaſt or fowl that may be [h] eaten; he ſhall even pour out the bloud thereof, and cover it with duſt.

† Heb. *that hunteth any hunting.*

h which the law permitteth to be eaten, becauſe it is clean.

14 * For *it is* the life of all fleſh, the bloud of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the bloud of no manner of fleſh: for the life of all fleſh *is* the bloud thereof: whoſoever eateth it, ſhall be cut off.

* *Gen* 9. 4.

15 And every ſoul that eateth † that which died *of it ſelf*, or that which was torn *with beaſts (whether it be* one of your own country, or a ſtranger) he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean until the even: then ſhall hee be clean.

† Heb. *a carcaſe.*

16 But if he waſh *them* not, nor bathe his fleſh; then he ſhall bear his iniquity.

CHAP. XVIII.

1 Unlawful marriages. 19 Unlawful luſts.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, I *am* the LORD your God.

3 After the [a] doings of the land of Egypt wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances.

[a] Ye ſhall preſerve your ſelves from theſe abominations following, which the Egyptians and Canaanites uſe.

4 Ye ſhall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye ſhall therefore keep my ſtatutes and my judgments: * which if a man do, he ſhall live in them: I *am* the [c] LORD.

* *Ezek.* 20. 11. *Rom.* 10. 5. *Gal.* 3. 12.

6 ¶ None of you ſhall approach to any that is † near of kin to him, to [c] uncover *their* nakedneſs: I *am* the [b] LORD.

b And therefore ye ought to ſerve me alone, as my people.

† Heb. *remainder of his fleſh.*

c *That is*, To lie with her, though it be under title of marriage.

7 The nakedneſs of thy father, or the nakedneſs of thy mother, ſhalt thou not uncover: ſhe *is* thy mother, thou ſhalt not uncover her nakedneſs.

8 * The nakedneſs of thy [d] fathers wife ſhalt thou not uncover: it *is* thy fathers nakedneſs.

* *Chap.* 20. 11.

d which is thy ſtepmother.

9 The nakedneſs of thy ſiſter, the daughter of thy [e] father, or daughter of thy mother, *whether ſhe be* born at home, or born abroad, *even* their nakedneſs thou ſhalt not uncover.

e Either by father or mother, born in marriage or otherwiſe.

13 The nakedneſs of thy ſons daughter, or of thy daughters daughter, *even* their nakedneſs thou ſhalt not uncover: for theirs *is* thine own [f] nakedneſs.

f They are her children whoſe ſhame thou haſt uncovered.

11 The nakedneſs of thy fathers wives daughter, begotten of thy father, (ſhe *is* thy ſiſter) thou ſhalt not uncover her nakedneſs.

12 * Thou ſhalt not uncover the nakedneſs of thy fathers ſiſter: ſhe *is* thy fathers near kinſwoman.

* *Chap.* 20. 19.

13 Thou ſhalt not uncover the nakedneſs of thy mothers ſiſter: for ſhe *is* thy mothers near kinſwoman.

14 * Thou ſhalt not uncover the nakedneſs of thy [g] fathers brother, thou ſhalt not approach to his wife: ſhe *is* thine aunt.

* *Chap.* 20. 20.

g which thine uncle doth diſcover.

15 * Thou ſhalt not uncover the nakedneſs of thy daughter in law: ſhe *is* thy ſons wife, thou ſhalt not uncover her nakedneſs.

* *Chap.* 20. 11.

16 * Thou ſhalt not uncover the nakedneſs of thy [h] brothers wife: it *is* thy brothers nakedneſs.

* *Chap.* 20. 22.

h Becauſe the idolaters among whom Gods people had dwelt and ſhould dwell, were given to theſe horrible inceſts; God chargeth his to beware of the ſame.

17 Thou ſhalt not uncover the nakedneſs of a woman and her daughter, neither ſhalt thou take her ſons daughter, or her daughters daughter, to uncover her nakedneſs; *for* they *are* her near kinſwomen: it *is* wickedneſs.

18 Neither ſhalt thou take ‡ a wife to her ſiſter, to [i] vex *her*, to uncover her nakedneſs beſides the other in her life-*time*.

‡ Or, one *wife to another.*

i By ſeeing thine affection more bent to her ſiſter then to her.

19 * Alſo thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put [k] apart for her uncleanneſs.

* *Chap.* 20. 18.

k Or, whiles ſhe hath her flours.

20 More-

20 Moreover, thou shalt not lie carnally with thy neighbours wife, to defile thy self with her.

21 And thou shalt not let any of thy seed * pass through *the fire* to *[1] Molech, neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 * Neither shalt thou lie with any beast to defile thy self therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not you your selves in any of these things: for in all these the nations are defiled, which I cast out before you.

25 And the land is defiled: therefore I do [m] visit the iniquity thereof upon it, and the land it self [n] vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled)

28 That the land spue not you out also, when ye defile it, as it [o] spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them*, shall be [p] cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not your selves therein: I *am* the LORD your God.

* *Chap.* 20. 2. 2 *Kings.* 23. 10.
* *Called, Acts* 7. 43, *Moloch,* [1] which was an idol of the Ammonites, unto whom they burned and sacrificed their children, 2 *King.* 23. 10. This seemed to be the chief and principal of all idols, and as the Jews write, was of a great stature, and hollow within, having seven places or chambers within him: one was to receive meal that was offered: another turtle doves: the third a sheep: the fourth a ram: the fifth a calf: the sixt an ox: the seventh a child. This idols face was like a calf, his hands were ever stretched out to receive gifts: his priests were called Chemarim, *Read* 2 *King.* 23. 5. *Hos.* 10. 5. *Zeph.* 1 4.
* *Chap.* 20. 15.
m I will punish the land where such incestuous marriages & pollutions are suffered.
n He compareth the wicked to evil humors and surfeting, which corrupt the stomack, and oppress nature, and therefore must be cast out by vomit.
o Both for their wicked marriages, unnaturel copulations, idolatry, or spiritual whoredom with Molech, and such like abominations.
p Either by the civil sword, or by some plague that God will send upon such.

CHAP. XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, * Ye shall be [a] holy: for I the LORD your God *am* holy.

3 ¶ Ye shall fear every man his mother and his father, and keep my sabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, nor make to your selves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a sacrifice of peace-offerings unto the LORD; ye shall offer it, at your [b] own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be [c] accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 ¶ And * when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ¶ Ye shall not steal, neither [d] deal falsly, neither lie one to another.

12 ¶ And ye shall not * swear by my name falsly, neither shalt thou profane the name of thy God: I *am* the LORD.

13 ¶ * Thou shalt not defraud thy neighbour, neither rob *him:* * the wages of him that is hired, shall not abide with thee all night until the morning.

14 ¶ Thou shalt nor curse the deaf, * nor put a stumbling-block before the blind, but shalt fear thy God: I *am* the LORD.

15 ¶ Ye shall do no unrighteousness in judgment; thou shalt not * respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶ Thou shalt not go up and down *as a* [e] tale-bearer among thy people; neither shalt thou [f] stand against the bloud of thy neighbour: I *am* the LORD.

17 ¶ * Thou shalt not hate thy brother in thine heart: * thou shalt in any wise rebuke thy neighbour, ‡ and not suffer sin upon him.

18 ¶ Thou shalt not avenge, nor bear any grudge against the children of thy people, * but thou shalt love thy neighbour as thy self: I *am* the LORD.

19 ¶ Ye shall keep my statutes: Thou shalt not let thy cattel gender with a [g] diverse kind: Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and wollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman that *is* a bond-maid ‡ † betrothed to an husband, and not at all redeemed, nor freedom given her; ‡ † she shall be scourged: they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering, before the LORD, for his sin which he hath done: and the sin which he hath done, shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as [h] uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be † holy to praise the LORD *withall.*

25 And in the fifth year shall ye eat of the fruit thereof, that it may yeild unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye shall not eat *any thing* with the bloud:

a *That is,* Void of all pollution, idolatry, & superstition both of soul and body.
b Of your own accord.
c *To wit,* Of God.
* *Chap.* 23. 22.
d In that which is committed to your credit.
* *Exod.* 20. 7. *Deut.* 5. 11. *Mat.* 5. 34. *James* 5. 12.
* *Eccl.* 10. 6.
* *Deut.* 24. 14, 15.
* *Deut.* 27. 18.
* *Exod.* 23. 3. *Deut.* 1. 17. & 16. 19. *Prov.* 24. 23. *James* 2. 9.
e As a slanderer, backbiter, or quarrel-picker.
f By consenting to his death, or conspiring with the wicked.
* 1 *John* 2. 11.
* *Eccl.* 19. 13. *Mat.* 18. 15.
‡ Or, *that thou bear not sin for him.*
* *Mat.* 5 43. & 22. 39. *Rom.* 13. 9. *Gal.* 5. 14. *James* 2. 8.
g As an horse to leap an ass, or a mule a mare.
† Or, *abused by any.*
† Heb. *reproached by,* or, *for man.*
‡ Or, *they.*
† Heb. *there shall be a scourging.*
h It shall be unclean as that thing which is not circumcised.
† Heb. *holiness of praises to the* LORD.

100 bloud: neither ſhall ye uſe inchantment, nor obſerve [i] times.

i To meaſure lucky or unlucky days.
* *Chap.* 21. 5.

27 * Ye ſhall not round the [k] corners of your heads, neither ſhalt thou mar the corners of thy beard.

k As did the Gentiles in ſign of mourning.
* *Deut.* 14. 1.

28 Ye ſhall not * make any cuttings in your fleſh for the dead, nor print any [l] marks upon you: I *am* the LORD.

l By whipping your body, or burning marks therein.

29 ¶ Do not † proſtitute thy daughter, to cauſe her to be a [m] whore; leſt the land fall to whoredom, and the land become full of wickedneſs.

† Heb. *profane.*
m As did the Cyprians, and Lorenſes.

30 ¶ Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

31 ¶ Regard not them that have familiar ſpirits, neither ſeek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou ſhalt [n] riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

n In token of reverence.

33 ¶ And * if a ſtranger ſojourn with thee in your land, ye ſhall not ‡ vex him.

* *Exod.* 22. 21.
‡ Or, *oppreſs.*

34 * *But* the ſtranger that dwelleth with you, ſhall be unto you as one born amongſt you, & thou ſhalt love him as thy ſelf; for ye were ſtrangers in the land of Egypt: I *am* the LORD your God.

* *Exod.* 23. 9.

35 ¶ Ye ſhall do no unrighteouſneſs in judgment, in [o] mete-yard, in weight, or in meaſure.

o As in meaſuring the ground.
* *Prov.* 11. 1. & 16. 11. & 20. 10.

36 * Juſt ballances, juſt † weights, a juſt [p] ephah, and a juſt hin ſhall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

† Heb. *ſtones.*
p By theſe two meaſures he meaneth all other. Of Ephah, *Read Exod.* 16. 36, and of Hin, *Exod.* 29. 40.

37 Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I *am* the LORD.

CHAP. XX.

1 *Of him that giveth of his ſeed to Molech.* 4 *Of him that favoureth ſuch an one.* 6 *Of going to wizards.* 7 *Of ſanctification.* 9 *Of him that curſeth his parents.* 10 *Of adultery.* 11, 14, 17, 19 *Of inceſt.* 13 *Of ſodomy.* 15 *Of beſtiality.* 18 *Of uncleanneſs.* 22 *Obedience is required with holineſs.* 27 *Wizards muſt be put to death.*

AND the LORD ſpake unto Moſes, ſaying,

* *Chap.* 18. 21.

2 * Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto [a] Molech; he ſhall ſurely be put to death: the people of the land ſhall ſtone him with ſtones.

a By Molech, he meaneth any kind of idol, *Chap.* 18. 21.

3 And I will [b] ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name.

b *Read Chap.* 17. 10. & 18. 21.

4 And if the [c] people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not:

c Though the people be negligent to do their duty, and defend Gods right, yet he will not ſuffer wickedneſs to go unpuniſhed.

5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a [d] whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

d To eſteem ſorcerers or conjurers, is ſpiritual whoredom or idolatry.

7 ¶ * Sanctify your ſelves therefore, and be ye holy: for I *am* the LORD your God.

* *Chap.* 11. 44. & 19. 2. 1 *Pet.* 1. 16.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the LORD which ſanctify you.

9 ¶ * For every one that curſeth his father or his mother, ſhall be ſurely put to death: he hath curſed his father or his mother; his bloud *ſhall be* upon him.

* *Exod.* 21. 17. *Prov.* 20. 20. *Mat.* 15. 4.
e He is worthy to die.

10 ¶ And * the man that committeth adultery with *another* mans wife, *even he* that committeth adultery with his neighbours wife, the adulterer and the adultereſs, ſhall ſurely be put to death.

* *Deut.* 22. 22. *John* 8. 4, 5.

11 * And the man, that lieth with his fathers wife, hath uncovered his fathers nakedneſs: both of them ſhall ſurely be put to death; their bloud *ſhall be* upon them.

* *Chap.* 18. 8.

12 And if a man lie with his daughter in law, both of them ſhall ſurely be put to death: they have wrought confuſion; their bloud *ſhall be* upon them.

13 * If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death; their bloud *ſhall be* upon them.

* *Chap.* 18. 22.

14 And if a man take a wife and her mother, it *is* [f] wickedneſs: they ſhall be burnt with fire, both he and they; that there be no wickedneſs among you.

f It is an execrable and deteſtable thing.

15 * And if a man lie with a beaſt, he ſhall ſurely be put to death: & ye ſhall ſlay the beaſt.

* *Chap.* 18. 23.

16 And if a woman approach unto any beaſt, & lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death; their bloud *ſhall be* upon them.

17 * And if a man ſhall take his ſiſter, his fathers daughter, or his mothers daughter, and ſee her nakedneſs, and ſhe ſee his nakedneſs; it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſters nakedneſs, he ſhall bear his iniquity.

* *Chap.* 18. 9.

18 * And if a man ſhall lie with a woman having her ſickneſs, and ſhall uncover her nakedneſs; he hath † diſcovered her fountain, and ſhe hath uncovered the fountain of her bloud: and both of them ſhall be cut off from among their people.

* *Chap.* 18. 19.
† Heb. *made naked.*

19 And thou ſhalt not uncover the nakedneſs of thy mothers ſiſter, nor of thy fathers ſiſter: for he uncovereth his near kin: they ſhall bear their iniquity.

20 And if a man ſhall lie with his uncles wife, he hath uncovered his uncles nakedneſs: they ſhall bear their ſin, they ſhall die [g] childleſs.

g They ſhall be cut off from their people, and their children ſhall be taken as baſtards, and not counted among the Iſraelites.

21 And if a man ſhall take his brothers wife, it *is* † an unclean thing: he hath uncovered his brothers [h] nakedneſs, they ſhall be childleſs.

† Heb. *a ſeparation.*
h *Read Chap.* 18. 16.

22 ¶ Ye ſhall therefore keep all my * ſtatutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, * ſpue you not out.

* *Chap.* 18. 26.
* *Chap.* 18. 25.

23 And

23 And ye ſhall not walk in the manners of the nation, which I caſt out before you: for they committed all theſe things, and * therefore I abhorred them.

24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it, a land that floweth with [i] milk and hony: I *am* the LORD your God, which have ſeparated you from *other* people.

25 * Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean: and ye ſhall not make your ſouls [k] abominable by beaſt or by fowl, or by any manner of living thing that ‡ creepeth on the ground, which I have ſeparated from you as unclean.

26 And ye ſhall be holy unto me: * for I the LORD *am* holy, and have ſevered you from *other* people, that ye ſhould be mine.

27 ¶ * A man alſo or woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their bloud *ſhall be* upon them.

CHAP. XXI.

1 *Of the prieſts mourning.* 6 *Of their holineſs.* 8 *Of their eſtimation.* 7, 13 *Of their marriages.* 16 *The prieſts that have blemiſhes muſt not miniſter in the ſanctuary.*

AND the LORD ſaid unto Moſes, Speak unto the prieſts the ſons of Aaron, and ſay unto them, There ſhall none be [a] defiled for the dead among his people.

2 But for his kin, that is near unto him, *that is,* for his mother, and for his father, and for his ſon, and for his daughter, and for his brother,

3 And for his ſiſter a [b] virgin, that is nigh unto him, which hath had no huſband: for her may he be defiled.

4 *But* ‡ he ſhall not defile himſelf, *being* a [c] chief man among his people, to profane himſelf.

5 * They ſhall not make bladneſs upon their head, neither ſhall they ſhave off the corner of their beard, nor make any cuttings in their fleſh.

6 They ſhall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God they do offer: therefore they ſhall be holy.

7 They ſhall not take a wife *that is* a whore, or [d] profane; neither ſhall they take a woman put away from her huſband: for he *is* holy unto his God.

8 Thou ſhalt [e] ſanctify him therefore, for he offereth the [f] bread of thy God: he ſhall be holy unto thee: for I the LORD which ſanctify you, *am* holy.

9 ¶ And the daughter of any prieſt, if ſhe profane her ſelf by playing the whore, ſhe profaneth her father: ſhe ſhall be burnt with fire.

10 And *he that is* the high prieſt among his brethren, upon whoſe head the anointing oyl was poured, and that is conſecrated to put on the garments, ſhall not [g] uncover his head, nor rent his clothes:

11 Neither ſhall he go in to any dead body, nor defile himſelf for his father, or for his mother:

12 Neither ſhall he go out of the [h] ſanctuary, nor profane the ſanctuary of his God; for the [i] crown of the anointing oyl of his God *is* upon him: I *am* the LORD.

13 And he ſhall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, theſe ſhall he not take: but he ſhall take a virgin of his [k] own people to wife.

15 Neither ſhall he profane his [l] ſeed among his people: for I the LORD do ſanctify him.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed in their generations, that hath *any* blemiſh, let him not approach to offer the ‡ bread of his God:

18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach: a blind man, or a lame, or he that hath a [m] flat noſe, or any thing [n] * ſuperfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backt, or ‡ a dwarf, or that hath a [o] blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken:

21 No man that hath a blemiſh, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offering of the LORD made by fire; he hath a blemiſh, he ſhall not come nigh to offer the [p] bread of his God.

22 He ſhall eat the bread of his God, *both* of the moſt [q] holy, and of the [r] holy.

23 Onely he ſhall not go in unto the [ſ] vail, nor come nigh unto the altar, becauſe he hath a blemiſh; that he profane not my ſanctuaries: for I the LORD do ſanctify them.

24 And Moſes told *it* unto Aaron, and to his ſons, and unto all the children of Iſrael.

CHAP. XXII.

1 *The prieſts in their uncleanneſs muſt abſtain from the holy things.* 6 *How they ſhall be cleanſed.* 10 *Who of the prieſts houſe may eat of the holy things.* 17 *The ſacrifices muſt be without blemiſh.* 26 *The age of the ſacrifice.* 29 *The law of eating the ſacrifice of thanksgiving.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſons, that they [a] ſeparate themſelves from the holy things of the children of Iſrael, and that they profane not my holy name, *in thoſe things* which they hallow unto me: I *am* the LORD.

3 Say unto them, Whoſoever *he be* of all your ſeed, among your generations, that [b] goeth unto the holy things, which the children of Iſrael hallow unto the LORD, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence: I *am* the LORD.

4 What man ſoever of the ſeed of Aaron *is* a leper, or hath * a † running iſſue; he ſhall not eat of the holy things, until he be clean. And whoſo toucheth any thing *that is* [c] unclean *by* the dead, or a man whoſe ſeed goeth from him:

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a Deut. 9. 5.

i Full of abundance of all things.

k Chap. 11. 2. Deut. 14. 4.

k By eating them contrary to my commandment.

‡ Or, *moveth.*

* Verſe 7. Chap. 19. 2. 1 Pet. 1. 16.

* Deut. 18. 11. 1 Sam. 28. 7.

a By touching the dead, lamenting, or being at their burial.

b For being married, ſhe ſeemed to be cut off from his family.

‡ Or, *being an husband among his people he ſhall not defile himſelf* for his wife, &c.

c The prieſt was permitted to mourn for his next kindred onely. Chap. 19. 27.

d which hath an evil name, or is defamed.

e Thou ſhalt count them holy, and reverence them.

f The ſhew-bread.

g He ſhall uſe no ſuch ceremonies as the mourners obſerved.

h To go to the dead.

i For by his anointing he was preferred to the other prieſts, and therefore could not lament the dead leſt he ſhould have polluted his holy anointing.

k Not onely of his tribe, but of all Iſrael.

l By marrying any unchaſte or defamed woman.

‡ Or, *food.*

m which is deformed or bruiſed

n As not of equal proportion, or having in number more or leſs.

* Chap. 22. 23.

‡ Or, *too ſlender.*

o Or that hath a web or pearl.

p As the ſhew-bread and meat-offerings.

q As of ſacrifice for ſin.

r As of the tenths, and firſt-fruits.

ſ Into the ſanctuary.

a *Meaning,* That the prieſts abſtain from eating ſo long as they are polluted.

b To eat thereof.

* Chap. 15. 2.

† Heb. *running of the reins.*

c By touching any dead thing, or being at burial of the dead.

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5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath:

6 The ſoul which hath touched any ſuch, ſhall be unclean until even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

7 And when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things, becauſe it *is* his food.

* *Exod.* 22. 31. *Ezek.* 44. 31.

8 * That which dieth of it ſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the LORD.

9 They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they profane it: I the LORD do ſanctify them.

d which is not of the tribe of Levi. e *Some read*, The ſervant which had his ear bored, and would not go free, *Exod.* 21. 6. † Heb. *with the purchaſe of his mony.*

10 There ſhall no [d] ſtranger eat *of* the holy thing: a [e] ſojourner of the prieſts, or an hired ſervant ſhall not eat *of* the holy thing.

11 But if the prieſt buy *any* ſoul † with his mony, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat.

† Heb. *a man a ſtranger.* f who is not of the prieſts kinred.

12 If the prieſts daughter alſo be *married* unto † [f] a ſtranger, ſhe may not eat of an offering of the holy things.

* *Chap.* 10. 14.

13 But if the prieſts daughter be a widow, or divorced, and have no child, and is returned unto her fathers houſe, * as in her youth, ſhe ſhall eat of her fathers meat; but there ſhall no ſtranger eat thereof.

g He ſhall give that, and a fift part over.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he ſhall put the [g] fifth *part* thereof unto it, and ſhall give *it* unto the prieſt, with the holy thing.

15 And they ſhall not profane the holy things of the children of Iſrael, which they offer unto the LORD:

‡ Or, *lade themſelves with the iniquity of treſpaſs in their eating* h For if they did not offer for their errour, the people by their example might commit the like offence.

16 Or ‡ ſuffer them to bear the iniquity [h] of treſpaſs, when they eat their holy things: for I the LORD do ſanctify them.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Speak unto Aaron, and to his ſons, and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

19 *Ye ſhall offer* at your own will a male without blemiſh of the beeves, of the ſheep, or of the goats.

* *Deut.* 15. 21. & 17. 1.

20 * *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you.

21 And whoſoever offereth a ſacrifice of peace-offerings unto the LORD, to accompliſh *his* vow, or a free-will-offering in beeves, or ‡ ſheep, it ſhall be perfect, to be accepted: there ſhall be no blemiſh therein.

‡ Or, *goats.*

22 Blind, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

‡ Or, *kid.* * *Chap.* 22. 18.

23 Either a bullock, or a ‡ lamb that hath any thing * ſuperfluous or laking in his parts, that mayeſt thou offer *for* a free-will-offering; but for a vow it ſhall not be accepted.

24 Ye ſhall not offer unto the LORD that which is bruiſed, or cruſhed, or broken, or cut; neither ſhall you make *any* offering *thereof* in your land.

i Ye ſhall not receive any unperfect thing of a ſtranger, to make it the Lords offering: which he calleth the bread of the Lord.

25 Neither from a [i] ſtrangers hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you.

26 ¶ And the LORD ſpake unto Moſes, ſaying,

27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day, and thenceforth, it ſhall be accepted for an offering made by fire unto the LORD.

‡ Or, *ſhe-goat.* * *Deut.* 22. 6.

28 And *whether it be* cow or ‡ ewe, ye ſhall not kill it * and her young both in one day.

29 And when ye will offer a ſacrifice of thankſgiving unto the LORD, offer *it* at your own will.

* *Chap.* 7. 15.

30 On the ſame day it ſhall be eaten up, ye ſhall leave * none of it until the morrow: I *am* the LORD.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the LORD.

k For whoſoever doth otherwiſe then God commandeth, polluteth his name. * *Chap.* 10. 3.

32 Neither ſhall ye [k] profane my holy name, but * I will be hallowed among the children of Iſrael: I *am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAP. XXIII.

1 *The feaſts of the Lord.* 3 *The ſabbath.* 4 *The paſſover.* 9 *The ſheaf of firſt-fruits.* 15 *The feaſt of pentecoſt.* 22 *Gleanings to be left for the poor.* 23 *The feaſt of trumpets.* 26 *The day of atonement.* 33 *The feaſt of tabernacles.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, *Concerning* the feaſt of the LORD, which ye ſhall proclaim *to be* holy convocations, *even* theſe *are* my feaſts.

* *Exod.* 20. 9. *Deut.* 5. 13. *Luk.* 13. 14.

3 * Six days ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein:* it *is* the ſabbath of the LORD in all your dwellings.

a For the ſabbath was kept every week, and theſe other were kept but once every year. * *Exod.* 12. 18. *Num.* 28. 16. b Or, bodily labour, ſave about that which one muſt eat, *Exod.* 12. 16. c The firſt day of the feaſt, and the ſeventh were kept holy: in the reſt they might work, except any feaſt were intermedled, as the feaſt of unleavened bread the fifteenth day, and the feaſt of ſheavs the ſixteenth day.

4 ¶ Theſe *are* the feaſts of the LORD, *even* holy convocations, which ye ſhall proclaim in their [a] ſeaſons.

5 * In the fourteenth *day* of the firſt month at even, *is* the LORDS paſs-over.

6 And on the fifteenth day of the ſame month, *is* the feaſt of unleavened bread unto the LORD: ſeven days ye muſt eat unleavened bread.

7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no [b] ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the LORD ſeven days: in the [c] ſeventh day *is* an holy convocation, ye ſhall do no ſervile work *therein.*

9 ¶ And

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ‡ † sheaf of the first-fruits of your harvest unto the priest:

‡ Or, *handful*, | Heb. *omer*.

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the [d] sabbath the priest shall wave it.

d *That is*, The second sabbath of the pass-over.

12 And ye shall offer that day when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *shall be* two [e] tenth-deals of fine flour mingled with oyl, an offering made by fire unto the LORD *for* a sweet savour: and the drink-offering thereof *shall be* of wine, the fourth *part* of an [f] Hin.

e which is the fifth part of an ephah, or two omers: *Read. Exod.* 16. 16.

f *Exod.* 29. 40.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *It shall be* a statute for ever throughout your generations, in all your dwellings.

15 ¶ And * ye shall count unto you from the morrow after the [g] sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

* *Deut.* 16. 9.

g *That is*, the seventh day after the first sabbath of the pass-over.

16 Even unto the morrow after the seventh sabbath, shall ye number fifty days, and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves, of two tenth-deals: they shall be of fine flour, they shall be baken with [h] leaven, *they are* the first-fruits unto the LORD.

h Because the priest should eat them, as *Chap.* 7. 13. and they should not be offered to the Lord upon the altar.

18 And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats, for a sin-offering, and two lambs of the first year, for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the [i] priests.

i *That is*, Offered to the Lord, and the rest should be for the priest.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: It shall be* a statute for ever in all your dwellings, throughout your generations.

* *Chap.* 19. 9.

22 ¶ And * when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, * neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

* *Deut.* 24. 19.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the * [k] seventh month, in the first *day* of the month shall ye have a [l] sabbath, a memorial of [m] blowing of trumpets, an holy convocation.

* *Num.* 29. 1.
k *That is*, About the end of *September*.
l Or, An holy day to the Lord.
m which blowing was to put them in remembrance of the manifold feasts that were in that month, and of the jubile.

25 Ye shall do no servile work *therein;* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 * Also on the tenth *day* of this seventh month, *there shall be* a day of atonement, it shall be an holy convocation unto you, and ye shall [n] afflict your souls, and offer an offering made by fire unto the LORD.

* *Chap.* 16. 30. *Num.* 29. 7.

n By fasting, and prayer.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *It shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls in the ninth *day* of the month at even: from [o] even unto even shall ye † celebrate your sabbath.

o which containeth a night and day: yet they took it but for their natural day.
† Heb. *rest*.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, * The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

* *Num.* 29. 12.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein.*

36 Seven days ye shall offer an offering made by fire unto the LORD: * on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it *is* a † solemn [p] assembly, *and* ye shall do no servile work *therein.*

* *John*, 7. 37.
† Heb. day of *restraint*.
p Or, a day wherein the people are stayed from all works.

37 These *are* the feasts of the LORD, which ye shall prochaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a [q] meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

q Or, peace-offering.

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a [r] sabbath, and on the eighth day *shall be* a sabbath.

r Or, a solemn feast.

40 And

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† Heb. *fruit.*

40 And ye ſhall take you on the firſt day the †boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoyce before the LORD your God ſeven days.

41 And ye ſhall keep it a feaſt unto the LORD ſeven days in the year: *It ſhall be* a ſtatute for ever in your generations, ye ſhall celebrate it in the ſeventh month.

42 Ye ſhall dwell in booths ſeven days; all that are Iſraelites born, ſhall dwell in booths:

43 That your generations may know that I made the children of Iſrael to dwell in [f] booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

f In the wilderneſs, forſmuch as they would not credit Joſhua and Caleb, when they returned from ſpying the land of Canaan.

44 And Moſes declared unto the children of Iſrael the feaſts of the LORD.

CHAP. XXIV.

1 The oyl for the lamps. 5 The ſhew-bread. 10 Shelomiths ſon blaſphemeth. 13 The law of blaſphemy. 17 Of murder. 18 Of damage. 23 The blaſphemer is ſtoned.

AND the LORD ſpake unto Moſes, ſaying,

2 [a] Command the children of Iſrael, that they bring unto thee pure oyl-olive, beaten, for the light, †to cauſe the lamps to burn continually.

a Exod. 27. 20.

† Heb. *to cauſe to aſcend.*

3 Without the [b] vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning, before the LORD continually: *it ſhall be* a ſtatute for ever in your generations.

b which vail ſeparated the holieſt of all: where was the ark of the teſtimony, from the ſanctuary.

4 He ſhall order the lamps upon * the pure candleſtick before the LORD continually.

* Exod. 31. 8.

5 ¶ And thou ſhalt take fine flour, and bake twelve * cakes thereof: two [c] tenth-deals ſhall be in one cake.

* Exod. 25. 30.

c That is, Two omers: Read, Exod. 16. 16.

6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table, before the LORD.

7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by [d] fire, unto the LORD.

d For it was burnt every ſabbath, when the bread was taken away.

8 Every ſabbath he ſhall ſet it in order before the LORD continually, *being taken* from the children of Iſrael by an everlaſting covenant.

9 And * it ſhall be Aarons and his ſons, and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings of the LORD made by fire, by a perpetual ſtatute.

* Exod. 29. 33. Chap. 8. 31. Mat. 12. 4.

10 ¶ And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went [e] out among the children of Iſrael; and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp;

e *Meaning*, Out of his tent.

11 And the Iſraelitiſh womans ſon [f] blaſphemed the name *of the LORD*, and curſed: and they brought him unto Moſes (and his mothers name *was* Shelomith, the daughter of Dibri, of the tribe of Dan)

f By ſweating, or deſpiting God.

12 And they * put him in ward, †that the mind of the LORD might be ſhewed them.

* Num. 15. 34. † Heb. *to expound unto them according to the mouth of the LORD.*

13 And the LORD ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed, without the camp, and let all that heard *him*, * lay their hands upon his head, and let all the congregation ſtone him.

* Deut. 13. 9. & 17. 7.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall [g] bear his ſin.

g Shall be puniſhed.

16 And he that blaſphemeth the name of the LORD, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaſphemed the name *of the LORD*, ſhall be put to death.

17 ¶ * And he that † killeth any man, ſhall ſurely be put to death.

* Exod. 21. 12. Deut. 19. 21.

† Heb. *ſmiteth the life of a man.*

18 And he that killeth a beaſt, ſhall make it good; †beaſt for beaſt.

† Heb. *life for life.*

19 And if a man cauſe a blemiſh in his neighbour; as * he hath done, ſo ſhall it be done unto him:

* Exod. 21. 24. Deut. 19. 21. Mat. 5. 38.

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again.*

21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death.

22 Ye ſhall have * one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the LORD your God.

* Exod. 12. 49.

23 ¶ And [h] Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the LORD commanded Moſes.

h Becauſe the puniſhment ſ was not yet appointed by the law for the blaſphemer, Moſes conſulted with the Lord and told the people what God commanded.

CHAP. XXV.

1 The ſabbath of the ſeventh year. 8 The jubile in the fiftieth year. 14 Of oppreſſion. 18 A bleſſing of obedience. 23 The redemption of land, 29 of houſes. 35 Compaſſion of the poor. 39 The uſage of bondmen. 47 The redemption of ſervants.

AND the LORD ſpake unto Moſes in mount Sinai, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land †keep * a ſabbath unto the LORD.

† Heb. *reſt.*

* Exod. 23. 10.

3 [a] Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof.

a The Jews began the count of this year in *September*: for then all the fruits were gathered.

4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the LORD: thou ſhalt neither ſow thy field, nor prune thy vineyard.

5 That which groweth of its [b] own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes † of thy vine [c] undreſſed: *for* it is a year of reſt unto the land.

b By reaſon of the corn that fell out of the ears the year paſt.

† Heb. *of thy ſeparation.*

c Or, which thou haſt ſeparated from thy ſelf, and conſecrated to God for the poor.

6 And the [d] ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for the ſtranger that ſojourneth with thee,

d That which the land bringeth forth in her reſt.

7 And for thy cattel, and for the beaſts that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths

baths of years unto thee, ſeven times ſeven years, and the ſpace of the ſeven ſabbaths of years ſhall be unto thee fourty and nine years.

9 Then ſhalt thou cauſe the [e] trumpet † of the jubile to ſound, on the tenth *day* of the ſeventh month; in the day of atonement, ſhall ye make the trumpet ſound throughout all your land.

10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the [f] inhabitans thereof: it ſhall be a jubile unto you, and ye ſhall return every man unto his [g] poſſeſſion, and ye ſhall return every man unto his family.

11 A jubile ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of it ſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubile, it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the year of this jubile ye ſhall return every man unto his poſſeſſion.

14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbours hand; ye ſhall not [h] oppreſs one another.

15 According to the number of [i] years after the jubile, thou ſhalt buy of thy neighbour, *and* according unto the number of years of the fruits he ſhall ſell unto thee:

16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the [k] fruits doth he ſell unto thee.

17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yeild her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe:

21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit, until the ninth year; until her fruits come in, ye ſhall eat *of* the old *ſtore*.

23 ¶ The land ſhall not be ſold ‡ † for [l] ever: for the land *is* mine, for ye *are* ſtrangers and ſojourners with me.

24 And in all the land of your poſſeſſion, ye ſhall grant a [m] redemption for the land.

25 ¶ If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold.

26 And if the man have none to redeem it, and † himſelf be able to redeem it:

27 Then let him [n] count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion.

28 But if he be not able to reſtore *it* to him, then that which is ſold ſhall remain in the hand of him that hath bought it, until the year of jubile: and in the jubile it ſhall go [o] out, and he ſhall return unto his poſſeſſion.

29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it within a whole year after it is ſold: *within* a full year may he redeem it.

30 And if it be not redeemed within the ſpace of a full year; then the houſe that *is* in the walled city, ſhall be [p] eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubile.

31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the country: † they may be redeemed, and they ſhall go out in the jubile.

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

33 And if ‡ a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *year of* jubile: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael.

34 But the field of the [q] ſuburbs of their cities may not be ſold, for it *is* their perpetual poſſeſſion.

35 ¶ And if thy brother be waxen poor, and [r] fallen in decay with thee; then thou ſhalt † relieve him: *yea though he be* a ſtranger, or a ſojourner; that he may live with thee.

36 * Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee.

37 Thou ſhalt not give him thy mony upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And * if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee; thou ſhalt not † compel him to ſerve as a bond-ſervant:

40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and* ſhall ſerve thee unto the year of jubile.

41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold † as bond-men.

43 * Thou

e In the beginning of the fifty year was the jubile, ſo called, becauſe the joyful tidings of liberty was publikely proclaimed by the ſound of a corner.
† Heb. *loud of ſound.*

f which were in bondage.

g Becauſe the tribes ſhould neither have their poſſeſſions or families diminiſhed nor confounded.

h By deceit or otherwiſe.
i If the jubile to come be near, thou ſhalt ſell better cheap: if it be far off, dearer.

k And not the full poſſeſſion of the land.

‡ Or, *to be quite cut off.*
† Heb. *for cutting off.*
l It could not be ſold for ever, but muſt return to the family in the jubile.
m Ye ſhall ſell it on condition that it may be redeemed.

n Abating the mony of the years paſt, and paying for the reſt of the years to come.

o From his hand that bought it.

p *Read verſ.* 23.

† Heb. *redemption belongeth unto it.*

‡ Or, one *of the Levites redeem* them.

q where the Levites kept their cattel.

r *In Hebrew it is,* If his hand ſhake: *meaning,* If he ſtretch forth his hand for help as one in miſery.
† Heb. *ſtrengthen.*
* *Exod.* 22. 25. *Deut.* 23. 19. *Prov.* 28. 8. *Ezek.* 18. 8. & 22. 12.

* *Exod.* 21. 2. *Deut.* 15. 12. *Jer.* 34. 14.
† Heb. *ſerve thy ſelf with him with the ſervice,* &c.

† Heb. *with the ſale of a bond-man.*
‡ Unto perpetual ſervitude.

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* *Epheſ.* 6. 9. *Col* 4. 1.

43 *Thou ſhalt not rule over him with rigour, but ſhalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou ſhalt have, *ſhall be* of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids.

45 Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land: and they ſhall be your [z] poſſeſſion.

z For they ſhall not be bought out at the jubile.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion, † they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour.

† Heb. *ye ſhall ſerve your ſelves with them.*

† Heb. *his hand obtain, &c.*

47 ¶ And if a ſojourner or ſtranger † wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtrangers family:

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncles ſon may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubile: and the price of his ſale ſhall be according unto the number of [u] years, according to the time of an hired ſervant ſhall it be with him.

u which remain yet to the jubile.

51 If *there be* yet many years *behind;* according unto them he ſhall give again the price of his redemption, out of the mony that he was bought for.

52 And if there remain but few years unto the year of jubile, then he ſhall count with him, *and* according unto his years ſhall he give him again the price of his redemption.

53 *And* as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy [x] ſight.

x Thou ſhalt not ſuffer him to intreat him rigorouſly, if thou know it.

54 And if he be not redeemed ‡ in theſe *years*, then he ſhall go out in the year of jubile, *both* he, and his children with him.

‡ Or, *by theſe* means.

55 For unto me the children of Iſrael *are* ſervants, they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

1 *Of idolatry.* 2 *Religiouſneſs.* 3 *A bleſſing to them that keep the commandments.* 14 *A curſe to thoſe that break them.* 40 *God promiſeth to remember them that repent.*

* *Exod* 20. 4. *Deut.* 5. 8. *&* 16. 12. *Pſal.* 97. 7. ‡ Or, *pillar.* ‖ Or, *figured ſtone.* † Heb. *a ſtone of picture.* * *Chap.* 19. 30.

YE ſhall make you *no idols nor graven image, neither rear you up a ‡ ſtanding image, neither ſhall ye ſet up *any* ‡‡ image of ſtone in your land, to bowe down unto it: for I *am* the LORD your God.

2 * Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

3 ¶ * If ye walk in my ſtatutes, and keep my commandments, and do them;

* *Deut.* 28. 1.

4 Then I will give you [a] rain in due ſeaſon, and the land ſhall yeild her increaſe, and the trees of the field ſhall yeild their fruit.

a By promiſing abundance of earthly things, he ſtirreth their minds to conſider the rich treaſures of the ſpiritual bleſſings.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing-time: and ye ſhall eat your bread to the full, and *dwell in your land ſafely.

* *Job.* 11. 18.

6 And I will give peace in the land, and *ye ſhall lie down, and none ſhall make *you* afraid: and I will † rid evil beaſts out of the land, neither ſhall the [b] ſword go through your land.

* *Job.* 11. 19.

† Heb. *cauſe to ceaſe.*

b Ye ſhall have no war.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And *five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword.

* *Joſh.* 23. 10.

9 For I will have reſpect unto you, and make you fruitful, and multiply you, and [c] eſtabliſh my covenant with you.

c Perform that which I have promiſed.

10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new.

11 *And I will ſet my [d] tabernacle amongſt you: and my ſoul ſhall not abhor you.

* *Ezek.* 37. 26.

d I will be daily preſent with you.

12 *And I will walk among you, and will be your God, and ye ſhall be my people.

* 2 *Cor.* 6. 16.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men, and I have broken the [e] bands of your yoke, and made you go upright.

e I have ſet you at full liberty, whereas before ye were as beaſts tied in bands.

14 ¶ *But if ye will not hearken unto me, and will not do all theſe commandments;

* *Deut.* 28. 15. *Lam.* 2. 17. *Mal.* 2. 2.

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgments, ſo that ye will not do all my commandments, *but* that ye break my [f] covenant:

f which I made with you in chuſing you to be my people.

16 I alſo will do this unto you, I will even appoint † over you terrour, conſumption, and the burning ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it.

† Heb. *upon you.*

17 And I will [g] ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you, and *ye ſhall flee when none purſueth you.

g *Chap.* 17. 10.

* *Prov.* 28. 1.

18 And if ye will not yet for all this hearken unto me, then I will puniſh you [h] ſeven times more for your ſins.

h *That is,* More extreamly.

19 And I will break the pride of your power; and I will make your heaven as [i] iron, and your earth as braſs:

i Ye ſhall have drought and barrenneſs. *Hag.* 1, 10.

20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yeild her increaſe, neither ſhall the trees of the land yeild their fruits.

21 ¶ And if ye walk ‡ [k] contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you, according to your ſins.

‡ Or, *at all adventures with me,* and ſo verſ. 24.

k Or, *As ſome read,* By fortune, imputing my plagues to chance and fortune.

22 I will alſo ſend wild beaſts among you, which

which ſhall rob you of your [l] children, and deſtroy your cattel, and make you few in number, and your *high*-[m] ways ſhall be deſolate.

23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me:

24 *Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins.

25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy.

26 *And* when I have broken the [n] ſtaff of your bread, ten women ſhall bake your bread in one [o] oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat and not be ſatisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins.

29 * And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.

30 And I will deſtroy your high places, and * cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you.

31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not [p] ſmell the ſavour of your ſweet odours.

32 And I will bring the land into deſolation: and your enemies, which dwell therein, ſhall be aſtoniſhed at it.

33 And I will ſcatter you among the heathen, and [q] will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.

34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths.

35 As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your [r] ſabbaths when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a †ſhaken leaf ſhall chaſe them; and they ſhall flee, as [f] fleeing from a ſword: and they ſhall fall when none purſueth.

37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies,

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you, ſhall pine away in their iniquity in your enemies lands; and alſo in the iniquities of their fathers ſhall they [t] pine away with them.

40 If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me;

41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity:

42 Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land.

43 The [u] land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity; becauſe, even becauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes.

44 And yet for all that, when they be in the land of their enemies, * I will not caſt them away, neither will I abhor them, to deſtroy them utterly; and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their ſakes remember the [x] covenant of their anceſtours, whom I brought forth out of the land of Egypt, in the ſight of the heathen, that I might be their God: I *am* the LORD.

46 Theſe *are* the ſtatutes, and judgments, and laws, which the LORD made between him and the children of Iſrael, in mount [y] Sinai, by the hand of Moſes.

CHAP. XXVII.

1 He that maketh a ſingular vow muſt be the Lords. 2 The eſtimation of the perſon. 9 Of a beaſt given by vow. 14. Of a houſe. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 32 The tithe may not be changed.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When a man ſhall make a ſingular vow, the [a] perſons *ſhall be* for the LORD, by thy [b] eſtimation.

3 And thy eſtimation ſhall be, of the male from twenty years old, even unto ſixty years old; even thy eſtimation ſhall be fifty [c] ſhekels of ſilver, after the ſhekel of the ſanctuary.

4 And if it *be* a female, then thy eſtimation ſhall be thirty ſhekels.

5 And if *it be* from five years old, even unto twenty years old; then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels.

6 And if *it be* from a [d] month old, even unto five years old; then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhall be* three ſhekels of ſilver.

7 And if *it be* from ſixty years old, and above;

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[l] 2 *King* 17. 25.

[m] Becauſe none dare paſs thereby for fear of beaſts.

[*] 3 *Sam.* 22. 27. *Pſal.* 18. 26.

[n] *That is*, The ſtrength, whereby the life is ſuſtained, *Ezek.* 4. 16. & 5. 16.

[o] One oven ſhall be ſufficient for ten families.

[*] *Deut.* 28. 53.

[*] 2 *Chron.* 34. 7.

[p] I will not accept your ſacrifices.

[q] *Signifying*, That no enemy can come without Gods ſending.

[r] which I commanded you to keep.

† Heb. *driven.*

[f] As if their enemies did chaſe them.

[t] Foraſmuch as they are culpable of their fathers faults, they ſhall be puniſhed as well as their fathers.

[u] whiles they are captives, and without repentance.

[*] *Deut.* 4. 31. *Rom.* 11. 26.

[x] Made to their forefathers.

[y] Fifty days after they came out of Egypt.

[a] As of his ſon or his daughter.

[b] which art the prieſt.

[c] Read the value of the ſhekel, *Exod.* 30. 13.

[d] He ſpeaketh of thoſe vows whereby the fathers dedicated their children to God, which were not of ſuch force, but they might be redeemed from them.

above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels.

8 But if he be [e] poorer then thy eſtimation; then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him: according to his ability that vowed, ſhall the prieſt value him.

9 And if *it be* a [f] beaſt whereof men bring an offering unto the LORD; all that *any man* giveth of ſuch unto the LORD, ſhall be holy.

10 He ſhall not alter it, nor change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt; then it, and the exchange thereof ſhall be [g] holy.

11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the LORD; then he ſhall preſent the beaſt before the prieſt:

12 And the prieſt ſhall value it, whether it be good or bad: † as thou valueſt it *who art* the prieſt, ſo ſhall it be.

13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation.

14 ¶ And when a man ſhall ſanctify his houſe *to be* holy unto the LORD; then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand.

15 And if he that ſanctified it, will redeem his houſe, then he ſhall add the fifth *part* of the mony of thy eſtimation unto it, and it ſhall be his.

16 And if a man ſhall ſanctify unto the LORD *ſome part* of a field of his poſſeſſion; then thy eſtimation ſhall be according to the [h] ſeed thereof: ‡ an [i] homer of barly-ſeed *ſhall be valued* at fifty ſhekels of ſilver.

17 If he ſanctify his field from the year of jubile, according to thy eſtimation it ſhall ſtand.

18 But if he ſanctify his field after the jubile; then the prieſt ſhall reckon unto him the mony according to the years that remain, even unto the year of the jubile, and it ſhall be abated from thy eſtimation.

19 And if he that ſanctified the field, will in any wiſe redeem it; then he ſhall add the fifth *part* of the mony of thy eſtimation unto it, and it ſhall be aſſured to him.

20 And if he will not redeem the field, or if he have [k] ſold the field to another man; it ſhall not be redeemed any more.

21 But the field, when it goeth out in the jubile, ſhall be holy unto the LORD, as a field [l] devoted: the poſſeſſion thereof ſhall be the prieſts.

22 And if *a man* ſanctify unto the LORD a field which he hath bought, which *is* not of the fields of his poſſeſſion;

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, *even* unto the year of the jubile: and he ſhall give [m] thine eſtimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubile, the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong*.

25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary: * twenty gerahs ſhall be the ſhekel.

26 ¶ Onely the † firſtling of the beaſts, which ſhould be the LORDS firſtling, no man ſhall ſanctify it; whether *it be* ox, or ſheep: it *is* the [n] LORDS.

27 And if *it be* of an unclean beaſt, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

28 * Notwithſtanding, no devoted thing that a man ſhall devote unto the LORD, of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the LORD.

29 None devoted, which ſhall be devoted of men, ſhall be redeemed: *but* ſhall ſurely be put to [o] death.

30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the LORDS: *it is* holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he ſhall add thereto the [p] fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the [q] rod; the tenth ſhall be holy unto the LORD.

33 He ſhall not ſearch whether it be good or bad, neither ſhall he change it: and if he change it at all, then both it and the change thereof ſhall be holy; it ſhall not be redeemed.

34 Theſe *are* the commandments which the LORD commanded Moſes, for the children of Iſrael, in Mount Sinai.

e If he be not able to pay after thy valuation.

f which is clean, *Chap.* 11. 2.

g That is, conſecrate to the Lord.

† Heb. *according to thy eſtimation, O prieſt*, &c.

h Valuing the price thereof, according to the ſeed that is ſown, or by the ſeed that it doth yeild

‡ Or, the land of *an homer*, &c.

i Homer is a meaſure containing ten ephahs: *Read of ephah. Exod.* 16. 16, 36.

k For their own neceſſity or godly uſes.

l *That is*, which is dedicate to the Lord, whith a curſe to him that doth turn it to his private uſe, *Num.* 21. 2. *Deut.* 13. 15. *Joſh.* 6. 17.

m The prieſts valuation.

n It was the Lords already.

* *Exod.* 30. 13. *Num.* 3. 47. *Ezek.* 45. 12.

† Heb. *firſt-born*, &c.

* *Joſh.* 6. 19.

o It ſhall remain without redemption.

p Beſides the value of the thing it ſelf.

q All that which is numbred: *That* every tenth, as he falleth by tale, without exception or reſpect.

THE

THE FOURTH BOOK OF MOSES, CALLED *NUMBERS.

* So called, because of the diversitie and multitude of numbrings, which are here chiefly contained, both of mens names and places.

THE ARGUMENT.

FOr asmuch as God hath appointed that his church in this world shall be under the cross, both because they should learn not to put their trust in worldly things, and also feel his comfort, when all other help faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he promised them, but led them to and fro for the space of fourtie years, and kept them in continuall exercises before they enjoyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profit to discern the wicked and the hypocrites from the faithfull and true servants of God, who served him with pure heart; whereas the Other preferring their carnall affections to Gods glorie, and making religion to serve their purpose, murmured when they lacked to content their lusts, and despised them whom God had appointed rulers over them. By reason whereof they provoked Gods terrible judgements against them, and are set forth as a most notable example for all ages to beware how they abuse Gods word, prefer their own lusts to his will, or despise his ministers. Notwithstanding, God is ever true in his promise, and governeth his by his holy Spirit, that either they fall not to such inconveniences, or els return to him quickly by true repentance: and therefore he continueth his graces toward them, he giveth them ordinances and instructions, as well for religion as outward policie: he preserveth them against all craft and conspiracie, and giveth them manifold victories against their enemies. And to avoid all controversies that might arise, he taketh away the occasion, by dividing among all the tribes, both the land which they had won, and that also which he had promised, as seemed best to his holy wisdom.

CHAP. I.

1 *God commandeth Moses to number the people.* 5 *The princes of the tribes.* 17 *The number of every tribe.* 47 *The Levites are exempted for the service of the Lord.*

AND the LORD spake unto Moses in the wilderness of [a] Sinai, in the tabernacle of the congregation, on the first *day* of the [b] second moneth, in the second year, after they were come out of the land of Egypt, saying,

a In that place of the wilderness that was near to mount Sinai.

b which containeth part of April and part of May.

2 * Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their poll:

* *Exod.* 30. 12.

3 From twenty years old and upward, all that are able to go forth *to* war in Israel; thou and Aaron shall number them by their armies.

4 And with you there shall be a [c] man of every tribe; every one head of the house of his fathers.

c *That is*, The chiefest man of every tribe.

5 ¶ And these *are* the names of the men that shall [d] stand with you: Of *the tribe of* Reuben; Elizur the son of Shedeur.

d And assist you when ye number the people.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud; of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned of the congregation, [e] princes of the tribes of their fathers, heads of thousands in Israel.

e Or captains and governors.

17 ¶ And Moses and Aaron took these men, which are expressed by *their* names.

18 And they assembled all the congregation together on the first *day* of the second moneth, and they declared their [f] pedegrees after their families, by the house of their fathers, according to the number of the names, from twentie years old and upward, by their poll.

f In shewing every man his tribe, and his ancestors.

19 As the LORD commanded Moses, so he numbred them in the wilderness of Sinai.

20 And the children of ‡ Reuben Israels eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twentie years old and upward, all that were able to go forth *to* war:

‡ There are the names of the twelve tribes, as first, of Reuben.

21 Those that *were* numbred of them, *even* of the tribe of Reuben, *were* fourty and six thousand and five hundred.

‡ Simeon.

22 ¶ Of the children of ‡ Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbred of them, according to the number of the names, by their polls, every male from twentie years old and upward, all that were able to go forth to war;

23 Thoſe that *were* numbred of them, *even* of the tribe of Simeon, *were* fiftie and nine thouſand and thee hundred.

‡ Gad.

24 ¶ Of the children of ‡ Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Thoſe that *were* numbred of them, *even* of the tribe of Gad, *were* fourty and five thouſand ſix hundred and fiftie.

‡ Judah.

26 ¶ Of the children of ‡ Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Thoſe that *were* numbred of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred.

‡ Iſſachar.

28 ¶ Of the children of ‡ Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Thoſe that *were* numbred of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.

‡ Zebulun.

30 ¶ Of the children of ‡ Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twentie years old and upward, all that were able to go forth to war;

31 Thoſe that *were* numbred of them, *even* of the tribe of Zebulun, *were* fiftie and ſeven thouſand and four hundred.

‡ Ephraim.

32 ¶ Of the children of Joſeph, *namely*, of the children of ‡ Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Thoſe that *were* numbred of them, *even* of the tribe of Ephraim, *were* fourtie thouſand and five hundred.

‡ Manaſſeh.

34 ¶ Of the children of ‡ Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Thoſe that *were* numbred of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred.

‡ Benjamin.

36 ¶ Of the children of ‡ Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Thoſe that *were* numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred.

* Dan.

38 ¶ Of the children of ‡ Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Thoſe that *were* numbred of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

‡ Aſher.

40 ¶ Of the children of ‡ Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Thoſe that *were* numbred of them, *even* of the tribe of Aſher, *were* fourty and one thouſand and five hundred.

‡ Naphtali.

42 ¶ Of the children of ‡ Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Thoſe that *were* numbred of them, *even* of the tribe of Naphtali. *were* fifty and three thouſand and four hundred.

44 Theſe *are* thoſe that *were* numbred, which Moſes and Aaron numbred, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbred of the children of Iſrael, by the houſe of their fathers from twenty years old and upward, all that were able to go forth to war in Iſrael;

46 Even all they that were numbred, were ſix hundred thouſand and three thouſand and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbred among [g] them.

[g] which were warriors, but were appointed to the uſe of the tabernacle.

48 For the LORD had ſpoken unto Moſes, ſaying,

49 Onely thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the [h] ſtranger that cometh nigh, ſhall be put to death.

[h] whoſoever is not of the tribe of Levi.

52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony; that there be no [i] wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony.

[i] By not having due regard to the tabernacle of the Lord.

54 And

54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

CHAP. II.

1 The order of the tribes in their tents.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 [a] Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of their fathers houſe: † far off about the tabernacle of the congregation ſhall they pitch.

a In the twelve tribes were four principall ſtandards, ſo that every three tribes had their ſtandard.
† Heb. *over againſt*

3 ¶ And on the eaſt-ſide toward the riſing of the ſun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſon of Amminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him, *ſhall be* the tribe of [b] Iſſachar: and Nethaneel the ſon of Zuar *ſhall be* captain of the children of Iſſachar.

b Judah, Iſſachar, and Zebulun, the ſons of Leah were of the firſt ſtandard.

6 And his hoſt, and thoſe that were numbred thereof, *were* fifty and four thouſand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the ſon of Helon *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbred thereof, *were* fifty and ſeven thouſand and four hundred.

9 All that were numbred in the [c] camp of Judah, *were* an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred, throughout their armies: theſe ſhall firſt ſet forth.

c Of them which were contained under that name.

10 ¶ On the ſouth-ſide *ſhall be* the ſtandard of the camp of [d] Reuben, according to their armies: and the captain of the children of Reuben *ſhall be* Elizur the ſon of Shedeur.

d Reuben and Simeon, the ſons of Leah, and Gad the ſon of Zilpah her maid, were of the ſecond ſtandard.

11 And his hoſt, and thoſe that were numbred thereof, *were* forty and ſix thouſand and five hundred.

12 And thoſe which pitch by him, *ſhall be* the tribe of Simeon: and the captain of the children of Simeon *ſhall be* Shelumiel the ſon of Zuriſhaddai.

13 And his hoſt, and thoſe that were numbred of them, *were* fiftie and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſons of Gad *ſhall be* Eliaſaph the ſon of Reuel.

15 And his hoſt, and thoſe that were numbred of them, *were* fortie and five thouſand and ſix hundred and fiftie.

16 All that were numbred in the camp of Reuben, *were* an hundred thouſand and fiftie and one thouſand and four hundred and fiftie, throughout their armies: and they ſhall ſet forth in the ſecond rank.

e Becauſe it might be in equall diſtance from each one, and all indifferently have recourſe thereunto.

17 ¶ Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the [e] midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

18 ¶ On the weſt-ſide *ſhall be* the ſtandard of the camp of [f] Ephraim, according to their armies: and the captain of the ſons of Ephraim *ſhall be* Eliſhama the ſon of Ammihud.

f Becauſe Ephraim and Manaſſeh ſupplied the place of Joſeph their father, they are taken to be Rachels children: ſo they and Benjamin make the third ſtandard.

19 And his hoſt, and thoſe that were numbred of them, *were* forty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh *ſhall be* Gamaliel the ſon of Pedahzur.

21 And his hoſt, and thoſe that were numbred of them, *were* thirty and two thouſand and two hundred.

22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin *ſhall be* Abidan the ſon of Gideoni.

23 And his hoſt, and thoſe thar were numbred of them, *were* thirty and five thouſand and four hundred.

24 All that were numbred of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank.

25 ¶ The ſtandard of the camp of [g] Dan *ſhall be* on the north-ſide by their armies: and the captain of the children of Dan *ſhall be* Ahiezer the ſon of Ammiſhaddai.

g Dan and Naphtali the ſons of Bilha, Rachels maid, with Aſher the ſon of Zilpah make the fourth ſtandard.

26 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and thoſe that were numbred of them, *were* forty and one thouſand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *ſhall be* Ahira the ſon of Enan.

30 And his hoſt, and thoſe that were numbred of them, *were* fiftie and three thouſand and four hundred.

31 All they that were numbred in the camp of Dan, *were* an hundred thouſand and fiftie and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards.

32 ¶ Theſe *are* thoſe which were [h] numbred of the children of Iſrael by the houſe of their fathers; all thoſe that were numbred of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

h which were of twentie years and above.

33 But the Levites were not numbred among the children of Iſrael, as the LORD commanded Moſes.

34 And the children of Iſrael did according to all that the LORD commanded Moſes: ſo they pitched by their [i] ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

i For under every one of the four principall ſtandards were divers ſigns to keep every band in order.

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CHAP. III.

1 *The ſons of Aaron.* 5 *The Levites are given to the prieſts, for the ſervice of the tabernacle,* 11 *inſtead of the firſt-born.* 14 *The Levites are numbred by their families.* 21 *The families, number, and charge of the Gerſhonites,* 27 *of the Kohathites,* 33 *of the Merarites.* 38 *The place and charge of Moſes and Aaron.* 40 *The firſt-born are freed by the Levites. The overplus are redeemed.*

a Or, families and kinreds.

THeſe alſo *are* the [a] generations of Aaron and Moſes, in the day *that* the LORD ſpake with Moſes in mount Sinai.

2 And theſe *are* the names of the ſons of Aaron; Nadab the * firſt-born, and Abihu, Eleazar, and Ithamar.

* *Exod.* 6. 23.

3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, † whom he conſecrated to miniſter in the prieſts office.

† Heb. *whoſe hand he filled*

4 * And Nadab and Abihu died before the [b] LORD, when they offered ſtrange fire before the LORD, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſts office, in the [c] ſight of Aaron their father.

* *Levit.* 10. 1, 2. *Chap.* 26. 61. 1 *Chron.* 24. 2.

b Or, before the altar.

c whiles their father lived.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi near, and preſent them before [d] Aaron the prieſt, that they may miniſter unto him.

d Offer them unto Aaron for the uſe of the tabernacle.

7 And they ſhall keep his charge, and the charge of the whole congregation [e] before the tabernacle of the congregation, to do the ſervice of the tabernacle.

e which appertained to the executing of the high prieſts commandment, to the overſight of the people, and to the ſervice of the tabernacle.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his [f] ſons: they *are* wholly given unto him out of the children of Iſrael.

f Aarons ſons the prieſts ſerved in the ſanctuarie in praying for the people, and offering ſacrifice: the Levites ſerved for the inferiour uſes of the ſame.

10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office: and the [g] ſtranger that cometh nigh, ſhall be put to death.

g Any that would miniſter, not being a Levite.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 And I, Behold, I have taken the Levites from among the children of Iſrael, inſtead of all the firſt-born that openeth the matrix among the children of Iſrael: therefore the Levites ſhall be mine.

13 Becauſe all the firſt-born *are* mine; * *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt, mine they ſhall be: I *am* the LORD.

* *Exod.* 13. 2. *Levit.* 27. 26. *Chap.* 8. 16. *Luk.* 2. 23.

14 ¶ And the LORD ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi, after the houſe of their fathers, by their families: every male from a moneth old and upward ſhalt thou number them.

16 And Moſes numbred them according to the † word of the LORD, as he was commanded.

† Heb. *mouth*

17 * And theſe *were* the ſons of Levi, by their names; Gerſhon, and Kohath, and Merari.

* *Gen.* 46. 11. *Exod.* 6. 16. *Chap.* 26. 57. 1 *Chron.* 6. 1.

18 And theſe *are* the names of the ſons of Gerſhon by their families; Libni, and Shimei.

19 And the ſons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the ſons of Merari by their families; Mahli, and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe *are* the families of the Gerſhonites.

22 Thoſe that were numbred of them, according to the number of all the [h] males, from a moneth old and upward, *even* thoſe that were numbred of them, *were* ſeven thouſand and five hundred.

h Onely numbring the male children.

23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſt-ward.

24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſon of Lael.

25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the [i] tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation:

i Their charge was to carry the coverings and hangings of the tabernacle.

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the ſervice thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites.

28 In the number of all the males, from a moneth old and upward, *were* eight thouſand and ſix hundred, keeping the [k] charge of the ſanctuary.

k Doing every one his dutie in the ſanctuarie.

29 The families of the ſons of Kohath ſhall pitch on the ſide of the tabernacle ſouthward.

30 And the chief of the houſe of the father of the families of the Kohathites, *ſhall be* Elizaphan the ſon of Uzziel.

31 And their charge *ſhall be* the [l] ark, and the table, and the candleſtick, and the altars, and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof.

l The chief things within the ſanctuarie were committed to the Kohathites.

32 And Eleazar the ſon of Aaron the Prieſt, *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Muſhites: theſe *are* the families of Merari.

34 And thoſe that were numbred of them, according to the number of all the males from a moneth old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of

of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle north-ward.

† Heb. *the office of the charge*
m The wood-work and the reſt of the inſtruments were committed to their charge.

36 And † *under* the cuſtody and charge of the ſons of Merari, *ſhall be* the [m] boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto.

37 And the pillars of the court round about, and their ſockets, and their pins, and their cords.

38 ¶ But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſt-ward, *ſhall be* Moſes and Aaron, and his ſons, keeping the charge of the ſanctuary, for the [n] charge of the children of Iſrael: and the ſtranger that cometh nigh, ſhall be put to death.

n That none ſhould enter into the tabernacle contrary to Gods appointment.

39 All that were numbred of the Levites, which Moſes and Aaron numbred at the commandment of the LORD, throughout their families, all the males from a moneth old and upward, *were* twenty and two [o] thouſand.

o So that the firſt born of the children of Iſrael were mo by 273, as *verſ.* 43.

40 ¶ And the LORD ſaid unto Moſes, Number all the firſt-born of the males of the children of Iſrael, from a moneth old and upward, and take the number of their names.

41 And thou ſhalt take the Levites for [p] me (I *am* the LORD) in ſtead of all the firſt-born among the children of Iſrael; and the cattel of the Levites, in ſtead of all the firſtlings among the cattel of the children of Iſrael.

p So that now the Levites ſhould ſatisfie unto the Lord for the firſt-born of Iſrael, ſave for the 273 which were mo than the Levites, for whom they paid money.

42 And Moſes numbred, as the LORD commanded him, all the firſt-born among the children of Iſrael.

43 And all the firſt-born males, by the number of names, from a moneth old and upward, of thoſe that were numbred of them, *were* twenty and two thouſand two hundred and threeſcore and thirteen.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Take the Levites in ſtead of all the firſt-born among the children of Iſrael, and the cattel of the Levites in ſtead of their cattel, and the Levites ſhall be mine; I *am* the LORD:

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites;

47 Thou ſhalt even take five ſhekels a piece by the poll, after the ſhekel of the ſanctuarie ſhalt thou take *them:* * the ſhekel *is* twenty gerahs.

* *Exod.* 30. 13. *Levit.* 27. 25. *Chap.* 18. 16. *Ezek.* 45. 12.

48 And thou ſhalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his ſons.

49 And Moſes took the redemption-money of them that were over and above them that were redeemed by the Levites.

q Of the two hundred ſeventie and three, which were more than the Levites.

50 Of the [q] firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that that were redeemed, unto Aaron, and to his ſons, according to the word of the LORD, as the LORD commanded Moſes.

CHAP. IV.

1 *The age and time of the Levites ſervice.* 4 *The carriage of the Kohathites, when the prieſts have taken down the tabernacle.* 16 *The charge of Eleazar.* 17 *The office of the prieſts.* 21 *The carriage of the Gerſhonites.* 29 *The carriage of the Merarites.* 34 *The number of the Kohathites,* 38 *of the Gerſhonites,* 42 *and of the Merarites.*

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers;

3 From [a] thirty years old and upward, even untill fiftie years old, all that enter into the hoſt, to do the work in the tabernacle of the congregation.

a The Levites were numbred after three ſorts; firſt at a moneth old when they were conſecrated to the Lord, next at 25 years old, when they were appointed to ſerve in the tabernacle, and at 30 years old to bear the burdens of the tabernacle.

4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things.

5 ¶ And when the camp ſetteth forward, Aaron ſhall come and his ſons, and they ſhall take down the [b] covering-vail, and cover the ark of teſtimony with it:

b which divided the ſanctuarie from the holieſt of all.

6 And ſhall put thereon the covering of badgers skins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the [c] ſtaves thereof.

c *That is*, put them upon their ſhoulders to carrie it: for the ſtaves of the ark could never be removed, *Exod.* 25. 15.

7 And upon the * table of ſhew-*bread* they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and [d] covers to ‡ cover withall: and the continuall bread ſhall be thereon.

* *Exod.* 25. 30.
d *Meaning*, to cover the bread.
‡ Or, *pour out withall.*

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers skins, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the * candleſtick of the light, * and his lamps, and his tongs, and his ſnuff-diſhes, and all the oyl-veſſels thereof, wherewith they miniſter unto it.

* *Exod.* 25. 31.
* *Exod.* 25. 37, 38.

10 And they ſhall put it and all the veſſels thereof within a covering of badgers skins, and ſhall put *it* upon a [e] bar.

e The Hebrew word ſignifieth an inſtrument made of two ſtaves or bars.

11 And upon the [f] golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers skins, and ſhall put to the ſtaves thereof.

f which was to burn incenſe, Read *Exod.* 30. 1.

12 And they ſhall take all the inſtruments of miniſterie, wherewith they miniſter in the ſanctuarie, and put *them* in a cloth of blue, and cover them with a covering of badgers skins, and ſhall put *them* on a bar.

13 And they ſhall take away the aſhes from the [g] altar, and ſpread a purple cloth thereon:

g Of the burnt-offering.

14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the ‡ baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers skins, and put to the ſtaves of it.

‡ Or, *bowls*,

15 And when Aaron and his ſons have made an end of [h] covering the ſanctuarie, and

h *That is*, in folding up the things of the Sanctuarie, as the Ark, &c.

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all the veſſels of the ſanctuarie, as the camp is to ſet forward; after that, the ſons of Kohath
[i] Before it be covered.
ſhall come to bear *it:* but they ſhall not [i] touch *any* holy thing, leaſt they die. Theſe *things are* the burden of the ſons of Kohath, in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the ſon of Aaron the prieſt, *pertaineth* the oyl for the
[k] which was offered at morning and evening
* *Exod.* 30. 34.
light, and the * ſweet incenſe, and the [k] daily meat-offering, and the * anointing oyl, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

17 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

18 [l] Cut ye not off the tribe of the families of the Kohathites, from among the Le-
[l] Committing by your negligence that the holy things be not well wrapped, and ſo they by touching thereof periſh.
vites.

19 But thus do unto them, that they may live and not die, when they approach unto the moſt holy things; Aaron and his ſons ſhall go
[m] *Shewing*, what part every man ſhall bear.
in, and [m] appoint them every one to his ſervice, and to his burden.

20 But they ſhall not go in to ſee when the holy things are covered, leaſt they die.

21 ¶ And the LORD ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers by their families;

23 From thirtie years old and upward, untill fifty years old ſhalt thou number them; all
[n] which were received into the company of them that miniſtered in the Tabernacle of the congregation.
† Heb. *to warre the warfare*,
‡ Or, *carriage*.
that [n] enter in to † perform the ſervice, to do the work in the tabernacle of the congregation.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for ‡ burdens.

25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers ſkins that *is* above upon it, and the
[o] which vail hanged between the Sanctuarie and the court.
hanging for the [o] door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the [p] court
[p] which court compaſſed both the Tabernacle of the Congregation, and the altar of the burnt-offering.
which *is* by the tabernacle and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve.

† Heb. *mouth*
27 At the † appointment of Aaron and his ſons, ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burdens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſons of Gerſhon, in the tabernacle of the congregation: and their charge *ſhall be* under
[q] Under the charge and overſight.
the [q] hand of Ithamar the ſon of Aaron the prieſt.

29 ¶ As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers;

30 From thirty years old and upward, even unto fifty years old ſhalt thou number them,
† Heb. *warfare*,
every one that entreth into the † ſervice, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; * the boards of the taber-
* *Exod.* 26. 15.
nacle, and the bars thereof, and the pillars thereof, and ſockets thereof,

32 And the pillars of the court round about, and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and by [r] name ye ſhall reckon the inſtruments of the charge of their burden.
[r] Ye ſhall make an inventorie of all things, which ye commit to their charge.

33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt.

34 ¶ And Moſes and Aaron and the chief of the congregation numbred the ſons of the Kohathites after their families, and after the houſe of their fathers;

35 From thirty years old and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation:

36 And thoſe that were numbred of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbred of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation; which Moſes and Aaron did number, according to the commandment of the LORD by the [s] hand of Moſes.
[s] God appointing Moſes to be the miniſter and executor thereof.

38 And thoſe that were numbred of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers;

39 From thirty years old and upward, even unto fifty years old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation:

40 Even thoſe that were numbred of them, throughout their families, by the houſes of their fathers, were two thouſand and ſix hundred and thirtie.

41 Theſe *are* they that were numbred of the families of the ſons of Gerſhon, of [t] all that might do ſervice in the tabernacle of the congregation, whom Moſes and Aaron did number, according to the commandment of the LORD.
[t] which were of competent age to ſerve therein, *that is*, between 30 and 50.

42 ¶ And thoſe that were numbred of the families of the ſons of Merari, throughout their families, by the houſe of their fathers;

43 From thirty years old and upward, even unto fiftie years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation:

44 Even thoſe that were numbred of them after their families, were three thouſand and two hundred.

45 Theſe *be* thoſe that were numbred of the families of the ſons of Merari, whom Moſes and Aaron numbred according to the word of the LORD by the hand of Moſes.

46 All

46 All those that were numbred of the Levites, whom Moses and Aaron and the chief of Israel numbred, after their families, and after the house of their fathers,

47 From thirty years old and upward, even unto fiftie years old, every one that came to do the u service of the ministery, and the service of the burden in the tabernacle of the congregation;

u whosoever of the Levites that had any manner of charge in the Tabernacle.

48 Even those that were numbred of them were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD, they were numbred by the hand of Moses, every one according to his service, and according to his burden: thus were they numbred of him, as the LORD commanded x Moses.

x So that Moses neither added nor diminished from that which the Lord commanded him.

CHAP. V.

1 *The unclean are removed out of the camp.* 5 *Restitution is to be made in trespasses.* 11 *The triall of jealousie.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every * leper, and every one that hath an * issue, and whosoever is defiled by the * dead.

* *Levit.* 13. 3.
* *Levit.* 15. 2.
* *Levit.* 21. 1.

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their z camps in the midst whereof I dwell.

z There were three manner of camps: of the Lord, of the Levites, and of the Israelites.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

* *Levit.* 6. 3.

6 Speak unto the children of Israel, * When a man or woman shall commit any b sin that men commit, to do a trespass against the LORD, and that person be guiltie;

b Commit any fault willingly.

7 Then they shall confess their sin which they have don: and he shall recompense his trespass * with the principall thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

* *Levit.* 6. 5.

8 But if the man have no c kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest: beside the ram of the atonement, whereby an atonement shall be made for him.

c If he be dead, to whom the wrong is don, and also have no kinsman.

9 And every ‡ offering of all the d holy things of the children of Israel, which they bring unto the priest, shall be his.

‡ Or, *heave-offering*
d Or, things offered to the Lord, as first-fruits, *&c.*

10 And every mans hallowed things shall be his: whatsoever any man giveth the priest, it shall be * his.

* *Lev.* 10. 12, 13.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any mans wife go e aside, and commit a trespass against him,

e By breaking the band of marriage, and playing the harlot.

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner:*

14 And the spirit of jealousie come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousie come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal; he shall pour no f oyl upon it, nor put frankincense thereon, for it *is* an offering of jealousie, an offering of memoriall, bringing iniquitie to g remembrance.

f Onely in the sin-offering, and this offering of jealousie were neither oyl nor incense offered.
g Or, making the sin known, and not purging it.

16 And the priest shall bring her near, and set her before the LORD.

17 And the priest shall take h holy water in an earthen vessel, and of the dust that is in the floor of the tabernacle the priest shall take; and put *it* into the water.

h which also is called the water of purification, or sprinkling. read *chap.* 19. 9.

18 And the priest shall set the woman before the LORD, & uncover the womans head, & put the offering of memoriall in her hands, which *is* the jealousie-offering: and the priest shall have in his hand the bitter water that causeth the i curse.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lien with thee, and if thou hast not gon aside to uncleanness ‡ † *with another* in stead of thy husband, be thou free from this bitter water that causeth the curse:

‡ Or, being *in the power of thy husband,*
† Heb *under thy husband,*

20 But if thou hast gon aside *to another* in stead of thy husband, and if thou be defiled, & some man hath lien with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a k curse and an oath among thy people, when the LORD doth make thy thigh to † rot, and thy belly to swell;

k Both because she had committed so hainous a fault, and forsware her self in denying the same.
† Heb. *fall,*

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell and *thy* thigh to rot: And the woman shall say, l Amen, amen.

l *That is,* Be it so as thou wisheſt, as *Psal.* 41. 13. *Deut* 27 15.

23 And the priest shall write these curses in a book, and he shall m blot *them* out with the bitter water:

m Shall wash the curses, which are written, into the water in the vessel.

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousie-offering out of the womans hand, and shall wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handfull of the offering, *even* the memoriall thereof, and burn *it* upon the n altar, and afterward shall cause the woman to drink the water.

n where the incense was offered.

27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have don trespass against her husband; that the water that causeth the curse

116 ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be a curſe among her people.

28 And if the woman be not defiled, but be clean; then ſhe ſhall be free, and ſhall conceive ſeed.

29 This *is* the law of jealouſies, when a wife goeth aſide *to another* inſtead of her husband, and is defiled;

30 Or when the ſpirit of jealouſie cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the LORD, and the prieſt ſhall execute upon her all this law.

o The man might accuſe his wife upon ſuſpition, and not be reproved.

31 Then ſhall the man be ° guiltleſs from iniquitie, and this woman ſhall bear her iniquitie.

CHAP. VI.

1 *The law of the Nazarites.* 22 *The form of bleſſing the people.*

AND the LORD ſpake unto Moſes, ſaying,
2 Speak unto the children of Iſrael, and ſay unto them, When either man or woman ſhall ‡ ſeparate *themſelves* to vow a vow of a [a] Nazarite, to ſeparate *themſelves* unto the LORD:

‡ Or, *make themſelves Nazarites.*
a which ſeparated themſelves from the world, and dedicated themſelves to God: which figure was accomplished in Chriſt.

3 He ſhall ſeparate *himſelf* from wine, and ſtrong drink, and ſhall drink no vineger of wine, or vineger of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes or dried.

‡ Or, *Nazaritſhip*
‡ Or, *vine of the wine*,

4 All the days of his ‡ ſeparation ſhall he eat nothing that is made of the ‡ vine-tree, from the kernels even to the huſk.

* *Judges* 13. 5. 1 *Sam.* 1. 11.

5 All the days of the vow of his ſeparation, there ſhall no * raſour come upon his head: untill the days be fulfilled in the which he ſeparateth *himſelf* unto the LORD, he ſhall be holy; *and* ſhall let the locks of the hair of his head grow.

b As at burials, or mournings.

6 All the days that he ſepararеth *himſelf* unto the LORD, he ſhall come at no [b] dead body.

† Heb *ſeparation*
c In that he ſuffered his hair to grow, he ſignified that he was conſecrated to God.

7 He ſhall not make himſelf unclean for his father, or for his mother, for his brother, or for his ſiſter, when they die: becauſe the † conſecration of his God *is* upon his [c] head.

8 All the days of his ſeparation he *is* holy unto the LORD.

d which long hair is a ſign that he is dedicated to God.

9 And if any man die very ſuddenly by him, and he hath defiled the head of his [d] conſecration; then he ſhall ſhave his head in the day of his cleanſing, on the ſeventh day ſhall he ſhave it.

10 And on the eighth day he ſhall bring two turtles, or two young pigeons to the prieſt, to the door of the tabernacle of the congregation.

e By being preſent where the dead was.
f Beginning at the eighth day, when he is purified.

11 And the prieſt ſhall offer the one for a ſin-*offering*, & the other for a burnt-offering, and make an atonement for him, for that he ſinned by the [e] dead, and ſhall hallow his head that ſame day.

12 And he ſhall [f] conſecrate unto the LORD the days of his ſeparation, and ſhall bring a lamb of the firſt year for a treſpaſs-*offering*: but the days that were before ſhall † be [g] loſt, becauſe his ſeparation was defiled.

† Heb. *fall*,
g So that he ſhall begin his vow anew.

13 ¶ And this *is* the law of the Nazarite: When the days of his ſeparation are fulfilled, he ſhall be brought unto the door of the tabernacle of the congregation.

14 And he ſhall offer his offering unto the LORD, one he-lamb of the firſt year without blemiſh, for a burnt-offering, and one ew-lamb of the firſt-year without blemiſh, for a ſin-*offering*, and one lamb without blemiſh, for peace-offerings,

15 And a basket of unleavened *bread*, cakes of fine flour mingled with oyl, and wafers of unleavened *bread* anointed with oyl, and their meat-offering, and their drink-offerings.

16 And the prieſt ſhall bring *them* before the LORD, and ſhall offer his ſin-*offering*, and his burnt-offering.

17 And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the LORD, with the baſket of unleavened *bread*: the prieſt ſhall offer alſo his meat-offering, and his drink-offering.

* *Acts* 21. 24.
h In token that his vow is ended.

18 * And the Nazarite ſhall [h] ſhave the head of his ſeparation, at the door of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation, & [i] put *it* in the fire which *is* under the ſacrifice of the peace-offerings.

i For the hair which was conſecrate to the Lord, might not be caſt into any prophane place.

19 And the prieſt ſhall take the ſodden ſhoulder of the ram, and one unleavened cake out of the baſket, and one unleavened wafer; and ſhall put *them* upon the hands of the Nazarite, after *the hair of* his ſeparation is ſhaven.

* *Exod.* 29. 27.

20 And the prieſt ſhall wave them * *for a* wave-offering before the LORD; this *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that, the Nazarite may drink wine.

k At the leaſt he ſhall do this, if he be able to offer no more.

21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the LORD for his ſeparation, [k] beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

l That is, Pray for them.

23 Speak unto Aaron and unto his ſons, ſaying, On this wiſe ye ſhall [l] bleſs the children of Iſrael, ſaying unto them,

24 The LORD bleſs thee, and keep thee:
25 The LORD make his face ſhine upon thee, and be gracious unto thee:
26 The LORD lift up his countenance upon thee, and give thee peace.

m They ſhall pray in my name for them.

27 And they ſhall put my [m] name upon the children of Iſrael, and I will bleſs them.

CHAP. VII.

1 *The offerings of the princes at the dedication of the tabernacle.* 10 *Their ſeverall offerings at the dedication of the altar,* 89 *God ſpeaketh to Moſes from the mercie-ſeat.*

AND it came to paſs on the day that Moſes had fully * ſet up the tabernacle, and had anointed

* *Exod.* 40. 18.

anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof; and had anointed them, and ſanctified them;

2 That the princes of Iſrael, heads of the houſe of their fathers (who *were* the princes of the tribes, † and were over them that were numbred) offered:

† Heb. *who ſtood*

3 And they brought their offerings before the LORD, ſix [a] covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox; and they brought them before the tabernacle.

[a] Like horſ-litters to keep the things that were carried in them, from weather.

4 And the LORD ſpake unto Moſes, ſaying,

5 Take *it* of them, that they may be to do the [b] ſervice of the tabernacle of the congregation, and thou ſhalt give them unto the Levites, to every man according to his ſervice.

[b] That *is*, To carrie things, and ſtuff in.

6 And Moſes took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the ſons of Gerſhon, according to their [c] ſervice.

[c] For their uſe to carrie with.

8 And four wagons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, under the hand of Ithamar the ſon of Aaron the prieſt.

9 But unto the ſons of Kohath he gave none: [d] becauſe the ſervice of the ſanctuarie belonging unto them, *was that* they ſhould bear upon their ſhoulders.

[d] The holy things of the ſanctuarie muſt be carried upon their ſhoulders, and not drawn with oxen, *chap.* 4. 15.

10 ¶ And the princes offered for [e] dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

[e] *That is*, when the firſt ſacrifice was offered thereupon by Aaron, *Lev.* 9. 1.

11 And the LORD ſaid unto Moſes, They ſhall offer their offering each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the firſt day, was ‡ Nahſhon the ſon of Amminadab, of the tribe of Judah.

‡ The offering of Nahſhon.

13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuarie, both of them *were* full of fine flour mingled with oyl, for a * meat-offering:

* *Lev.* 2. 1, 2.

14 One ſpoon of ten *ſhekels* of gold, full of incenſe:

15 One young bullok, one ram, one lamb of the firſt year, for a burnt-offering:

* *Lev.* 4. 23.

16 One kid of the goats for a * ſin-*offering:*

17 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nahſhon the ſon of Amminadab.

‡ The offering of Nethaneel.

18 ¶ On the ſecond day ‡ Nethaneel the ſon of Zuar, prince of Iſſachar, did offer.

19 He offered *for* his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuarie, both of them full of fine flour mingled with oyl, for a meat-offering:

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:

21 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

22 One kid of the goats for a ſin-*offering:*

23 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nethaneel the ſon of Zuar.

24 ¶ On the third day ‡ Eliab the ſon of Helon, prince of the children of Zebulun, *did offer.*

‡ The offering of Eliab.

25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirtie *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuarie, both of them full of fine flour mingled with oyl, for a meat-offering:

26 One golden ſpoon of ten *ſhekels*, full of incenſe:

27 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

28 One kid of the goats for a ſin-*offering:*

29 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliab the ſon of Helon.

30 ¶ On the fourth day ‡ Elizur the ſon of Shedeur, prince of the children of Reuben, *did offer.*

‡ The offering of Elizur.

31 His offering *was* one ſilver charger, of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

32 One golden ſpoon of ten *ſhekels*, full of incenſe:

33 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

34 One kid of the goats for a ſin-*offering:*

35 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Elizur the ſon of Shedeur.

36 ¶ On the fifth day ‡ Shelumiel the ſon of Zuriſhaddai, prince of the children of Simeon, *did offer.*

‡ The offering of Shelumiel.

37 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

38 One golden ſpoon of ten *ſhekels*, full of incenſe:

39 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

40 One kid of the goats for a ſin-*offering:*

41 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Shelumiel the ſon of Zuriſhaddai.

42 ¶ On the ſixth day ‡ Eliaſaph the ſon of Deuel, prince of the children of Gad, *offered.*

‡ The offering of Eliaſaph.

43 His offering *was* one ſilver charger, of the

118 the weight of an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

44 One golden ſpoon of ten *ſhekels*, full of incenſe:

45 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

46 One kid of the goats for a ſin-*offering:*

47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliaſaph the ſon of Deuel.

‡ The offering of Eliſhama.

48 ¶ On the ſeventh day ‡ Eliſhama the ſon of Ammihud, prince of the children of Ephraim, *offered.*

49 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

50 One golden ſpoon of ten *ſhekels*, full of incenſe:

51 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

52 One kid of the goats for a ſin-*offering:*

53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliſhama the ſon of Ammihud.

‡ The offering of Gamaliel.

54 ¶ On the eighth day *offered* ‡ Gamaliel the ſon of Pedahzur, prince of the children of Manaſſeh.

55 His offering *was* one ſilver charger of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

56 One golden ſpoon of ten *ſhekels*, full of incenſe:

57 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

58 One kid of the goats for a ſin-*offering:*

59 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Gamaliel the ſon of Pedahzur.

‡ The offering of Abidan.

60 ¶ On the ninth day ‡ Abidan the ſon of Gideoni, prince of the children of Benjamin, *offered.*

61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

62 One golden ſpoon of ten *ſhekels*, full of incenſe:

63 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

64 One kid of the goats for a ſin-*offering:*

65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Abidan the ſon of Gideoni.

‡ The offering of Ahiezer.

66 ¶ On the tenth day ‡ Ahiezer the ſon of Ammiſhaddai, prince of the children of Dan, *offered.*

67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

68 One golden ſpoon of ten *ſhekels*, full of incenſe:

69 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

70 One kid of the goats for a ſin-*offering:*

71 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahiezer the ſon of Ammiſhaddai.

‡ The offering of Pagiel, or Phegiel.

72 ¶ On the eleventh day ‡ Pagiel the ſon of Ocran, prince of the children of Aſher, *offered.*

73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

74 One golden ſpoon of ten *ſhekels*, full of incenſe:

75 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

76 One kid of the goats for a ſin-*offering:*

77 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year, This *was* the offering of Pagiel the ſon of Ocran.

‡ The offering of Ahira,

78 ¶ On the twelfth day ‡ Ahira the ſon of Enan, prince of the children of Naphtali, *offered.*

79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

80 One golden ſpoon of ten *ſhekels*, full of incenſe:

81 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

82 One kid of the goats for a ſin-*offering:*

83 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahira the ſon of Enan.

84 This *was* the [f] dedication of the altar (in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold:

[f] This was the offering of the princes, when Aaron did dedicate the altar.

85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy; all the ſilver veſſels *weighed* two thouſand and four hundred *ſhekels* after the ſhekel of the ſanctuary.

86 The

86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* a piece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering: and the kids of the goats for ſin-*offering*, twelve.

88 And all the oxen for the ſacrifice of the peace-offerings, *were* twenty and four bullocks, the rams ſixtie, the he-goats ſixtie, the lambs of the firſt year ſixtie. This *was* the dedication of the altar, after that it was [g] anointed.

89 And when Moſes was gon into the [h] tabernacle of the congregation, to ſpeak with ‡ him; then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the two cherubims: and he ſpake unto him.

g By Aaron.
h That is, the ſanctuarie.
‡ That is, God;
i According as he had promiſed, *Exod.* 25. 22.

CHAP. VIII.

1 *How the lamps are to be lighted.* 5 *The conſecration of the Levites.* 23 *The age and time of their ſervice.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and ſay unto him, When thou * lighteſt the lamps, the ſeven lamps ſhall give light [a] over againſt the candleſtick.

3 And Aaron did ſo; he lighted the lamps thereof, over againſt the candleſtick; as the LORD commanded Moſes.

4 * And this work of the candleſtick *was* of beaten gold unto the ſhaft thereof, unto the flowers thereof, *was* * [b] beaten work: according unto the pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Take the Levites from among the children of Iſrael, and cleanſe them.

7 And thus ſhalt thou do unto them, to cleanſe them: ſprinkle [c] water of purifying upon them, and † let them ſhave all their fleſh, and let them waſh their clothes, and *ſo* make themſelvs clean.

8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oyl, and another young bullock ſhalt thou take for a ſin-*offering*.

9 And thou ſhalt bring the Levites before the tabernacle of the congregation; and thou ſhalt gather the [d] whole aſſembly of the children of Iſrael together:

10 And thou ſhalt bring the Levites before the LORD, and the [e] children of Iſrael ſhall put their hands upon the Levites:

11 And Aaron ſhall † offer the Levites before the LORD, *for* an † offering of the children of Iſrael; that † they may execute the ſervice of the LORD.

12 And the Levites ſhall lay their hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſin-*offering*, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them *for* an offering unto the LORD.

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be * mine.

15 And after that, ſhall the Levites go in, to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Iſrael; in ſtead of ſuch as [f] open every womb, *even in ſtead of* the firſt-born of all the children of Iſrael, have I taken them unto me.

17 * For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for my ſelf.

18 And I have taken the Levites for all the firſt-born of the children of Iſrael.

19 And I have given the Levites *as* † a gift to Aaron, and to his ſons, from among the children of Iſrael: to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and to make an atonement for the [g] children of Iſrael: that there be no plague among the children of Iſrael, when the children of Iſrael come nigh unto the [h] ſanctuary.

20 And Moſes and Aaron, and all the congregation of the children of Iſrael did to the Levites according unto all that the LORD commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them.

21 And the Levites were purified, and they waſhed their clothes: and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanſe them.

22 And after that went the Levites in, to do their ſervice in the tabernacle of the congregation before [i] Aaron and before his ſons: as the LORD had commanded Moſes concerning the Levites, ſo did they unto them.

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 This *is it* that *belongeth* unto the Levites, from twenty and five years old, and upward, they ſhall go in † to wait upon the ſervice of the tabernacle of the congregation:

25 And from the age of fifty years they ſhall † ceaſe waiting upon the [k] ſervice *thereof*, and ſhall ſerve no more:

26 But ſhall [l] miniſter with their brethren in the tabernacle of the congregation, to keep the charge, and ſhall do no ſervice. Thus ſhalt thou do unto the Levites touching their charge.

a *Exod.* 25. 37. and 40. 25.
a To that part which is over againſt the candleſtick, *Exod.* 25. 37.
* *Exod.* 25. 31.
* *Exod.* 25. 18.
b And not ſet together of divers pieces.
c *In Hebrew*, it is called the water of ſin, becauſe it is made to purge ſin, as *chap.* 19. 9.
† Heb. *let them cauſe a raſour to paſs over &c.*
d That thou mayeſt do this in preſence of them all.
e *Meaning*, certain of them in the name of the whole
† Heb. *wave*
† Heb. *wave-offering*
† Heb. *they may be to execute &c.*
f *That is*, they that are the firſt-born.
* *Chap.* 3. 13. *Exod.* 13. 2. *Luke* 2. 23.
g Which ſervice the Iſraelites ſhould els do.
h Becauſe the Levites go into the ſanctuarie in their name.
i In their preſence, to ſerve them.
† Heb. *to war the warfare of &c.*
† Heb. *return from the warfare of the ſervice,*
k Such office as was painfull, as to bear burdens, and ſuch like.
l In ſinging Pſalms, inſtructing, counſelling and keeping the things in order.

CHAP. IX.

1 *The paſſover is commanded again.* 6 *A ſecond paſſover allowed for them that were unclean or abſent.* 15 *The cloud guideth the removings and encampings of the Iſraelites.*

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the firſt moneth of

120

of the second year, after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep * the passover, at it's appointed season.

* Exod. 12. 1, &c. Levit. 23. 5. Num. 28. 16. Deut. 16. 2.

3 In the fourteenth day of this moneth † at even, ye shall keep it in it's appointed season: according to [a] all the rites of it, and according to all the ceremonies thereof shall ye keep it.

† Heb. *between the two evenings.*

a Even in all points as the Lord hath instituted it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first moneth at even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men who were [b] defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses, and before Aaron on that day.

b By touching a corps, or being at the buriall.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not [c] offer an offering of the LORD in his appointed season among the children of Israel?

c Or celebrate the passover the fourteenth day of the first moneth.

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posteritie shall be unclean by reason of a dead body, or *be* in a [d] journey afar off, yet he shall keep the passover unto the LORD.

d And cannot come where the tabernacle is, when others keep it.

11 The fourteenth day of the [e] second moneth at even they shall keep it, *and* eat it with unleavened *bread* and bitter *herbs*.

e So that the unclean, and they that are not at home, have a moneth longer granted unto them.

12 They shall leave none of it unto the morning, * nor break any bone of it: according to all the ordinances of the passover, they shall keep it.

* Exod. 12. 46. John 19. 36.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the [f] passover, even the same soul shall be cut off from his people, because he brought not the offering of the LORD in his appointed season: that man shall bear his sin.

f When the passover is celebrated.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD, according to the ordinance of the passover, and according to the manner thereof, so shall he do: * ye shall have one ordinance, both for the stranger, and for him that was born in the land.

* Exod. 12. 49.

15 ¶ And * on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely,* the tent of the testimony: and at even there was upon the tabernacle as it were the [g] appearance of fire, untill the morning.

* Exod. 40. 34.

g Like a pillar: read Exod. 13. 21.

16 So it was alway: the cloud covered it *by day,* and the appearance of fire, by night.

17 And when the cloud was taken up from the tabernacle; then after that, the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the [h] LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: * as long as the cloud abode upon the tabernacle, they rested in the tents.

h who taught them what to do by the cloud.

* 1 Cor. 10. 1.

19 And when the cloud † tarried long upon the tabernacle many days, then the children of Israel kept the [i] charge of the LORD, and journeyed not.

† Heb. *prolonged*

i They waited when the Lord would signifie either their departure, or their abode by the cloud.

20 And *so* it was when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was when the cloud † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

† Heb. was

22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel * abode in their tents, and journeyed not: but when it was taken up, they journeyed.

* Exod. 40. 36, 37.

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the [k] hand of Moses.

k Under the charge and government of Moses.

CHAP. X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai to Paran.* 14 *The order of their march.* 29 *Hobab is intreated by Moses not to leave them.* 33 *The blessing of Moses at the removing and resting of the ark.*

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of an [a] whole piece shalt thou make them: that thou mayst use them for the calling of the assembly, and for the journeying of the camps.

a Or, of work beaten out with the hammer.

3 And when they shall blow with them, all the assembly shall assemble themselvs to thee, at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet,* then the princes, *which are* heads of the thousands of Israel, shall gather themselvs unto thee.

5 When ye blow an alarm, then the camps that lie on the [b] east-parts shall go forward.

q *That is,* the host of Judah, and they that are under his ensign.

6 When you blow an alarm the second time, then the camps that lie on the [c] south-side, shall take their journey: they shall blow an alarm for their journeys.

c *Meaning,* the host of Reuben.

7 But when the congregation is to be gathered together; you shall blow, but you shall not sound an alarm.

8 And the sons of Aaron the priests shall [d] blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

d So that onely the priests must blow the trumpets, so long as the priesthood lasted.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow

blow an alarm with the trumpets; and ye ſhall be remembred before the LORD your God, and ye ſhall be ſaved from your enemies.

e when ye rejoyce that God hath removed any plague.

10 Alſo in the day of your [e] gladneſs, and in your ſolemn days, and in the beginnings of your moneths, ye ſhall blow with the trumpets over your burnt-offerings, and over the ſacrifices of your peace-offerings; that they may be to you for a memoriall before your God: I *am* the LORD your God.

11 ¶ And it came to paſs on the twentieth *day* of the ſecond moneth, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony.

12 And the children of Iſrael took their journeys out of the wilderneſs of Sinai; and the cloud reſted in the wilderneſs of Paran.

f From Sinai to Paran. *Chap.* 33. 1.

13 And they firſt took their [f] journey, according to the commandment of the LORD by the hand of Moſes.

g *Chap.* 2. 3.

14 ¶ *In the firſt *place* went the ſtandard of the camp of the children of Judah according to their armies: and over his hoſt *was*

h *Chap.* 1. 7.

*Nahſhon the ſon of Amminadab.

15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel the ſon of Zuar.

16 And over the hoſt of the tribe of the children of Zebulun, *was* Eliab the ſon of Helon.

17 And the tabernacle was taken down; and the ſons of Gerſhon and the ſons of Merari ſet forward, bearing the [g] tabernacle.

g with all the appurtinances thereof.

18 ¶ And the ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur.

19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſon of Zuriſhaddai.

20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel.

h Upon their ſhoulders.
* *Chap.* 4. 4.
i The Merarites, and Gerſhonites. See verſe 17.

21 And the Kohathites ſet forward [h] bearing the *ſanctuary; and [i] *the other* did ſet up the tabernacle againſt they came.

22 ¶ And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud.

23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur.

24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni.

25 ¶ And the ſtandard of the camp of the children of Dan ſet forward, *which was* the

k Leaving none behind, nor any of the former that fainted in the way.

[k] rere-ward of all the camps throughout their hoſts: and over his hoſt *was* Ahiezer the ſon of Ammiſhaddai.

26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran.

27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan.

† Heb. *thoſe.*
l This was the order of their hoſt when they removed.

28 † [l] Thus *were* the journeyings of the children of Iſrael, according to their armies, when they ſet forward.

29 ¶ And Moſes ſaid unto [m] Hobab, the ſon of Raguel the Midianite, Moſes father in law, We are journeying unto the place of which the LORD ſaid, I will give it you: come thou with us, and we will do thee good: for the LORD hath ſpoken good concerning Iſrael.

m Some think that Revel, Jethro, Hobab, and Keni were all one: Kimhi ſaith that Revel was Jethros father: ſo Hobab was Moſes father in law, Look *Exod.* 2. 18. & 3. 1. & 4. 18. & 18. 1. & *Judges* 4. 11.

30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he ſaid, Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us in ſtead of eyes.

32 And it ſhall be, if thou go with us, yea it ſhall be, that what goodneſs the LORD ſhall do unto us, the ſame will we do unto thee.

n Mount Sinai, or Horeb.

33 ¶ And they departed from the [n] mount of the LORD three days journey: and the ark of the covenant of the LORD went before them in the three days journey, to ſearch out a reſting-place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to paſs when the ark ſet forward, that Moſes ſaid, *Riſe up, LORD, and let thine enemies be ſcattered; and let them that hate thee, flee before thee.

* *Pſal.* 68. 1, 2.

36 And when it reſted, he ſaid [o] Return, O LORD, unto the † many thouſands of Iſrael.

o Declare thy might and power.
† Heb. *ten thouſand thouſands*

CHAP. XI.

1 The burning at Taberah quenched by Moſes prayer. 4 The people luſt for fleſh, and loath manna. 10 Moſes complaineth of his charge. 16 God divideth his burden unto ſeventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

AND *when* the people ‡ complained, † it diſpleaſed the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt *among them, and conſumed *them that were* in the uttermoſt parts of the camp.

‡ Or, were as it were complainers.
† Heb. *it was evil in the ears of, &c.*
Pſal. 78. 21.

2 And the people cried unto Moſes; and when Moſes prayed unto the LORD, the fire † was quenched.

† Heb. *ſunk.*

3 And he called the name of the place ‡ Taberah: becauſe the fire of the LORD burnt among them.

‡ That is, *A burning.*

4 ¶ And the *[a] mixt multitude that *was* among them † fell a luſting: and the children of Iſrael alſo † wept again, and ſaid, *[b] Who ſhall give us fleſh to eat?

* As *Exod.* 12. 38.
a which were of thoſe ſtrangers that came out of Egypt with them, *Exod.* 12. 38.
† Heb. *luſted a luſt:*
† Heb. *returned and wept,*
* 1 *Cor.* 10. 6.
b They believed not that God could do it.

5 We remember the fiſh which we did eat in Egypt [c] freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

c For a ſmall price, or good cheap.

6 But now our ſoul *is* [d] dried away; *there is* nothing at all, beſides this manna, before our eyes.

d For the greedy luſt of fleſh.

7 And *the manna *was* as coriander ſeed, and the † colour thereof as the colour of [e] bdellium.

* *Exod.* 16. 14, 31.
† Heb. *eye of it as the eye of*
e which is, a white pearl or precious ſtone.

8 *And* the people went about, and gathered *it*, and ground *it* in mils, or beat *it* in a morter, and baked *it* in pans, and made cakes of it: and the taſte of it was as the taſte of freſh oyl.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moſes heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moſes alſo was diſpleaſed.

11 And Moſes ſaid unto the LORD, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found [f] favour in thy ſight, that thou layeſt the burden of all this people upon me?

f Or, wherein have I diſpleaſed thee?

12 Have I [g] conceived all this people? have I begotten them, that thou ſhouldeſt ſay unto me, Carrie them in thy boſom (as a nurſing father beareth the ſucking child) unto the [h] land which thou ſwareſt unto their fathers?

g Am I their father, that none may have the charge of them but I?

h Of Canaan promiſed by an oath to our fathers.

13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh, that we may eat.

14 I am not able to bear all this people alone, becauſe *it is* too heavy for me.

15 And if thou deal thus with me, [i] kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſs.

i I had rather die than to ſee my grief and miſerie thus daily increas by their rebellion.

16 ¶ And the LORD ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

17 And I will come down and talk with thee there: and I will take of the [k] ſpirit which *is* upon thee, and will put *it* upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thy ſelf alone.

k I will diſtribute my ſpirit among them, as I have don to thee.

18 And ſay thou unto the people, [l] Sanctifie your ſelves againſt to morrow, and ye ſhall eat fleſh (for you have wept in the ears of the LORD, ſaying, Who ſhall give us fleſh to eat? for it was well with us in Egypt) therefore the LORD will give you fleſh, and ye ſhall eat.

l Prepare your ſelves that ye be not unclean.

19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twentie days;

† Heb *moneth of days*,

20 *But* even a † whole moneth, untill it come out at your noſtrils, and it be loathſom unto you: becauſe that ye have [m] deſpiſed the LORD which *is* [n] among you, and have wept before him, ſaying, Why came we forth out of Egypt?

m Or, caſt him off, becauſe ye refuſed manna which he appointed as moſt meet for you.
n who leadeth and governeth you.

21 And Moſes ſaid, The people amongſt whom I [o] *am, are* ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole moneth.

o Of whom I have the charge.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them?

23 And the LORD ſaid unto Moſes, * Is the LORDS hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

* *Iſa.* 50. 2. & 59. 1.

24 ¶ And Moſes went out, and told the people the words of the LORD, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.

25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſs *that* when the ſpirit reſted upon them, they propheſied, and did not [p] ceaſe.

p From that day the ſpirit of propheſie did not fail them.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them (and they *were* of them that were written, but went not out unto the tabernacle) and they propheſied in the camp.

27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſie in the camp.

28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his [q] young men, anſwered and ſaid, My lord Moſes [r] forbid them.

q Or, a young man whom he had choſen from his youth.
r Such blind zeal was in the Apoſtles, *Matth.* 9. 38. *Luke* 9. 49.

29 And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the LORDS people were prophets, *and* that the LORD would put his ſpirit upon them.

30 And Moſes gat him into the camp, he and the elders of Iſrael.

31 ¶ And there went forth a * wind from the LORD, and brought quails from the ſea, and let *them* fall by the camp, † as it were a days journey on this ſide, and as it were a days journey on the other ſide, round about the camp, and as it were two cubits *high*, upon the face of the earth.

* *Exod.* 10. 13. *Pſal.* 78. 26.
† Heb. *as it were the way of a day.*

32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leſt, gathered ten [s] homers: and they ſpread *them* all abroad for themſelves round about the camp.

s Of homer, read *Levit.* 27. 16. alſo it ſignifieth any heap, as *Exod.* 8. 14. *Jud.* 15. 16. * *Pſal.* 78. 30, 31.

33 And while the * fleſh *was* yet between their teeth, ere it was chewed; the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague.

34 And he called the name of that place, ‡ Kibroth-hattaavah: becauſe there they buried the people that luſted.

‡ That is, *The graves of luſt.*

35 *And* the people journeyed from Kibroth-hattaavah, unto Hazeroth: and † abode at Hazeroth.

† Heb. *they were in Hazeroth.*

CHAP. XII.

1 *God rebuketh the ſedition of Miriam and Aaron.*
10 *Miriams leproſie is healed at the prayer of Moſes.*
14 *God commandeth her to be ſhut out of the hoſt.*

AND Miriam and Aaron ſpake againſt Moſes, becauſe of the ‡ Ethiopian woman, whom he had married: for he had † married an [a] Ethiopian woman.

‡ Or, *Cuſhite.*
† Heb. *taken.*
a Zipporah Moſes wife was a Medianite, and becauſe Midian bordered on Ethiopia, it is ſometime in the ſcripture comprehended under this name.

2 And they ſaid, Hath the LORD indeed ſpoken onely by Moſes? hath he not ſpoken alſo by us? And the LORD heard *it*.

3 (Now the man Moſes *was* * very [b] meek, above all the men which *were* upon the face of the earth)

* *Eccluſ.* 45. 4.
b And ſo bare with their grudgings, although he knew them.

4 And the LORD ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam,

Come

Come out ye three unto the tabernacle of the congregation: and they three came out.

5 And the LORD came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he ſaid, Hear now my words: If there be a prophet among you, I the LORD will make my ſelf known unto him in a [c] viſion, *and* will ſpeak unto him in a dream.

c These were the two ordinary means.

7 My ſervant Moſes *is* not ſo, * who *is* faithfull in all [d] mine houſe.

* *Heb.* 3. 2.

d In all Iſrael which was his church.

8 With him will I ſpeak * mouth to mouth, even apparently, and not in dark ſpeeches; and the [e] ſimilitude of the LORD ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

* *Exod.* 33. 11.

e So far as any man was able to comprehend, which he calleth his back parts, *Exod.* 33. 23.

9 And the anger of the LORD was kindled againſt them, and he departed.

10 And the cloud departed from off the [f] tabernacle, & behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

f From the door of the tabernacle.

11 And Aaron ſaid unto Moſes, Alas my lord, I beſeech thee, lay not the ſin upon us, wherein we have don fooliſhly, and wherein we have ſinned.

12 Let her not be as one [g] dead; of whom the fleſh is half conſumed, when he cometh out of his mothers womb.

g As a child that cometh out of his mothers belly dead, having as it were but the skin.

13 And Moſes cried unto the LORD, ſaying, Heal her now, O God, I beſeech thee.

14 ¶ And the LORD ſaid unto Moſes, If her father had *but* [h] ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be * ſhut out from the camp ſeven days, and after that let her be received in *again*.

h In his diſpleaſure.

* *Levit.* 13. 46.

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not, till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of [i] Paran.

i *That is*, in Rithma, which was in Faran, *chap.* 33. 18.

CHAP. XIII.

1 The names of the men who were ſent to ſearch the land. 17 Their inſtructions. 21 Their acts. 26 Their relation.

AND the LORD ſpake unto Moſes, ſaying, 2 [a] Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

a After the people had required it of Moſes, as it is in *Deut.* 1. 22. then the Lord ſpake to Moſes ſo to do.

3 And Moſes by the commandment of the LORD, ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſon of Zacchur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſon of Nun.

9 Of the tribe of Benjamin, Palti the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Sethur the ſon of Michael.

14 Of the tribe of Naphtaly, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the [b] men which Moſes ſent to ſpie out the land: and Moſes called Oſhea the ſon of Nun, Jehoſhua.

b which in number were twelve, according to the twelve tribes.

17 ¶ And Moſes ſent them to ſpie out the land of Canaan, and ſaid unto them, Get you up this *way* ſouth-ward, and go up into the mountain:

18 And ſee the land what it *is*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* [c] good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds;

c Plentifull or barren.

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land (now the time *was* the time of the firſt ripe grapes.)

21 ¶ So they went up, and ſearched the land, from the wilderneſs of [d] Zin, unto Rehob, as men come to Hamath.

d which was in the wilderneſs of Paran.

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of [e] Anak *were* (now Hebron was built [f] ſeven years before Zoan in Egypt.)

e which were a kind of giants.

f Declaring the antiquity thereof: alſo Abraham, Sara, Iſaac and Jacob were buried there.

23 * And they came unto the ‡ brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs.

* *Deut.* 1. 24.

‡ Or, *valley*

24 The place was called the ‡ brook † Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

‡ Or, *valley*

† That is *a cluſter of grapes*.

25 And they returned from ſearching of the land after fourty days.

26 ¶ And they went and came to Moſes and to Aaron, and to all the congregation of the children of Iſrael unto the wilderneſs of Paran, to [g] Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

g Called alſo Kadeſh-barnea.

27 And they told [h] him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with * milk and honey; and this *is* the fruit of it.

h *That is*, Moſes.

* *Exod.* 33. 3.

28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled,

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i Ahiman, Sheſhai, and Talmai, whom Caleb ſlew afterward, *Joſh.* 11. 21, 22.

and very great: and moreover, we ſaw the i children of Anak there.

29 The Amalekites dwell in the land of the ſouth: and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it.

31 But the men that went up with him: ſaid, We be not able to go up againſt the people for they *are* ſtronger than we.

32 And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land that k eateth up the inhabitants thereof; and all the people that we ſaw in it, *are* † men of a great ſtature.

k The Giants were ſo cruel, that they ſpoiled and killed one another, and thoſe that came to them.
† Heb *men of ſtatures.*

33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

CHAP. XIV.

1 *The people murmure at the news.* 6 *Joſhua and Caleb labour to ſtill them.* 11 *God treatneth them.* 13 *Moſes perſwadeth God, and obtaineth pardon.* 26 *The murmurers are deprived of entring into the land.* 36 *The men who raiſed the evil report, die by a plague.* 40 *The people that would invade the land againſt the will of God, are ſmitten.*

AND all the congregation lifted up their voice, and cried; and the a people wept that night.

a Such as were afraid at the report of the ten ſpies.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderneſs.

3 And wherefore hath the LORD brought us unto this land, to fall by the ſword, that our wives & our children ſhould be a b prey? were it not better for us to return into Egypt?

b To our enemies the Canaanites.

4 And they ſaid one to another, Let us make a captain, and let us return into Egypt.

5 Then Moſes and Aaron fell on their c faces before all the aſſembly of the congregation of the children of Iſrael.

c Lamenting the people, and praying for them.

6 ¶ And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, d rent their clothes.

d For ſorrow hearing their blaſphemy.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land,

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with mik and honey.

9 Onely rebell not ye againſt the LORD, neither fear ye the people of the land; for they *are* e bread for us: their † defence is departed from them, and the LORD *is* with us: fear them not.

e We ſhall eaſily overcome them.
† Heb. *ſhadow*
§ This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude.

10 But all the congregation bade f ſtone them with ſtones: and the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Iſrael.

11 ¶ And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they.

13 ¶ And * Moſes ſaid unto the LORD, Then the Egyptians ſhall hear *it* (for thou broughteſt up this people in thy might from among them)

* *Exod.* 32. 12.

14 And they will tell it to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD are ſeen face to face, and *that* * thy cloud ſtandeth over them, and *that* thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

* *Exod.* 13. 21.

15 Now if thou ſhalt kill all this people, as g one man; then the nations which have heard the fame of thee, will ſpeak, ſaying,

g So that none ſhall eſcape.

16 Becauſe the LORD was not * able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs.

* *Deut.* 9. 28.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The LORD *is* * long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, * viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation.*

* *Exod.* 34. 6. *Pſal.* 103. 8.
* *Exod.* 20. 5. & 34. 7.

19 Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this pleople, from Egypt, even ‡ untill now.

‡ Or, *hitherto.*

20 And the LORD ſaid, I have h pardoned according to thy word:

h In that he deſtroyed not them utterly, but left their poſterity, and certain to enter.

21 But *as* truly *as* I live, all the earth ſhall be filled with the glory of the LORD.

22 Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt & in the wilderneſs, and have tempted me now theſe i ten times, and have not hearkened to my voice;

i That is, ſundrie times and often.

23 † Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them that provoked me, ſee it:

† Heb. *if they ſee the land,*

24 But my ſervant * Caleb, becauſe he had another k ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſs it.

* *Joſh.* 14. 6.
k A meek and obedient ſpirit, and not rebellious.

25 (Now the Amalekites, and the Canaanites dwelt in the l valley) To morrow turn you, and get you into the m wilderneſs, by the way of the Red ſea.

l And lie in wait for you.
m For I will not defend you.

26 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

27 How long *ſhall I bear with* this evil congregation which murmure againſt me? I have heard the murmurings of the children of Iſrael, which they murmure againſt me.

28 Say

28 Say unto them, * *As truly as* I live, ſaith the LORD, as ye have ſpoken in mine ears, ſo will I do to you;

29 Your carcaſes ſhall fall in this wilderneſs; and all that were numbred of you, according to your whole number, from twenty years old and upward, which have murmured againſt me:

30 Doubtleſs ye ſhall not come into the land *concerning* which I † ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.

32 But *as for* you, your carcaſes they ſhall fall in this wilderneſs.

33 And your children ſhall ‡ [n] wander in the wilderneſs fourty years, and bear your [o] whoredoms, untill your carcaſes be waſted in the wilderneſs,

34 After the number of the days in which ye ſearched the land, *even** fourty days (each day for a year) ſhall ye bear your iniquities, *even* fourty years, and ye ſhall know my ‡ breach of [p] promiſe.

35 I the LORD have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſs they ſhall be conſumed, and there they ſhall die.

36 And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmure againſt him, by bringing up a ſlander upon the land;

37 Even thoſe men that did bring up the evil report upon the land, [a] died by the plague before the LORD.

38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill.*

39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

40 ¶ And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we * *be here*, and will go up unto the place which the LORD hath promiſed: for we have [q] ſinned.

41 And Moſes ſaid, Wherefore now do you tranſgreſs the commandment of the LORD? but it ſhall not proſper.

42 Go not up, for the LORD *is* not among you; that ye be not ſmitten before your enemies.

43 For the Amalekites, and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the LORD; therefore the LORD will not be with you.

44 But they [r] preſumed to go up unto the hill-top: nevertheleſs, the ark of the covenant of the LORD, and Moſes departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and * diſcomfited them, *even* unto Hormah.

* *Chap.* 26. 65. & 32. 10. *Deut.* 1. 35.

† Heb. *lifted up my hand*

‡ Or. *feed*
n The word ſignifieth to be ſhepherds, or to wander like ſhepherds to and fro.
o Your infidelity and diſobedience againſt God.
* *Pſal* 95. 10. *Ezek* 4. 6.

‡ Or, *altering of my purpoſe.*
p whether my promiſe be true, or no.

* 1 *Cor.* 10. 10. *Heb.* 3. 17. *Jude* 5.

* *Deut.* 1. 41.

q They confeſs they ſinned by rebelling againſt God, but conſider not they offended in going up without Gods commandment.

r They could not be ſtayed by any means.

* *Deut.* 1. 44.

CHAP. XV.

1 The law of the meat-offering, and the drink-offering. 13, 29 The ſtranger is under the ſame law. 17 The law of the firſt of the dough for a heav-offering. 22 The ſacrifice for ſins of ignorance. 30 The puniſhment of preſumption. 32 He that violated the ſabbath, is ſtoned. 37 The law of fringes.

AND the LORD ſpake unto Moſes, ſaying, 2 * Speak unto the children of Iſrael, and ſay unto them, When ye be come into the [a] land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt-offering or a ſacrifice, * in † performing a vow, or in a free-will-offering, or in your ſolemn feaſts, to make a * ſweet ſavour unto the LORD, of the herd or of the flock:

4 Then * ſhall he that offereth his offering unto the LORD, bring a meat-offering, of a tenth-*deal* of flour mingled with the fourth *part* of an [b] hin of oyl.

5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering or ſacrifice, for one lamb.

6 Or for a ram, thou ſhalt prepare for a meat-offering, two tenth-*deals* of flour mingled with the third *part* of an hin of oyl.

7 And for a [c] drink-offering, thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the LORD.

8 And when thou prepareſt a bullock *for a* burnt-offering, or *for* a ſacrifice in performing a vow, or peace-offerings unto the LORD:

9 Then ſhall he bring with a bullock a meat-offering of three tenth-*deals* of flour mingled with half an hin of oyl.

10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the LORD.

11 Thus ſhall it be don for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the [d] number that ye ſhall prepare, ſo ſhall ye do to every one, according to their number.

13 All that are born of the countrey, ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the LORD.

14 And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the LORD: as ye do, ſo he ſhall do.

15 * One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the LORD.

16 One law, & one manner ſhall be for you, and for the ſtranger that ſojourneth with you.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you,

a Into the land of Canaan.

* *Levit.* 23. 10.

* *Levit.* 22. 21.
† Heb. *ſeparating*

* *Exod.* 29. 18.

* *Levit.* 2. 1.

b Read *Exod.* 29. 40.

c The liquor was ſo called, becauſe it was poured on the thing that was offered.

d Every ſacrifice of beaſts muſt have their meat-offering, and drink-offering, according to this proportion.

* *Exod.* 12. 49. *Chap.* 9. 14.

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19 Then it shall be, that when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the first of your [e] dough, *for* an heave-offering; as *ye do* the heave-offering of the threshing-floor, so shall ye heave it.

[e] which is made of the first corn ye gather.

21 Of the first of your dough ye shall give unto the LORD, an heave-offering in your generations.

22 ¶ And if ye have [f] erred, and not observed all these commandments which the LORD had spoken unto Moses,

[f] As by oversight or ignorance, read *Lev.* 4. 2, 13.

23 *Even* all that the LORD had commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and hence-forward among your generations:

24 Then it shall be, if *ought* be committed by ignorance † without the knowledge of the [g] congregation; that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the ‡ manner, and one kid of the goats for a sin-*offering*.

† Heb. *from the eyes*

[g] Some read from the eyes of the congregation: *that is*, which is hid from the congregation.

‡ Or, *ordinance*,

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-*offering* before the LORD, for their ignorance.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And * if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-*offering*.

* *Levit.* 4. 27.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 You shall have one law for him that † sinneth through ignorance, *both for* him that is born amongst the children of Israel, and for the stranger that sojourneth among them.

† Heb. *doth*

30 ¶ But the soul that doth *ought* † presumptuously (*whether he be* born in the land, or a stranger) the same reprocheth the LORD; and that soul shall be cut off from among his people.

† Heb. *with an high hand*

31 Because he hath despised the word of the LORD, and hath broken his commandment; that soul shall utterly be cut off: his [h] iniquity *shall be* upon him.

[h] He shall sustain the punishment of his sin.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him * in ward, because it was not declared what should be don to him.

* *Levit.* 24. 12.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid * them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

* *Deut.* 22. 12. *Matth.* 23. 5.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye seek not after your own heart, and your own eyes, after which ye use to go a [i] whoring:

i By leaving Gods commandments, and following your own fancies.

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God; I *am* the LORD your God.

CHAP. XVI.

1 *The rebellion of Korah, Dathan and Abiram.* 23 *Moses separateth the people from the rebels tents.* 31 *The earth swalloweth up Korah, and a fire consumeth others.* 36 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

NOw * Korah the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took *men*.

* *Chap.* 27. 3. *Eccluſ.* 45. 18. *Jude* 11.

2 And they rose up before Moses, with certain of the children of Israel, two hundered and fifty princes of the assembly, * famous in the congregation, men of renown.

* *Chap.* 26. 9.

3 And they gathered themselvs together against Moses and against Aaron, and said unto them, † [a] *Ye take* too much upon you, seeing all the congregation *are* holy [b] every one of them, and the LORD *is* among them: wherefore then lift you up your selvs above the congregation of the LORD?

† Heb. *it is much for you*,

a Or, let it suffice you: meaning, to have abused them thus long.

b All are alike holy: therefore none ought to be preferred above others, thus the wicked reason against Gods ordinance.

4 And when Moses heard *it*, he fell upon his face:

5 And he spake unto Korah. and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and who *is* holy; and will cause *him* to come near unto him: even *him* whom he hath [c] chosen, will he cause to come near unto him.

c To be the priest, and to offer.

6 This do; take you censers, Korah, and all his company:

7 And put fire therein, and put incense in them before the LORD to morrow; and it shall be *that* the man whom the LORD doth choose, he *shall be* holy; [d] *ye take* too much upon you, ye sons of Levi.

d He layeth the same to their charge justly, wherewith they wrongfully charged him.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi.

9 *Seemeth*

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the LORD, and to ſtand before the congregation, to miniſter unto them?

e To ſerve in that congregation, as in the verſe before.

10 And he hath brought thee [e] near *to him,* and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſt-hood alſo?

11 For which cauſe *both* thou, and all thy company *are* gathered together againſt the LORD: and what *is* Aaron, that ye murmure againſt him?

12 ¶ And Moſes ſent to call Dathan and Abiram the ſons of Eliab: which ſaid, We will not come up.

13 *Is it* a ſmall thing that thou haſt brought us up out of a [f] land that floweth with milk & honey, to kill us in the wilderneſs, except thou make thy ſelf altogether a prince over us?

f Thus they ſpeak contemptuouſly, preferring Egypt to Canaan.

14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou † [g] put out the eyes of theſe men? we will not come up,

† Heb. *bore out*
g wilt thou make them, that ſearched the land, believe that they ſaw not that which they ſaw? * *Gen.* 4.4.

15 And Moſes was very wroth, and ſaid unto the LORD, * Reſpect not thou their offering: I have not taken one aſs from them, neither have I hurt one of them.

16 And Moſes ſaid unto Korah, Be thou and all thy company [h] before the LORD, thou, and they, and Aaron to morrow;

h At the door of the tabernacle.

17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers; thou alſo and Aaron each *of you* his cenſer.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron.

i All that were of their faction.

19 And Korah gathered all the [i] congregation againſt them, unto the door of the tabernacle of the congregation: & the glory of the LORD appeared unto all the congregation.

20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

21 Separate your ſelvs from among this congregation, that I may conſume them in a moment.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 Speak onto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moſes roſe up, and went unto Dathan and Abiram; and the elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leaſt ye be conſumed in all [k] their ſins.

k with them that have committed ſo many ſins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents, and their wives, and their ſons, and their little children.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works: for *I have* not *don them* of mine [l] own mind.

l I have not forged them of mine own brain.

29 If theſe men die † the common death of all men, or if they be viſited after the viſitation of all men; *then* the LORD hath not ſent me.

† Heb. *as every man dieth*

30 But if the LORD † make a [m] new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, & they go down quick into the [n] pit; then ye ſhall underſtand that theſe men have provoked the LORD.

† Heb. *create a creature,*
m Or, ſhew a ſtrange ſight.
n Or, deep and dark places of the earth.

31 ¶ * And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them:

* *Chap.* 27. 3. *Deut.* 11. 6. *Pſal.* 106. 17.

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertaineth* to them went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation.

34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leaſt the earth ſwallow us up *alſo.*

35 And there came out a fire from the LORD, and conſumed the two hundred and fifty men that offered incenſe.

36 ¶ And the LORD ſpake unto Moſes, ſaying,

37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed.

38 The cenſers of theſe ſinners againſt their [o] own ſouls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they ſhall be [p] a ſign unto the children of Iſrael.

o which were the occaſion of their own death.

p Of Gods judgements againſt rebels.

39 And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memoriall unto the children of Iſrael, that no ſtranger, *which is* not of the ſeed of Aaron, come near to offer incenſe before the LORD; that he be not as [q] Korah, and as his company: as the LORD ſaid to him by the hand of Moſes.

q who preſumed above his vocation.

41 ¶ But on the morrow, all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the LORD.

42 And it came to paſs when the congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the taber-

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tabernacle of the congregation : and behold the cloud covered it, and the glory of the LORD appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation,

44 ¶ And the LORD ſpake unto Moſes ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces.

46 ¶ And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the [r] altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gon out from the LORD; the plague is begun.

r For it was not lawfull to take any other fire, but of the altar of burnt-offering, *Levit.* 10. 1.

47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation; and behold, the [f] plague was begun among the people: and he put on incenſe, and made an atonement for the people.

f God had begun to punish the people.

48 And he ſtood between the dead and the living, and the plague was [t] ſtayed.

t God drew back his hand and ceased to punish them.

49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

1 *Aarons rod among all the rods of the tribes onely flouriſhed.* 10 *It is left for a monument againſt the rebels.*

AND the LORD ſpake unto [a] Moſes, ſaying,

a while he was in the door of the tabernacle.

2 Speak unto the children of Iſrael, and take of every one of them a rod according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every mans name upon his rod.

3 And thou ſhalt write Aarons name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, where I will meet with you.

* *Exod.* 25. 22.

5 And it ſhall come to paſs, *that* the mans rod whom I ſhall [b] chooſe, ſhall bloſſom; and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmure againſt you.

b To be the chief priest.

6 ¶ And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him † a rod a piece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of [c] Aaron *was* among their rods.

† Heb. *a rod for one prince, a rod for one prince,*

c Though Joſephs tribe was divided into two, in the diſtribution of the land, yet here it is but one, and Levi maketh a tribe.

7 And Moſes laid up the rods before the LORD, in the tabernacle of witneſs.

8 And it came to paſs that on the morrow Moſes went into the tabernacle of witneſs; and behold, the rod of Aaron for the [d] houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.

d To declare that God did chuſe the houſe of Levi, to ſerve him in the tabernacle.

9 And Moſes brought out all the rods from before the LORD unto all the children of Iſrael: and they looked and took every man his rod.

10 ¶ And the LORD ſaid unto Moſes, Bring * Aarons rod again, before the teſtimonie, to be kept for a token againſt the † rebels; and thou ſhalt quite take away their [e] murmurings from me, that they die not.

* *Heb.* 9. 4.

† Heb. *children of rebellion*;

e Grudging that Aaron ſhould be high prieſt.

11 And Moſes did ſo: as the LORD commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we [f] die, we periſh, we all periſh.

f The Chaldey text deſcribeth thus their murmuring we die by the ſword: the earth ſwalloweth us up: the peſtilence doth conſume us.

13 Whoſoever cometh any thing near unto the tabernacle of the LORD, ſhall die: Shall we be conſumed with dying?

CHAP. XVIII.

1 *The charge of the prieſts and Levites.* 9 *The prieſts portion.* 21 *The Levites portion.* 25 *The heav-offering to the prieſts out of the Levites portion.*

AND the LORD ſaid unto Aaron, Thou and thy ſons and thy fathers houſe with thee ſhall [a] bear the iniquitie of the ſanctuarie: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood.

a If you treſpaſs in any thing concerning the ceremonies of the ſanctuarie, or your office, you ſhall be puniſhed.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joyned unto thee, & miniſter unto thee: but thou and thy ſons with thee *ſhall miniſter* before the tabernacle of witneſs.

b *That is*, the things which are committed to thee: or which thou doſt enjoyn them.

3 And they ſhall keep thy [b] charge, and the charge of all the tabernacle: onely they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor you alſo die.

4 And they ſhall be joyned unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a [c] ſtranger ſhall not come nigh unto you.

c which was not of the tribe of Levi.

5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar: that there be no wrath any more upon the children of Iſrael.

6 And I, behold, I have * taken your brethren the Levites from among the children of Iſrael: to you *they are* given *as* a gift for the LORD, to do the ſervice of the tabernacle of the congregation.

* *Chap.* 3. 45.

7 Therefore thou and thy ſons with thee, ſhall keep your prieſts office for every thing of the altar, and within the vail, and ye ſhall ſerve: I have given your prieſts office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh, ſhall be put to death.

8 ¶ And the LORD ſpake unto Aaron, Behold, I alſo have given thee the charge of mine [d] heav-offerings, of all the hallowed things of the children of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſons by an ordinance for ever.

d As the firſt fruit, firſt-born, and the tenths.

9 This ſhall be thine of the moſt holy things, *reſerved* from the [e] fire every oblation of theirs, every meat-offering of theirs, and every ſin-offering of theirs, and every treſpaſs-offering of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſons.

e That which was not burned ſhould be the prieſts.

10 In the moſt [f] holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee.

f *That is*, in the ſanctuarie between the court and the holieſt of all.

11 And

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy [g] daughters with thee, by a statute for ever: every one that is clean in thy house, shall eat of it.

g Read *Levit.* 10. 14.

12 All the †[h] best of the oyl, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

† Heb. *fat*
h *That is*, the chiefest, or the best.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house, shall eat of it.

14 * Every thing devoted in Israel, shall be thine.

* *Levit.* 27. 28.

15 Every thing that openeth * the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine, nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

* *Exod.* 13. 2. & 22. 29. *Levit.* 27. 26. *Chap.* 3. 13.

16 And those that are to be redeemed, from a moneth old shalt thou redeem according to thine estimation, for the money of five shekels after the shekel of the sanctuarie; * which *is* twenty gerahs.

* *Exod.* 30. 13. *Levit.* 27. 25. *Chap.* 3. 47. *Ezek.* 45. 12.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat thou shalt [i] not redeem, they *are* holy: thou shalt sprinkle their bloud upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

i Because they are appointed for sacrifice.

18 And the flesh of them shall be thine, as the * wave-breast, and as the right shoulder are thine.

* *Exod.* 29. 26.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons, and thy daughters with thee, by a statute for ever: it *is* a covenant of [k] salt for ever, before the LORD, unto thee and to thy seed with thee.

k That is, sure, stable, and incorruptible.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their [l] land, neither shalt thou have any part among them: * I *am* thy part, and thine inheritance among the children of Israel.

l Of Canaan.

* *Deut.* 10. 9. & 18. 2. *Josh.* 13. 14. 33. *Ezek.* 44. 28.

21 And behold, I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel hence-forth come [m] nigh the tabernacle of the congregation, least they bear sin, † and die.

m To serve therein: for the Levites are put in their place.
† Heb. *to die.*

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall [n] bear their iniquitie: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

n If they fail in their office, they shall be punished.

24 But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD; I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shal have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the [o] corn of the threshing-floor, and as the fulness of the wine-press.

o As acceptable as the fruit of your own ground or vineyard.

28 Thus you also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel: and ye shall give thereof the LORDS heave-offering to Aaron the priest.

29 Out of all your [p] gifts ye shall offer every heave-offering of the LORD, of all the †[q] best thereof, *even* the hallowed part thereof, out of it.

p which ye have received of the children of Israel.
† Heb *fat.*
q Read *vers.* 12.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every [r] place, ye & your households: for it *is* your reward for your service, in the tabernacle of the congregation.

r As in the 12 *vers.*

32 And ye shall bear no [s] sin, by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the [t] holy things of the children of Israel, least ye die.

s Ye shall not be punished therefore.
t The offerings which the Israelites have offered to God.

CHAP. XIX.

1 *The water of separation made of the ashes of a red heifer.* 11 *The law for the use of it in purification of the unclean.*

AND the LORD spake unto Moses, and unto Aaron, saying,

2 This *is* the [a] ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke.

a According to this law and ceremony, ye shall sacrifice the red cow.

3 And ye shall give her unto Eleazar the priest, that he may bring her * forth without the camp, & *one* shall [b] slay her before his face.

* Heb. 11. 11.
b By another priest.

4 And Eleazar the priest shall take of her bloud with his finger, and * sprinkle of her bloud directly before the tabernacle of the congregation seven times.

* Heb. 9. 13.

5 And *one* shall burn the heifer in his sight; * her skin, and her flesh, and her bloud, with her dung, shall he burn.

* *Exod.* 29. 14. *Levit.* 4. 11, 12.

6 And the priest shall take cedar-wood, and hyssope, and scarlet, and cast *it* into the midst of the burning of the heifer

7 Then the [c] priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean untill the even.

c *Meaning* Eleazar.

8 And [d] he that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean untill the even.

d The inferiour priest who killed her and burned her.

9 And

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9 And a man *that is* clean ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water [e] of ſeparation: it *is a purification* for ſin.

e Becauſe that they that were ſeparated for their uncleanneſs, were ſprinkled therewith and made clean, *chap.* 8. 7. It is alſo called Holy water, becauſe it was ordained to an holy uſe, *chap.* 5. 17.

10 And he that gathered the aſhes of the heifer, ſhall waſh his clothes, and be unclean untill the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever.

† Heb. *ſoul*

11 ¶ He that toucheth the dead body of any † man ſhall be unclean ſeven days.

f with the ſprinkling water.

12 He ſhall purifie [f] himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purifie not himſelf the third day, then the ſeventh day he ſhall not be clean.

13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the LORD; and that ſoul ſhall be [g] cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean; his uncleanneſs *is* yet upon him.

g So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days.

15 And every open veſſel which hath no covering bound upon it, *is* unclean.

16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days.

† Heb. *duſt*
h Of the red cow burnt for ſin.
† Heb. *living waters ſhall be given*
i water of the fountain or river.
k One of the prieſts which is clean.

17 And for an unclean *perſon* they ſhall take of the † aſhes of the [h] burnt heifer of *purification for* ſin, and † [i] running water ſhall be put thereto in a veſſel:

18 And a [k] clean perſon ſhall take hyſſope, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave:

i Becauſe he had been among them that were unclean: or elſe had touched the water, as *verſ.* 21.

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purifie himſelf, and [l] waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.

20 But the man that ſhall be unclean, and ſhall not purifie himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuarie of the LORD, the water of ſeperation hath not been ſprinkled upon him, he *is* unclean.

21 And it ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation, ſhall be unclean untill even.

22 And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth [m] *it*, ſhall be unclean untill even.

m *That is* unclean.

CHAP. XX.

1 The children of Iſrael come to Zin, where Miriam dieth. 2 They murmure for want of water. 7 Moſes ſmiting the rock, bringeth forth water at Miribah. 14 Moſes at Kadeſh deſireth paſſage through Edom, which is denied him. 22 At mount Hor Aaron reſigneth his place to Eleazar, and dieth.

THen came the children of Iſrael, *even* the whole congregation, into the deſert of Zin, in the [a] firſt moneth: and the people abode in Kadeſh; and [b] Miriam died there, and was buried there.

a This was fourty years after their departure from Egypt.
b Moſes and Aarons ſiſter.

2 And there was no water for the congregation: and they [c] gathered themſelvs together againſt Moſes, and againſt Aaron.

c Another rebellion was in Rephidim, *Exod.* 17. and this was in Kadeſh.

3 And the people * chode with Moſes, and ſpake, ſaying, Would God that we had died * When our brethren died before the LORD.

* *Exod.* 17. 2.
* *Chap.* 11. 11.

4 And why have ye brought up the congregation of the LORD into this wilderneſs, that we and our cattel ſhould die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD ſpake unto Moſes, ſaying,

8 Take the [d] rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes, and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the rock: ſo thou ſhalt give the congregation, and their beaſts drink.

d wherewith thou didſt miracles in Egypt, and didſt divide the ſea.

9 And Moſes took the rod from before the LORD, as he commanded him.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear Now, ye rebels, [e] muſt we fetch you water out of this rock?

e The puniſhment which followed hereof, declared that Moſes and Aaron believed not the Lords promiſe, as appeareth *verſ.* 12.

11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank, and their beaſts *alſo*.

12 ¶ And the LORD ſpake unto Moſes, and Aaron, Becauſe ye believed me not, to [f] ſanctifie me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them.

f That the children of Iſrael ſhould believe and acknowledge my power, and ſo honour me.

13 * This *is* the water of [g] Meribah, becauſe the children of Iſrael ſtrove with the LORD: and he was [h] ſanctified in them.

* *Pſal.* 106. 32. *&c*
g Or, ſtrife, and contention, *chap.* 27. 14.
h By ſhewing himſelf almighty, and maintaining his glorie

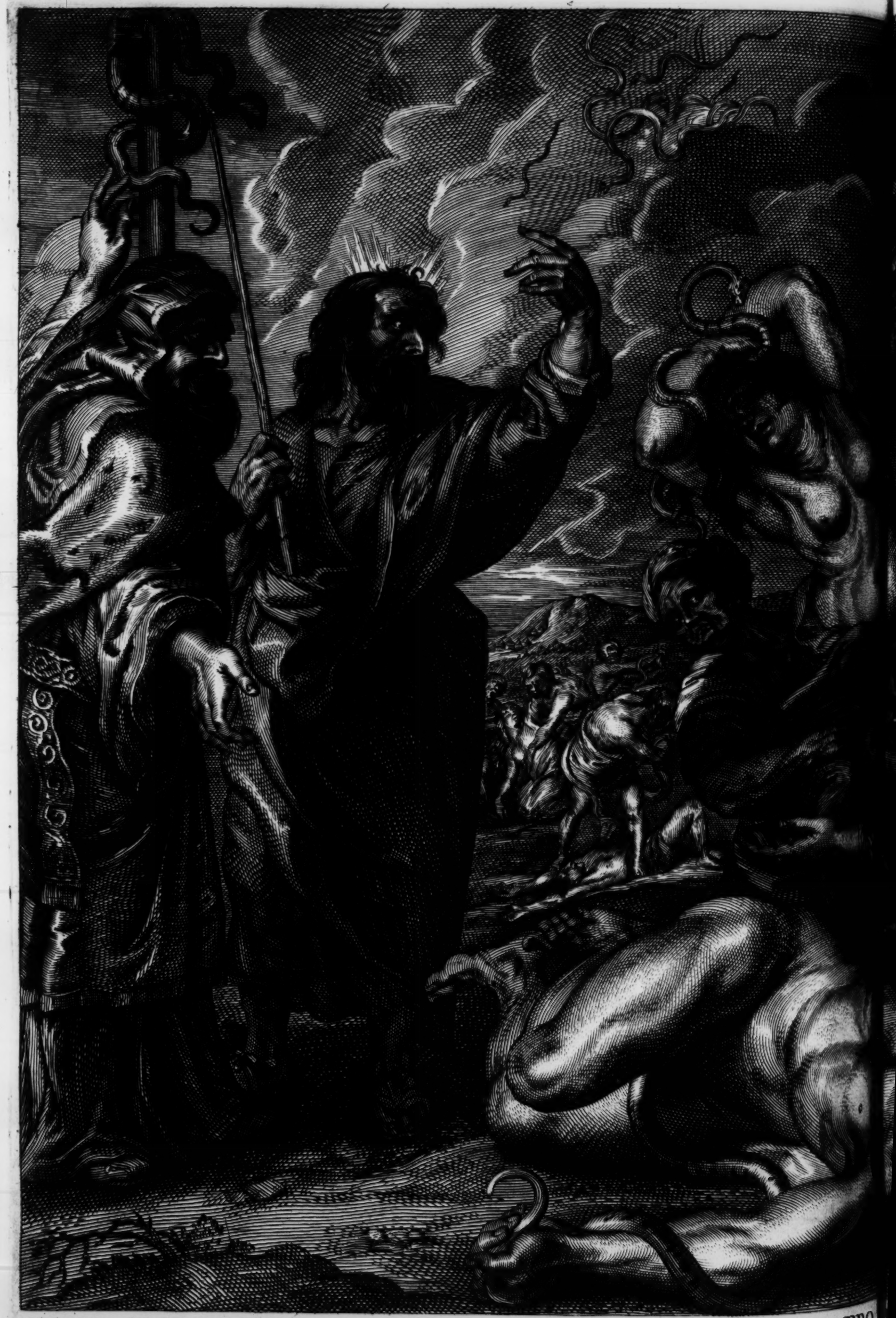
14 ¶ And Moſes ſent meſſengers from Kadeſh, unto the king of [i] Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath † befaln us:

i Becauſe Jacob, or Iſrael was Eſaus brother, who was called Edom.
† Heb. *found us.*

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us, and our fathers.

16 And when we cried unto the LORD, he heard

The Iſraelites plagued with fiery ſerpents.



FECIT ERGO MOYSES SERPENTEM ÆNEVM, ET POSVIT EVM PRO

Numb. 21. 6.7. &c.

M PRO IGNOQVEM CVM PERCVSSI ASPICERET SANABANTVR . Numeri . 21 .

heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border.

17 Let us paſs, I pray thee, through thy countrey: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we wil go by the kings *high*-way, we will not turn to the right hand nor to the left, untill we have paſſed thy borders.

18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leaſt I come out againſt thee with the ſword.

19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my cattel drink *of* thy water, then I will pay for it: I will onely (without *doing* any thing *elſe*) go through on my feet.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael [k] turned away from him.

k To paſs by another way.

22 ¶ And the children of Iſrael, *even* the whole congregation, journeyed from * Kadeſh, and came unto mount Hor.

* *Chap.* 33. 37.

23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be [l] gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my † word at the water of Meribah.

l Read. *Gen.* 25. 8.

† Heb. *mouth*

25 * Take Aaron and Eleazar his ſon, and bring them up unto mount Hor:

* *Chap.* 33. 38. *Deut.* 32. 50.

26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered *unto his people*, and ſhall die there.

27 And Moſes did as the LORD commanded: and they went up into mount Hor, in the ſight of all the congregation.

28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and * Aaron died there in the top of the mount: and Moſes and Eleazar came down from the mount.

* *Deut.* 10. 6. & 32. 50.

29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

CHAP. XXI.

1 *Iſrael with ſome loſs deſtroy the Canaanites at Hormah.* 4 *The people murmuring are plagued with fiery ſerpents.* 7 *They repenting are healed by a braſen ſerpent.* 10 *Sundry journeys of the Iſraelites.* 21 *Sihon is overcome,* 33 *and Og.*

AND *when* * king Arad the Canaanite, which [a] dwelt in the ſouth, heard *tell* that Iſrael came *by* the [a] way of the ſpies; then he fought againſt Iſrael, & took *ſome* of them priſoners,

* *Chap.* 33. 40.

a By that way which their ſpies that ſearched the dangers found to be moſt ſafe.

2 And Iſrael vowed a vow unto the LORD, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.

3 And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them and their cities: and he called the name of the place ‡ Hormah.

‡ That is, *utter deſtruction.*

4 ¶ And they journeyed from mount Hor, by the way of the Red ſea, to [b] compaſs the land of Edom; and the ſoul of the people was much ‡ † diſcouraged becauſe of the way.

b For they were forbidden to deſtroy it, *Deut.* 2. 2.

‡ Or, *grieved*

† Heb. *ſhortened*

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſs? for *there is* no bread, neither *is there any* water, and * our ſoul loatheth this [c] light bread.

* *Chap.* 11. 6.

c *Meaning*, manna, which they thought did not nouriſh.

6 And * the LORD ſent [d] fiery ſerpents among the people: and they bit the people, and much people of Iſrael died.

* *Wiſd.* 16. 1, 5. 1 *Cor.* 10. 9.

d For they that were ſtung therewith, were ſo inflamed with the heat thereof, that they died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the LORD, and againſt thee: pray unto the LORD that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs that every one that is bitten, when he looketh upon it, ſhall live.

9 And * Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

* 2 *King.* 18. 4. *John* 3. 14.

10 ¶ And the children of Iſrael ſet forward, and * pitched in Oboth.

* *Chap.* 33. 43.

11 And they journeyed from Oboth, and pitched at ‡ Ije-abarim, in the wilderneſs which *is* before Moab, toward the ſun-riſing.

‡ Or, *heaps of Abarim*,

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorite.

14 Wherefore it is ſaid in the [e] book of the wars of the LORD, ‡ What he did in the Red ſea, and in the brooks of Arnon,

e which ſeemeth to be the book of the Judges, or as ſome think a book which is loſt.

‡ Or, *Vaheb in Suphah.*

15 And at the ſtream of the brooks that goth down to the dwelling of Ar, and † lieth upon the border of Moab:

† Heb. *leaneth*

16 And from thence *they went* to Beer: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water.

17 ¶ Then Iſrael ſang this ſong, † Spring up, O well, ‡ [f] ſing ye unto it:

† Heb *Aſcend*

‡ Or, *anſwer.*

f Ye that receive the commoditie thereof give prais for it.

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the [g] law-giver, with their ſtaves. And from the wilderneſs *they went* to Mattanah:

g Moſes and Aaron heads of the people onely ſmote the rock with the rod or ſtaff, which gave water as a well that were deep digged.

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in the † countrey of Moab, to the top of ‡ Piſgah, which looketh toward ‡ Jeſhimon.

† Heb. *field*

‡ Or, *the rock*

‡ Or, *the wilderneſs.*

21 ¶ And Iſrael ſent meſſengers unto Sihon king of the Amorite, ſaying,

22 * Let me paſs through thy land, we will

* *Deut.* 2. 27. *Judg.* 11. 19.

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will not turn into the fields, or into the vineyards, we will not drink *of* the waters of the well: but we will go along by the kings *high*way, untill we be paſt thy borders.

Deut. 29. 7. 23 * And Sihon would not ſuffer Iſrael to paſs through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz, and fought againſt Iſrael.

* *Joſh.* 12. 2. *Pſal.* 135. 10, 11. *Amos* 2. 9. 24 And * Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto [h] Jabbok, *even* unto the children of Ammon: for the border of the children of Ammon *was* [i] ſtrong.

h The river.

i For the people were tall and ſtrong like giants, *Deut.* 2. 20.

25 And Iſrael took all theſe cities: and Iſrael dwelt in all the cities of the Amorite, in Heſhbon, and in all the † villages thereof.

† Heb. *daughters.*

k For if it had been the Moabites, the Iſraelites might not have poſſeſſed it, *Deut.* 2. 9. 26 For [k] Heſhbon *was* the city of Sihon the king of the Amorite, who had fought againſt the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that ſpeak in proverbs, ſay, Come into Heſhbon, let the city of Sihon be built and prepared.

l *Meaning* War. 28 For there is a [l] fire gon out of Heſhbon, a flame from the city of Sihon; it hath conſumed Ar of Moab, *and* the lords of the high places of Arnon.

m Chemoſh was the idol of the Moabites. 1 *King* 11. 33. who was not able to defend his worſhippers, which took the idol for their father. 29 Wo to thee, Moab; thou art undon, O people of [m] Chemoſh: he hath given his ſons that eſcaped, and his daughters, into captivity unto Sihon king of the Amorite.

30 We have ſhot at them; Heſhbon is periſhed even unto Dibon, and we have laid *them* waſte even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Iſrael dwelt in the land of the Amorite.

32 And Moſes ſent to ſpie out Jaazer, and they took the villages thereof, and drove out the Amorite that *was* there.

* *Deut.* 3. 1. & 29. 7. 33 ¶ * And they turned and went up by the way of Baſhan: and Og the king of Baſhan went out againſt them, he, and all his people, to the battel at Edrei.

34 And the LORD ſaid unto Moſes, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and

* *Pſal.* 135. 10, 11. * thou ſhalt do to him as thou didſt unto Sihon king of the Amorite, which dwelt at Heſhbon.

35 So they ſmote him and his ſons, and all his people, untill there was none left him alive: and they poſſeſſed his land.

CHAP. XXII.

1 *Balaks firſt meſſage for Balaam is refuſed.* 15 *His ſecond meſſage obtaineth him.* 22 *An angel would have ſlain him, if his aſs had not ſaved him.* 36 *Balak entertaineth him.*

AND the children of Iſrael ſet forward, and pitched in the plains of Moab, on this [a] ſide Jordan by Jericho.

a Being at Jericho it was beyond Jordan: but where the Iſraelites were, it was on this ſide.

2 ¶ And Balak the ſon of Zippor ſaw all that Iſrael had don to the Amorite.

3 And Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed, becauſe of the children of Iſrael.

b which were the heads, and governours. 4 And Moab ſaid unto the [b] elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time.

* *Joſh.* 24. 9. 5 * He ſent meſſengers therefore unto Balaam the ſon of Beor, to Pethor, which *is* by the [c] river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the † face of the earth, and they abide over againſt me.

c To wit, Euphrates, upon the which ſtood this citie Pethor.

† Heb. *eye.*

6 Come now therefore, I pray thee, curs me this people, for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt, *is* bleſſed; and he whom thou curſeſt, is curſed.

d Thinking to bribe him with gifts to curſe the Iſraelites. 7 And the elders of Moab, and the elders of Midian departed, with the [d] rewards of divination in their hand; and they came unto Balaam, and ſpake unto him the words of Balak.

8 And he ſaid unto them, Lodge here this night, and I will bring you word again as the LORD ſhall ſpeak unto me: And the [e] princes of Moab abode with Balaam.

e whom before he called Elders: *meaning* the governours, and after calleth them ſervants, *that is*, ſubjects to their king. 9 And God came unto Balaam, and ſaid, What men *are* theſe with thee?

10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curſe me them; peradventure † I ſhall be able to overcome them, and drive them out.

† Heb. *I ſhall prevail in fighting againſt them.*

f He warned him by a dream, that he ſhould not conſent to the kings wicked requeſt. 12 And [f] God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they *are* bleſſed.

g He ſhewed himſelf willing, covetouſneſs had ſo blinded his heart. 13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the LORD [g] refuſeth to give me leave to go with you.

14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us.

15 ¶ And Balak ſent yet again princes, mo, and more honourable than they.

16 And they come to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, † Let nothing, I pray thee, [h] hinder thee from coming unto me:

† Heb. *be not thou letted from, &c.*

h The wicked ſeek by all means to further their naughtie enterpriſes, though they know that God is againſt them. 17 For I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me: Come therefore, I pray thee, curſe me this people.

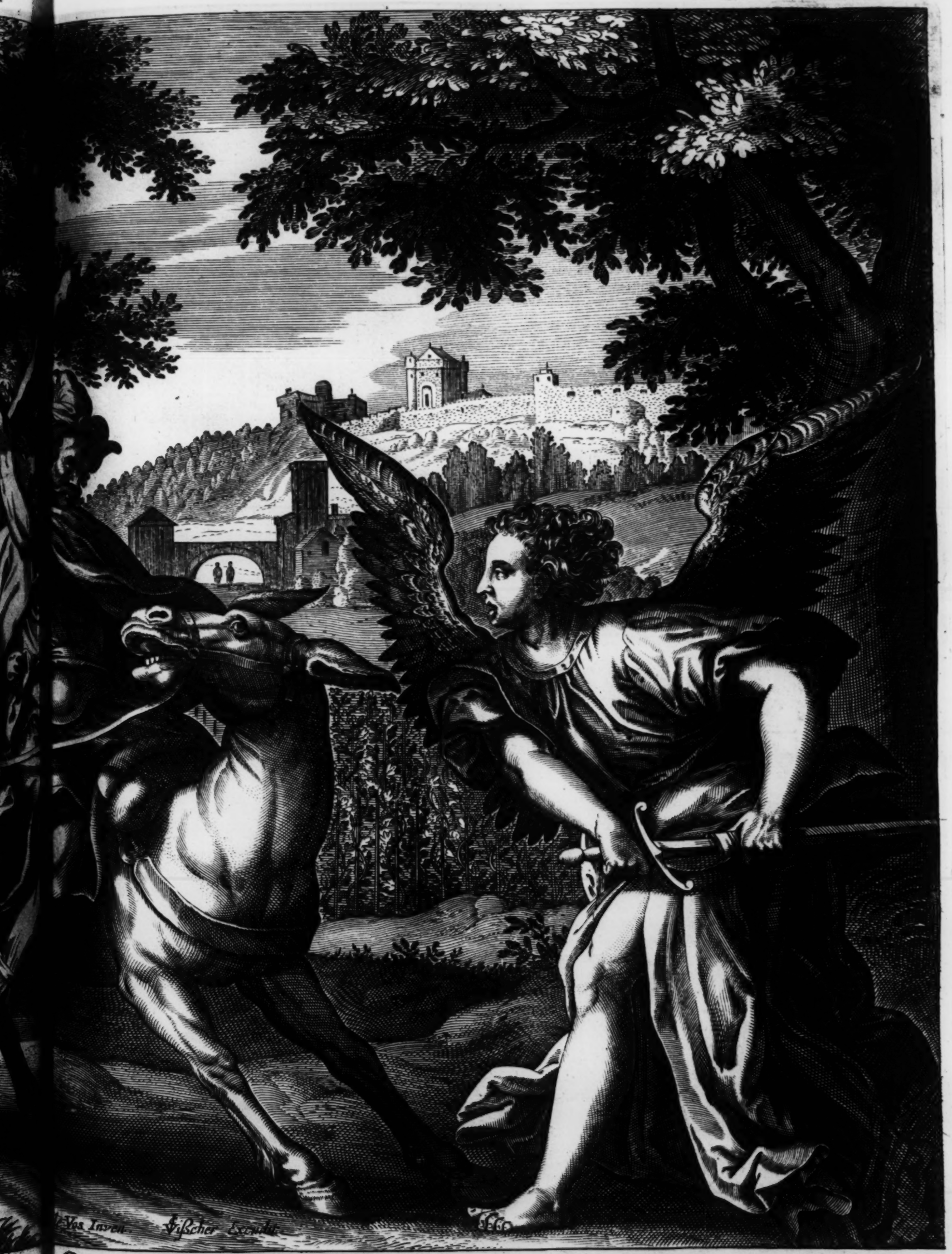
* *Chap.* 24. 13. 18 And Balaam anſwered and ſaid unto the ſervants of Balak, * If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the LORD my God, to do leſs or more.

19 Now therefore, I pray you, tarry ye alſo here

Balaam reprov'd by his Ass.

AD MOAB INVECTUS BALAAM PROPERAVIT ASELLO.

Numb. 22. 22 &c.



QUEM STRICTO DOMINI NUNCIUS ENSE PRÆIT. Num. 22. 22.

here this night, that I may know what the LORD will ſay unto me [i] more.

i Becauſe he tempted God to require of him contrary to his commandment, his petition was granted, but it turned to his own condemnation.

20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, *and* go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do.

21 And Balaam roſe up in the morning, and ſadled his aſs, and went with the princes of Moab.

22 ¶ And Gods anger was kindled, becauſe he [k] went: and the angel of the LORD ſtood in the way for an adverſarie againſt him: Now he was riding upon his aſs, and his two ſervants *were* with him.

k Moved rather with covetouſneſs than to obey God.

23 And * the aſs ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the fields: & Balaam ſmote the aſs to turn her into the way.

* 2 Pet. 2. 16. Jude 11.

24 [l] But the angel of the LORD ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide.

l The ſecond time.

25 And when the aſs ſaw the angel of the LORD, ſhe thruſt her ſelf unto the wall, and cruſht Balaams foot againſt the wall: and he ſmote her again.

26 And the angel of the LORD went further, and ſtood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the aſs ſaw the angel of the LORD, ſhe fell down under Balaam: and Balaams anger was kindled, and he ſmote the aſs with a ſtaff.

28 And the LORD opened the [m] mouth of the aſs, and ſhe ſaid unto Balaam, What have I don unto thee, that thou haſt ſmitten me theſe three times?

m Gave her power to ſpeak.

29 And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, † upon which thou haſt ridden ‡ ever ſince *I was* thine, [n] unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay.

† Heb. *who haſt ridden upon me,*
‡ Or, *ever ſince thou waſt, &c.*
n Since thou haſt been my maſter.

31 Then the LORD [o] opened the eyes of Balaam, and he ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and ‡ fell flat on his face.

o For whoſe eyes the Lord doth not open, they can neither ſee his anger, nor his love.
‡ Or, *bowed himſelf.*

32 And the angel of the LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? behold, I went out † to withſtand thee, becauſe *thy* way is [p] perverſe before me.

† Heb. *to be an adverſarie unto thee,*
p Both thy heart is corrupt, and thine enterpriſe wicked.

33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.

34 And Balaam ſaid unto the angel of the LORD, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it † diſpleaſe thee, I will get me back again.

† Heb. *be evil in thine eyes,*

35 And the angel of the LORD ſaid unto Balaam, Go with the men: but [q] onely the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak. So Balaam went with the princes of Balak.

q Becauſe his heart was evil, his charge was renewed that he ſhould not pretend ignorance.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the [r] border of Arnon, which *is* in the utmoſt coaſt.

r Near the place where the Iſraelites camped.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? Wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: [s] have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak.

s Of my ſelf I can ſpeak nothing: onely what God revealeth, that will I utter, ſeem it good or bad.

39 And Balaam went with Balak, and they came unto ‡ Kirjath-huzoth.

‡ Or, *a citie of ſtreets.*

40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of [t] Baal, that thence he might ſee the utmoſt *part* of the people.

t where the idol Baal was worſhipped.

CHAP. XXIII.

1, 13, 28 *Balaks ſacrifice.* 7, 18 *Balaams parable.*

AND Balaam ſaid unto Balak, build me here ſeven altars, and prepare me here ſeven oxen, and ſeven rams.

2 And Balak did as Balaam had ſpoken; and [a] Balak and Balaam offered on *every* altar a bullock and a ram.

a For among the Gentiles the kings oft-times uſed to ſacrifice, as did the prieſts.

3 And Balaam ſaid unto Balak, Stand by thy burnt-offering, and I will go; peradventure the LORD will come to meet me: and whatſoever he ſheweth me, I will tell thee. And ‡ he went to an high place.

‡ Or, *he went ſolitary.*

4 And God [b] met Balaam; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ram.

b Appeared unto him.

5 And the LORD [c] put a word in Balaams mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.

c Taught him what to ſay.

6 And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.

7 And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, *ſaying*, Come, [d] curſe me Jacob, and come, defie Iſrael.

d Cauſe that all men may hate and deteſt them.

8 How ſhall I curſe, *whom* God hath not curſed? or how ſhall I defie, *whom* the LORD hath not defied?

e But ſhall have religion and laws apart.

9 For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the [e] nations.

f The infinite multitude, as the duſt of the earth.
† Heb. *my ſoul,* or, *my life*
g The fear of Gods judgements cauſed him to wiſh to be joyned to the houſhold of Abraham: thus the wicked have their conſciences wounded, when they conſider Gods judgements.

10 Who can count the [f] duſt of Jacob, and the number of the fourth *part* of Iſrael? Let † me [g] die the death of the righteous, and let my laſt end be like his!

11 And Balak ſaid unto Balaam, What haſt

134 thou don unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of ‡ Piſgah, and built ſeven altars, and offered a bullock and a ram on *every* altar.

‡ Or, *the hill*,

15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and * put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.

* *Chap.* 22. 35.

17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the LORD ſpoken?

18 And he took up his parable, and ſaid, Riſe up Balak, and hear; hearken unto me thou ſon of Zippor:

19 [h] God *is* not a man, that he ſhould lie, neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it?* or hath he ſpoken, and ſhall he not make it good?

h Gods enemies are compelled to confeſs that his government is juſt, conſtant, and without change or repentance.

20 Behold, I have received *commandment* to bleſs; and he hath bleſſed, and I cannot reverſe it.

21 He hath not beheld iniquitie in Jacob, neither hath he ſeen perverſneſs in Iſrael: the LORD his God *is* with him, and the [i] ſhout of a king *is* among them.

i They triumph as victorious kings over their enemies.

22 * God brought them out of Egypt; he hath as it were the ſtrength of an unicorn.

* *Chap.* 24. 8.

23 Surely *there is* no enchantment ‡ againſt Jacob, neither *is there* any divination againſt Iſrael: [k] according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought!

‡ Or, *in*

k Conſidering what God ſhall work this time for the deliverance of his people, all the world ſhall wonder.

24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down untill he eat *of* the prey, and drink the bloud of the ſlain.

25 And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.

26 But Balaam anſwered and ſaid unto Balak, Told not I thee ſaying, All that the LORD ſpeaketh, that I muſt do?

27 ¶ And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto [l] another place; peradventure it will pleaſe God, that thou mayſt curſe me them from thence.

l Thus the wicked imagin of God, that that which he will not grant in one place, he will do it in another.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

1 Balaam leaving divinations, propheſieth the happineſs of Iſrael. 10 Balak in anger diſmiſſeth him. 15 He propheſieth of the Star of Jacob, and the deſtruction of ſome nations.

AND when Balaam ſaw that it pleaſed the LORD to bleſs Iſrael, he went not as at * other times, † to ſeek for enchantments, but he ſet his face toward the [a] wilderneſs.

* *Chap.* 23. 3, 15.
† Heb. *to the meeting of enchantments*,
a where the Iſraelites camped.

2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents* according to their tribes, and the ſpirit of God came upon him.

3 * And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes [b] are open, hath ſaid:

* *Chap.* 23. 7, 18.
† Heb. *who had his eyes ſhut*, but now open.
b His eyes were ſhut up before in reſpect of the clear viſions which he ſaw after: *Some read*, were open.

4 He hath ſaid, which heard the words of God, *which* ſaw the viſion of the Almighty, [c] falling *into a trance*, but having his eyes open:

c Though he laid as in a ſleep, yet the eyes of his mind were open.

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael!

6 As the valleys are they ſpread forth, as gardens by the rivers ſide, as the trees of lign-aloes, which the LORD hath planted, *and* as cedar-trees beſide the waters.

7 He ſhall [d] pour the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than [e] Agag, and his kingdoms ſhall be exalted.

d His proſperitie and poſteritie ſhall be very great.
e which name was common to the kings of Amalek.

8 * God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrows.

* *Chap.* 23. 22.

9 * He couched, he laid down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

* *Gen.* 49. 9.

10 ¶ And Balaks anger was kindled againſt Balaam, and he [f] ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe three times.

f In token of anger.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the LORD hath [g] kept thee back from honour.

g Thus the wicked burden God, when they cannot compaſs their wicked enterprifes.

12 And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſe-full of ſilver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD ſaith, that will I ſpeak?

14 And now behold, I go unto my people: come *therefore, and* I will [h] advertiſe thee, what this people ſhall do to thy people in the latter days.

h He gave alſo wicked counſel to cauſe the Iſraelites to ſin, that thereby God might forſake them, *Chap.* 31. 16.

15 ¶ And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid:

16 He hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling

falling *into a trance*, but having his eyes open:

17 I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come a [i] Star out of Jacob, and a Scepter ſhall riſe out of Iſrael, and ſhall ‡ ſmite the [k] corners of Moab, and deſtroy all the children [l] of Sheth,

18 And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.

19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the [m] city.

20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* ‡ the [n] firſt of the nations, but his latter end ‡ *ſhall be* that he periſh for ever.

21 And he looked on the Kenites; and took up his parable, & ſaid, Strong is thy dwelling-place, and thou [o] putteſt thy neſt in a rock.

22 Nevertheleſs, † the Kenite ſhall be waſted † untill Aſhur ſhall carry thee away captive.

23 And he took up his parable, and ſaid, Alas! [p] who ſhall live when God doth this?

24 And ſhips *ſhall come* from the coaſt of [q] Chittim, and ſhall afflict Aſhur, and ſhall afflict Eber, and [r] he ſhall alſo periſh for ever.

25 And Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

i Meaning Chriſt.

‡ Or, *ſmite through the princes of Moab*,

k That is, the Princes.

l He ſhall ſubdue all that reſiſt: for of Seth came Noah, and of Noah all the world.

m Of the Edomites.

‡ *The firſt of the nations that warred againſt Iſrael, Exod.* 17.

n The Amalekites firſt made war againſt Iſrael, as *Chap.* 14. 45.

‡ Or, ſhall be *even to deſtruction.*

o Make it thy ſelf as ſtrong as thou canſt.

† Heb. *Kain*

‡ Or, *how long* ſhall it be ere *Aſhur carrie thee away captive?*

p *Some read*, Oh, who ſhall not periſh, when the enemie, *that is*, Antichriſt, ſhall ſet himſelf up as God?

q The Grecians and Romans.

r *Meaning*, Eber, or the Jews for rebelling againſt God.

CHAP. XXV.

1 *Iſrael at Shittim commit whoredom and idolatry.* 6 *Phinehas killeth Zimri and Cozbi.* 10 *God therefore giveth him an everlaſting prieſthood.* 16 *The Midianites are to be vexed.*

* *Chap.* 33. 49.

AND Iſrael abode in * Shittim, and the people began to commit whoredom with the [a] daughters of Moab.

a with the women.

2 And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Iſrael [b] joyned himſelf unto Baal-peor: and the anger of the LORD was kindled againſt Iſrael.

b worſhipped the idol of the Moabites, which was in the hill peor.

* *Deut.* 4. 3. *Joſh.* 22. 17.

4 And the LORD ſaid unto Moſes, * Take all the heads of the people, and hang them up [c] before the LORD againſt the ſun, that the fierce anger of the LORD may be turned away from Iſrael.

c Openly in the ſight of all.

5 And Moſes ſaid unto the judges of Iſrael, Slay ye every one [d] his men, that were joyned unto Baal-peor.

d Let him ſee execution don of them that are under his charge.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* [e] weeping before the door of the tabernacle of the congregation.

e Repenting that they had offended God.

7 And * when Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand;

* *Pſal.* 106. 30. 1 *Mac.* 2. 54.

8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman through her belly: So the plague was ſtayed from the children of Iſrael.

9 And * thoſe that died in the plague, were twenty and four thouſand.

* 1 *Cor.* 10. 8.

10 ¶ And the LORD ſpake unto Moſes, ſaying,

11 * Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was [f] zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſie.

* *Pſal.* 106. 30.

f He was zealous to maintain my glory.

12 Wherefore ſay, * Behold, I give unto him my covenant of peace.

* *Eccluſ* 45. 24. 1 *Mac.* 2. 54.

13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſt-hood; becauſe he was zealous for his God, and made an [g] atonement for the children of Iſrael.

g He hath pacified Gods wrath.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince of a † chief houſe among the Simeonites.

† Heb. *houſe of a father.*

15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur, he *was* head over a people, *and* of a chief houſe in Midian.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 * Vex the Midianites, and ſmite them:

* *Chap.* 31. 2.

18 For they vex you with their [h] wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peors ſake.

h Cauſing you to commit both corporall and ſpirituall fornication by Balaams counſel. *Chap.* 31. 16. *Revel.* 2. 14.

CHAP. XXVI.

1 *The ſum of all Iſrael is taken in the plains of Moab.* 52 *The law of dividing among them the inheritance of the land.* 57 *The families and number of the Levites.* 63 *None were left of them which were numbred at Sinai, but Caleb and Joſhua.*

AND it came to paſs after the [a] plague, that the LORD ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying,

a which came for their whoredom and idolatrie,

2 Take the ſum of all the congregation of the children of Iſrael, * from twenty years old and upward, throughout their fathers houſe, all that *are able to* go to war in Iſrael.

* *Chap.* 1. 3.

3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan *near* [b] Jericho, ſaying,

b where the river is near to Jericho.

4 *Take the ſum of the people*, from twenty years old and upward; as the LORD * commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.

* *Chap.* 1. 1.

5 ¶ * Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

* *Gen.* 46. 8. *Exod.* 6. 14. 1 *Chron.* 5. 1.

6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe *are* the families of the Reubenites: and they that were numbred of them, were

136 fortie and three thouſand and ſeven hundred and thirty.

8 And the ſons of Pallu; Eliab.

9 And the ſons of Eliab; Nemuel, and Dathan, and Abiram: this *is that* Dathan and Abiram *which were** famous in the congregation, who ſtrove againſt Moſes and againſt Aaron in the [e] company of Korah, when they ſtrove againſt the LORD:

10 And the earth opened her mouth, and ſwallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fiftie men: and they became a [d] ſign.

11 ¶ Notwithſtanding the children of Korah died not.

12 ¶ The ſons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe *are* the families of the Simeonites, twenty and two thouſand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 Theſe *are* the families of the children of Gad according to thoſe that were numbred of them, [f] forty thouſand and five hundred.

19 ¶ * The ſons of Judah *were* Er and Onan: and Er and Onan [e] died in the land of Canaan.

20 And the ſons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the ſons of Phares were; of Heſron the family of the Heſronites: of Hamul, the family of the Hamulites.

22 Theſe *are* the families of Judah according to thoſe that were numbred of them, threeſcore and ſixteen thouſand and five hundred.

23 ¶ Of the ſons of Iſſachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.

25 Theſe *are* the families of Iſſachar according to thoſe that were numbred of them, threeſcore and four thouſand and three hundred.

26 ¶ Of the ſons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 Theſe *are* the families of the Zebulunites according to thoſe that were numbred of them, threeſcore thouſand and five hundred.

28 ¶ The ſons of Joſeph after their families, *were* Manaſſeh and Ephraim.

29 Of the ſons of Manaſſeh: of * Machir, * Joſh. 17. 1. the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 Theſe *are* the ſons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Aſriel, the family of the Aſrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

33 ¶ And * Zelophehad the ſon of Hepher * Chap. 27. 1. had no ſons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 Theſe *are* the families of Manaſſeh, and thoſe that were numbred of them, fiftie and two thouſand and ſeven hundred.

35 ¶ Theſe *are* the ſons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And theſe *are* the ſons of Shuthelah: of Eran, the family of the Eranites.

37 Theſe *are* the families of the ſons of Ephraim according to thoſe that were numbred of them, thirty and two thouſand and five hundred. Theſe *are* the ſons of Joſeph after their families.

38 ¶ The ſons of Benjamin after their families: of Bela, the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 Theſe *are* the ſons of Benjamin after their families: and they that were numbred of them, *were* forty and five thouſand and ſix hundred.

42 ¶ Theſe *are* the ſons of Dan after their families: of Shuham the family of the Shuhamites. Theſe *are* the families of Dan after their families.

43 All the families of the Shuhamites according to thoſe that were numbred of them, *were* threeſcore and four thouſand and four hundred.

44 ¶ Of the children of Aſher after their families: of Jimna, the family of the Jimnites: of Jeſui, the family of the Jeſuites: of Beriah, the family of the Beriites.

45 Of the ſons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher *was* Sarah.

47 Theſe

d That is, for an example that others ſhould not murmure and rebel againſt Gods miniſters.

e In that rebellion whereof Korah was head.

* Gen. 38. 2. &c. and 46. 12.

e Before Jacob went into Egypt, Gen. 38. 3, 7, 10. and 46. 12.

47 These *are* the families of the sons of Asher according to those that were numbred of them; *who were* fifty and three thousand and four hundred.

48 ¶ Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbred of them, *were* forty and five thousand and four hundred.

51 These *were* the [f] numbred of the children of Israel, six hundred thousand and a thousand seven hundred and thirtie.

[f] This is the third time that they are numbred.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

54 * To many thou shalt † give the more inheritance, and to few thou shalt † give the less inheritance: to every one shall his inheritance be given, according to those that were numbred of him.

* *Chap.* 33. 54.
† Heb. *multiply his inheritance,*
† Heb. *diminish his inheritance:*

55 Notwithstanding, the land shall be * divided by lot: according to the names of the tribes of their fathers they shall inherit.

* *Chap.* 33. 54. *Josh.* 11. 23. and 14. 2.

56 According to the lot shall the possession thereof be divided, between many and few.

57 ¶ * And these *are* they that were numbred of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

* *Exod.* 6. 16, 17, 18, 19.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korhites: and Kohath begat Amram.

59 And the name of Amrams wife *was* * Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

* *Exod.* 2. 1; 2. and 6. 20.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

* *Lev.* 10. 2. *Chap.* 3. 4. * *Chron.* 24. 2.

61 And * Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbred of them, were twenty and three thousand, all males from a moneth old and upward: for they were not numbred among the children of Israel, because there was no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbred by Moses and Eleazar the priest, who numbred the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among these there was [g] not a man of them whom Moses and Aaron the priest numbred, when they numbred the children of Israel in the wilderness of Sinai.

[g] wherein appeareth the great power of God, that so wonderfully increased his people.

65 For the LORD had said of them, They * shall surely die in the wilderness: and there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

* *Chap.* 14. 28. 1 *Cor.* 10. 5, 6.

CHAP. XXVII.

1 *The daughters of Zelophehad sue for an inheritance.* 6 *The law of inheritance.* 12 *Moses being told of his death, sueth for a successor.* 18 *Joshua is appointed to succeed him.*

THen came the daughters of * Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: & these *are* the names of his daughters; Mahlah, Noah, and Hoglah, & Milcah, and Tirzah.

* *Chap.* 26. 33. *Josh.* 17. 3.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father * died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his [a] own sin; and had no sons.

* *Chap.* 14. 35. and 26. 64, 65.

[a] According as all men die, for as much as they are sinners.

4 Why should the name of our father be † don away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

† Heb. *diminished*

5 And Moses brought [b] their cause before the LORD.

[b] *That is,* their matter to be judged, to know what he should determin, as he did all hard matters.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their fathers brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his fathers brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a [c] statute of judgement, as the LORD commanded Moses.

[c] *Meaning;* an ordinance to judge by.

12 ¶ And the LORD said unto Moses, * Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

* *Deut.* 32. 49.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as * Aaron thy brother was gathered.

* *Chap.* 20. 24.

14 For ye * rebelled against my commandment (in the desart of Zin, in the strife of the congregation) to sanctifie me at the water, before their eyes: that *is* the * water of Meribah in Kadesh *in* the wilderness of Zin.

* *Chap.* 20. 24. * *Exod.* 17. 7.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the [d] spirits of

[d] who as he hath created, so he governeth the hearts of all men.

of all fleſh, ſet a man over the congregation;

17 Which may [e] go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as ſheep which have no ſhepherd.

18 ¶ And the LORD ſaid unto Moſes, Take thee Joſhua the ſon of Nun, a man in whom *is* the ſpirit, and [f] lay thine hand upon him.

19 And ſet him before Eleazar the prieſt, and before all the congregation: and give him a charge in their ſight.

20 And thou ſhalt put *ſome* of [g] thine honour upon him, that all the congregation of the children of Iſrael may be obedient.

21 And he ſhall ſtand before Eleazar the prieſt, who ſhall ask *counſel* for him, * after the [h] judgement of Urim before the LORD: at his word ſhall they go out, and at his word they ſhall come in, *both* he, and all the children of Iſrael with him, even all the congregation.

22 And Moſes did as the LORD commanded him: and he took Joſhua and ſet him before Eleazar the prieſt, and before all the congregation.

23 And he laid his hands upon him, and gave him a [i] charge, as the LORD commanded by the hand of Moſes.

CHAP. XXVIII.

1 *Offerings are to be obſerved.* 3 *The continuall burnt-offering.* 9 *The offering on the ſabbath,* 11 *on the new-moons,* 16 *at the paſsover,* 26 *in the day of firſt-fruits.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, My offering *and* my [a] bread for my ſacrifices made by fire *for* † a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon.

3 And thou ſhalt ſay unto them, * This *is* the offering made by fire which ye ſhall offer unto the LORD; two lambs of the firſt year without ſpot † day by day, *for* a continuall burnt-offering.

4 The one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer † at even;

5 And a tenth *part* of an ephah of flour for a * meat-offering, mingled with the fourth *part* of an * hin of beaten oyl.

6 *It is* a continuall burnt-offering which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

7 And the drink-offering thereof *ſhall be* the fourth *part* of an hin for the one lamb: in the holy *place* ſhalt thou cauſe ſtrong wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer *it*, a [b] ſacrifice made by fire of a ſweet ſavour unto the LORD.

9 ¶ And on the ſabbath-day, two lambs of the firſt year without ſpot, and two [c] tenth-deals of flour *for* a meat-offering mingled with oyl, and the drink-offering thereof.

10 *This is* the burnt-offering of every ſabbath, beſide the continuall [d] burnt-offering, and his drink-offering.

11 ¶ And in the beginnings of your moneths ye ſhall offer a burnt-offering unto the LORD; two young bullocks and one ram, ſeven lambs of the firſt year without ſpot.

12 And three tenth-deals of flour *for* a meat-offering mingled with oyl, for one bullock, and two tenth-deals of flour *for* a meat-offering mingled with oyl, for one ram.

13 And a ſeveral tenth-deal of flour mingled with oyl *for* a meat-offering, unto one lamb, *for* a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the LORD.

14 And their [e] drink-offerings ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every moneth throughout the moneths of the year.

15 And one kid of the goats for a ſin-*offering* unto the LORD ſhall be offered, beſides the continuall burnt-offering, & his drink-offering.

16 * And in the fourteenth day of the firſt moneth *is* the paſsover of the LORD.

17 And in the fifteenth day of this moneth *is* the feaſt: ſeven days ſhall unleavened *bread* be eaten.

18 In the * firſt day *ſhall be* an [f] holy convocation; ye ſhall do no manner of ſervil work *therein*.

19 But ye ſhall offer a ſacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhall be unto you without blemiſh.

20 And their meat-offering *ſhall be of* flour mingled with oyl: three tenth-deals ſhall ye offer for a bullock, and two tenth-deals for a ram.

21 A ſeverall tenth-deal ſhalt thou offer for every lamb, throughout the ſeven lambs:

22 And one goat *for* a ſin-*offering*, to make an atonement for you.

23 Ye ſhall offer theſe beſide the burnt-offering in the morning, which *is* for a continuall burnt-offering.

24 After this manner ye ſhall offer daily throughout the ſeven days, the meat of the ſacrifice made by fire, of a ſweet ſavour unto the LORD: it ſhall be offered beſide the continuall burnt-offering, and his drink-offering.

25 And on the ſeventh day ye ſhall have an holy convocation: ye ſhall do no ſervil work.

26 ¶ Alſo in the day of the firſt-fruits, when ye bring a new meat-offering unto the LORD, after your [g] weeks *be out*, ye ſhall have an holy convocation; ye ſhall do no ſervil work.

27 But ye ſhall offer the burnt-offering for a ſweet ſavour unto the LORD; two young bullocks, one ram, ſeven lambs of the firſt year:

28 And their meat-offering of flour mingled with oyl, three tenth-deals unto one bullock, two tenth-deals unto one ram,

e *That is*, Govern them, and do his dutie, as 2 *Coron.* 1. 10.

f And ſo appoint him governour.

g Commend him to the people as meet for the office, and appointed by God.

* *Exod.* 28. 30.

h According to his office: *ſignifying* that the civil magiſtrate could execute nothing but that which he knew to be the will of God.

i How he ſhould govern himſelf in his office.

a By *bread* he meaneth all manner of ſacrifice.

† Heb. *a ſavour of my reſt*,

* *Exod.* 29. 38.

† Heb. *in a day*,

† Heb. *between the two evenings*:

* *Levit.* 2. 1.

* *Exod.* 29. 40.

b The meat-offering and drink-offering of the evening ſacrifice.

c Of the meaſure, Ephah.

d which was offered every day, at morning and at evening.

e *That is*, The wine that ſhall be poured upon the ſacrifice.

* *Exod.* 12. 18. *Levit.* 23. 5.

* *Levit.* 23. 7.

f Or, ſolemn aſſembly.

g In counting ſeven weeks from the paſsover to whitſuntide, as *Levit.* 23. 15.

29 A ſeverall tenth-deal unto one lamb, throughout the ſeven lambs:

30 *And* one kid of the goats, to make an atonement for you.

31 Ye ſhall offer *them* beſides the continuall burnt-offering, and his meat-offering (they ſhall be unto you without blemiſh) and their drink-offerings.

CHAP. XXIX.

1 The offering at the feaſt of trumpets, 7 at the day of afflicting their ſouls, 13 and on the eight days of the feaſt of tabernacles.

a which containeth part of September and part of October.
* *Levit.* 23. 24.

AND in the [a] ſeventh moneth, on the firſt *day* of the moneth, ye ſhall have an holy convocation; ye ſhall do no ſervil work: * it is a day of blowing the trumpets unto you.

2 And ye ſhall offer a burnt-offering for a ſweet ſavour unto the LORD, one young bullock, one ram, *and* ſeven lambs of the firſt year without blemiſh:

3 And their meat-offering *ſhall be of* flour mingled with oyl, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the ſeven lambs:

5 And one kid of the goats *for* a ſin-*offering*, to make an atonement for you:

b which muſt be offered in the beginning of every moneth.
c which is for morning and evening.

6 Beſide the burnt-offering of the [b] moneth, and his meat-offering, and the daily [c] burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

* *Levit.* 16. 29. & 23. 27.
d which is the feaſt of reconciliation.

7 And * ye ſhall have on the tenth *day* of this ſeventh moneth an holy [d] convocation: and ye ſhall afflict your ſouls: ye ſhall not do any work *therein*.

8 But ye ſhall offer a burnt-offering unto the LORD *for* a ſweet ſavour, one young bullock, one ram, *and* ſeven lambs of the firſt year; they ſhall be unto you without blemiſh.

9 And their meat-offering *ſhall be of* flour mingled with oyl, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A ſeverall tenth-deal for one lamb, throughout the ſeven lambs:

11 One kid of the goats for a ſin-*offering*, beſide the ſin-*offering* of atonement, and the continuall [e] burnt-offering, and the meat-offering of it, and their drink-offerings.

e That is offered every morning and evening.

12 ¶ And on the fifteenth day of the ſeventh moneth, ye ſhall have an holy [f] convocation; ye ſhall do no ſervil work, and ye ſhall keep a feaſt unto the LORD ſeven days.

f *Meaning*, The feaſt of the tabernacles.

13 And ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the firſt year, they ſhall be without blemiſh.

14 And their meat-offering *ſhall be of* flour mingled with oyl, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams.

15 And a ſeverall tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a ſin-*offering*, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot:

18 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

19 And one kid of the goats *for* a ſin-*offering*, beſide the continuall burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the firſt year without blemiſh:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the [g] manner:

g According to the ceremonies appointed thereunto.

22 And one goat *for* a ſin-*offering*, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

25 And one kid of the goats *for* a ſin-*offering*, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the firſt year without ſpot.

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number after the manner:

28 And one goat *for* a ſin-*offering*, beſide the continuall burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the ſixth day eight bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

31 And one goat *for* a ſin-*offering*, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

34 And one goat *for* a ſin-*offering*, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eight day ye ſhall have a

* Levit. 23 36.

* ſolemn aſſembly: ye ſhall do no ſervil work *therein*.

36 But ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; one bullock, one ram, ſeven lambs of the firſt year without blemiſh:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *ſhall be* according to their number, after the manner:

38 And one goat *for* a ſin-*offering*, beſide the continuall burnt-offering, and his meat-offering, and his drink-offering.

‡ Or, *offer*

39 Theſe *things* ye ſhall ‡ do unto the LORD in your ſet feaſts, beſides your [h] vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

h Beſide the ſacrifices that you ſhall vow or offer of your own minds.

40 And Moſes told the children of Iſrael, according to all that the LORD commanded Moſes.

CHAP. XXX.

1 Vows are not to be broken. 3 The exception of a maids vow, 6 Of a wives, 9 Of a widows, or her that is divorced.

AND Moſes ſpake unto the [a] heads of the tribes, concerning the children of Iſrael, ſaying, This *is* the thing which the LORD hath commanded.

a Becauſe they might declare them to the Iſraelites.

2 If a man vow a vow unto the LORD, or ſwear an oath to bind his ſoul with a bond; he ſhall not † break his word, he ſhall do according to all that proceedeth out of his mouth.

† Heb. *profane*

3 If a woman alſo vow a vow unto the LORD, and bind *her ſelf* by a bond, *being* in her fathers houſe in her youth;

4 And her father hear her vow, and her bond wherewith ſhe hath bound her ſoul, and her father ſhall hold [b] his peace at her: then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound her ſoul, ſhall ſtand.

b For in ſo doing he doth approve

5 But if her father [c] diſallow her in the day that he heareth; not any of her vows or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: and the LORD ſhall forgive her, becauſe her father diſallowed her.

c By not approving or conſenting to her vow.

6 And if ſhe had at all an husband when † ſhe vowed, or [d] uttered ought out of her lips, wherewith ſhe bound her ſoul;

† Heb. *her vows were upon her*, d Either by oath, or ſolemn promiſe.

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds wherewith ſhe bound her ſoul, ſhall ſtand.

8 But if her husband diſallow her on the day that he heard *it*; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith [e] ſhe bound her ſoul, of none effect: and the LORD ſhall forgive her.

e For ſhe is in ſubjection to her husband, and can perform nothing without his conſent.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall [f] ſtand againſt her.

f For they are not under the authoritie of the man.

10 And if ſhe vowed in her [g] husbands houſe, or bound her ſoul by a bond with an oath;

g Her husband being alive.

11 And her husband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul, ſhall ſtand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatſoever proceeded out of her lips concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand: her husband hath made them void, and the LORD ſhall forgive her.

13 Every vow, and every binding oath to [h] afflict the ſoul, her husband may eſtabliſh it, or her husband may make it void.

h To mortifie her ſelf by abſtinence, or other bodily exerciſes.

14 But if her husband altogether hold his peace at her, from [i] day to day; then he eſtabliſheth all her vows, or all her bonds which *are* upon her: he confirmeth them, becauſe he held his peace at her in the day that he heard *them*.

i And warn her not the ſame day that he heareth it, as *verſ.* 8.

15 But if he ſhall any ways [k] make them void after that he hath heard *them*; then he ſhall bear her iniquitie.

k Not the ſame day he heard them, but ſome day after, the ſin ſhall be imputed to him, and not to her.

16 There *are* the ſtatutes which the LORD commanded Moſes between a man and his wife, between the father and his daughter *being yet* in her youth in her fathers houſe.

CHAP. XXXI.

1 The Midianites are ſpoiled, and Balaam ſlain. 13 Moſes is wroth with the officers, for ſaving the women alive. 19 How the ſoldiers with their captivs and ſpoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treaſurie of the Lord.

AND the LORD ſpake unto Moſes, ſaying,

2 * Avenge the children of Iſrael of the Midianites: afterward ſhalt thou * be gathered unto thy people.

* Chap. 25. 17.
* Chap. 27. 13.

3 And Moſes ſpake unto the people, ſaying, Arm ſome of your ſelvs unto the war, and let them go againſt the Midianites, and avenge the LORD of [a] Midian.

a As he had commanded, Chap. 25. 17. declaring alſo, that the injurie don againſt his people, is don againſt him.

4 † Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war.

† Heb. *a thouſand of a tribe, a thouſand of a tribe,*

5 So there were delivered out of the thouſands of Iſrael, a thouſand of *every* tribe, twelve thouſand armed for war.

6 And Moſes ſent them to the war, a thouſand of *every* tribe, them and [b] Phinehas the ſon of Eleazar the prieſt, to the war, with the holy inſtruments, and the trumpets to blow, in his hand.

b For his great zeal that he bare to the Lord, Chap. 25. 13.

7 And they warred againſt the Midianites, as the LORD commanded Moſes; and they ſlew all the males.

8 And they ſlew the kings of Midian, beſide the reſt of them that were ſlain; *namely*, * Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [c] Balaam alſo the ſon of Beor they ſlew with the ſword.

* Joſh. 13. 21.

c The falſe prophet who gave counſel how to cauſe the Iſraelites to offend their God.

9 And the children of Iſrael took *all* the women of Midian captivs, and their little ones, and took the ſpoil of all their cattel, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, & all their goodly caſtles with fire.

11 And they took all the ſpoil, and all the prey, *both* of men and of beaſts.

12 And

12 And they brought the [d] captivs, and the prey, and the ſpoil unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moſes, and Eleazar the prieſt, and all the princes of the congregation went forth to meet them without the camp.

14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the † battel.

15 And Moſes ſaid unto them, Have ye ſaved all the [e] women alive?

16 Behold, * theſe cauſed the children of Iſrael, through the * counſel of Balaam, to commit treſpaſs againſt the LORD in the [f] matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore * kill every male among the little [g] ones, and kill every woman that hath known man by lying with † him.

18 But all the women-children that have not known a man by lying with him, keep alive for your ſelvs.

19 And do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and * whoſoever hath touched any ſlain, purifie *both* your ſelvs and your captivs, on the third day, and on the ſeventh day.

20 And purifie all *your* raiment, and all † that is made of ſkins, and all work of goats *hair*, and all things made of wood.

21 ¶ And Eleazar the prieſt ſaid unto the men of war which went to the battel, This *is* the ordinance of the law which the LORD commanded Moſes;

22 Onely the gold, and the ſilver, the braſs, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and *it* ſhall be clean: nevertheleſs it ſhall be [h] purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the [i] water.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 ¶ And the LORD ſpake unto Moſes, ſaying,

26 Take the ſum of the prey † that was taken, *both* of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battel, and between all the congregation:

28 And levy a tribute unto the LORD of the [k] men of war, which went out to battel: one ſoul of five hundred, *both* of the perſons, and of the beevs, and of the aſſes, and of the ſheep.

29 Take *it* of their half, and give *it* unto Eleazar the prieſt, *for* an heav-offering of the LORD.

30 And of the children of Iſraels half, thou ſhalt take [l] one portion of fiftie, of the perſons, of the beevs, of the aſſes, and of the ‡ flocks, of all manner of beaſts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moſes and Eleazar the prieſt did as the LORD commanded Moſes.

32 And the booty *being* the reſt of the prey which the men of war had caught, was ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep,

33 And threeſcore and twelve thouſand beevs,

34 And threeſcore and one thouſand aſſes,

35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep;

37 And the [m] LORDS tribute of the ſheep was ſix hundred and threeſcore and fifteen.

38 And the beevs *were* thirtie and ſix thouſand, of which the LORDS tribute *was* threeſcore and twelve.

39 And the aſſes *were* thirty thouſand and five hundred, of which the LORDS tribute *was* threeſcore and one.

40 And the [n] perſons *were* ſixteen thouſand, of which the LORDS tribute *was* thirty and two perſons.

41 And Moſes gave the tribute *which was* the LORDS heav-offering, unto Eleazar the prieſt, as the LORD commanded Moſes.

42 And of the children of [o] Iſraels half, which Moſes divided from the men that warred;

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep,

44 And thirty and ſix thouſand beevs,

45 And thirty thouſand aſſes and five hundred,

46 And ſixteen thouſand perſons:)

47 Even of the children of Iſraels [p] half, Moſes took one portion of fiftie, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moſes.

48 ¶ And the officers which *were* over thouſands of the hoſt, the captains of thouſands, & captains of hundreds, came near unto Moſes:

49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our † charge, and there lacketh not one man of us.

50 [q] We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls, before the LORD.

51 And

[d] As the women and little children.

† Heb. *hoſt of war.*

[e] *As though he ſaid*, Ye ought to have ſpared none.

* *Chap.* 25. 2.

* 2 *Pet.* 2. 15.

[f] For worſhipping of Peor.

* *Judges* 21. 11.

[g] *That is*, All the men-children.

† Heb. *a male.*

* *Chap.* 19. 11, &c.

† Heb. *inſtrument, or veſſel of ſkins,*

[h] The third day, and before it be molten.

[i] It ſhall be waſhed.

† Heb. *of the captivitie,*

[k] Of the prey that falleth to the ſoldiers.

[l] The Iſraelites which had not been at war, of every fiftieth paid one to the Lord, and the ſoldiers, one of every five hundred.

‡ Or, *goats,*

[m] This is the portion that the ſoldiers gave to the Lord.

[n] *Meaning*, Of the maids, or virgins which had not companied with man.

[o] Of that part which was given unto them in dividing the ſpoil.

[p] which had not been at war.

† Heb. *hand,*

[q] The captains by this free-offering, acknowledge the great benefit of God in preſerving his people.

† Heb. *found,*

51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels.

† Heb. *brave offering*

52 And all the gold of the † offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

[r] And gave no portion to their captains.

53 (*For* the men of war had taken ſpoil, every man for [r] himſelf)

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, *for a* [s] memoriall for the children of Iſrael before the LORD.

[s] That the Lord might remember the children of Iſrael.

CHAP. XXXII.

1 The Reubenites and Gadites ſue for their inheritance on that ſide Jordan. 6 Moſes reproveth them. 16 They offer him conditions to his content. 33 Moſes aſſigneth them the land. 39 They conquer it.

[a] Reuben came of Leah, and Gad of Zilpah her handmaid.

NOw the children of [a] Reuben and the children of Gad had a very great multitude of cattel: and when they ſaw the land of Jazer, and the land of [b] Gilead, that, behold, the place *was* a place for cattel;

[b] which mountain was ſo named of the heap of ſtones that Jacob made as a ſign of the covenant between him and Laban, *Gen.* 31. 47.

2 The children of Gad, and the children of Reuben, came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon;

4 *Even* the countrey which the LORD ſmote before the congregation of Iſrael, *is* a land for cattel, and thy ſervants have cattel.

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.

6 ¶ And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here?

† Heb. *break*

7 And wherefore † diſcourage ye the heart of the children of Iſrael from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.

* *Chap.* 13. 24.

9 For * when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the LORD had given them.

10 And the LORDS anger was kindled the ſame time, and he ſware, ſaying,

* *Chap.* 14. 21, 29.

11 Surely none of the men that came up out of Egypt, * from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not † wholly followed me:

† Heb. *fulfilled after me.*

12 Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the ſon of Nun: for they have wholly followed the LORD.

[c] Becauſe they murmured, neither would beleeve their report, which told the truth, as concerning the land.

13 And the LORDS anger was kindled againſt Iſrael, and he made them wander in the wilderneſs fourtie years, untill all the generation that had don [c] evil in the ſight of the LORD was conſumed.

14 And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinfull men, to augment yet the fierce anger of the LORD toward Iſrael.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and [d] ye ſhall deſtroy all this people.

[d] By your occaſion.

16 ¶ And they came near unto him, and ſaid, We will build ſheep-folds here for our cattel, and cities for our little ones.

17 But we our ſelvs will go ready armed before the children of Iſrael, untill we have brought them unto their [e] place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.

[e] In the land of Canaan.

18 We will not return unto our houſes, untill the children of Iſrael have inherited every man his inheritance:

19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſt-ward.

* *Joſh.* 1. 14.

20 ¶ And * Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the [f] LORD to war;

[f] Before the Ark of the Lord.

21 And will go all of you armed over Jordan before the LORD, untill he hath driven out his [g] enemies from before him,

[g] *That is,* The inhabitants of the land.

22 And the land be ſubdued before the LORD: then afterward ye ſhall return, and be guiltleſs before the LORD, and before Iſrael; and this land ſhall be your poſſeſſion [h] before the LORD.

[h] The Lord will grant you this land which yee require, *Joſ.* 1. 15.

23 But if ye will not do ſo, behold, ye have ſinned againſt the LORD: and be ſure your ſin will [i] find you out.

[i] Ye ſhall aſſuredly be puniſhed for your ſin.

24 Build ye cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattel, ſhall be there in the cities of Gilead.

27 * But thy ſervants will paſs over, every man armed for war, before the LORD to battel, as my lord ſaith.

* *Joſh.* 4. 12.

28 So concerning them [k] Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

[k] Moſes gave charge that his promiſe made to the Reubenites & others ſhould be performed after his death, ſo that they break not theirs.

29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battel before the LORD, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the [l] LORD hath ſaid unto thy ſervants, ſo will we do.

[l] That is attributed to the Lord, which his meſſenger ſpeaketh.

32 We will paſs over armed before the LORD

A Map of ye Red Sea, ye Wilderness, & ye

Land of Canaan.

UMI

LORD into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

a *Deut.* 3. 12. *Joſh.* 13. 8. & 22. 4.

33 And * Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon king of the m Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the countrey round about.

m The Amorites dwelt on both the ſides of Jordan: but here he maketh mention of them that dwelt on this ſide: and *Joſh.* 10. 12. he ſpeaketh of them that inhabited beyond Jordan.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon (their names being changed) and Shibmah: and † gave other names unto the cities which they builded.

† Heb. *they called by names the names of the cities.*

* *Gen.* 50. 23.

39 And the children of * Machir the ſon of Manaſſeh went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it.

40 And Moſes gave Gilead unto Machir the ſon of Manaſſeh; and he dwelt therein.

* *Deut.* 3. 14.

41 And * Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them n Havoth-jair.

n *That is,* The villages of Jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1 *Two and fortie journeys of the Iſraelites.* 50 *The Canaanites are to be deſtroyed.*

a From whence they departed, and whither they came.

THeſe *are* the a journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron.

2 And Moſes wrote their goings out according to their journeys, by the commandment of the LORD: and theſe *are* their journeys, according to their goings out.

* *Exod.* 12. 37.

3 And they * departed from Rameſes in the firſt moneth, on the fifteenth day of the firſt moneth: on the morrow after the paſsover, the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

4 (For the Egyptians buried all *their* firſtborn, which the LORD had ſmitten among them: upon their b gods alſo the LORD executed judgements)

b Either meaning their idols or their men, of authoritie.

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

* *Exod.* 13. 20.

6 And they departed from * Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs.

7 And they removed from Etham, and turned again unto c Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

c At the commandment of the Lord, *Exod.* 14. 2.

8 And they departed from before Pi-hahiroth, and * paſſed through the midſt of the ſea, into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah.

* *Exod.* 14. 22.

9 And they removed from Marah, and * came unto Elim: and in Elim were twelve fountains of water, and threeſcore and ten palm-trees; and they pitched there.

* *Exod.* 15. 27.

10 And they removed from Elim, and encamped by the Red-ſea.

11 And they removed from the Red-ſea, and encamped in the * wilderneſs of Sin.

* *Exod.* 16. 1.

12 And they took their journey out of the wilderneſs of Sin, & encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at * Rephidim, where was no water for the people to drink.

* *Exod.* 17. 1.

15 And they departed from Rephidim, and pitched in the * wilderneſs of Sinai.

* *Exod.* 19. 1.

16 And they removed from the deſart of Sinai, and pitched * at † Kibroth-hattaavah.

* *Chap.* 11. 34. † That is, *the graves of luſt.*

17 And they departed from Kibroth-hattaavah, and * encamped at Hazeroth.

* *Chap.* 11. 35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and * encamped at Moſeroth.

* *Deut.* 10 6.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the * wilderneſs of Zin, which *is* Kadeſh.

* *Chap.* 20. 1.

37 And they removed from * Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

* *Chap.* 20. 22.

38 And

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38 And * Aaron the prieſt went up into mount Hor, at the commandment of the LORD, and died there in the fortieth year, after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the [d] fifth moneth.

39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.

40 And * king Arad the Canaanite (which dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.

41 And they departed from mount * Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in ‡ Ije-abarim, in the border of Moab.

45 And they departed from Iim, & pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan from Beth-jeſimoth, *even* unto ‡ * Abel-ſhittim, in the plains of Moab.

50 ¶ And the LORD ſpake unto Moſes, in the plains of Moab, by Jordan *near* Jericho, ſaying,

51 Speak unto the children of Iſrael, and ſay unto them, * When ye are paſſed over Jordan, into the land of Canaan;

52 Then ye ſhall drive out all the inhabitants of the land from before you, and deſtroy all their [e] pictures, and deſtroy all their molten images, and quite pluck down all their high places.

53 And ye ſhall diſpoſſeſs *the inhabitants of* the land, and dwell therein: for I have given you the land to poſſeſs it.

54 And * ye ſhall divide the land by lot, for an inheritance among your families, *and* to the mo ye ſhall † give the more inheritance, & to the fewer ye ſhall † give the leſs inheritance: every mans *inheritance* ſhall be in the place where his lot falleth; according to the tribes of your fathers, ye ſhall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it ſhall come to paſs, that thoſe which ye let remain of them, *ſhall be* * pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

56 Moreover, it ſhall come to paſs, *that* I ſhall do unto you, as I thought to do unto them.

* *Chap.* 20. 25. *Deut.* 32. 50.

[d] which the Hebrews call Ab, and anſwereth to part of July, and part of Auguſt.

* *Chap.* 21. 1, &c.

* *Chap.* 21. 4.

‡ Or, *heaps of Abarim*,

‡ Or, *the plains of Shittim*,

* *Chap.* 25. 1.

* *Deut.* 7. 2. *Joſh.* 11. 12.

[e] which were ſet up in their high places to worſhip.

* *Chap.* 26. 53.

† Heb. *multiply his inheritance*,

* *Joſh.* 23. 13. *Judg.* 2. 3.

CHAP. XXXIV.

1 *The borders of the land.* 16 *The names of the men which ſhall divide the land.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan (this *is* the [a] land that ſhall fall unto you for an inheritance, *even* the land of Canaan with the coaſts thereof)

3 Then * your ſouth-quarter ſhall be from the wilderneſs of Zin, along by the coaſt of Edom, and your ſouth-border ſhall be the outmoſt coaſt of the ſalt-ſea eaſt-ward.

4 And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs on to Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and ſhall go on to Hazar-addar, and paſs on to Azmon.

5 And the border ſhall fetch a compaſs from Azmon unto the [b] river of Egypt, and the goings out of it ſhall be at the ſea.

6 And *as for* the weſtern-border, you ſhall even have the [c] great ſea for a border: this ſhall be your weſt-border.

7 And this ſhall be your north-border; from the great ſea, you ſhall point out for you mount [d] Hor.

8 From mount Hor ye ſhall point out *your border* unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad.

9 ¶ And the border ſhall go on to Ziphron, and the goings out of it ſhall be at Hazar-enan: this ſhall be your north-border.

10 And ye ſhall point out your eaſt-border from Hazar-enan to Shepham.

11 And the coaſt ſhall go down from Shepham to Riblah, on the eaſt-ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the † ſide of the ſea of [e] Chinnereth eaſt-ward.

12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt-ſea: this ſhall be your land with the coaſts thereof round about.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe.

14 * For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance.

15 The two tribes and the half-tribe have received their inheritance on this ſide Jordan *near* Jericho, eaſt-ward, toward the ſun-riſing.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Theſe *are* the names of the men which ſhall divide the land unto you: * Eleazar the prieſt, and Joſhua the ſon of Nun.

18 And ye ſhall take one [f] prince of every tribe, to divide the land by inheritance.

19 And

[a] *Meaning*, The deſcription of the land.

* *Joſh.* 15. 1.

[b] which was Nile, or, as Some think, Rhinocorura.

[c] which is called Mediterraneum.

[d] which is a mountain near Tyre and Sidon, and not that Hor in the wilderneſs, where Aaron died.

† Heb. *ſhoulder* which in the Goſpel is called, the lake of Genezareth.

* *Chap.* 32. 33. *Joſh.* 14. 2, 3, 4.

* *Joſh.* 19. 51.

[f] One of the heads or chief men of every tribe.

19 And the names of the men *are* these: of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to [g] divide the inheritance unto the children of Israel in the land of Canaan.

g And be judges over every piece of ground that should fall to any by lot, to the intent that all things might be don orderly & without contention.

CHAP. XXXV.

1 *Eight and fourty cities for the Levites with their suburbs, and measure thereof.* 6 *Six of them are to be cities of refuge.* 9 *The laws of murder.* 31 *No satisfaction for murder.*

AND the LORD spake unto Moses, in the plains of Moab, by Jordan *near* Jericho, saying,

2 * Command the children of Israel, that they give unto the [a] Levites of the inheritance of their possession, [b] cities to dwell in: and ye shall give *also* unto the Levites suburbs for the cities round about them.

* Josh. 21. 2.

a Because they had no inheritance assigned them in the land of Canaan.

b God would have them scattered through all the land, because the people might be preserved by them in the obedience of God, and his law.

3 And the cities shall they have to dwell in, and the suburbs of them shall be for their cattel, and for their goods, and for all their beasts.

4 And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the citie and outward, a thousand cubits round about.

5 And ye shall measure from without the citie on the east-side [c] two thousand cubits, and on the south-side two thousand cubits, and on the west-side two thousand cubits, and on the north-side two thousand cubits: and the citie *shall be* in the midst: this shall be to them the suburbs of the cities.

c So that in all were three thousand: and in the compass of these two thousand they might plant and sow.

6 And among the cities which ye shall give unto the Levites, *there shall be* * six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and † to them ye shall add fourty and two cities.

* Deut. 4. 41. Josh. 20. 2. and 21. 3.
† Heb. *above them ye shall give*

7 *So* all the cities which ye shall give to the Levites, *shall be* fourty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give, *shall be* of the possession of the children of Israel: from *them that have* many, ye shall give many; but from *them that have* few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which † he inheriteth.

† Heb. *they inherit.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, * When ye be come over Jordan, into the land of Canaan:

* Deut. 19. 2. Josh. 20. 2.

11 Then ye shall appoint you cities, to be cities of refuge for you; that the slayer may flee thither which killeth any person † at unawares.

† Heb. *by error.*

12 And they shall be unto you cities for refuge from the [d] avenger; that the man-slayer die not, untill he stand before the congregation in judgement.

d *Meaning*, from the next of the kinred, who ought to pursue the murderer.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give [e] three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

e Among the Reubenites, Gadites, and half the tribe of Manasseh, *Deut.* 4. *vers.* 41.

15 These six cities shall be a refuge, *both* for the children of Israel, & for the stranger, & for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 * And if he smite him [f] with an instrument of iron (so that he die) he *is* a murderer: the murderer shall surely be put to death.

* *Exod.* 21. 14.
f wittingly, and willingly.

17 And if he smite him [g] with throwing a stone (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death.

g *That is*, with a big, and dangerous stone: in Heb. with a stone of his hand.

18 Or *if* he smite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of bloud himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But * if he thrust him of hatred, or hurl at him by laying of wait, that he die;

* *Deut.* 19. 11.

21 Or in enmitie smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of bloud shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly * without enmitie, or have cast upon him any thing without laying of wait;

* *Exod.* 21. 13.

23 Or with any stone wherewith a man may die, seeing *him* not, and cast *it* upon him that he die, and *was* not his enemie, neither sought his harm:

24 Then the congregation shall judge between the slayer, and the [h] revenger of bloud, according to these judgements.

h *That is*, his next kinsman.

25 And the congregation shall deliver the slayer out of the hand of the revenger of bloud, and the congregation shall restore him to the citie of his refuge, whither he was fled: and he shall abide in it unto the death of the [i] high priest, which was anointed with the holy oyl.

i Under this figure is declared, that our sin could not be remitted, but by the death of the high priest Jesus Christ.

26 But if the slayer shall at any time come without the border of the citie of his refuge, whither he was fled;

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27 And the revenger of bloud find him without the borders of the citie of his refuge, and the revenger of bloud [k] kill the slayer; † he shall not be guiltie of bloud:

28 Becauſe he ſhould have remained in the citie of his refuge, untill the death of the high prieſt: but after the death of the high prieſt, the ſlayer ſhall return into the land of his poſſeſſion.

29 So theſe *things* ſhall be for a [l] ſtatute of judgement unto you, throughout your generations in all your dwellings.

30 Whoſo killeth any perſon, the murderer ſhall be put to death by the * mouth of witneſſes: but one witneſs ſhall not teſtifie againſt any perſon, *to cauſe him* to die.

31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which *is* [m] †guilty of death, but he ſhall be ſurely put to death:

32 And ye ſhall take no ſatisfaction for him that is fled to the citie of his refuge, that he ſhould come again to dwell in the land, untill the death of the prieſt.

33 So ye ſhall not pollute the land wherein ye *are:* for bloud, it defileth the land: and †the land cannot be [n] cleanſed of the bloud that is ſhed therein, but by the bloud of him that ſhed it.

34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the LORD dwell among the children of Iſrael.

k By the ſentence of the Judge.
† Heb. *no bloud ſhall be to him:*

l A law to judge murthers don either of purpoſe or unadviſedly.

* *Deut.* 17. 6. *and* 19. 15. *Matt.* 18. 16. 2 *Cor.* 13. 1. *Heb.* 10. 28.

m which purpoſely hath committed murther.
† Heb. *faultie to die,*

† Heb *there can be no expiation for the land*
n God is ſo mindfull of the bloud wrongfully ſhed, that he maketh his dumb creatures to demand vengeance thereof.

CHAP. XXXVI.

1 *The inconvenience of the inheritance of daughters,* 5 *is remedied by marrying in their own tribes,* 7 *leaſt the inheritance ſhould be removed from the tribe.* 10 *The daughters of Zelophehad marry their fathers brothers ſons.*

AND the [a] chief fathers of the families of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of †Joſeph, came near and ſpake before Moſes, and before the princes the chief fathers of the children of Iſrael:

2 And they ſaid, * The LORD commanded my [b] lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother, unto his daughters.

3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael; then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe † whereunto they are received: ſo ſhall it be taken from the lot of our inheritance.

4 And when the [c] jubile of the children of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moſes commanded the children of Iſrael, according to the word of the LORD, ſaying, The tribe of the ſons of Joſeph hath ſaid [d] well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, ſaying, Let them †marrie to whom they think beſt; * onely to the family of the tribe of their father ſhall they marry:

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall †keep himſelf to the inheritance of the tribe of his fathers.

8 And every daughter that poſſeſſeth an [e] inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers.

9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

10 Even as the LORD commanded Moſes, ſo did the daughters of Zelophehad.

11 * For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their fathers brothers ſons.

12 *And* they were married †into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father.

13 Theſe *are* the [f] commandments and the judgements which the LORD commanded by the hand of Moſes, unto the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

† Heb. *unto whom they ſhall be*

c *Signifying,* that at no time it could return, for in the Jubile all things returned to their own tribes.

d For the tribe could not have continued, if the inheritance which was the maintenance thereof ſhould have been alienated to others.
† Heb. *be wives*
* *Exo.* 1. 9.

† Heb *chace to the* G.

e when there are male to inherit.

a It ſeemeth that the tribes contended who might marrie theſe daughters to have their inheritance: and therefore the ſons of Joſeph propoſed the matter to Moſes.

* *Chap.* 27. 1. *Joſh.* 17. 3.
b *Meaning* Moſes.

† Heb. to ſome that were *of the families*

f Touching the ceremoniall and judiciall Laws.

THE

THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY.

THE ARGUMENT.

a *That is*, A second law: so called becuse the law which God gave in mount Sinai, is here repeated, as though it were a new law: and this book is a commentarie or exposition of the ten commandments.

THe wonderfull love of God toward his Church is lively set forth in this book. For albeit through their ingratitude and sundry rebellions against God, for the space of 40 years Deut. 9.7. *they had deserved to have been cut off from the number of his people, and for ever to have been deprived of the use of his holy word and Sacraments: yet he did ever preserve his Church even for his own mercies sake, and would still have his name called upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giveth them their countrey, towns, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, murmurings, and rebellion he had most sharply punished) to fear and obey the Lord, to embrace and keep his law without adding thereunto, or diminishing therefrom. For by his word he would be known to be their God, and they his people: by his word he would govern his Church, & by the same they should learn to obey him: by his word he would discern the false prophet from the true, light from darkness, ignorance from knowledge, and his own people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy will, seem it otherwise never so good or precious in the eyes of man. And for this cause God promised to raise up Kings & Governors, for the setting forth of his word, and preservation of his Church: giving unto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselvs diligently in the continuall study and meditation of the same: that they might learn to fear the Lord, love their subjects, abhor covetousnes and vice, and whatsoever offendeth the majestie of God. And as he had before instructed their fathers in all things appertaining both to spirituall service, and also for the maintenance of that societie which is between men: so he prescribeth here anew, all such laws and ordinances, which either concern his divine service, or els are necessary for a Common-weal: appointing unto every estate and degree their charge and duty: as well how to rule and live in the fear of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatning withall, most horrible plagues to them that transgres his Commandments, and promising all blessings and felicitie to such as observe and obey them.*

CHAP. I.

1 *Moses speech in the end of the fourtieth year, briefly rehearsing the story* 6 *of Gods promise,* 9 *of giving them officers,* 19 *of sending the spies to search the land,* 34 *of Gods anger for their incredulitie,* 41 *and disobedience.*

THese *be* the words which Moses spake unto all Israel, on [a] this side Jordan in the wilderness, in the plain [b] over against ‡ the Red-*sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

a In the countrey of Moab.
b So that the wilderness was between the sea and this plain of Moab
‡ Or, *Zeph*,

2 (*There are* eleven days *journey* from [c] Horeb by the way of mount Seir, unto Kadeshbarnea.

c In Horeb, or Sinai, fourtie years before this the law was given; but because all that were then of age and judgement were now dead, Moses repeateth the same to the youth which either then were not born, or had not judgement.

3 And it came to pass in the fourtieth year, in the eleventh moneth, on the first *day* of the moneth, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 * After he had slain [d] Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei.

* *Num.* 21.24,34.
d By these examples of Gods favour, their minds are prepared to receive the law.

5 On this side Jordan, in the land of Moab, [e] began Moses to declare this law, saying,

e The second time.

6 The LORD our God spake unto us in [f] Horeb, saying, Ye have dwelt long enough in this mount:

f In the second year and second moneth, *Num.* 10.11.

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto † all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

† Heb. *all his neighbours*,

8 Behold, I have † set the land before you: go in and possess the land which the LORD sware unto your fathers, * Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

† Heb. *given*
* *Gen.* 15. 18. & 17. 7, 8.

9 And [g] I spake unto you at that time, saying, I am not able to bear you my self alone:

g By the counsel of Jethro my father in law, *Exod.* 18. 19.

10 The LORD your God hath [h] multiplied you, and behold, you *are* this day as the stars of heaven for multitude.

h Not so much by the course of nature, as miraculously.

11 (The LORD God of your fathers make

you a thousand times so many mo as ye *are*, and bless you as he hath promised you)

12 How can [i] I my self alone bear your cumbrance, and your burden, and your strife?

13 † Take ye wise men and understanding, and [k] known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, [l] wise men, and known, and † made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and * judge righteously between *every* man & his brother, & the stranger *that is* with him.

17 * Ye shall not ‡ respect persons in judgement, *but* you shall hear the small as well as the great; you shall not be afraid of the face of man, for the judgement *is* [m] Gods: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And [n] I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up, *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ [o] And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and * I took twelve men of you, one of a tribe.

24 And * they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and [p] said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding, ye would not go up, but rebelled against the commandment of the LORD your God.

27 And ye murmured in your tents, and said, Because the LORD [q] hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? [r] our brethren have † discouraged our heart, saying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover we have seen the sons of the * Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God [s] which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes:

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee as a man doth bear his son, in all the way that ye went, untill ye came into this place.

32 Yet in this thing ye did not beleeve the LORD your God,

33 * Who went in the way before you to search you out a place to pitch your tents *in*, in fire by night to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers;

36 Save Caleb the son of Jephunneh, he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath † wholly followed the LORD.

37 * Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which standeth [t] before thee, he shall go in thither. Encourage him: for he shall cause Israel to inherit it.

39 Moreover, [u] your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn ye, and take your journey into the wilderness, by the way of the Red-sea.

41 Then ye answered and said unto me, * We have sinned against the LORD, [x] we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight, for [y] I *am* not among you; least ye be smitten before your enemies.

43 So I spake unto you, and ye would not hear, but rebelled against the commandment of the LORD, and † went presumptuously up into the hill.

44 And the Amorites which dwelt in that mountain, came out against you, and chased you as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not [z] hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

CHAP.

i *Signifying* how great a burden it is to govern the people.
l Heb *give*
k whose godlines and uprightnes is known.
l Declaring what sort of men ought to have publick charge. read *Exod.* 18. 21.
l Heb *gave*
* *Josh.* 7. 24.
* *Lev.* 19. 15. *Chap.* 16. 19. 1 *Sam.* 16. 7. *Prov.* 24. 23.
† Heb. *acknowledge faces*
m And you are his lieutenants.
n So that the fault was in themselvs that they did not sooner possess the inheritance promised.
o Read *Num.* 13. 3, 3.
* *Num.* 13. 3.
* *Num.* 13. 24.
p *To wit*, Caleb and Joshua: Moses preferreth the better part to the greater, *that is*, Two to ten.
q Such was the Jews unthankfulnes, that they counted Gods especiall love, Hatred.
r The other ten, not Caleb and Joshua
l Heb. *melted*
* *Num.* 13. 28.
s Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.
* *Exod.* 13. 21.
* *Num.* 14. 23.
† Heb. *fulfilled to go after*
* *Num.* 20. 12. and 27. 14. *Chap.* 3. 26. and 4. 21. and 34. 4.
t which ministreth unto thee.
u which were under twentie years old, as *Numb.* 14. 31.
* *Num.* 14. 40.
x This declareth mans nature, who will do that which God forbiddeth, and will not do that which he commandeth.
y *Signifying*, that man hath no strength, but when God is at hand to help him.
† Heb. *you were presumptuous, and went up.*
z Because ye rather shewed your hypocrisie, than true repentance: rather lamenting the loss of your brethren, than repenting for your sins.

Chap. II.

1 The ſtorie is continued, 4 that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites. 24 But Sihon the Amorite was ſubdued by them.

THen [a] we turned, and took our journey into the wilderneſs, *by* the way of the Red-ſea, as the LORD ſpake unto me: and we compaſſed mount Seir [b] many days.

a They obeyed after that God had chaſtiſed them.

b Eight and thirty years, as *verſ.* 14.

2 And the LORD ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough: turn you north-ward.

4 And command thou the people, ſaying, Ye *are* to paſs through the [c] coaſts of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heed unto your ſelvs therefore.

c This was the ſecond time: for before they had cauſed the Iſraelites to return, *Num.* 20. 21.

5 Meddle not with them; for I will not give you of their land, † no not ſo much as a foot-breadth, * becauſe I have given mount Seir unto Eſau *for* a poſſeſſion.

† Heb. *even to the treading of the ſole of the foot,* * Gen. 36. 8.

6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink.

d And given thee means wherewith thou mayeſt make recompenſe: alſo God will direct thee by his providence, as he hath don.

7 For the LORD thy God hath [d] bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſs: theſe fourty years the LORD thy God *hath been* with thee, thou haſt lacked nothing.

8 And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and paſſed by the way of the wilderneſs of Moab.

‡ Or, *uſe no hoſtilitie againſt Moab,*

9 And the LORD ſaid unto me, ‡ Diſtreſs not the Moabites, neither contend with them in battel: for I will not give thee of their land *for* a poſſeſſion, becauſe I have given Ar unto the children of [e] Lot *for* a poſſeſſion.

e which were the Moabites and Ammonites.

10 The [f] Emims dwelt therein in times paſt, a people great, and many, and tall as the Anakims;

f *Signifying*, That, as theſe giants were driven out for their ſins: ſo the wicked, when their ſins are ripe, cannot avoid Gods plagues. * Gen. 36. 20.

11 Which alſo were accounted giants, as the Anakims, but the Moabites call them Emims.

12 * The Horims alſo dwelt in Seir beforetime, but the children of Eſau † ſucceeded them, when they had deſtroyed them from before them, and dwelt in their ‡ ſtead, as Iſrael did unto the land of his poſſeſſion, which the LORD gave unto them.

† Heb. *inherited them,*

‡ Or, *room,*

13 Now riſe up, *ſaid I*, and get you over * the ‡ brook Zered: and we went over the brook Zered.

* *Num.* 21. 12. ‡ Or, *valley*

14 And the [g] ſpace in which we came from Kadeſh-barnea, untill we were come over the brook Zered, *was* thirty and eight years; untill all the generation of the men of war were waſted out from among the hoſt, as the LORD ſware unto them.

g He ſheweth hereby, that as God is true in his promiſe: ſo his threatnings are not in vain.

h His plague and puniſhment to deſtroy all that were twentie years old and above.

15 For indeed the [h] hand of the LORD was againſt them, to deſtroy them from among the hoſt, untill they were conſumed.

16 ¶ So it came to paſs, when all the men of war were conſumed and dead from among the people,

17 That the LORD ſpake unto me, ſaying, 149

18 Thou art to paſs over through Ar, the coaſt of Moab, this day.

19 And *when* thou comeſt nigh over againſt the children of Ammon, diſtreſs them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* poſſeſſion, becauſe I have given it unto the children of Lot *for* a poſſeſſion.

20 (That alſo was accounted a [i] land of giants, giants dwelt therein in old time, and the Ammonites call them Zamzummims,

i who called themſelvs Rephaims: *that is*, preſervers, or phyſicians to heal and reform vices: but were indeed Zamzummims, *that is*, wicked and abominable.

21 A people great, and many, and tall as the Anakims: but the LORD deſtroyed them before them, and they ſucceeded them, and dwelt in their ſtead:

22 As he did to the children of Eſau which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead)

24 ¶ Riſe ye up, take your journey, and paſs over the river Arnon: behold, I have given into thy hand Sihon the [k] Amorite king of Heſhbon, and his land: † begin to poſſeſs *it*, and contend with him in battel.

k According to his promiſe made to Abraham, *Gen.* 15. 21.

† Heb. *begin, poſſeſs,*

25 This [l] day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

l This declareth that the hearts of men are in Gods hands either to be made faint or bold.

26 ¶ And I ſent meſſengers out of the wilderneſs of Kedemoth, unto Sihon king of Heſhbon, with words of peace, ſaying,

27 * Let me paſs through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

* *Num.* 21. 21, 22.

28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money, that I may drink: onely I will paſs through on my feet:

29 (As the [m] children of Eſau which dwell in Seir, and the Moabites which dwell in Ar did unto me) untill I ſhall paſs over Jordan, into the land which the LORD our God giveth us.

m Becauſe neither entreaty nor examples of others could move him, he could not complain of his juſt deſtruction.

30 But Sihon king of Heſhbon would not let us paſs by him: for the LORD thy God [n] hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day.

n God in his election and reprobation doth not onely appoint the ends, but the means tending to the ſame.

31 And the LORD ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſs, that thou mayeſt inherit his land.

32 * Then Sihon came out againſt us, he and all his people, to fight at Jahaz.

* *Num.* 21. 23.

33 And the LORD our God delivered him before us, and we ſmote him, and his ſons, and all his people.

34 And we took all his cities at that time, and utterly deſtroyed the † men, and the wo-

† Heb. *every city of men, and women, and little ones,*

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men, and the ° little ones of every citie, we left none to remain.

° God had cursed Canaan, & therefore he would not that any of the wicked race should be preserved.

35 Onely the cattel we took for a prey unto our selvs, and the spoil of the cities which we took:

36 From Aroer which *is* by the brink of the river of Arnon, and *from* the citie that *is* by the river, even unto Gilead, there was not one citie too strong for us: the LORD our God delivered all unto us.

37 Onely unto the land of the children of Ammon thou camest not, *nor unto* any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

CHAP. III.

1 The story of the conquest of Og king of Bashan. 11 The bigness of his bed. 12 The distribution of those lands to the two tribes and half. 23 Moses prayer to enter into the land. 26 He is permitted to see it.

THen we turned, and went up the way to Bashan: and * Og the king of Bashan [a] came out against us, he and all his people, to battel at Edrei.

* *Num.* 21. 33, &c.

[a] Therefore beside the commandment of the Lord, they had just occasion on his part to fight against him.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou shalt do unto him as thou didst unto * Sihon king of the Amorites, which dwelt at Heshbon.

* *Num.* 21. 24.

3 So the LORD our God delivered into our hands * Og also the king of Bashan, and all his people: and we smote him untill none was left to him remaining.

* *Num.* 21. 33.

4 And we took all his cities at that time, there was not a citie which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates and bars, beside [b] unwalled towns a great many.

[b] As villages and small towns.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and [c] children of every citie.

[c] Because this was Gods appointment, therefore it may not be judged cruell.

7 But all the cattel, and the spoil of the cities, we took for a prey to our selvs.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon:

9 (*Which* Hermon the Sidonians call Sirion: and the Amorites call it Shenir)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan:

11 For onely Og king of Bashan remained of the remnant of giants; behold, his bed-stead *was* a bed-stead of [d] iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

[d] The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

12 And this land *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and * the cities thereof, gave I unto the Reubenites, and to the Gadites.

* *Num.* 32. 33. *Josh.* 13. 8, &c.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the countrey of Argob, unto the coasts of Geshuri, and Maachathi; and called them after his own name, Bashan- * havoth-jair, unto [e] this day.

* *Num.* 32. 41.

[e] *Meaning*, when he wrote this history.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the [f] river Jabbok, *which is* the border of the children of Ammon:

[f] which separateth the Ammonites from the Amorites.

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the Salt-sea, ‡ under Ashdoth-Pisgah east-ward.

‡ Or, *under the springs of Pisgah, or the hill,*

18 ¶ And I commanded [g] you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* † meet for the war.

[g] *That is*, The Reubenites, Gadites, and half Manasseh, as *Num.* 32. 20.

† Heb. *sons of power.*

19 But your wives, and your litle ones, and your cattel (*for* I know that ye have much cattel) shall abide in your cities which I have given you;

20 Untill the LORD hath given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye * return every man unto his possession which I have given you.

* *Josh.* 22. 4.

21 ¶ And * I commanded Joshua at that time, saying, Thine eyes have seen all that the [h] LORD your God hath don unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

* *Num.* 27. 18.

[h] So that the victories came not by your own wisdom, strength or multitude.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mightie hand: for what God *is there* in heaven or in earth, that can [i] do according to thy works, and according to thy might?

[i] He speaketh according to the common and corrupt speech of them which attribute that power unto idols that onely appertaineth to God.

25 I pray thee let me go over, and see the good land that *is* beyond Jordan, that [k] goodly mountain, and Lebanon.

[k] He meaneth Zion, where the temple should be built, and God honoured.

26 But the LORD * was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee, speak no more unto me of this matter.

* *Num.* 20. 12. *Chap.* 1. 37.

27 Get thee up into the top of ‡ Pisgah, and [l] lift up thine eyes west-ward, and north-ward, and south-ward, and east-ward, and behold *it* with thine eyes: for thou shalt not go over Jordan.

‡ Or, *the hill,*

[l] As before he saw by the spirit of prophesie the good mountain, which was Zion: so here his eyes were lifted up above the order of nature to behold all the plentifull land of Canaan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So

29 So we abode in the valley over againſt Beth-peor.

CHAP. IV.

1 An exhortation to obedience. 41 Moſes appointeth the three cities of refuge on that ſide Jordan.

NOw therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgements which I teach you, for to [a] do *them*, that ye may live, and go in and poſſeſs the land which the LORD God of your fathers giveth you.

2 * Ye ſhall [b] not add unto the word which I command you, neither ſhall you [c] diminiſh *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your [d] eyes have ſeen what the LORD did becauſe of * Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath deſtroyed them from among you.

4 But ye that did [e] cleave unto the LORD your God, *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgements, even as the LORD my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it.

6 Keep therefore and do *them*, for this *is* your [f] wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people.

7 For what nation *is there ſo* great, who *hath* God ſo [g] nigh unto them, as the LORD our God *is* in all *things* that we call upon him for?

8 And what nation *is there ſo* great, that hath ſtatutes and judgements *ſo* righteous, as all this law which I ſet before you this day?

9 Onely take heed to thy ſelf, and [h] keep thy ſoul diligently, leaſt thou forget the things which thine eyes have ſeen, and leaſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons ſons:

10 *Specially* the day that thou ſtoodſt before the LORD thy God in Horeb, when the LORD ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came near and ſtood under the mountain, and the * mountain [i] burnt with fire unto the † midſt of heaven, with darkneſs, clouds, and thick darkneſs.

12 And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, † onely *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to [k] perform, *even* ten commandments, and he wrote them upon two tables of ſtone.

14 ¶ And the LORD commanded me at that time, to teach you ſtatutes and judgements, that ye might do them in the land whither ye go over to poſſeſs it.

15 Take ye therefore good heed unto your ſelvs (for ye ſaw no manner of [l] ſimilitude on the day *that* the LORD ſpake unto you in Horeb, out of the midſt of the fire.)

16 Leaſt ye corrupt *your ſelvs*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female,

17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air,

18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth:

19 And leaſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the LORD thy God hath [m] ‡ divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the [n] iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, the LORD was angrie with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the LORD thy God giveth thee *for* an inheritance.

22 But I muſt die in this land, I muſt not go over Jordan: but [o] ye ſhall go over and poſſeſs that good land.

23 Take heed unto your ſelvs, leaſt ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing* which the LORD thy God hath forbidden thee.

24 For the * LORD thy God *is* a [p] conſuming fire, *even* a jealous God.

25 ¶ When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the land, and ſhall [q] corrupt *your ſelvs*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the LORD thy God, to provoke him to anger:

26 I [r] call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto you go over Jordan to poſſeſs it: ye ſhall not prolong *your* days upon it, but ſhall utterly be deſtroyed.

27 And the LORD ſhall [s] ſcatter you among the nations, and ye ſhall be left few in number among the heathen whither the LORD ſhall lead you.

28 And there ye ſhall ſerve gods, the work of mens hands, wood and ſtone, which neither ſee, nor hear, not eat, nor ſmell.

29 But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt find *him*, if thou ſeekſt him with all thy [t] heart and with all thy ſoul.

30 When thou art in tribulation, and all theſe things ‡ are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and ſhalt be obedient unto his voice;

a For this doctrin ſtandeth not in bare knowledge, but in practiſe of life.
* *Chap.* 12. 32. *Joſh.* 1. 7. *Prov.* 30. 6. *Revel.* 22. 18.
b Think not to be more wiſe than I am.
c God will not be ſerved by halvs, but will have full obedience.
d Gods judgements executed upon other idolaters ought to ſerve for our inſtruction. Read *Num.* 25. 3, 4.
* *Num.* 25. 4, &c.
e And were not idolaters.

f Becauſe all men naturally deſire wiſdom, he ſheweth how to attain unto it.

g Helping us and delivering us out of all dangers, as 2 *Sam.* 7. 23.

h He addeth all theſe words, to ſhew that we can never be carefull enough to keep the law of God, and to teach it to our poſteritie.

* *Exod.* 19. 18.
i The Law was given with fearfull miracles, to declare both that God was the author thereof, and alſo that no fleſh was able to abide the rigour of the ſame.
‡ Heb. *heart*
† Heb. *ſave a voice.*
k God joyneth this condition to his covenant.

l *Signifying*, that deſtruction is prepared for all them that make any image to repreſent God.

m He hath appointed them for to ſerve man.
‡ Or, *imparted*

n He hath delivered you out of moſt miſerable ſlavery, and freely choſen you for his children.

o Moſes good affection appeareth in that, that he being deprived of ſuch an excellent treaſure, doth not envy them that muſt enjoy it.

* *Chap.* 9. 3. *Heb.* 12. 29.
p To thoſe that come not unto him with love and reverence, but rebell againſt him, *Hebr.* 12. 29.
q *Meaning hereby* all ſuperſtition and corruption of the true ſervice of God.
r Though men would abſolve you, yet the inſenſible creatures ſhall be witneſſes of your diſobedience.

s So that his curſe ſhall make his former bleſſings of none effect.

t Not with outward ſhew or ceremonie, but with a true confeſſion of thy faults.
‡ Heb. *have found thee.*

31 (For the LORD thy God *is* a mercifull God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers, which he [u] ſware unto them.

[u] To certifie them the more of the aſſurance of their ſalvation.

32 For ask now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and [x] *ask* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it?

[x] Mans negligence is partly cauſe that he knoweth not God.

33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by [y] temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched-out arm, and by great terrours, according to all that the LORD your God did for you in Egypt before your eyes?

[y] By ſo manifeſt proofs that none could doubt thereof.

35 Unto thee it was ſhewed, that thou mighteſt [z] know that the LORD he *is* God; *there is* none elſe beſides him.

[z] He ſheweth the cauſe why God wrought theſe miracles.

36 Out of heaven he made thee to hear his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

37 And becauſe he [a] loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt:

[a] Freely, and not of their deſerts.

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and conſider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none elſe.

40 Thou ſhalt keep therefore his ſtatutes and his commandments which I command thee this day, that it may [b] go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

[b] God promiſeth reward, not for our merits, but to encourage us, and to aſſure us that our labour ſhall not be loſt.

41 ¶ Then Moſes ſevered three cities on this ſide Jordan, toward the ſun-riſing:

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live:

43 *Namely*, * Bezer in the wilderneſs, in the plain-country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites.

* *Joſh.* 20. 8.

44 ¶ And this *is* the law which Moſes ſet before the children of Iſrael:

45 Theſe *are* the [c] teſtimonies, and the ſtatutes, and the judgements, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt;

[c] The articles and points of the Covenant.

46 On this ſide Jordan in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote after they were come forth out of Egypt:

* *Num.* 21. 24. *Chap.* 1. 4.

47 And they poſſeſſed his land, and the land * of Og king of Baſhan, two kings of the Amorites which *were* on this ſide Jordan, toward the ſun-riſing;

* *Num.* 21. 33. *Chap.* 3. 3.

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this ſide Jordan eaſt-ward, even unto the [d] ſea of the plain, under the * ſprings of Piſgah.

[d] *That is*, the ſalt ſea.

* *Chap.* 3. 17.

CHAP. V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *at the peoples requeſt, Moſes receiveth the law from God.*

AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgements which I ſpeak in your ears this day, that ye may learn them, and † keep and do them.

† Heb. *keep to do them.*

2 * The LORD our God made a covenant with us in Horeb.

* *Exod.* 19. 5.

3 The LORD [a] made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

[a] *Some read*, God made not his covenant, *that is*, in ſuch ample ſort, and with ſuch ſigns and wonders.

4 The LORD talked with you [b] face to face in the mount, out of the midſt of the fire,

[b] So plainly, that you need not to doubt thereof.

5 (I ſtood between the LORD and you at that time to ſhew you the word of the LORD: for ye were afraid by reaſon of the fire, and went not up into the mount) ſaying,

6 ¶ * I *am* the LORD thy God, which brought thee out of the land of Egypt, from the houſe of † bondage.

* *Exod.* 20. 2, &c. *Pſal.* 81. 10.

† Heb. *ſervants.*

7 Thou ſhalt have none other [c] gods before me.

[c] God bindeth us to ſerve him onely without ſuperſtition and idolatry.

8 * Thou ſhalt not make thee *any* graven image, *or* any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

* *Levit.* 26. 1.

9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the LORD thy God *am* [d] a jealous God, * viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me:

[d] *That is*, of his honour, not permitting it to be given to others. *Exod.* 34. 7.

10 * And ſhewing mercy unto thouſands, of them that [e] love me and keep my commandments.

* *Jer.* 32. 18.

[e] The firſt degree to keep the commandments, is, to love God.

11 Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltleſs that taketh his name in vain.

12 Keep the ſabbath-day to ſanctifie it, as the LORD thy God hath commanded thee.

13 [f] Six days thou ſhalt labour, and do all thy work.

[f] *Meaning*, ſince God permitteth ſix days to our labours, that we ought willingly to dedicate the ſeventh to ſerve him wholly.

14 But the ſeventh day *is* the * ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattel, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

* *Gen.* 2. 2. *Heb.* 4. 4.

15 And

15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the LORD thy God brought thee out thence, through a mighty hand and by a ſtretched-out arm: therefore the LORD thy God commanded thee to keep the ſabbath-day.

16 ¶ [g] Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 * Thou ſhalt not kill.

18 * Neither ſhalt thou commit adultery.

19 * Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

21 * Neither ſhalt thou [h] deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbours.

22 ¶ Theſe words the LORD ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs, *with* a great voice, and he [i] added no more; and he wrote them in two tables of ſtone, and delivered them unto me.

23 And it came to paſs when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders.

24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory, and his greatneſs, and *we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he *liveth.

25 Now therefore why ſhould we die? for this great fire will conſume us. If we † hear the voice of the LORD our God any more, then we ſhall die.

26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived?

27 Go thou near, and hear all that the LORD our God ſhall ſay; and *ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words when ye ſpake unto me; and the LORD ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

29 [k] O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go, ſay to them, Get you into your tents again.

31 But *as for* thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgements which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: you ſhall not [l] turn aſide to the right hand or to the left.

33 You ſhall walk in all the ways which the LORD your God hath commanded you, that ye may [m] live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

CHAP. VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOw theſe *are* the commandments, the ſtatutes, and the judgements which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye † go to poſſeſs it:

2 That thou mighteſt [a] fear the LORD thy God, to keep all his ſtatutes, & his commandments which I command thee; thou, and thy ſon, and thy ſons ſon, all the days of thy life, and that thy days may be prolonged.

3 ¶ Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may [b] increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

4 Hear, O Iſrael, The LORD our God *is* one LORD.

5 And * thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might.

6 And * theſe words which I command thee this day, ſhall be in thine heart.

7 And thou ſhalt † [c] teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the [d] poſts of thy houſe, and on thy gates.

10 And it ſhall be when the LORD thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee, great and goodly cities which thou buildedſt not;

11 And houſes full of all good things which thou filledſt not, and wells digged which thou diggedſt not, vineyards and olive-trees which thou plantedſt not, * when thou ſhalt have eaten and be full;

12 *Then* [e] beware leaſt thou forget the LORD which brought thee forth out of the land of Egypt, from the houſe of † bondage.

13 Thou ſhalt * fear the LORD thy God, and ſerve him, and ſhalt [f] ſwear by his name.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you:

15 (For the LORD thy God *is* a jealous God among you) leſt the anger of the LORD thy God

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g Not for a ſhew, but with true obedience, and due reverence.

* *Matth.* 5. 21.
* *Luk.* 18. 20.
* *Rom.* 13. 9.
* *Rom.* 7. 7.

h He ſpeaketh not onely of that reſolute will, but that there be no motion or affection.

i Teaching us by his example to be content with his word, and add nothing thereto.

* *Exod.* 19. 19.

* *Chap.* 4. 33.

† Heb. *add to hear*

* *Exod.* 20. 19.

k He requireth of us nothing but obedience, ſhewing alſo, that of our ſelvs we are unwilling thereunto.

l Ye ſhall neither add nor diminiſh. *Chap.* 4. 2.

m As by obedience God giveth us all felicity: ſo of diſobeying God, proceed all our miſeries.

† Heb. *paſſover.*

a A reverent fear and love of God, is the firſt beginning to keep Gods commandments.

b which hath abundance of all things appertaining to mans life.

* *Chap.* 10. 12. *Matth.* 22. 37. *Mark* 12. 30. *Luk.* 10. 27.

* *Chap.* 11. 18.

† Heb. *whet*, or *ſharpen*

c *Some read*, thou ſhalt whet them upon thy children: *to wit*, that they may prune them more deeply in memorie.

d That when thou entreſt in, thou muſt remember them.

* *Chap.* 8. 10, &c.

e Let not wealth and eaſe cauſe thee to forget Gods mercies whereby thou waſt delivered out of miſerie.

† Heb. *bondmen*, or *ſervants.*

* *Chap.* 10. 12, 20. *and* 13. 4.

f we muſt fear God, ſerve him onely, and confeſs his Name, which is don by ſwearing lawfully.

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God be kindled againſt thee, and deſtroy thee from off the face of the earth.

* *Matth.* 4. 7.
g By doubting of his power, refuſing lawfull means, & abuſing his graces.
* *Exod.* 17. 2.

16 ¶ * Ye ſhall not [g] tempt the LORD your God, * as ye tempted *him* in Maſſah.

17 You ſhall diligently keep the commandments of the LORD your God, and his teſtimonies, and his ſtatutes which he hath commanded thee.

h Here he condemneth all mans good intentions.

18 And thou ſhalt do *that which is* right and good in the [h] ſight of the LORD: that it may be well with thee, and that thou mayeſt go in and poſſeſs the good land which the LORD ſware unto thy fathers;

19 To caſt out all thine enemies from before thee, as the LORD hath ſpoken.

i God requireth not onely, that we ſerve him all our life, but alſo that we take pains, that our poſteritie may ſet forth his glory.
† Heb. *to morrow,*

20 *And* when thy [i] ſon asketh thee † in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, & the judgements which the LORD our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, We were Pharaohs bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand.

† Heb. *evil*

22 And the LORD ſhewed ſigns and wonders, great and † ſore upon Egypt, upon Pharaoh & upon all his houſhold, before our eyes.

k Nothing ought to move us more to true obedience, than the great benefits which we have received of God.

23 And he [k] brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers.

24 And the LORD commanded us to do all theſe ſtatutes, to fear the LORD our God, for our good always, that he might preſerve us alive, at *it is* at this day.

l But becauſe none could fully obey the law, we muſt have our recourſe to Chriſt to be juſtified by faith.

25 And it ſhall be our [l] righteouſneſs, if we obſerve to do all theſe commandments, before the LORD our God, as he hath commanded us.

CHAP. VII.

1 *All communion with the nations is forbidden,* 4 *for fear of idolatry,* 6 *for the holineſs of the people,* 9 *for the nature of God in his mercy and juſtice,* 17 *for the aſſuredneſs of victory which God will give over them.*

* *Chap.* 31. 3.

WHen the * LORD thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier than thou;

a Into thy power.
* *Exod.* 23. 32. & 34. 12.

2 And *when* the LORD thy God ſhall deliver them before [a] thee: thou ſhalt ſmite them, *and* utterly deſtroy them, [c] thou ſhalt make no covenant with them, nor ſhew mercy unto them:

3 Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon.

4 For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the LORD be kindled againſt you, and deſtroy thee ſuddenly.

b God would have his ſervice pure without all idolatrous ceremonies and ſuperſtitions. *Chap.* 12. 3.
† Heb *ſtatues,* or *pillars,*

5 But thus ſhall ye deal with them; ye ſhall deſtroy their [b] altars, and break down their † images, and cut down their groves, and burn their graven images with fire.

* *Chap.* 14. 2. & 26. 19.
* *Exod.* 19. 5.
1 *Pet.* 2. 9.

6 * For thou *art* a holy people unto the LORD thy God: * the LORD thy God hath choſen thee to be a ſpeciall people unto himſelf, above all people that *are* upon the face of the earth.

7 The LORD did not ſet his love upon you, nor chooſe you, becauſe ye were mo in number than any people (for ye *were* the feweſt of all people)

c Freely, finding no cauſe in you more than in others ſo to do.

8 But becauſe the LORD [c] loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the houſe of bond-men, from the hand of Pharaoh king of Egypt.

d And ſo put difference between him and idols.

9 Know therefore that the LORD thy God, he *is* God, the [d] faithfull God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations;

e *Meaning,* Manifeſtly, or in this life.

10 And [e] repayeth them that hate him, to their face, to deſtroy them: he will not be ſlack to him that hateth him, he will repay him to his face.

11 Thou ſhalt therefore keep the commandments, and the ſtatutes, and the judgements, which I command thee this day, to do them.

† Heb. *becauſe*

12 ¶ Wherefore it ſhall come to paſs, † if ye hearken to theſe judgements, and keep and do them; that the LORD thy God ſhall keep unto thee the covenant and the [f] mercy which he ſware unto thy fathers.

f This covenant is grounded upon his free grace: therefore in recompenſing their obedience, he hath reſpect to his mercy, and not to their merits.

13 And he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oyl, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee.

14 Thou ſhalt be bleſſed above all people: * there ſhall not be male or female barren among you, or among your cattel.

* *Exod.* 23. 26, &c.

15 And the LORD will take away from thee all ſickneſs, and will put none of the * evil diſeaſes of Egypt (which thou knoweſt) upon thee; but will lay them upon all *them* that hate thee.

* *Exod.* 9. 14. & 15. 26.

16 And thou ſhalt conſume all the people which the LORD thy God ſhall deliver thee, thine eye ſhall have [g] no pitie upon them: neither ſhalt thou ſerve their gods, for that *will be* * a ſnare unto thee.

g we ought not to be merciſull where God commandeth ſeverity.
* *Exod.* 23. 33.

17 If thou ſhalt ſay in thine heart, Theſe nations *are* mo than I, how can I diſpoſſeſs them?

18 Thou ſhalt not be afraid of them: *but* ſhalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched-out arm, whereby the LORD thy God brought thee out: ſo ſhall the LORD thy God do unto all the people of whom thou art afraid.

* *Exod.* 23. 28. *Joſh.* 24. 12.

20 * Moreover, the LORD thy God will ſend

h There is not ſo ſmall a creature, which I will not arm to fight on thy ſide againſt them.

ſend the h hornet among them, untill they that are left, and hide themſelvs from thee, be deſtroyed.

21 Thou ſhalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

† Heb. *pluck off*

22 And the LORD thy God will † put out thoſe nations before thee by little and little: thou mayſt not conſume them at once, leaſt the i beaſts of the field increaſe upon thee.

i So that it is your commodity, that God accompliſh not his promiſe ſo ſoon as you would wiſh.

23 But the LORD thy God ſhall deliver them † unto thee, and ſhall deſtroy them with a mighty deſtruction, untill they be deſtroyed.

† Heb. *before thy face,*

24 And he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, untill thou haſt deſtroyed them.

* *Chap.* 12. 3.

25 The graven images of their gods * ſhall ye burn with fire: thou * ſhalt not deſire the ſilver or gold *that is* on them, nor take *it* unto thee, leaſt thou be k ſnared therein: for it *is* an abomination to the LORD thy God.

* *Joſh.* 7. 1, 21. 2 *Mac.* 12. 40.

k And be inticed to idolatry.

26 Neither ſhalt thou bring an abomination into thy houſe, leaſt thou be a curſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it, * for it *is* a curſed thing.

* *Chap.* 13. 17.

CHAP. VIII.

1 *An exhortation to obedience in regard of Gods dealing with them.*

ALl the commandments which I command thee this day, ſhall ye obſerve to a do, that ye may live, and multiply, and go in and poſſeſs the land which the LORD ſware unto your fathers.

a Shewing that it is not enough to hear the word, except we expreſs it by example of life.

2 And thou ſhalt remember all the way which the LORD thy God led thee theſe fourty years in the wilderneſs, to humble thee, *and* to b prove thee, to know what *was* in thine heart, whether thou wouldeſt keep his commandments, or no.

b which is declared in afflictions, either by patience, or by grudging againſt Gods viſitation.

3 And he humbled thee, and ſuffered thee to hunger, and fed thee with manna (which thou kneweſt not, neither did thy fathers know) that he might make thee know that man doth * not live by c bread onely, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

* *Matt.* 4. 4. *Luc.* 4. 4.

c Man liveth not by meat onely, but by the power of God, which giveth it ſtrength to nouriſh us.

4 * Thy raiment waxed not old upon thee, neither did thy foot d ſwell theſe fourty years.

* *Nehem.* 9. 21.

d As they that go bare-footed.

5 Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon, *ſo* the LORD thy God e chaſteneth thee.

e So that his afflictions are ſigns of his fatherly love toward us.

6 Therefore thou ſhalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that ſpring out of valleys and hills,

8 A land of wheat, and barley, and vines, and fig-trees, and pomgranates, a land † of oyl-olive, and honey,

† Heb. *of olive tree of oyl,*

9 A land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any thing in it, a land whoſe ſtones *are* f iron, and out of whoſe hills thou mayeſt dig braſs.

f where there are mines of metall.

10 * When thou haſt eaten and art full, then thou ſhalt g bleſs the LORD thy God, for the good land which he hath given thee.

* *Chap* 6. 11, 12.

g For to receive Gods benefits, and not to be thankfull, is to contemn God in them.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgements, and his ſtatutes, which I command thee this day:

12 Leaſt *when* thou haſt eaten and art full, and haſt built goodly houſes and dwelt *therein;*

13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied:

14 Then thine heart be h lifted up, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the houſe of bondage;

h By attributing Gods benefits to thine own wiſdom and labour, or to good fortune.

15 Who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who * brought thee forth water out of the rock of flint;

* *Num.* 20. 11.

16 Who fed thee in the wilderneſs with * manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end)

* *Exod.* 16. 15.

17 And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou ſhalt remember the LORD thy God: for *it is* i he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day.

i If things concerning this life proceed onely of Gods mercie, much more ſpirituall gifts and life everlaſting.

19 And it ſhall be, if thou do at all forget the LORD thy God, and walk after other gods, and ſerve them, and worſhip them, I k teſtifie againſt you this day, that ye ſhall ſurely periſh.

k Or, take to witneſs the heaven, and the earth; as *Chap.* 4. 26.

20 As the nations which the LORD deſtroyeth before your face, ſo ſhall ye periſh: becauſe ye would not be obedient unto the voice of the LORD your God.

CHAP IX.

1 *Moſes diſſwadeth them from the opinion of their own righteouſneſs, by rehearſing their ſeverall rebellions.*

HEar, O Iſrael, thou *art* to paſs over Jordan a this day, to go in to poſſeſs nations greater and mightier than thy ſelf, cities great and fenced up to heaven,

a *Meaning*, ſhortly.

2 A people great and tall, * the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt b heard *ſay*, Who can ſtand before the children of Anak?

* *Num.* 13. 28.

b By the report of the ſpies, *Num.* 13. 29.

3 Underſtand therefore this day, that the LORD thy God *is* he which goeth over c before thee *as* a * conſuming fire: he ſhall deſtroy them, and he ſhall bring them down before thy face: ſo ſhalt thou drive them out, and deſtroy them quickly, as the LORD hath ſaid unto thee.

c To guid thee and govern thee.

* *Chap.* 4. 24. Heb. 12. 29.

4 Speak not thou in thine heart, after that the LORD thy God hath caſt them out from before thee, ſaying, For d my righteouſneſs the LORD hath brought me in to poſſeſs this land: but

d Man of himſelf can deſerve nothing but Gods anger, and if God ſpare any, it cometh of his great mercie.

156 but for the wickedneſs of theſe nations the LORD doth drive them out from before thee.

5 Not for they righteouſneſs, or for the uprightneſs of thine heart doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD ſware unto thy fathers, Abraham, Iſaac, and Jacob.

6 Underſtand therefore, that the LORD thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs; for thou *art* a [e] ſtiff-necked people.

e Like ſtubborn oxen, which will not endure their maſters yoke.

7 ¶ Remember, *and* forget not how thou provokedſt the LORD thy God to wrath in the wilderneſs: [f] from the day that thou didſt depart out of the land of Egypt, untill ye came unto this place, ye have been rebellious againſt the LORD.

f He proveth by the length of time, that their rebellion was moſt great and intollerable.

8 Alſo in Horeb ye provoked the LORD to wrath, ſo that the LORD was angry with you, to have deſtroyed you.

9 When I was gon up into the mount, to receive the tables of ſtone, *even* the tables of the covenant which the LORD made with you, then * I abode in the mount fortie days and fourty nights, I neither did eat bread nor drink water.

* *Exod.* 24. 18. and 34. 28.

10 * And the LORD delivered unto me two tables of ſtone written with the [g] finger of God, and on them *was written* according to all the words which the LORD ſpake with you in the mount, out of the midſt of fire, in the day of the aſſembly.

* *Exod.* 31. 18.

g *That is*, Miraculouſly, and not by the hand of men.

11 And it came to paſs at the end of fourty days and fourty nights, *that* the LORD gave me the two tables of ſtone, *even* the tables of the covenant.

12 And the LORD ſaid unto me, * Ariſe, get thee down quickly from hence; for thy people which thou haſt brought forth out of Egypt, have [h] corrupted *themſelvs:* they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

* *Exod.* 32. 7.

h So ſoon as man declined from the obedience of God, his ways are corrupt.

13 Furthermore, the LORD ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people.

14 [i] Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

i *Signifying* that the prayers of the faithfull are a bar to ſtay Gods anger, that he conſume not all.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had ſinned againſt the LORD your God, *and* had made you a molten calf: ye had turned aſide quickly out of the [k] way which the LORD had commanded you.

k *That is*, From the law: wherein he declareth what is the cauſe of our perdition.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes;

18 And I fell down before the LORD, as at the firſt, fourty days and fourty nights; I did neither eat bread nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the LORD, to provoke him to anger.

19 (For I was afraid of the anger, and hot diſpleaſure wherewith the LORD was wroth againſt you to deſtroy you) But the LORD hearkened unto me at that time alſo.

20 And the LORD was very angry with Aaron to have [l] deſtroyed him: and I prayed for Aaron alſo the ſame time.

l whereby he ſheweth what danger they are in, that have authoritie, and reſiſt not wickedneſs.

21 And I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* untill it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the [m] mount.

m Horeb, or Sinai.

22 And at * Taberah, and at * Maſſah, and at * Kibroth-hattaavah, ye provoked the LORD to wrath.

* *Num.* 11. 1, 3.
* *Exod.* 17. 7.
* *Num.* 11. 34.

23 Likewiſe when the LORD ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you; [n] then you rebelled againſt the commandment of the LORD your God, and ye beleeved him not, nor hearkened to his voice.

n At the return of the ſpies.

24 You have been rebellious againſt the LORD, from the day that I knew you.

25 Thus I fell down before the LORD [o] fourty days and fourty nights, as I fell down *at the firſt;* becauſe the LORD had ſaid he would deſtroy you.

o whereby is ſignified that God requireth earneſt continuance in prayer.

26 I prayed therefore unto the LORD, and ſaid, O Lord GOD, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand.

27 [p] Remember thy ſervants, Abraham, Iſaac and Jacob, look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin:

p The godly in their prayers ground on Gods promiſe, and confeſs their ſins.

28 Leaſt the land whence thou broughteſt us out, ſay, * Becauſe the LORD was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs.

* *Num.* 14. 16.

29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power and by thy ſtretched-out arm.

CHAP. X.

1 *Gods mercy in reſtoring the two tables,* 6 *in continuing the prieſthood,* 8 *in ſeparating the tribe of Levi,* 10 *in hearkening unto Moſes his ſuit for the people.* 12 *An exhortation unto obedience.*

AT that time the LORD ſaid unto me, * Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

* *Exod.* 34. 1.

2 And I will write on the tables the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark.

3 And I made an ark *of* [a] ſhittim-wood, and hewed

a which wood is of long continuance.

hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the firſt writing, the ten † commandments, which the LORD ſpake unto you in the mount, out of the midſt of the fire, in the day of the [b] aſſembly: and the LORD gave them unto me.

† Heb. *words*,

b when you were aſſembled to receive the law.

5 And I turned my ſelf and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6 ¶ And the children of Iſrael took their journey from Beeroth of the children of Jakan, to [c] * Moſera: there Aaron died, and there he was buried, and Eleazar his ſon miniſtred in the prieſts office in his ſtead.

c This mountain was alſo called Hor, *Num.* 20. 27.
* *Num.* 33. 30.
* *Num.* 20. 28.

7 From thence they journeyed unto Gudgodah, and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD ſeparated the tribe of Levi, to bear the ark of the covenant of the LORD, to ſtand before the LORD to [d] miniſter unto him, and to bleſs in his name, unto this day.

d That is, To offer ſacrifices, and to declare the law to the people.
* *Num.* 18. 20.

9 * Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his [e] inheritance, according as the LORD God promiſed him.

e So God turned the curſe of Jacob, *Gen.* 49. 7. unto bleſſing.

10 And I ſtayed in the mount, according to the ‡ firſt time, fortie days and fortie nights, and the LORD hearkened unto me at that time alſo, *and* the LORD would not deſtroy thee.

‡ Or, *former dayes*,

11 And the LORD ſaid unto me, Ariſe, † take *thy* journey before the people, that they may go in and poſſeſs the land which I ſware unto their fathers to give unto them.

† Heb. *go in journey*

12 ¶ And now Iſrael, what doth the LORD thy [f] God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to ſerve the LORD thy God with all thy heart and with all thy ſoul;

f For all our ſins and tranſgreſſions, God requireth nothing but to turn to him and obey him.

13 To keep the commandments of the LORD, and his ſtatutes which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens *is* the LORDS thy God, * the earth *alſo* with all that therein *is*.

* *Pſal.* 24. 1.

15 [g] Onely the LORD had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day.

g Although he was Lord of heaven and earth, yet would he chuſe none but you.

16 [h] Circumciſe therefore the foreskin of your heart, and be no more ſtiff-necked.

h Cut off all your evil affections, *Jerem.* 4. 4.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which * regardeth not perſons, nor taketh reward.

* 2 *Chron.* 19. 7. *Job* 34. 19. *Acts* 10. 34. *Rom.* 2. 11. *Gal.* 2. 6. *Eph.* 6. 9. *Col.* 3. 25. 1 *Pet.* 1. 17.

18 He doth execute the judgement of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment.

19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

* *Chap.* 6. 13. *Matt.* 4. 10. *Luk.* 4. 8.

20 * Thou ſhalt fear the LORD thy God; him ſhalt thou ſerve, and to him ſhalt thou * cleave, and [i] ſwear by his name.

* *Chap.* 13. 4.
i Read *Chap.* 6. 13.

21 He *is* thy praiſe, and he *is* thy God that hath don for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy fathers went down into Egypt * with threeſcore and ten perſons; and now the LORD thy God hath made thee * as the ſtars of heaven for multitude.

* *Gen.* 46. 27. *Exod.* 1. 5.
* *Gen.* 15. 5.

CHAP. XI.

1 An exhortation to obedience, 2 by their own experience of Gods great works, 8 by promiſe of Gods great bleſſings, 16 and by threatnings. 18 A carefull ſtudy is required in Gods words. 26 The bleſſing and curſe is ſet before them.

THerefore thou ſhalt love the LORD thy God, and keep his charge, and his ſtatutes, and his judgements, and his commandments alway.

2 And know you this day: [a] for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſment of the LORD your God, his greatneſs, his mightie hand, and his ſtretched-out arm,

a Ye which have ſeen Gods graces with your eyes, ought rather to be moved than your children, which have onely heard of them.

3 And his miracles, and his acts which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land,

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots, how he made the water of the Red-ſea to overflow them as they purſued after you, and *how* the LORD hath deſtroyed them unto this day;

5 And [b] what he did unto you in the wilderneſs, untill ye came into this place,

b As well concerning his benefits, as his corrections.

6 And * what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben: how the earth opened her mouth and ſwallowed them up, and their houſholds, and their tents, and all the ‡ ſubſtance that † *was* in their poſſeſſion in the midſt of all Iſrael.

* *Num.* 16. 31. & 27. 3. *Pſal.* 106. 17.
‡ Or, *living ſubſtance which followed them.*
† Heb. *was at their feet*

7 But your eyes have ſeen all the great acts of the LORD, which he did.

8 [c] Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſs the land whither ye go to poſſeſs it:

c Becauſe ye have felt both his chaſtiſments, and his benefits.

9 And that ye may prolong *your* days in the land which the LORD ſware unto your fathers to give unto them, and to their ſeed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goeſt in to poſſeſs it, *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy [d] foot, as a garden of herbs:

d As by making gutters for the water to come out of the river Nilus to water the land.

11 But the land whither ye go to poſſeſs it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God † careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year.

† Heb. *ſeeketh*:

13 ¶ And it ſhall come to paſs, if you ſhall hearken diligently unto my commandments which I command you this day, to love the

158 LORD your God, and to serve him with all your heart and with all your soul;

14 That I will give *you* the rain of your land in his due season, the [e] first rain and the latter rain, that thou mayst gather in thy corn and thy wine, and thine oyl.

[e] In the seed-time, and toward harvest.

15 And I will † send grass in thy fields, for thy cattel, that thou mayst eat and be full.

† Heb. *give*

16 Take heed to your selvs, that your [f] heart be not deceived, and ye turn aside, and serve other gods, and worship them:

[f] By devising to your selvs foolish devotions, according to your own fantasies.

17 And *then* the LORDS wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yeeld not her fruit, and *least* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul, and * bind them for a sign upon your hand, that they may be as frontlets between your eyes.

* *Chap.* 6. 8.

19 * And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

* *Chap.* 4. 10. & 6. 7.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the [g] days of heaven upon the earth.

[g] As long as the heavens endure.

22 ¶ For if ye shall diligently keep all these commandments which I command you to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations, and mightier than your selvs.

* *Josh.* 1. 3.

[h] This was accomplished in Davids, and Solomons time.

[i] Called Mediterraneum.

24 * Every place whereon the [h] soles of your feet shall tread, shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the [i] uttermost sea shall your coast be.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse.

* *Chap.* 28. 2.

27 * A blessing, if ye obey the commandments of the LORD your God which I command you this day:

* *Chap.* 28. 15.

28 And a * curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not [k] known.

[k] He reproveth the malice of men which leave that which is certain, to follow that which is uncertain.

29 And it shall come to pass when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put * the blessing upon mount Gerizim, and the curse upon mount Ebal.

* *Chap.* 27. 12, 13. *Josh.* 8. 33.

30 *Are* they not on the other side Jordan, by the way where the sun [l] goeth down, in the land of the Canaanites, which dwell in the champian over against Gilgal, beside the plains of Moreh?

[l] *Meaning*, in Samaria.

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it and dwell therein.

32 And ye shall observe * to do all the statutes and judgements which I set before you this day.

* *Chap.* 5. 32.

CHAP. XII.

1 Monuments of idolatry are to be destroyed. 5 The place of Gods service is to be kept. 16, 23 Bloud is forbidden. 17, 20, 26 Holy things must be eaten in the holy place. 19 The Levite is not to be forsaken. 29 Idolatry is not to be enquired after.

THese *are* the statutes and judgements which ye shall observe to do in the land which the LORD God of thy * fathers giveth thee to possess it, all the days that ye live upon the earth.

[a] whereby they are admonished to seek none other God.

2 * Ye shall utterly destroy all the places, wherein the nations which ye shall ‡ possess, served their gods, upon the high mountains, & upon the hills, and under every green tree.

* *Chap.* 7. 5.

‡ Or, *inherit*,

3 And * you shall † overthrow their altars, and break their pillars, and burn their [b] groves with fire, and you shall hew down the graven images of their gods, and destroy the names of them out of that place.

* *Judg.* 2. 2.

† Heb. *break down*

[b] wherein they sacrificed to their idols.

4 Ye shall [c] not do so unto the LORD your God.

[c] Ye shall not serve the Lord with superstitions.

5 But unto the place which the LORD your God shall * choose out of all your tribes, to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

* 1 *Kings* 8. 29. 2 *Chron.* 7. 12.

6 And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and [d] heav-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds, and of your flocks.

[d] *Meaning*, the first fruits.

7 And there ye shall [e] eat before the LORD your God, and ye shall rejoyce in all that you put your hands unto, ye and your households, wherein the LORD thy God hath blessed thee.

[e] where his ark shall be.

8 Ye shall not do after all *the things* that we do [f] here this day, every man whatsoever *is* right in his own eyes.

[f] Not that they sacrificed after their fantasies, but that God would be served more purely in the land of Canaan.

9 For ye are not as yet come to the rest, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you [g] rest from all your enemies round about, so that ye dwell *in* safety:

[g] It had not been enough to conquer, except God had maintained them in rest under his protection.

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heav-offering of your hand, and all † your choice vows which ye vow unto the LORD.

† Heb. *the chosen of your vows*

12 And ye shall rejoyce before the LORD your God, ye, and your sons, and your daughters,

daughters, and your men-ſervants, and your maid-ſervants, and the Levite that *is* within your gates; foraſmuch as * he hath no part nor inheritance with you.

* *Chap.* 10. 9.

13 Take heed to thy ſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt.

14 But in the place which the LORD ſhall [h] chooſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt do all that I command thee.

h As was declared ever by the placing of the ark, as in Shiloh 243 years, or as Some write, more than 300 years, and in other places till the temple was built.

15 Notwithſtanding, thou mayeſt kill and eat fleſh in all thy gates, whatſoever thy ſoul luſteth after, according to the bleſſing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the [k] roe-buck, and as of the hart.

i As God hath given thee power and abilitie.

k Every one might eat at home as well the beaſt appointed for ſacrifice as the other.

16 * Onely ye ſhall not eat the bloud; ye ſhall pour it upon the earth as water.

* *Chap.* 15. 23.

17 ¶ Thou mayeſt not eat within thy gates the [l] tithe of thy corn, or of thy wine, or of thy oyl, or the firſtlings of thy herds, or of thy flock, nor any of thy vows which thou voweſt nor thy free-will-offerings, or heav-offering of thine hand:

l *Meaning*, whatſoever was offered to the Lord might not be eaten, but where he had appointed.

18 But thou muſt eat them before the LORD thy God, in the place which the LORD thy God ſhall chooſe, thou, and thy ſon, & thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoyce before the LORD thy God in all that thou putteſt thine hands unto.

19 * Take heed to thy ſelf that thou forſake not the Levite † as long as thou liveſt upon the earth.

* *Chap.* 14. 27. *Ezra* 7. 11. † Heb. *all thy days.*

20 ¶ When the LORD thy God ſhall enlarge thy border, * as he hath promiſed thee, and thou ſhalt ſay, I wil eat fleſh (becauſe thy ſoul longeth to eat fleſh) thou mayeſt eat fleſh whatſoever thy ſoul luſteth after.

* *Gen.* 28. 14. *Chap.* 19. 8.

21 If the place which the LORD thy God hath choſen to put his name there, be too far from thee: then thou ſhalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

22 Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat *of* them alike.

† Heb. *be ſtrong*

23 Onely † be ſure that thou eat not the bloud: for the bloud *is* the [m] life, and thou mayeſt not eat the life with the fleſh.

m Becauſe the life of beaſts is in their bloud.

24 Thou ſhalt not eat it; thou ſhalt pour it upon the earth as water.

25 Thou ſhalt not eat it, that it may go well with thee, and with thy children after thee, when thou ſhalt do *that which is* right in the ſight of the LORD.

n That which thou wilt offer in ſacrifice.

26 Onely thy [n] holy things which thou haſt, and thy vows, thou ſhalt take, and go unto the place which the LORD ſhall chooſe:

27 And thou ſhalt offer thy burnt-offerings, the fleſh and the bloud, upon the altar of the LORD thy God: and the bloud of thy ſacrifices ſhall be poured out upon the altar of the LORD thy God, and thou ſhalt eat fleſh.

28 Obſerve and hear all theſe words which I command thee, that it may go [o] well with thee, and with thy children after thee for ever, when thou doſt *that which is* good and right in the ſight of the LORD thy God.

o God by promiſe bindeth himſelf to do good to them that obey his word.

29 ¶ When the LORD thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſs them, and thou † ſucceedeſt them, and dwelleſt in their land:

† Heb. *inheriteſt*, or *poſſeſſeſt them:*

30 Take heed to thy ſelf that thou be not [p] ſnared † by following them, after that they be deſtroyed from before thee, and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe.

p By following their ſuperſtitions and idolatries, and thinking to ſerve me thereby. † Heb. *after them,*

31 Thou ſhalt not do ſo unto the LORD thy God: for every † abomination to the LORD which he hateth, have they don unto their gods: for even their ſons and their daughters they have [q] burnt in the fire to their gods.

† Heb. *abomination of the*

q They thought nothing to deer to offer to their idols.

32 What thing ſoever I command you, obſerve to do it: * thou ſhalt not add thereto, nor diminiſh from it.

* *Chap.* 4. 2. *Joſh.* 1. 7. *Prov.* 30. 6. *Revel.* 22. 18.

CHAP. XIII.

1 Inticers to idolatrie, 6 how near ſoever unto thee, 9 are to be ſtoned to death. 12 Idolatrous cities are not to be ſpared.

IF there ariſe among you a Prophet, or a dreamer of [a] dreams, and giveth thee a ſign or a wonder:

a which ſaith, that he hath things revealed unto him in dreams.

2 And the ſign or the wonder come to paſs, whereof he ſpake unto thee, ſaying, [b] Let us go after other gods (which thou haſt not known) and let us ſerve them;

b He ſheweth whereunto the falſe Prophets tend.

3 Thou ſhall not hearken unto the words of that Prophet, or that dreamer of dreams: for the LORD your God [c] proveth you, to know whether you love the LORD your God with all your heart and with all your ſoul.

c God ordaineth all theſe things that his may be known.

4 Ye ſhall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and you ſhall ſerve him, and * cleave unto him.

* *Chap.* 10. 20.

5 And that Prophet, or that dreamer of dreams ſhall be [d] put to death (becauſe he hath † ſpoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the LORD thy God commanded thee to walk in) ſo ſhalt thou put the evil away from the midſt of thee.

d Being convicted by teſtimonies, and condemned. † Heb. *ſpoken revolt againſt the LORD,*

6 ¶ If thy [e] brother the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which *is* as thine [f] own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods (which thou haſt not known, thou, nor thy fathers)

e All naturall affections muſt give place to Gods honour.

f whom thou loveſt as thy life.

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth:

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8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pitie him, neither ſhalt thou ſpare, neither ſhalt thou conceal him.

‖ As the witneſs is charged, *Chap.* 17. 7.

9 But thou ſhalt ſurely kill him; ‖ thine hand ſhall be firſt upon him to put him to death, & afterward the hand of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die: becauſe he hath ſought to thruſt thee away from the LORD thy God, which brought thee out of the land of Egypt, from the houſe of † bondage.

† Heb. *bond-men.*

¶ *Chap.* 17. 13.

11 And ¶ all Iſrael ſhall hear, and fear, and ſhall do no more any ſuch wickedneſs as this is, among you.

12 If thou ſhalt hear *ſay* in one of thy cities, which the LORD thy God hath given thee to dwell there, ſaying,

‡ Or, *naughtie men,*

13 *Certain* men, ‡ the children of Belial, are gon out from among you, and have withdrawn the inhabitants of their citie, ſaying, Let us go and ſerve other gods (which ye have not known)

h which are appointed to ſee ſuch puniſhed.

14 Then ſhalt h thou enquire and make ſearch, and ask diligently: and behold, *if it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you:

15 Thou ſhalt ſurely ſmite the inhabitants of that citie with the edge of the ſword, deſtroying it utterly, and all that *is* therein, and the cattel thereof, with the edge of the ſword.

i *Signifying*, that no idolatrie is ſo execrable, nor more grievously to be puniſhed, than of them which once profeſſed God.

16 And thou ſhalt gather all the i ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the citie, and all the ſpoil thereof every whit, for the LORD thy God: and it ſhall be an heap for ever, it ſhall not be built again.

‡ Or, *devoted*

k Of the ſpoil of that idolatrous and curſed citie, read *chap.* 7. 26. and *Joſu.* 7. 11.

17 And there ſhall cleave nought of the ‡ k curſed thing to thine hand: that the LORD may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers:

18 When thou ſhalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAP. XIV.

1 Gods children are not to diſfigure themſelvs in mourning. 3 What may, and what may not be eaten, 4 of beaſts, 9 of fiſhes, 11 of fowls. 21 That which dieth of it ſelf may not be eaten. 22 Tithes of divine ſervice. 23 Tithes and firſtlings of rejoycing before the Lord. 28 The third-years-tithe of alms and charity.

YE *are* the children of the LORD your God: ¶ ye ſhall not cut your ſelvs, nor make any baldneſs between your eyes for the dead.

¶ *Lev.* 19. 28.

Chap. 7. 6. and 26. 18.

a Therefore thou oughteſt not to follow the ſuperſtitions of the Gentils.

Lev. 11. 2, &c. b This ceremoniall law inſtructed the Jews to ſeek a ſpirituall purineſs even in their meat and drink.

2 ¶ For thou *art* an holy people unto the LORD thy God, and the LORD hath choſen thee to be a a peculiar people unto himſelf, above all the nations that *are* upon the earth.

3 ¶ Thou ſhalt not eat any abominable thing.

4 ¶ b Theſe *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild-goat and the ‡† pygarg, and the wilde ox, and the chamois:

‡ Or, *hiſſim,* † Heb. *diſſom,*

6 And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongſt the beaſts; that ye ſhall eat.

7 Nevertheleſs, theſe ye ſhall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof: *therefore* they *are* unclean unto you.

8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſe.

9 ¶ ¶ Theſe ye ſhall eat of, all that *are* in the waters: all that have fins and ſcales ſhall ye eat:

¶ *Lev.* 11. 9.

10 And whatſoever hath not fins and ſcales, ye may not eat: it *is* unclean unto you.

11 ¶ *Of* all clean birds ye ſhall eat.

12 But theſe *are they* of which ye ſhall not eat: the eagle, and the oſſifrage, and the oſpray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the ſwan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the ſtork, and the heron after her kind, and the lapwing, and the ¶ bat.

¶ *Lev.* 11. 19.

19 And every creeping thing that flieth, *is* unclean unto you: they ſhall not be eaten.

20 *But of* all clean fowls ye may eat.

c Becauſe their bloud was not ſhed, but remaineth in them.

d which is not of thy religion.

¶ *Exod.* 23. 19. and 34. 26.

21 ¶ Ye ſhall not eat *of* any thing that c dieth of it ſelf: thou ſhalt give it unto the d ſtranger that *is* in thy gates, that he may eat it, or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the LORD thy God. ¶ Thou ſhalt not ſeeth a kid in his mothers milk.

e The tithes were ordained for the maintenance of the Levites, which had none inheritance.

22 Thou ſhalt truly e tithe all the increaſe of thy ſeed, that the field bringeth forth year by year.

23 And thou ſhalt eat before the LORD thy God, in the place which he ſhall chooſe to place his name there, the tithe of thy corn, of thy wine, and of thine oyl, and the firſtlings of thy herds, *and* of thy floks: that thou mayeſt learn to fear the LORD thy God always.

f when he ſhall give thee ability.

24 And if the way be too long for thee, ſo that thou art not able to carrie it, *or* if the place be too far from thee which the LORD thy God ſhall chooſe to ſet his name there, f when the LORD thy God hath bleſſed thee:

25 Then ſhalt thou turn *it* into money, and bind up the money in thine hand, and ſhalt go unto the place which the LORD thy God ſhall chooſe.

26 And thou ſhalt beſtow that money for whatſoever

whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul † deſireth: and [g] thou ſhalt eat there before the LORD thy God, and thou ſhalt rejoyce, thou and thine houſhold.

† Heb. *asketh of thee.*
g After the Prieſt hath received the Lords part.
* *Chap.* 12. 19.

27 And * the Levite that *is* within thy gates, thou ſhalt not forſake him: for he hath no part nor inheritance with thee.

28 ¶ At the [h] end of three years thou ſhalt bring forth all the tithe of thine increaſe the ſame year, & ſhalt lay *it* up within thy gates.

h Beſide the yearly tithes that were given to the Levites, theſe were laid up in ſtore for the poor.

29 And the Levite (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſs, and the widow, which *are* within thy gates, ſhall come, and ſhall eat and be ſatisfied; that the LORD thy God may bleſs thee in all the work of thine hand which thou doeſt.

CHAP. XV.

1 The ſeventh year a year of releas for the poor. 7 It muſt be not let of lending or giving. 12 An Hebrew ſervant, 16 except he will not depart, muſt in the ſeventh year go forth free and well furniſhed. 19 All firſtling-males of the cattel are to be ſanctified unto the Lord.

* Lev. 25. 2, 4.

AT the end of * *every* ſeven years thou ſhalt make a releaſe.

† Heb. *maſter of the lending of his hand.*
[a] He ſhall onely releaſe his debtors, which are not able to pay for that year.

2 And this *is* the manner of the releaſe: Every † creditor that lendeth *ought* unto his neighbour, ſhall [a] releaſe *it*, he ſhall not exact *it* of his neighbour, or of his brother, becauſe it *is* called the LORDS releaſe.

3 Of a forreiner thou mayeſt exact *it again*: but *that* which is thine with thy brother, thine hand ſhall releaſe,

‡ Or, to the end that there be no poor among you.
b For if thy debtor be rich, he may be conſtrained to pay.

4 ‡ Save when there ſhall be no [b] poor among you: for the LORD ſhall greatly bleſs thee in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it:

5 Onely if thou carefully hearken unto the voice of the LORD thy God, to obſerve to do all theſe commandments which I command thee this day.

* *Chap.* 28. 12.

6 For the LORD thy God bleſſeth thee, as he promiſed thee, and * thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother:

* *Matth.* 5. 42. *Luke* 6. 34.

8 [b] But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth.

† Heb. *word*
† Heb. *Belial.*

9 Beware that there be not a † thought in thy † wicked heart, ſaying, The ſeventh year, the year of releaſe is at hand: and thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the LORD againſt thee, and it be ſin unto thee.

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the LORD thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto.

c To trie your charitie, *Matth.* 26. 11.
d Thou ſhalt be liberall.

11 For the poor ſhall never [c] ceaſe out of the land: therefore I command thee, ſaying, Thou ſhalt [d] open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land.

* *Exod.* 21. 2. *Jer.* 34. 14.

12 ¶ *And* * if thy brother an Hebrew man or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty:

e In token that thou doeſt acknowledge the benefit which God hath given thee by his labours.

14 Thou ſhalt furniſh him [e] liberally out of thy flock, and out of thy floor, and out of thy wine-preſs: *of that* wherewith the LORD thy God hath bleſſed thee, thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the LORD thy God redeemed thee; therefore I command thee this thing to day.

16 And it ſhall be if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee)

* *Exod.* 12. 6.

17 * Then thou ſhalt take an awl, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for [f] ever: and alſo unto thy maid-ſervant thou ſhalt do likewiſe.

f To the year of Jubile, *Levit.* 25. 40.

18 It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee; for he hath been worth a double [g] hired ſervant *to thee*, in ſerving thee ſix years: and the LORD thy God ſhall bleſs thee in all that thou doeſt.

g For the hired ſervant ſerved but three years, and he ſix.

* *Exod.* 34. 19.

19 ¶ * All the firſtling-males that come of thy herd, and of thy flock, thou ſhalt ſanctifie unto the LORD thy God: thou ſhalt do no work with the [h] firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.

h For they are the Lords.

20 Thou ſhalt eat it before the LORD thy God year by year, in the place which the LORD ſhall chooſe, thou and thy houſhold.

* *Lev.* 22. 20. *Chap.* 17. 1. *Eccluſ* 35. 12.

21 * And if there be *any* blemiſh therein, *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the LORD thy God.

22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, [i] as the roe-buck, and as the hart.

i Thou ſhalt as well eat them, as the roe-buck, and other wild beaſts.
* *Chap.* 12. 16, 23.

23 * Onely thou ſhalt not eat the bloud thereof: thou ſhalt pour it upon the ground as water.

CHAP. XVI.

1 The feaſt of the paſſover, 9 of weeks, 13 of tabernacles. 16 Every male muſt offer, as he is able, at theſe three feaſts. 18 Of judges and juſtice. 21 Groves and images are forbidden.

* *Exod.* 12. 2, &c.
a Read *Exod.* 13. 4.

OBſerve the * moneth of [a] Abib, and keep the paſſover unto the LORD thy God: for in the moneth of Abib the LORD thy God brought thee forth out of Egypt by night.

b Thou ſhalt eat the eaſter lamb.
* *Chap.* 12. 5.

2 Thou ſhalt therefore [b] ſacrifice the paſſover unto the LORD thy God, of the flock and the herd, in the * place which the LORD ſhall chooſe to place his name there.

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* *Exod.* 12. 15.

3 * Thou shalt eat no leavened *bread* with it: seven days shalt thou eat unleavened *bread* therewith, *even* the [c] bread of affliction: (for thou camest forth out of the land of Egypt in haste) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

c which signified that affliction which thou hadst in Egypt.

Exod. 34. 25.

4 * And there shall be no leavened *bread* seen with thee in all thy coasts seven days, neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night untill the morning.

‡ Or, *kill*

5 Thou mayest not ‡ sacrifice the passover within any of thy [d] gates, which the LORD thy God giveth thee.

d This was chiefly accomplished when the temple was built.

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the [e] passover at even, at the going down of the sun, at the season, that thou camest forth out of Egypt.

e which was instituted to put them in remembrance of their deliverance out of Egypt: and to continue them in the hope of Jesus Christ, of whom this lamb was a figure.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

† Heb. *restraint*

8 Six days thou shalt eat unleavened *bread*, and on the seventh day *shall be* a † solemn assembly to the LORD thy God: thou shalt do no work *therein*.

* *Lev.* 23. 15.
f Beginning at the next morning after the passover. *Levit.* 23. 15. *Exod.* 13. 4, &c.

9 ¶ * Seven weeks shalt thou [f] number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

‡ Or, *sufficiencie*

10 And thou shalt keep the feast of weeks unto the LORD thy God with ‡ a tribute of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee.

11 And thou shalt rejoyce before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

g *That is*, the 15 day of the seventh moneth, *Levit.* 23. 34.
† Heb. *floor, and thy wine-press.*

13 ¶ Thou shalt observe the feast of [g] tabernacles seven days, after that thou hast gathered in thy † corn, and thy wine.

14 And thou shalt rejoyce in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoyce.

* *Exod.* 23. 14. & 34. 23.

16 ¶ * Three times in a year shall all thy males appear before the LORD thy God, in the place which he shall choose: in the feast of unleavened *bread*, and in the feast of weeks, and in the feast of tabernacles: and * they shall not appear before the LORD empty.

* *Eccles.* 35. 4.

† Heb. *according to the gift of his hand,*

17 Every man *shall give* ‡ as he is [h] able, according to the blessing of the LORD thy God which he hath given thee.

h According to the abilitie that God hath given him.

18 ¶ [i] Judges and officers shalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they shall judge the people with just judgement.

i He gave authoritie to that people for a time to choose themselves magistrates.

19 Thou shalt not wrest judgement, thou shalt not respect persons, * neither take a gift: for a gift doth blind the eyes of the wise, and pervert the ‡ words of the righteous.

* *Exod.* 23. 8.

‡ Or, *matters*

† Heb. *justice, justice*

20 † That which is altogether [k] just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

k The magistrate must constantly follow the tenour of the law, and in nothing decline from justice.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

* *Lev.* 26. 1.

‡ Or, *statue, or, pillar,*

22 * Neither shalt thou set thee up any ‡ image: which the LORD thy God hateth.

CHAP. XVII.

1 The things sacrificed must be sound. 2 Idolaters must be slain. 8 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die. 14 The election, 16 and duty of a king.

THou shalt not sacrifice unto the LORD thy God *any* bullock, or ‡ sheep, wherein *is* blemish, *or* any [a] evil-favouredness: for that *is* an abomination unto the LORD thy God.

‡ Or, *goat,*

a Thou shalt not serve God for fashion sake, as hypocrites do.

2 ¶ If there be found among you within any of thy gates which the LORD thy God giveth thee, man or [b] woman that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

b Shewing that the crime cannot be excused by the frailtie of the person.

3 And hath gon and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not [c] commanded;

c whereby he condemneth all religion and serving of God, which God hath not commanded.

4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and behold, it *be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6 * At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death; *but* at the mouth of one witness he shall not be put to death.

* *Num.* 35. 30. *Chap.* 19. 15. *Matt.* 18. 16. *John* 8. 17. 2 *Cor.* 13. 1. *Heb.* 10. 28.

7 The hands of the [d] witnesses shall be first upon him to put him to death; and afterward the hands of all the [e] people, so thou shalt put the evil away from among you.

d whereby they declared that they testified truth.

e To signifie a common consent to maintain Gods honour and true religion.

8 ¶ If there arise a matter too hard for thee in judgement, between bloud and bloud, between plea and plea, and between stroke and stroke, *being* matters of controversie within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the [f] judge that shall be in those

f who shall give sentence as the priests counsel him by the law of God.

those days, and enquire; and they shall shew thee the sentence of judgement.

10 And thou shalt do according to the sentence which they of that place (which the LORD shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgement which they shall tell thee thou shalt [g] do: thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

12 And the man that will do presumptuously, † and will not hearken unto the priest (that standeth to [h] minister there before the LORD thy God) or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me:

15 Thou shalt in any wise set *him* king over thee whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a [i] stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to [k] Egypt; to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not [l] away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this [m] law in a book, out of *that which is* before the [n] priests the Levites.

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above [o] his brethren, and that he turn not aside from the commandment to the right hand or to the left: to the end that he may prolong *his* days in his kingdom; he, and his children in the midst of Israel.

g Thou shalt obey their sentence, that the controversy may have an end.

† Heb. *not to hearken*

h So long as he is the true minister of God, and pronounceth according to his word.

i who is not of thy nation, lest he change true religion into idolatry and bring thee to slavery.

k To revenge their injuries, and to take them of their best horses, 1 *King.* 10. 28.

l From the law of God.

m *Meaning*, the Deuteronomie.

n He shall cause it to be written by them, or he shall write it by their example.

o whereby is meant that kings ought so to love their subjects, as nature bindeth one brother to love another.

CHAP. XVIII.

1 *The Lord is the priests and Levites inheritance.* 3 *The priests due.* 6 *The Levites portion.* 9 *The abominations of the nations are to be avoided.* 15 *Christ the Prophet is to be heard.* 20 *The presumptuous prophet is to die.*

THE priests the Levites, *and* all the tribe of Levi, * shall have no part nor inheritance with Israel they * shal eat the offerings of the LORD made by fire, and his [a] inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

* Num. 18. 20. *Chap.* 10. 9. * 1 *Cor.* 9. 13.

a *That is*, the Lords part of his inheritance.

3 ¶ And this shall be the priests due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the [b] shoulder and the two cheeks, and the maw.

b The right shoulder, *Num.* 18. 18.

4 The first-fruit *also* of thy corn, of thy wine, and of thy oyl, and the first of the fleece of thy sheep shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the [c] desire of his mind unto the place which the LORD shall choose;

c *Meaning*, to serve God unfainedly, and not to seek ease.

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, [d] beside † that which cometh of the sale of his patrimony.

d Not constrained to live of himself.

† Heb. *his sales by the fathers.*

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son, or his daughter * to pass through the [e] fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

* *Levit.* 18. 21.

e *Signifying*, they were purged by this ceremonie of passing between two fires.

11 * Or a charmer, or a consulter with familiar spirits, or a wizard, or a * necromancer.

* *Levit.* 20. 27.

* 1 *Sam.* 28. 7.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations, the LORD thy God doth drive them out from before thee.

13 Thou shalt be [f] ‡ perfect with the LORD thy God.

f without hypocrisie, or mixture of fals religion.

‡ Or, *upright*, or, *sincere*

14 For these nations which thou shalt ‡ possess, hearkened unto observers of times, and unto diviners: but *as* for thee, the LORD thy God hath not suffered thee so *to do.*

‡ Or, *inherit.*

15 ¶ * The LORD thy God will raise up unto thee a [g] Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall shearken.

* *John* 1. 45. *Acts* 3. 22. & 7. 37

g *Meaning*, a continuall succession of Prophets, till Christ the end of all Prophets come.

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, * Let me not hear again the voice of the LORD my God; neither let me see this great fire any more, that I die not.

* *Exod.* 20. 19.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 * I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his [h] mouth, and he shall speak unto them all that I shall command him.

* *John* 1. 45. *Acts* 3. 22. & 7. 37.

h which promise is not onely made to Christ, but to all that teach in his name, *Isa.* 59. 21.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will [i] require *it* of him.

i By executing punishment upon him.

20 But the prophet which shall presume to

164 speak a word in my name, which I have not commanded him to speak, or that ſhall ſpeak in the name of other gods, even that Prophet ſhall die.

21 And if thou ſay in thine heart, How ſhall we know the word which the LORD hath not ſpoken?

22 When a Prophet ſpeaketh in the name of the LORD, if the thing [k] follow not, nor come to paſs, that *is* the thing which the LORD hath not ſpoken, *but* the Prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

k Under this ſure note he comprehendeth all the other tokens.

CHAP. XIX.

1 *The cities of refuge.* 4 *The priviledge thereof for the manſlayer.* 14 *The land-mark is not to be removed.* 15 *Two witneſſes at the leſt.* 16 *The puniſhment of a fals witneſs.*

WHen the LORD thy God * hath cut off the nations, whoſe land the LORD thy God giveth thee, and thou † ſucceedeſt them, and dwelleſt in their cities, and in their houſes;

* Chap. 12. 29.

† Heb. poſſeſſeſt, or, poſſeſſeſt.

2 * Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the LORD thy God giveth thee to poſſeſs it.

* Exod. 21. 13. Numb. 35. 10. Josh. 20. 2.

3 Thou ſhalt [a] prepare thee a way, and divide the coaſts of thy land (which the LORD thy God giveth thee to inherit) into three parts, that every [b] ſlayer may flee thither.

a Make an open and eaſie way.

b which killeth againſt his will, and bare no hatred in his heart.

4 ¶ And this *is* the caſe of the ſlayer, which ſhall flee thither, that he may live: Whoſo killeth his neighbour ignorantly, whom he hated not † in time paſt:

† Heb. from yeſterday the third day;

5 As when *a man* goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the † head ſlippeth from the † helve, and † lighteth upon his neighbour, that he die; he ſhall [c] flee unto one of thoſe cities, and live:

† Heb. iron, † Heb. wood, † Heb. findeth

c That murther be not committed upon malice.

6 Leaſt the avenger of the bloud purſue the ſlayer, while his heart is hot, and overtake him, becauſe the way is long, and † ſlay him, whereas he *was* not worthy of death, in as much as he hated him not † in time paſt.

† Heb. ſmite him mortally, † Heb. from yeſterday the third day.

7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

8 And if the LORD thy God * [d] enlarge thy coaſt (as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers;

* Chap. 12. 20. d When thou goeſt over Jordan to poſſeſs the whole land of Canaan.

9 (If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways) * then ſhalt thou add three cities mo for thee, beſide theſe three:

* Josh. 20. 7.

10 That innocent bloud be not ſhed in thy land which the LORD thy God giveth thee *for* an inheritance, and *ſo* [e] bloud be upon thee.

e Leaſt thou be puniſhed for innocent bloud.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him † mortally that he die, and fleeth into one of theſe cities:

† Heb in life

12 Then the [f] elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of bloud, that he may die.

f The magiſtrats.

13 Thine [g] eye ſhall not pitie him, but thou ſhalt put away *the guilt of* innocent bloud from Iſrael, that it may go well with thee.

g Then whoſoever pardoneth murther, offendeth againſt the word of God.

14 ¶ Thou ſhalt not remove thy neighbours *land*-mark, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the LORD thy God giveth thee to poſſeſs it.

15 ¶ * One witneſs ſhall not riſe up againſt a man for any iniquitie, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

* Num. 35. 30. Chap. 17. 6. Matth. 18. 16. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

16 ¶ If a fals witneſs riſe up againſt any man to teſtifie againſt him ‡ *that which is* wrong;

‡ Or, falling away.

17 Then both the men between whom the controverſie *is*, ſhall ſtand before the [h] LORD, before the prieſts, and the judges which ſhall be in thoſe days.

h Gods preſence is where his true miniſters are aſſembled.

18 And the judges ſhall make diligent inquiſition: and behold, *if* the witneſs *be* a fals witneſs, *and* hath teſtified falſly againſt his brother:

19 * Then ſhall ye do unto him, as he had thought to have don unto his brother: ſo ſhalt thou put the evil away from among you.

* Prov. 19. 5, 9. Dan. 13. 62.

20 And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you.

21 And thine eye ſhall not pitie, *but* * life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

* Exod. 21. 23. Levit. 24. 20. Matt. 5. 38.

CHAP. XX.

1 *The prieſts exhortation to encourage the people to battel.* 5 *The officers proclamation who are to be diſmiſſed from the war.* 10 *How to uſe the cities that accept or refuſe the proclamation of peace.* 16 *What cities muſt be devoted.* 19 *Trees of mans meat muſt not be deſtroyed in the ſiege.*

WHen thou goeſt out to [a] battel againſt thine enemies, and ſeeſt horſes and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

a *Meaning*, upon juſt occaſion: for God permitteth not his people to fight, when it ſeemeth good to them.

2 And it ſhall be when ye are come nigh unto the battel, that the prieſt ſhall approach and ſpeak unto the people,

3 And ſhall ſay unto them, Hear, O Iſrael, you approach this day unto battel againſt your enemies: let not your hearts † faint, fear not and do not † tremble, neither be ye terrified becauſe of them.

† Heb. be tender, † Heb. make haſte.

4 For the LORD your God *is* he that [b] goeth with you, to fight for you againſt your enemies, to ſave you.

b Is preſent to defend you with his grace and power.

5 ¶ And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not [c] dedicated it? let him go and return to his houſe, leaſt he die in the battel, and another man dedicate it.

c For when they entred firſt to dwell in an houſe, they gave thanks to God, acknowledging that they had that benefit by his grace.

6 And what man *is he* that hath planted a vineyard,

vineyard, and hath not yet [d] eaten of it? let him *alſo* go and return unto his houſe, leaſt he die in the battel, and another man eat of it.

d *The Hebrew word ſignifieth to make common or prophane.* *Lev.* 19. 23.

7 *And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leaſt he die in battel, and another man take her.

* *Chap.* 24. 5.

8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, * What man *is there* that *is* fearfull and faint-hearted? let him go and return unto his houſe, leaſt his brethrens heart † faint as well as his heart.

* *Judg.* 7. 3.

† Heb. *melt*

9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies † to lead the people.

† Heb. *to be in the head of the people.*

10 ¶ When thou comeſt nigh unto a citie to fight againſt it, then proclaim peace unto it.

11 And it ſhall be, if it make thee [e] anſwer of peace, and open unto thee, then it ſhall be *that* all the people *that is* found therein, ſhall be tributaries unto thee, and they ſhall ſerve thee.

e If it accept peace.

12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege it.

13 And *when* the LORD thy God hath delivered it into thine hand, thou ſhalt ſmite every male thereof with the edge of the ſword.

14 But the women, and the little ones, and * the cattel, and all that is in the citie, *even* all the ſpoil thereof, ſhalt thou † take unto thy ſelf: and thou ſhalt eat the ſpoil of thine enemies, which the LORD thy God hath given thee.

* *Joſh.* 8. 2.

† Heb. *ſpoil*

15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe [f] nations.

f For God had appointed that the Canaanites ſhould be deſtroyed, and made the Iſraelites executers of his will, *Chap* 7. 1.

16 But of the cities of theſe people which the LORD thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth:

17 But thou ſhalt utterly deſtroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have don unto their gods, ſo ſhould ye ſin againſt the LORD your God.

19 ¶ When thou ſhalt beſiege a citie a long time, in making war againſt it to take it, thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them: for thou mayeſt eat of them, and thou ſhalt not cut them down († [g] for the tree of the field *is* mans *life*) † to employ *them* in the ſiege.

† Or, *for, O man, the tree of the field is to be employed in the ſiege.*

g Some read, For man, *ſhall be in ſtead* of the tree of the field, to come out in the ſiege againſt thee.

† Heb. *to go from before thee*

20 Onely the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down; and thou ſhalt build bulwarks againſt the citie that maketh war with thee, untill † it be ſubdued.

† Heb. *it come down.*

1 *The expiation of an uncertain murder.* 10 *The uſage of a captive taken to wife.* 15 *The firſt-born is not to be diſinherited upon private affection.* 18 *A ſtubborn ſon is to be ſtoned to death.* 22 *The malefactor muſt not hang all night on a tree.*

IF *one* be found [a] ſlain in the land which the LORD thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him:

a This law declareth how horrible a thing murder is, ſeeing that for one man, a whole country ſhould be puniſhed, except a remedy be found.

2 Then thy elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain.

3 And it ſhall be *that* the citie *which is* next unto the ſlain *man*, even the elders of that citie ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke.

4 And the elders of that citie ſhall bring down the heifer unto a [b] rough valley, which is neither eared nor ſown, and ſhall ſtrike off the heifers neck there in the valley.

b That the bloud-ſhed of the innocent leaſt in a fortunate place might make them abhor the fact.

5 And the prieſts the ſons of Levi ſhall come near (for them the LORD thy God hath choſen to miniſter unto him, and to bleſs in the name of the LORD) and by their † word ſhall every controverſie and every ſtroke be *tried*.

† Heb. *mouth*

6 And all the elders of that citie *that are* next unto the ſlain *man*, ſhall waſh their hands over the heifer that is beheaded in the valley.

7 And they ſhall anſwer and ſay, Our hands have not ſhed this bloud, neither have our eyes ſeen *it*.

8 [c] Be mercifull, O LORD, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent bloud † unto thy people of Iſraels charge. And the bloud ſhall be forgiven them.

c This was the prayer which the Prieſt made in the audience of the people

† Heb. *to the mouth*

9 So ſhalt thou put away the *guilt of* innocent bloud from among you, when thou ſhalt do *that which is* right in the ſight of the LORD.

10 ¶ When thou goeſt forth to war againſt thine enemies, and the LORD thy God hath delivered them into thine hand, and thou haſt taken them captive;

11 And ſeeſt among the captivs a beautifull woman, and haſt a deſire unto her, that thou wouldeſt have her to thy wife:

12 Then thou ſhalt bring her home to thine houſe, and ſhe ſhall [d] ſhave her head, and ‡ † pare her nails.

d Signifying that her former life muſt be changed, before ſhe could be joyned to the people of God.

‡ Or, *ſuffer to grow*

† Heb. *make*, or *dreſs*

13 And ſhe ſhall put the raiment of her captivitie from off her, and ſhall remain in thine houſe, and [e] bewail her father and her mother a full moneth: and after that, thou ſhalt go in unto her, and be her husband, and ſhe ſhall be thy [f] wife.

e As having renounced parents and countrey.

f This onely was permitted in the wars: otherwiſe the Iſraelites could not marrie ſtrangers.

14 And it ſhall be if thou have no delight in her, then thou ſhalt let her go wither ſhe will, but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man have two wives, one beloved and another [g] hated, and they have born him children, *both* the beloved and the hated;

g This declareth that the pluralitie of wives came of a corrupt affection.

166 hated; and *if* the firſt-born ſon be hers that was hated;

16 Then it ſhall be, when he maketh his ſons to inherit *that* which he hath, *that* he may not make the ſon of the beloved, firſt-born, before the ſon of the hated, *which is indeed* the firſt-born.

17 But he ſhall acknowledge the ſon of the hated *for* the firſt-born, by giving him a [h] double portion of all † that he hath: for he *is* the beginning of his ſtrength, the [i] right of the firſt-born *is* his.

h As much as to two of the others.
† Heb. *that is found with him.*
i Except he be unworthy, as was Reuben, Jacobs ſon.

18 ¶ If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the [k] voice of his mother, and *that* when they have chaſtened him, will not hearken unto them:

k For it is the mothers duty alſo to inſtruct her children.

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

20 And they ſhall ſay unto the elders of his city, This our ſon is ſtubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city ſhall [l] ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall hear, and fear.

l which death was alſo appointed for blaſphemers and idolaters: ſo that to diſobey the parents is moſt horrible.

22 ¶ And if a man have committed a ſin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body ſhall not remain [m] all night upon the tree, but thou ſhalt in any wiſe bury him that day (for * he that is hanged, *is* † accurſed of God) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

m For Gods law by his death is ſatisfied, and nature abhorreth cruelty.
* *Gal.* 3. 13.
† Heb. *the curſe of God.*

CHAP. XXII.

1 *Of humanity towards brethren.* 5 *The ſex is to be diſtinguiſhed by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *The houſe muſt have battlements.* 9 *Confuſion is to be avoided.* 12 *Fringes upon the veſture.* 13 *The puniſhment of him that ſlandereth his wife.* 20, 22. *Of adultery,* 25 *Of rape,* 28 *and of fornication.* 30 *Inceſt.*

* *Exod.* 23. 4.
a As though thou ſaweſt it not.

THou * ſhalt not ſee thy brothers ox or his ſheep go aſtray, and [a] hide thy ſelf from them: thou ſhalt in any caſe bring them again unto thy brother.

b Shewing, that brotherly affection muſt be ſhewed, not onely to them that dwell near unto us, but alſo to them which are far off.
c Much more art thou bound to do for thy neighbours perſon.

2 And if thy brother *be* not [b] nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee untill thy brother ſeek after it, and thou ſhalt reſtore it to him again.

3 In like manner ſhalt thou do with his [c] aſs, and ſo ſhalt thou do with his raiment, and with all loſt thing of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thy ſelf.

4 ¶ Thou ſhalt not ſee thy brothers aſs or his ox fall down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift *them* up again.

d For that were to alter the order of nature, and to deſpite God.

5 ¶ The woman ſhall not [d] wear that which pertaineth unto a man, neither ſhall a man put on a womans garment: for all that do ſo *are* abomination unto the LORD thy God.

6 ¶ If a birds neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the [e] dam with the young.

e If God deteſt crueltie don to little birds, how much more to man, made according to his image?

7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

8 ¶ When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not bloud upon thine houſe, if any man fall from thence.

9 ¶ Thou ſhalt not [f] ſow thy vineyard with divers ſeeds: leaſt the † fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled.

f The tenor of this law, is, to walk in ſimplicity, and not to be curious of new inventions.
† Heb. *fulneſs of thy ſeed.*

10 ¶ Thou ſhalt not plow with an ox and an aſs together.

11 ¶ * Thou ſhalt not wear a garment of divers ſorts, *as* of woollen & linen together.

* *Levit.* 19. 19.

12 ¶ * Thou ſhalt make thee * fringes upon the four † quarters of thy veſture, wherewith thou covereſt *thy ſelf.*

* *Num.* 15. 38.
† Heb. *wings.*

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give [g] occaſions of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid:

g *That is,* be an occaſion that he is ſlandered.

15 Then ſhall the father of the damſel, and her mother, take and bring forth *the tokens of* the damſels virginitie, unto the elders of the citie in the gate.

16 And the damſels father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughters virginitie: and they ſhall ſpread the [h] cloth before the elders of the city.

h *Meaning,* the ſheet, wherein the ſigns of her virginity were.

18 And the elders of that city ſhall take that man and chaſtiſe him.

19 And they ſhall amerce him *in* an hundred *ſhekels* of ſilver, and give *them* unto the father of the [i] damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his days.

i For the fault of the child redoundeth to the ſhame of the parents therefore he was recompenſed when ſhe was faultleſs.

20 But if this thing be true, *and the tokens of* virginitie be not found for the damſel:

21 Then they ſhall bring out the damſel to the door of her fathers houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her fathers houſe: ſo ſhalt thou put evil away from among you.

22 ¶ * If a man be found lying with a woman married to an husband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael.

* *Levit.* 20. 10.

23 ¶ If

23 ¶ If a damſel *that is* a virgin be betrothed unto an husband, and a man find her in the citie, and lie with her:

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not *being* in the city; and the man, becauſe he hath humbled his neighbours wife: ſo thou ſhalt put away evil from among you.

25 ¶ But if a man find a betrothed damſel in the field, and the man ‡force her, and lie with her: then the man onely that lay with her, ſhall die.

‡ Or, *take ſtrong hold of her,*

26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this [k] matter.

k *Meaning*, that the innocent cannot be puniſhed.

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

28 ¶ * If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

* *Exod.* 22. 16.

29 Then the man that lay with her, ſhall give unto the damſels father fiftie *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days.

* *Levit.* 18. 8. ‖ He ſhall not lie with his ſtepmother, *meaning* hereby all other degrees forbidden.

30 ¶ * A man ſhall not ‖ take his fathers wife, nor diſcover his fathers skirt.

Chap. XXIII.

1 *Who may or may not enter into the congregation.* 9 *Uncleanneſs to be avoided in the hoſt.* 15 *Of the fugitive ſervant.* 17 *Of filthineſs.* 18 *Of abominable ſacrifices.* 19 *Of uſury.* 21 *Of vows.* 24 *Of treſpaſſes.*

HE that is wounded in the ſtones, or hath his privie member cut off, ſhall not [a] enter into the congregation of the LORD.

a Either to beat office, or to marrie a wife.

2 [b] A baſtard ſhall not enter into the congregation of the LORD: even to his tenth generation ſhall he not enter into the congregation of the LORD.

b This was to cauſe them to live chaſtly, that their poſteritie might not be rejected.

3 * An Ammonite or Moabite ſhall not enter into the congregation of the LORD; even to their tenth generation ſhall they not enter into the congregation of the LORD for ever:

* *Neh.* 13. 1.

4 Becauſe they [c] met you not with bread and with water in the way, when ye came forth out of Egypt; and * becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee.

c Hereby he condemneth all that further not the children of God in their vocation.
* *Num.* 22. 5, 6.

5 Nevertheleſs, the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curſe into a bleſſing unto thee, becauſe the LORD thy God loved thee.

6 Thou ſhalt not ſeek their [d] peace, nor their † proſperitie all thy days for ever.

d Thou ſhalt have nothing to do with them.
† Heb. *good*

7 ¶ Thou ſhalt not abhor an Edomite, for he *is* thy brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them, ſhall [e] enter into the congregation of the LORD, in their third generation.

e If the fathers have renounced their idolatry, and received circumciſion.

9 ¶ When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man that is not clean, by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp.

11 But it ſhall be when evening † cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*.

† Heb. *turneth toward,*

12 ¶ Thou ſhalt have a place alſo without the camp, whither thou ſhalt [f] go forth abroad.

f For the neceſſity of nature.

13 And thou ſhalt have a paddle upon thy weapon: and it ſhall be when thou † wilt eaſe thy ſelf abroad, thou ſhalt dig therewith, and ſhalt turn back and [g] cover that which cometh from thee.

† Heb *ſitteſt down*

g *Meaning here-by*, that his people ſhould be pure both in ſoul and body.

14 For the LORD thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no † unclean thing in thee, and turn away from thee.

† Heb. *nakedneſs of any thing*

15 ¶ Thou ſhalt not [h] deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.

h This is meant of the heathen, who fled for their maſters cruelty, and embraced the true religion.

16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe, in one of thy gates where it † liketh him beſt: thou ſhalt not oppreſs him.

† Heb. *is good for him:*

17 ¶ There ſhall be no ‡ whore of the daughters of Iſrael, nor a Sodomite of the ſons of Iſrael.

‡ Or, *ſodomiteſs*

18 Thou ſhalt not bring the [i] hire of a whore, or the price of a dog into the houſe of the LORD thy God for any vow: for even both theſe *are* abomination unto the LORD thy God.

i Forbidding hereby that any gain gotten of evill things ſhould be applyed to the ſervice of God, *Mic.* 1. 7.

19 ¶ * Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

* *Exod.* 22. 25. *Levit.* 25. 36. *Pſal.* 15. 5.

20 Unto [k] a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury; that the LORD thy God may ‖ bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

k This was permitted for a time for the hardneſs of their heart.
‖ If thou ſhew thy charitie to thy brother, God will declare his love toward thee.

21 ¶ * When thou ſhalt vow a vow unto the LORD thy God, thou ſhalt not ſlack to pay it: for the LORD thy God will ſurely require it of thee; and it would be ſin in thee.

* *Eccles.* 5. 4.

22 But if thou ſhalt forbear to vow, it ſhall *be* no ſin in thee.

23 That which is gon out of thy lips, thou ſhalt [m] keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the LORD thy God, which thou haſt promiſed with thy mouth.

m If the vow be lawfull and godly.

24 ¶ When thou comeſt into thy neighbours [n] vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure, but thou ſhalt not put *any* in thy [o] veſſel.

n Being hired for to labour.
o To bring home to thine houſe.

25 When thou comeſt into the ſtanding-corn

corn of thy neighbours, * then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbours standing-corn.

* *Matt.* 12 1. *Mark.* 2. 23. *Luk.* 6. 1.

CHAP. XXIV.

1 *Of divorce.* 5 *A new married man goeth not to war.* 6, 10. *Of pledges.* 7 *Of man-stealers.* 8 *Of leprosie.* 14 *The hire is to be given.* 16 *Of justice.* 19 *Of charitie.*

WHen a * man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found † some uncleanness in her: then let him [a] write her a bill of † divorcement, and give *it* in her hand, and send her out of his house.

* *Matt.* 5. 31. & 9. 7. *Mark* 10. 4.

† Heb. *matter of nakedness*

a Hereby God approveth not that light divorcement, but permitteth it to avoid further inconvenience, *Matt.* 19. 7.

† Heb. *cutting off,*

2 And when she is departed out of his house, she may go and be another mans *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband which sent her away, may not take her again to be his wife, after that she is [b] defiled: for that *is* abomination before the LORD, and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

b Seeing that by dimitting her, he judged her to be unclean and defiled.

5 ¶ * When a man hath taken a new wife, he shall not go out to war, † neither shall he be charged with any business: *but* he shall be free at [c] home one year, and shall chear up his wife which he hath taken.

* *Chap.* 20. 7.

† Heb. *not any thing shall pass upon him.*

c That they might learn to know one anothers conditions, and so afterward live in godly peace.

6 ¶ No man shall take the nether or the upper [d] milstone to pledge: for he taketh *a mans* life to pledge.

d Nor any thing whereby a man getteth his living.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die, and thou shalt put evil away from among you.

8 ¶ Take heed, in * the plague of leprosie, that thou observe diligently, and do according to all that the priests the Levites, shall teach you: as I commanded them, *so* ye shall observe to do.

* *Levit.* 13. 2, 8.

9 Remember what the LORD thy God did * unto Miriam by the way, after that ye were come forth out of Egypt.

* *Num.* 12. 10.

10 ¶ When thou dost † lend thy brother any thing, thou shalt not go into his house to [e] fetch his pledge.

† Heb. *lend the loan of any thing to &c.*

e As though thou wouldest appoint what to have, but shalt receive what he may spare.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge.

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be [f] righteousness unto thee before the LORD thy God.

f Though he should be unthankfull, yet God will not forget it.

14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates.

15 At his day * thou shall give *him* his hire, neither shall the sun go down upon it, for he *is* poor, and † setteth his heart upon it: least he crie against thee unto the LORD, and it be sin unto thee.

* *Lev.* 19. 13. *Tob.* 4. 14.

† Heb. *he lifteth his soul unto it:*

16 * The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

* 2 *Kings* 14. 6. 2 *Chron.* 25. 4. *Jer.* 31. 29, 30. *Ezek.* 18. 20.

17 ¶ Thou shalt not pervert the judgement of the [g] stranger, *nor* of the fatherless, nor take a widows raiment to pledge.

g Because the world did lest esteem these sorts of people, therefore God hath most care over them.

18 But thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence; therefore I command thee to do this thing.

19 ¶ * When thou cuttest down thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

* *Lev.* 19. 9. & 23. 22.

20 When thou beatest thine oliv-tree, † thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

† Heb. *thou shalt not bough it after thee:*

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* † afterward: it shall be for the stranger, for the fatherless, and for the widow.

† Heb. *after thee.*

22 And thou shalt remember that thou wast [h] a bond-man in the land of Egypt: therefore I command thee to do this thing.

h God judged them not mindfull of his benefit, except they were beneficiall unto others.

CHAP. XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raising seed unto a brother.* 11 *Of the immodest woman.* 13 *Of unjust weights.* 17 *The memory of Amalek is to be blotted out.*

IF there be a controversie between men, and they come unto judgement, that *the judges* may [a] judge them, then they shall justifie the righteous, and condemn the wicked.

a whether there be a plaintiff or none, the Magistrates ought to trie out faults, and punish according to the crime

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be [b] beaten before his face, according to his fault, by a certain number.

b when the crime deserveth not death.

3 * [c] Forty stripes he may give him, *and* not exceed: least *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

* 2 *Cor.* 11. 24.

c The Jews of superstition afterward took one away.

4 ¶ * Thou shalt not muzzle the ox when he † treadeth out *the corn*.

* 1 *Cor.* 9. 9. 1 *Tim.* 5. 18.

† Heb. *threshcth*

5 ¶ * If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her ‡ [d] husbands brother shall go in unto her, and take her to him to wife, and perform the dutie of an husbands brother unto her.

* *Matt.* 22. 24. *Mark.* 12. 19. *Luk.* 20. 28.

‡ Or, *next kinsman*

d Because the Hebrew word signifieth not the naturall brother, and the word that signifieth a brother, is taken also for a kinsman, it seemeth that it is not meant that the naturall brother should marry his brothers wife, but some other of the kinred that was in that degree which might marrie.

6 And it shall be, *that* the first-born which she beareth, shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his ‡ brothers wife, then let his brothers wife go up to the gate unto the elders, and say, * My husbands

‡ Or, *next kinsmans wife,*

* *Ruth.* 4. 7.

husbands brother refuſeth to raiſe up unto his brother a name in Iſrael, he wil not perform the duty of my husbands brother.

8 Then the elders of his city ſhall call him, and ſpeak unto him: and *if* he ſtand *to it*, and ſay, I like not to take her:

9 Then ſhall his brothers wife come unto him in the preſence of the elders, and loſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto that man that will not build up his brothers houſe.

10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe loſed.

e This law importeth that godly ſhamefac'dneſs be preſerved: for it is an horrible thing to ſee a woman paſt ſhame.

11 ¶ [e] When men ſtrive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets:

12 Then thou ſhalt cut off her hand, thine eye ſhall not pity *her*.

† Heb. *a ſtone and a ſtone,*

13 ¶ Thou ſhalt not have in thy bag † divers weights, a great and a ſmall.

† Heb. *an ephah and an ephah,*

14 Thou ſhalt not have in thine houſe † divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the LORD thy God.

* *Exod.* 17. 8.

17 ¶ * Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt:

18 How he met thee by the way, and ſmote the hindmoſt of thee, *even* all *that were* feeble behind thee, when thou *waſt* faint and weary; and he feared not God.

19 Therefore it ſhall be, when the LORD thy God hath given thee reſt from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it, *that* thou ſhalt [f] blot out the remembrance of Amalek from under heaven; thou ſhalt not forget *it*.

f This was partly accompliſhed by Saul, about 450 years afterwards.

CHAP. XXVI.

1 The confeſſion of him that offereth the baſket of firſt fruits. 12 The prayer of him that giveth his third years tithes. 16 The covenant between God and the people.

AND it ſhall be when thou *art* come in unto the land which the LORD thy God giveth thee for an inheritance, and poſſeſſeſt it, and dwelleſt therein:

a By this ceremony they acknowledged that they received the land of Canaan as a free gift of God.

2 That thou ſhalt [a] take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the LORD thy God giveth thee, and ſhalt put *it* in a basket, and ſhalt go unto the place which the LORD thy God ſhall chooſe, to [b] place his name there.

b To be called upon, ſerved and worſhipped ſpiritually, *Chap.* 12. 5.

3 And thou ſhalt go unto the prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the LORD thy God, that I am come unto the countrey which the LORD ſware unto our fathers for to give us.

4 And the prieſt ſhall take the basket out of thine hand, and ſet it down before the altar of the LORD thy God.

5 And thou ſhalt ſpeak and ſay before the LORD thy God, A [c] Syrian ready to periſh *was* my father, and he went down into Egypt, and ſojourned there with a few, and became there a nation great, [d] mighty, and populous.

c *Meaning* Jacob, who ſerved twenty years in Syria.

d Onely by Gods mercie, and not by their fathers deſervings.

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we [e] cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

e Alledging the promiſe made to our fathers Abraham, Iſaac and Jacob.

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outſtretched arm, and with great terribleneſs, and with ſigns, and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now behold, [f] I have brought the firſt-fruits of the land, which thou, O LORD, haſt given me: and thou ſhalt ſet it before the LORD thy God, and worſhip before the LORD thy God.

f In token of a thankfull heart, and mindfull of his benefit.

11 And thou ſhalt rejoyce in every good *thing* which the LORD thy God hath given unto thee, and unto [g] thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

g Signifying, that God giveth us not goods for our ſelvs onely, but for their uſes alſo which are committed to our charge.

12 ¶ When thou haſt made an end of tithing all the tithes of thine increaſe, the third year, *which is* * the year of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled,

* *Chap.* 14. 28.

13 Then thou ſhalt [h] ſay before the LORD thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have [i] not tranſgreſſed thy commandments, neither have I forgotten *them*.

h without hypocriſie.

i Of malice and contempt.

14 I have not eaten thereof in my [k] mourning, neither have I taken away *ought* thereof for *any* [l] unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have don according to [m] all that thou haſt commanded me.

k Or for any neceſſity.

l By putting them to any prophane uſe.

m As far as my ſinfull nature would ſuffer: for elſe, as David and Paul ſay, There is not one juſt. *Pſal.* 14. 3. *Rom.* 3. 10. * *Iſa.* 63. 15.

15 * Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do theſe ſtatutes and judgements: thou ſhalt therefore keep and do them with all thine [n] heart and with all thy ſoul.

n with a good and ſimple conſcience.

17 Thou haſt avouched the LORD this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgements, and to hearken unto his voice.

18 And *the LORD hath avouched thee this day to be his [o] peculiar people, as he hath promiſed thee, and that *thou* ſhouldeſt keep all his commandments:

* *Chap.* 7. 6.
o Signifying, that there is a mutuall bond between God and his people.

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the LORD thy God, as he hath ſpoken.

CHAP. XXVII.

1 *The people are commanded to write the law upon ſtones;* 5 *and to build an altar of whole ſtones.*
11 *The tribes divided on Gerizzim and Ebal.*
14 *The curſes pronounced on mount Ebal.*

AND Moſes with the [a] elders of Iſrael, commanded the people, ſaying, Keep all the commandments which I command you this day.

a As Gods miniſters, and charged with the ſame.

2 And it ſhall be on the day *when you ſhall paſs over Jordan unto the land which the LORD thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter.

* *Joſh.* 4. 1.

3 And thou ſhalt [b] write upon them all the words of this law, when thou art paſſed over, that thou mayeſt go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey: as the LORD God of thy fathers hath promiſed thee.

b God would that his law ſhould be ſet up in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicated to his ſervice.

4 Therefore it ſhall be when ye be gon over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 And there ſhalt thou build an altar unto the LORD thy God, an altar of ſtones: *thou ſhalt not lift up *any* [c] iron *tool* upon them.

* *Exod.* 20. 25. *Joſh.* 8. 31.
c The altar ſhould not be curiouſly wrought, becauſe it ſhould continue but for a time: for God would have but one altar in Judah.

6 Thou ſhalt build the altar of the LORD thy God *of* whole ſtones: and thou ſhalt offer burnt-offerings thereon unto the LORD thy God.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoyce before the LORD thy God.

8 And thou ſhalt write upon the ſtones all the words of this law, [d] very plainly.

d That every one may well read it, and underſtand it.

9 ¶ And Moſes, and the prieſts the Levites ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael, this day thou art become the people of the LORD thy God.

10 Thou ſhalt therefore [e] obey the voice of the LORD thy God, and do his commandments and his ſtatutes, which I command thee this day.

e This condition God hath bound thee unto, that if thou wilt be his people, thou muſt keep his laws.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizzim to bleſs the people; when ye are come over Jordan: Simeon, and Levi, and Judah, and Iſſachar, and [f] Joſeph, and Benjamin.

f *Meaning*, Ephraim and Manaſſeh.

13 And theſe ſhall ſtand upon mount Ebal †[g] to curſe: Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

† Heb. *for a curſing.*
g Signifying, that if they would not obey God for love, they ſhould be made to obey for fear.

14 ¶ And *the Levites ſhall ſpeak, and ſay unto all the men of Iſrael *with* a loud voice.

* *Deut.* 27. 11.

15 Curſed *be* the man that maketh *any* [h] graven or molten image, an abomination unto the LORD, the work of the hands of the craftſman, and putteth *it* in *a* ſecret *place*: and all the people ſhall anſwer and ſay, Amen.

h Under this he containeth all the corruption of Gods ſervice, and tranſgreſſion of the firſt Table.

16 Curſed *be* he that [i] ſetteth light by his father or his mother: and all the people ſhall ſay, Amen.

i Or contemneth: and this appertaineth to the ſecond Table.

17 Curſed *be* he that removeth his neighbours [k] land-mark: and all the people ſhall ſay, Amen.

k He condemneth all injuries and extortions.

18 Curſed *be* he that maketh the [l] blind to wander out of the way: and all the people ſhall ſay, Amen.

l *Meaning*, that helpeth not, and counſelleth not his neighbour.

19 Curſed *be* he that perverteth the judgement of the ſtranger, fatherleſs, and widow: and all the people ſhall ſay, Amen.

20 Curſed *be* he that lieth with his fathers wife; becauſe he uncovereth his fathers [m] skirt: and all the people ſhall ſay, Amen.

m In committing villany againſt him *Levit.* 20. 11. & *Ezek.* 22. 11. & *Chap.* 22. 30.

21 Curſed *be* he that lieth with any manner of beaſt: and all the people ſhall ſay, Amen.

22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: and all the people ſhall ſay, Amen.

23 Curſed *be* he that lieth with his [n] mother in law: and all the people ſhall ſay, Amen.

n *Meaning*, his wives mother.

24 Curſed *be* he that ſmiteth his neighbour [o] ſecretly: and all the people ſhall ſay, Amen.

o For God that ſeeth in ſecret, will revenge it.

25 *Curſed *be* he that taketh reward to ſlay an innocent perſon: and all the people ſhall ſay, Amen.

* *Exod.* 23. 12.

26 *Curſed *be* he that confirmeth not *all* the words of this law to do them: and all the people ſhall ſay, Amen.

* *Gal.* 3. 10.

CHAP. XXVIII.

1 *The bleſſings for obedience.* 15 *The curſes for diſobedience.*

AND it ſhall come to paſs, *if thou ſhalt hearken diligently unto the voice of the LORD thy God, to obſerve *and* to do all his commandments which I command thee this day; that the LORD thy God will ſet thee [a] on high above all nations of the earth.

* *Levit.* 26. 3.
a He will make thee the moſt excellent of all people.

2 And all theſe bleſſings ſhall come on thee, and [b] overtake thee, if thou ſhalt hearken unto the voice of the LORD thy God.

b when Thou thinkeſt thy ſelf forſaken.

3 Bleſſed *ſhalt* thou *be* in the [c] city, and bleſſed *ſhalt* thou *be* in the field.

c Thou ſhalt live wealthily.

4 Bleſſed *ſhall be* the fruit of thy [d] body, and the fruit of thy ground, and the fruit of thy cattel, the increaſe of thy kine, and the flocks of thy ſheep.

d Thy children and ſucceſſion.

5 Bleſſed *ſhall be* thy basket and thy ‡ ſtore.

‡ Or, *dough*, or *kneading-troughs.*

6 Bleſſed *ſhalt* thou *be* when thou [e] comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out.

e All thine enterpriſes ſhall have good ſucceſs.

7 The LORD ſhall cauſe thine enemies, that riſe up againſt thee, to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee [f] ſeven ways.

f *Meaning*, many ways.

8 The LORD ſhall command the bleſſing upon thee in thy ‡ ſtore-houſes, and in all that thou [g] ſetteſt thine hand unto: and he ſhall bleſs thee in the land which the LORD thy God giveth thee.

‡ Or, *barns;*
g God will bleſs us if we do our duty, and not be idle.

9 The

9 The LORD ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth ſhall ſee that thou art [h] called by the name of the LORD, and they ſhall be afraid of thee.

11 And * the LORD ſhall make thee plenteous ‡ in goods, in the fruit of thy † body, and in the fruit of thy cattel, and in the fruit of thy ground, in the land which the LORD ſware unto thy fathers, to give thee.

12 The LORD ſhall open unto thee his good treaſure, the [i] heaven to give the rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and * thou ſhalt lend unto many nations, & thou ſhalt not borrow.

13 And the LORD ſhall make thee the head, and not the tail, and thou ſhalt be above onely, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day to obſerve and to do *them:*

14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

15 ¶ But it ſhall come to paſs, * if thou wilt not hearken unto the voice of the LORD thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee.

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy basket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

20 The LORD ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto, † for to do; untill thou be deſtroyed, and untill thou periſh quickly; becauſe of the wickedneſs of thy doings whereby thou haſt forſaken me.

21 The LORD ſhall make the peſtilence cleave unto thee, untill he have conſumed thee from off the land, whither thou goeſt to poſſeſs it.

22 * The LORD ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ‡ſword, and with blaſting, and with mildew: and they ſhall perſue thee untill thou periſh.

23 And the heaven that *is* over thy head ſhall be [k] braſs, and the earth that *is* under thee *ſhall be* iron.

24 The LORD ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, untill thou be deſtroyed.

25 The LORD ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them; and ſhalt be † [l] removed into all the kingdoms of the earth.

26 And thy [m] carcaſe ſhall be meat unto all the fowls of the air, and unto the beaſts of the earth, and no man ſhall fray *them* away.

27 The LORD will ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed.

28 The LORD ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart:

29 And thou ſhalt [n] grope at noon-days, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways: and thou ſhalt be onely oppreſſed, and ſpoiled evermore, and no man ſhall ſave *thee.*

30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and thou ſhalt not dwell therein: * thou ſhalt plant a vine-yard, and ſhalt not † gather the grapes thereof.

31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs *ſhall be* violently taken away from before thy face, and † ſhall not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them.*

32 Thy ſons and thy daughters *ſhall be* given unto another people, [o] and thine eyes ſhall look, and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not, eat up: and thou ſhalt be onely oppreſſed and and cruſhed alway:

34 So that thou ſhalt be mad, for the ſight of thine eyes which thou ſhalt ſee.

35 The LORD ſhall ſmite thee in the knees, and in the legs, with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head.

36 The LORD ſhall bring thee, and thy [p] king which thou ſhalt ſet over thee, unto a nation which neither thou, nor thy fathers have known, and there ſhalt thou ſerve other gods, wood and ſtone.

37 And thou ſhalt become * an aſtoniſhment, a proverb, and a by-word, among all nations whither the LORD ſhall lead thee.

38 * Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in: for the locuſt ſhall conſume it.

39 Thou ſhalt plant vineyards and dreſs *them,* but ſhalt neither drink of the wine, nor gather *the grapes:* for the worms ſhall eat them.

40 Thou ſhalt have olive-trees throughout all thy coaſts, but thou ſhalt not anoint *thy ſelf* with the oyl: for thine olive ſhall caſt *his fruit.*

41 Thou ſhalt beget ſons and daughters,

h In that he is thy God, and thou his people.

* *Chap.* 30. 9, &c

‡ Or, *for good,*

† Heb. *belly,*

i For nothing in the earth is profitable, but when God ſendeth his bleſſings from heaven.

* *Chap.* 15. 6.

* *Levit.* 26. 14. *Lament.* 2. 17. *Mal.* 2. 2. *Baruch* 1. 20.

† Heb. *which thou knewldeſt do;*

* *Levit.* 26. 16.

‡ Or, *drought,*

k It ſhall give thee no more moiſture than if it were of braſs.

† Heb. *for a removing,*

l Some read, Thou ſhalt be a terror and fear, when they ſhall hear how God hath plagued thee.

m Thou ſhall be curſed both in thy life and in thy death: for the buriall is a teſtimony of the reſurreſtion which ſign for thy wickedneſs thou ſhalt lack.

n In things moſt evident and clear thou ſhalt lack diſcretion and judgement.

* *Chap.* 20. 6.

† Heb. *profane,* or *uſe it as common meat.*

† Heb. *ſhall not return to thee.*

o when they ſhall return from their captivity.

p As he did to Manaſſeh, Joachim, Zedechias, and others.

* 1 *King.* 9. 7. *Jer.* 24. 9. & 25. 9.

* *Micah* 6. 15. *Haggai* 1. 6.

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but ‡ thou ſhalt not enjoy them: for they ſhall go into captivity.

† Heb. *they ſhall not be thine:*

42 All thy trees and fruit of thy land ſhall the [q] locuſt ‡ conſume.

[q] Under one kind he comprehendeth all the vermin, which deſtroy the fruits of the land: and this is an evident token of Gods curſe.
‡ Or, *poſſeſs.*

43 The ſtranger that *is* within thee ſhall get up above thee very high; and thou ſhalt come down very low.

44 He ſhall lend to thee, and thou ſhalt not lend to him: he ſhall be the head, and thou ſhalt be the tail.

45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed: becauſe thou hearkenedſt not unto the voice of the LORD thy God, to keep his commandments and his ſtatutes which he commanded thee.

[r] Gods plagues ſhall be evident ſigns that he is offended with thee.

46 And they ſhall be upon thee for a [r] ſign and for a wonder, and upon thy ſeed for ever.

47 Becauſe thou ſervedſt not the LORD thy God with joyfulneſs and with gladneſs of heart, for the abundance of all *things:*

48 Therefore ſhalt thou ſerve thine enemies which the LORD ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all *things:* and he ſhall put a yoke of iron upon thy neck, untill he have deſtroyed thee.

49 The LORD ſhall bring a nation againſt thee from far, from the end of the earth, *as ſwift* as the eagle flieth, a nation whoſe tongue thou ſhalt not † underſtand:

† Heb. *hear:*

† Heb. *ſtrong of face,*

50 A nation † of fierce countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young.

51 And he ſhall eat the fruit of thy cattel, and the fruit of thy land, untill thou be deſtroyed: which *alſo* ſhall not leave thee *either* corn, wine, or oyl, *or* the increaſe of thy kine, or flocks of thy ſheep, untill he have deſtroyed thee.

52 And he ſhall beſiege thee in all thy gates, untill thy high and fenced walls come down, wherein thou truſtedſt, throughout all thy land: and he ſhall beſiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

[a] *Levit.* 26 29. 2 *King.* 6. 29. *Lam.* 4. 10. *Bar.* 2. 3.
† Heb. *belly,*

53 And [a] thou ſhalt eat the fruit of thine own † body, the fleſh of thy ſons and of thy daughters (which the LORD thy God hath given thee) in the ſiege and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee:

54 *So that* the man *that is* tender among you and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and towards the remnant of his children which he ſhall leave:

55 So that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates.

[f] As come to paſs in the days of Joram King of Iſrael, 2 *King.* 6. 29. and when the Romans beſieged Jeruſalem.

56 The [f] tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhall be evil toward the husband of her boſom, and towards her ſon, and towards her daughter,

† Heb. *after birth*

57 And towards her † young one that cometh out from between her feet, and towards her children which ſhe ſhall bear: for ſhe ſhall [t] eat them for want of all *things* ſecretly in the ſiege and ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in thy gates.

[t] Hunger ſhall ſo bite her, that ſhe ſhall be ready to eat her child before it be delivered.

58 If thou wilt not obſerve to do [u] all the words of this law *that are* witten in this book, that thou mayſt fear this glorious and fearfull name, THE LORD THY GOD;

[u] For he that offendeth in one, is guilty of all, *Jam.* 2. 10.

59 Then the LORD will make thy plagues wonderfull, and the plagues of thy ſeed, *even* great plagues, and of long continuance, and ſore ſickneſſes, and of long continuance.

60 Moreover, he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of, and they ſhall cleave unto thee.

[x] Declaring that God hath infinit means to plague the wicked, beſides them that are ordinary or written.
‡ Heb. *cauſe to aſcend*
* *Chap.* 10. 22.

61 Alſo every ſickneſs, and every plague which *is* [x] not written in the book of this law, them will the LORD † bring upon thee, untill thou be deſtroyed.

62 And ye ſhall be left few in number, whereas ye were * as the ſtars of heaven for multitude: becauſe thou wouldſt not obey the voice of the LORD thy God.

63 And it ſhall come to paſs, *that* as the LORD rejoyced over you to your good, and to multiply you; ſo the LORD will rejoyce over you to deſtroy you, and to bring you to nought; and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it.

[y] Signifying that it is a ſingular gift of God to be in a place, where we may worſhip God purely, and declare our faith and religion.

64 And the LORD ſhall [y] ſcatter thee among all people, from the *one* end of the earth even unto the *other;* and there thou ſhalt ſerve other gods, which *neither* thou nor thy fathers have known, *even* wood and ſtone.

65 And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt; but the LORD ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind.

66 And thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have no aſſurance of thy life.

67 In the morning thou ſhalt ſay, Would God it were even: and at even thou ſhalt ſay, Would God it were morning, for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.

[z] Becauſe they were unmindfull of that miracle, when the Sea gave place to them for to paſſ through.

68 And the LORD ſhall bring thee into Egypt again with [z] ſhips, by the way whereof I ſpake unto thee, Thou ſhalt ſee it no more again: and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy *you.*

CHAP. XXIX.

2 Moſes exhorteth them to obedience, by the memory of the works they have ſeen. 10 All are preſented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himſelf in his wickedneſs. 29 Secret things belong unto God.

[a] *That is,* the articles or conditions.

THeſe *are* the [a] words of the covenant which the LORD commanded Moſes to make with the children of Iſrael, in the land of Moab.

Moab, beſide the covenant which he made with them in [b] Horeb.

b At the firſt giving of the law which was fourty years before. * *Exod.* 19.4.

2 ¶ And Moſes called unto all Iſrael, and ſaid unto them, * Ye have ſeen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land;

c The proofs of my power.

3 The [c] great temptations which thine eyes have ſeen, the ſigns and thoſe great miracles:

d He ſheweth that it is not in mans power to underſtand the myſteries of God, if it be not given him from above.

4 Yet the LORD hath [d] not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

5 And I have led you fourty years in the wilderneſs: your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot.

e Made by mans art, but Manna, which is called the bread of Angels.

6 Ye have not eaten [e] bread, neither have you drunk wine, or ſtrong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battel, and we ſmote them.

8 And we took their land, and gave it for an inheritance unto the Reubenite, and to the Gadite, and to the half-tribe of Manaſſeh.

* *Chap.* 4.6. 1 *Kings* 2.3. *Jos.* 1.7.

9 * Keep therefore the words of this covenant and do them, that ye may proſper in all that ye do.

f who knoweth your hearts, and therefore ye may not think to diſſemble with him.

10 ¶ Ye ſtand this day all of you before the [f] LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Iſrael,

11 Your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water:

† Heb. *paſſe*

g Alluding to them, that when they made a ſure covenant, divided a beaſt in twain, and paſt between the parts divided. *Gen.* 15.10.

12 That thou ſhouldſt † enter into [g] covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day;

13 That he may eſtabliſh thee to day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob.

14 Neither with you onely do I make this covenant, and this oath;

15 But with *him* that ſtandeth here with us this day before the LORD our God, and alſo with *him* that *is* not [h] here with us this day:

h *Meaning*, their poſterity.

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye paſſed by;

† Heb. *dunghil gods*,

17 And ye have ſeen their abominations, and their † idols, wood and ſtone, ſilver and gold, which *were* among them)

18 Leaſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the LORD our God, to go *and* ſerve the gods of theſe nations; leaſt there ſhould be among you a [i] root that beareth ‡ † gall and wormwood,

i Such ſin, as the bitter fruit thereof might choak and deſtroy you.
‡ Or, *a poiſonfull herb*.
† Heb. *Roſh*

19 And it come to paſs when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add † drunkenneſs [k] to thirſt:

† Or, *ſtubbornneſs*
† Heb. *the drunken to the thirſty*:
k For as he that is thirſty, deſireth to drink much, ſo he that followeth his appetite, ſeeketh by all means and yet cannot be ſatisfied.

20 The LORD will not ſpare him, but then the anger of the LORD, and his jealouſy ſhall ſmoke againſt that man, and all the curſes *that are* written in this book ſhall lie upon him, and the LORD ſhall blot out his name from under heaven.

21 And the LORD ſhall ſeparate him unto evil, out of all the tribes of Iſrael, according to all the curſes of the covenant, *that* † *are* written in this book of the law:

† Heb. *is written*

22 So that the [l] generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay: when they ſee the plagues of that land, and the ſickneſſes † which the LORD hath laid upon it;

l Gods plagues upon them that rebell againſt him, ſhall be ſo ſtrange, that all ages ſhall be aſtoniſhed.
† Heb. *wherewith the LORD hath made it ſick*;

23 *And that* the whole land thereof *is* brimſtone, and ſalt, *and* burning, *that* it is not ſown, nor beareth, nor any graſs groweth therein, * like the overthrouw of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath:

* *Gen.* 19.24.25.

24 Even all nations ſhall ſay, * Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

* 1 *Kings* 9.8. *Jer.* 22.8.

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and ſerved other gods, and worſhipped them, gods whom they knew not, and ‡ *whom* he had not † given unto them.

‡ Or, who *had not given to them* any portion.
† Heb. *divided*

27 And the anger of the LORD was kindled againſt this land, to bring upon it all the curſes *that are* written in this book.

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and caſt them into another land, as *it is* this day.

29 The [m] ſecret *things belong* unto the LORD our God: but thoſe *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

m Moſes hereby reproveth their curioſity, which ſeek thoſe things that are onely known to God, and their negligence that regard not that which God hath revealed unto them, as the law.

CHAP. XXX.

1 Great mercies promiſed unto the repentant. 11 The commandment is manifeſt. 15 Death and life are ſet before them.

AND it ſhall come to paſs when all theſe things are come upon thee, the bleſſing and the curſe, which I have ſet before thee, and thou ſhalt call *them* to [a] * mind among all the nations whither the LORD thy God hath driven thee,

a Both his mercies and his plagues.

2 And ſhalt return unto the LORD thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with [b] all thine heart, and with all thy ſoul:

b In true repentance is no hypocriſie.

3 That then the LORD thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath ſcattered thee.

4 * If *any* of thine be driven out unto the utmoſt *parts* of [c] heaven, from thence will the LORD thy God gather thee, and from thence will he [d] fetch thee.

5 And the LORD thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it: and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will [e] circumciſe thine heart, and the heart of thy ſeed, to love the LORD thy God with all thine heart and with all thy ſoul, that thou mayeſt live.

7 And the LORD thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee.

8 And thou ſhalt [f] return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 * And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattel, and in the fruit of thy land for good: for the LORD will again [g] rejoyce over thee for good, as he rejoyced over thy fathers:

10 If thou ſhalt hearken unto the voice of the LORD thy God, to keep his commandments, and his ſtatutes *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy ſoul.

11 ¶ For this commandment which I command thee this day, it *is* not [h] hidden from thee, neither *is* it far off.

12 * It *is* not in heaven, that thou ſhouldſt ſay, Who ſhall go up for us to heaven, & bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the [i] ſea, that thou ſhouldſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it?

14 But the [k] word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayſt [l] do it.

15 ¶ See, I have ſet before thee this day life and good, and death and evil:

16 In that I command thee this day to [m] love the LORD thy God, to walk in his ways, and to keep his commandments, and his ſtatutes, and his judgements, that thou mayeſt [n] live and multiply: and the LORD thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it.

17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other, gods and ſerve them:

18 I denounce unto you this day, that ye ſhall ſurely periſh *and that* ye ſhall not prolong *your* days upon the land, whither thou paſſeſt over Jordan, to go to poſſeſs it.

19 * I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore [o] chooſe life, that both thou and thy ſeed may live:

20 That thou mayeſt love the LORD thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him (for he *is* thy life, and the length of thy days) that thou mayeſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

CHAP. XXXI.

1 Moſes encourageth the people. 7 He encourageth Joſhua. 9 He delivereth the law unto the prieſt, to read it in the ſeventh year to the people. 14 God giveth a charge to Joſhua, 19 and a ſong to teſtify againſt the people. 24 Moſes delivereth the book of the law to the Levites to keep. 28 He maketh a proteſtation to the elders.

AND Moſes went and ſpake theſe words unto all Iſrael.

2 And he ſaid unto them, I *am* an hundred and twenty years old this day; * I can no more go out and come in: alſo the LORD hath ſaid unto me, * Thou ſhalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, * as the LORD hath ſaid.

4 And the LORD ſhall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them whom he deſtroyed.

5 And * the LORD ſhall give them up [b] before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be ſtrong and of a good courage; fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee, he will not fail thee, nor forſake thee.

7 ¶ And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, [c] Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the LORD hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it.

8 And the LORD, he *it is* that doth [d] go before thee, he will be with thee, he will not fail thee neither forſake thee: fear not neither be diſmayed.

9 ¶ And Moſes wrote this law., and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Iſrael.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the * year of releaſe, in the feaſt of tabernacles,

11 When all Iſrael is come to appear before the [e] LORD thy God, in the place which he ſhall chooſe: thou ſhalt read this law before all Iſrael, in their hearing.

12 Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and obſerve to do all the words of this law.

13 And

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c Even to the worlds end.

d And bring thee into thy countrey.

e God will purge all thy wicked affections which thing is not in thy own power to do.

f If we will have God to work in us with his holy Spirit, we muſt turn again to him by repentance.

g *He meaneth* not that God is ſubject to theſe paſſions, to rejoice or to be ſad, but he uſeth this manner of ſpeech to declare the love that he beareth unto us.

h The law is ſo evident that none can pretend ignorance.

i By heaven and the ſea, *he meaneth* places moſt far diſtant.

k Even the law and the goſpel.

l By faith in Chriſt.

m So that to love and obey God, is onely life and felicity.

n He addeth theſe promiſes to ſignify, that it is for our profit that we love him, and not for his.

o *That is*, love and obey God: which thing is not in mans power, but Gods ſpirit onely worketh it in his elect.

Neh. 1. 9.

Cap. 28. 11.

Rom. 10. 6. &c.

Cap. 4. 26.

a I can no longer execute my office.

Num. 20. 12. *Cap.* 3. 27.

Num. 27. 21.

Cap. 9. 2.

b Into your hands.

c For he that muſt govern the people, hath need to be valliant to repreſs vice, and conſtant to maintain vertue.

d Signifying, that man can never be of good courage, except he be perſwaded of Gods favour and aſſiſtance.

Cap. 15. 1.

e Before the ark of the covenant which was the ſign of Gods preſence and the figure of Chriſt.

13 And *that* their children which have not [f] known *any thing*, may hear and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it.

[f] which were not born when the Law was given.

14 ¶ And the LORD ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent your ſelvs in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelvs in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a [g] cloud: and the pillar of the cloud ſtood over the door of the tabernacle.

[g] In a cloud that was faſhioned like a pillar.

16 ¶ And the LORD ſaid unto Moſes, Behold, thou ſhalt † ſleep with thy fathers, and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them.

† Heb. *lie down*

17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will [h] hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall † befall them; ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe our God *is* not amongſt us?

[h] *That is*, I will take my favour from them, as to turn his face toward us, is to ſhew us his favour.
† Heb. *find them*;

18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

19 Now therefore [i] write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael.

[i] To preſerve you and your children from idolatry by remembring of Gods benefits.

20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey: and they ſhall have eaten and filled themſelvs, and waxen fat; [k] then will they turn unto other gods and ſerve them, and provoke me, and break my covenant.

[k] For this is the nature of fleſh, no longer to obey God, than it is under the rod.

21 And it ſhall come to paſs when many evils and troubles are befallen them, that this ſong ſhall [l] teſtifie † againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination which they † go about, even now before I have brought them into the land which I ſware.

[l] That theſe evils are come upon them, becauſe they forſook me.
† Heb. *before*
† Heb. *do*,

22 ¶ Moſes therefore wrote this ſong the ſame day, and taught it to the children of Iſrael.

23 And he gave Joſhua the ſon of Nun a charge, and ſaid, * Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.

* Joſh. 1. 6.

24 ¶ And it came to paſs when Moſes had made an end of writing the words of this law in a book, untill they were finiſhed;

25 That Moſes commanded the Levites which bare the ark of the covenant of the LORD, ſaying,

26 Take this book of the law, and put it in the ſide of the ark of the covenant of the LORD your God, that it may be there for a [m] witneſs againſt thee.

[m] Of thy infidelity, when thou ſhalt turn away from the doctrin contained therein.

27 For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your [n] officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them.

[n] As governours, judges and magiſtrats.

29 For I know, that after my death ye will utterly corrupt *your ſelvs*, and turn aſide from the way which I have commanded you: and evil will befall you in the latter days, becauſe ye will do evil in the ſight of the LORD, to provoke him to anger through the [o] work of your hands.

[o] By idolatry, and worſhipping images, which are the work of your hands.

30 And Moſes ſpake in the ears of all the congregation of Iſrael the words of this ſong, untill they were ended.

CHAP. XXXII.

1 *Moſes ſong, which ſetteth forth Gods mercy and vengeance.* 46 *He exhorteth them to ſet their hearts upon it.* 48 *God ſendeth him up to mount Nebo to ſee the land and die.*

[a] GIve ear, O ye [a] heavens, and I will ſpeak; & hear, O earth, the words of my mouth.

[a] As witneſſes of this peoples ingratitude.

2 My [b] doctrin ſhall drop as the rain: my ſpeech ſhall diſtill as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs.

[b] He deſireth that he may ſpeak to Gods glory, and that the people, as the green graſs, may receive the dew of his doctrin.

3 Becauſe I will publiſh the name of the LORD: aſcribe ye greatneſs unto our God.

4 *He is* the [c] rock, his work *is* perfect: for all his ways *are* judgement: a God of truth, and without iniquity, juſt and right *is* he.

[c] Noting that God onely is mighty, faithfull, and conſtant in his promiſe.

5 † They have corrupted themſelvs, ‡ their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation.

† Heb. *he hath corrupted to himſelf*,
‡ Or, that they are *not his children*, that is, *their blot*;

6 Do ye thus requite the LORD, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not [d] made thee, and eſtabliſhed thee?

[d] Not according to the common creation, but he hath made thee a new creature by his ſpirit.

7 ¶ Remember the days of old, conſider the years of † many generations: ask thy father, and he will ſhew thee; thy elders, and they will tell thee.

† Heb. *generation and generation*:

8 When the moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the [e] bounds of the people according to the number of the children of Iſrael.

[e] When God by his proviidence divided the world, he lent for a time that portion to the Canaanites, which ſhould after be an inheritance for all his people Iſrael.

9 For the LORDS portion *is* his people: Jacob *is* the † lot of his inheritance.

† Heb *cord*

10 He found him in a deſert land, and in the waſte howling wilderneſs: he ‡ led him about, he inſtructed him, he kept him as the apple of his eye.

‡ Or, *compaſſed him about*,

11 As an eagle ſtirreth up her neſt, [f] fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings;

[f] To teach them to flie.

12 *So* the LORD alone did lead him, and *there was* no ſtrange god with him.

13 He made him ride on the [g] high places of the earth, that he might eat the increaſe of

[g] *Meaning*, of the land of Canaan, which was high in reſpect of Egypt.

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the fields, and he made him to ſuck honey out of the rock, and oyl out of the flinty rock.

14 Butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan, and goats, with the fat of kidneys of wheat, and thou didſt drink the pure bloud of the grape.

i This was the occaſion of their falling from God, the proſperity and bleſſings which they had in Canaan, as is ſhewed in *Neh.* 9. 29, 26.

15 ¶ But Jeſurun waxed [i] fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs;* then he forſook God *which* made him, and lightly eſteemed the rock of his ſalvation.

k By changing his ſervice for their ſuperſtitions.

16 They provoked him to jealouſy with [k] ſtrange *gods*, with abominations provoked they him to anger.

‡ Or, *which were not God*;
l Scripture calleth new whatſoever man inventeth, be the errour never ſo old.

17 They ſacrificed unto devils, ‡ not to God; to gods whom they knew not, to [l] new *gods that* came newly up, whom your fathers feared not.

18 Of the rock *that* begat thee thou art unmindfull, and haſt forgotten God that formed thee.

‡ Or, *deſpiſed*

19 And when the LORD ſaw *it*, he ‡abhorred *them*, becauſe of the provoking of his [m] ſons, and of his daughters.

m He calleth them Gods children, not to honour them, but to ſhew them from what dignity they are fallen.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealouſy with *that which is* not God, they have provoked me to anger with their vanities: and * I will move them to jealouſy with *thoſe which are* not [n] a people, I will provoke them to anger with a fooliſh nation.

* *Rom.* 10. 19.

n which I have not favoured: nor given my laws unto them.

22 For a fire is kindled in my anger, and ‡ ſhall burn unto the loweſt hell, and ‡ ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

‡ Or, *hath burned*
‡ Or, *hath conſumed*

23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them.

24 *They ſhall be* burnt with hunger, and devoured with † burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the poyſon of ſerpents of the duſt.

† Heb. *burning coals*,

o They ſhall be ſlain both in the field and at home.
† Heb. *from the chambers*
‡ Heb. *bereave*

25 The ° ſword without, and terrour † within ſhall † deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of gray hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men:

27 Were it not that I feared the wrath of the enemie, leaſt their adverſaries ſhould behave themſelvs ſtrangely, *and* leaſt they ſhould [p] ſay, ‡ Our hand *is* high, and the LORD hath not don all this.

p Rejoycing to ſee the godly afflicted, and attributting that to themſelvs which is wrought by Gods hand.
‡ Or, *our high hand and not the LORD hath done all this.*

28 For they *are* a nation void of counſel, neither *is there* any underſtanding in them.

29 O that they were wiſe, *that* they underſtood this, *that* they would [q] conſider their latter end.

q They would conſider the felicity, that was prepared for them, if they had obeyed God.

30 How ſhould * one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the LORD had ſhut them up?

* *Joſh.* 23. 10.

31 For their rock *is* not as our Rock, even our enemies themſelvs *being* judges.

32 For their vine ‡ *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter.

‡ Or, is worſe *than the vine of Sodom, &c.*

33 Their [r] wine *is* the poyſon of dragons, and the cruel venom of aſps.

r The fruits of the wicked are as poyſon, deteſtable to God, and dangerous for man.

34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures?

35 To me *belongeth* * vengeance, and recompence: their foot ſhall ſlide in *due* time: for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte.

* *Eccluſ* 28. 1. *Rom.* 12. 19. Heb. 10. 30.

36 For the LORD ſhall judge his people, * and repent himſelf for his ſervants; when he ſeeth that *their* † power is gon, and *there is* none [s] ſhut up, or left.

* 2 *Mac.* 7. 6.
† Heb. *hand*
s when neither ſtrong, nor weak, in a manner, remain.

37 And he ſhall ſay, Where *are* their gods, *their* rock, in whom they truſted,

38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings? let them riſe up and help you, *and* be † your protection.

† Heb. *an hiding for you.*

39 See now that I, *even* I *am* he, and *there is* no god with me: * I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

* 1 *Sam.* 2. 6. *Tob.* 13. 2. *Wiſd.* 16. 13.

40 For I [t] lift up my hand to heaven, and ſay, I live for ever.

t *That is*, I ſwear, read, *Gen.* 14. 22.

41 If I whet my glittering ſword, and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with bloud (and my ſword ſhall devour fleſh) *and that* with the bloud of the ſlain, and of the captivs, from the beginning of revenges upon the enemy.

43 ‡ * Rejoyce, O ye nations *with* his people: for he will [u] avenge the bloud of his ſervants, and will render vengeance to his adverſaries, and will be mercifull unto his land, *and* to his people.

‡ Or, *praiſe his people, ye nations:* or, *ſing ye.*
* *Rom.* 15. 10.
u whether the bloud of Gods people be ſhed for their ſins, or triall of their faith, he promiſeth to revenge it.

44 ¶ And Moſes came and ſpake all the words of this ſong in the ears of the people, he and ‡ Hoſhea the ſon of Nun.

‡ Or, *Joſhua*

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael.

46 And he ſaid unto them, * Set your hearts unto all the words which I teſtify among you this day; which ye ſhall command your children to obſerve to do, all the words of this law.

* *Chap.* 6. 6. & 11. 18.

47 For it *is* not a [x] vain thing for you, becauſe it *is* your life; and through this thing ye ſhall prolong *your* days in the land whither ye go over Jordan to poſſeſs it.

x For I will perform my promiſe unto you, *Iſa.* 55. 10.

48 * And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying,

* *Num.* 27. 12.

49 Get thee up into this mountain Abarim, unto mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho; and behold the land

land of Canaan which I give unto the children of Iſrael for a poſſeſſion.

50 And die in the mount whither thou goeſt up, and be gathered unto thy people, as * Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Becauſe * ye treſpaſſed againſt me among the children of Iſrael, at the waters of ‡ Meribah-kadeſh, in the wilderneſs of Zin; becauſe ye [y] ſanctified me not in the midſt of the children of Iſrael.

52 Yet thou ſhalt ſee the land before *thee*, but thou ſhalt not go thither unto the land which I give the children of Iſrael.

* *Num.* 20. 25, 28. & 33. 38.

* *Num.* 20. 12, 13. & 27. 14.
‡ Or, *ſtrife at Kadeſh*,

y Ye were not earneſt and conſtant to maintain my honour.

CHAP. XXXIII.

1 *The majeſty of God.* 6 *The bleſſings of the twelve tribes.* 26 *The excellency of Iſrael.*

A Nd this *is* the [a] bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death.

2 And he ſaid, the LORD came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with [b] ten thouſands of ſaints: from his right hand *went* † a fiery law for them.

3 Yea, he loved the people; all his [c] ſaints *are* in thy hand: and they ſate down at thy [d] feet; *every one* ſhall receive of thy words.

4 Moſes commanded us a law: *even* the [e] inheritance of the congregation of Jacob.

5 And he was king in Jeſhurun, when the heads of the people *and* the tribes of Iſrael were gathered together.

6 ¶ Let [f] Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the bleſſing* of Judah: and he ſaid, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be [g] ſufficient for him, and be thou an help *to him* from his enemies.

8 ¶ And of Levi he ſaid, * *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didſt prove at Maſſah, *and with* whom thou didſt ſtrive at the waters of Meribah;

9 Who ſaid unto his father and to his mother, [h] I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant.

10 ‡ They ſhall teach Jacob thy judgements, and Iſrael thy law: ‡ they ſhall put incenſe † before thee, and whole burnt-ſacrifice upon thine altar.

11 Bleſs, LORD, his ſubſtance, and accept the works of his hands: [i] ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

12 ¶ *And* of Benjamin he ſaid, The beloved of the LORD ſhall [k] dwell in ſafety by him; *and the LORD* ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.

13 ¶ And of Joſeph he ſaid, * Bleſſed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the ſun, and for the precious things † put forth by the † moon,

15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills,

16 And for the precious things of the earth, and fulneſs thereof, and for the good will of him that dwelt in the [l] buſh: let *the bleſſing* come upon the head of Joſeph, and upon the top of the head of him that * was ſeparated from his brethren.

17 His glory *is like* the firſtling of his bullock, and his horns *are like* the horns of unicorns: with them he ſhall puſh the people together, *to* the ends of the earth: and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh.

18 ¶ And of Zebulun he ſaid, Rejoyce, Zebulun, in thy [m] going out; and Iſſachar, in thy tents.

19 They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſs: for [n] they ſhall ſuck of the abundance of the ſeas, and *of* treaſures hid in the ſand.

20 ¶ And of Gad he ſaid, Bleſſed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the firſt part for himſelf, becauſe there, *in* a portion of the [o] lawgiver *was he* † ſeated; and he came *with* the heads of the people, he executed the juſtice of the LORD, and his judgement with Iſrael.

22 ¶ And of Dan he ſaid, Dan *is* a lions whelp: he ſhall leap from Baſhan.

23 ¶ And of Naphtali he ſaid, O Naphtali, ſatiſfied with favour, and full with the bleſſing of the LORD: poſſeſs thou the [p] weſt and the ſouth.

24 ¶ And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oyl.

25 ‡ Thy ſhoes *ſhall be* [q] iron and braſs; and as thy days, *ſo ſhall* thy ſtrength *be*.

26 ¶ *There is* none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellency on the ſkie.

27 The eternall God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them*.

28 * Iſrael then ſhall dwell in ſafety alone: the [r] fountain of Jacob *ſhall be* upon a land of corn and wine, alſo his heavens ſhall drop down dew.

29 Happy *art* thou, O Iſrael: who *is* like unto thee, O people ſaved by the LORD, the ſhield of thy help, and who *is* the ſword of they excellency! and thine [s] enemies ‡ ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

a This bleſſing containeth not onely a ſimple prayer, but an aſſurance of the effect thereof.

b *Meaning*, infinit Angels.
† Heb. *a fire of law*
c *That is*, the children of Iſrael.

d As thy diſciples.

e To us and our ſucceſſours.

f Reuben ſhall be one of the tribes of Gods people, though for his ſin, his honour be diminiſhed, and his family but ſmall.

g Signifying, that he ſhould hardly obtain Jacobs promiſe, *Gen.* 49. 8.
* *Exod.* 28. 30

h He preferred Gods glory, above all naturall affection, *Exod.* 28 30.

‡ Or, *let them teach*, &c.
‡ Or, *let them put incenſe*
† Heb. *at thy noſe*,

i He declareth that the miniſters of God have many enemies, and therefore, have need to be prayed for.

k Becauſe the temple ſhould be built in Zion, which was in the tribe of Benjamin, he ſheweth that God ſhould dwell with him there.

* *Gen.* 49. 25. &c,

l which was God appearing unto Moſes, *Exod* 3. 1.
* *Gen.* 49. 26.

m In thy proſperous voyages upon the Sea, *Gen.* 49. 13.

n The tribe of Zebulun.

o So that the portion of the Gadites, and others on this ſide Jordan was Gods, though it was not ſo known.
† Heb. *ciſled.*

p *Meaning*, near the Sea.

‡ Or, under *thy ſhoes* ſhall be *iron*
q Thou ſhalt be ſtrong, or thy countrey full of metall. It ſeemeth that Simeon is left out becauſe he was under Judah, and the portion of his inheritance, *Joſh.* 19. 9.

* *Jer.* 23. 6.
r who was plentifull inſtſtue as a fountain.

s Thine enemies for fear ſhall lie, and fain to be in ſubjection.
‡ Or, *ſhall be ſubdued*

CHAP.

CHAP. XXXIV.

1 Moſes from mount Nebo vieweth the land. 5 He dieth there; 6 His buriall. 7 His age. 8 Thirty days mourning for him. 9 Joſhua ſucceedeth him. 10 The praiſe of Moſes.

AND Moſes went up from the plains of Moab, unto the mountain of [a] Nebo, to the top of ‡ Piſgah, that *is* over againſt Jericho: and the LORD ſhewed him * all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the [b] utmoſt ſea,

3 And the ſouth, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD ſaid unto him, * This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither.

5 ¶ So Moſes the ſervant of the LORD died there in the land of Moab, according to the word of the LORD.

6 ¶ And [c] he buried him in a valley in the land of Moab, over againſt Beth-peor: but no man knoweth of his ſepulchre, unto [d] this day.

7 ¶ And Moſes *was* an hundred and twenty years old when he died: his eye was not dim, nor his † naturall force † abated.

8 ¶ And the children of Iſrael wept for Moſes in the plains of Moab thirty days: ſo the days of weeping *and* mourning for Moſes were ended.

9 ¶ And [e] Joſhua the ſon of Nun *was* full of the ſpirit of wiſdom; for Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the LORD commanded Moſes.

10 ¶ And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the LORD knew [f] face to face:

11 In all the ſigns and the wonders which the LORD ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land,

12 And in all that [g] mighty hand, and in all the great terrour which Moſes ſhewed in the ſight of all Iſrael.

a which was a part of mount Abarim, *Num.* 27. 12.
‡ Or, *the hill*,
* *Deut.* 3. 27.
2 *Mac.* 2. 4.

b Called Mediterraneum.

* *Gen.* 12. 7. & 13. 15.

c *To wit*, the angel of the Lord, *Jude* 9.

d That the Jews might not have occaſion thereby to comit idolatry.

† Heb. *moiſture*
† Heb. *ſhed.*

e Hereby appeareth the favour of God, that leaveth not his church deſtitute of a governour.

f Unto whom the Lord did reveal himſelf ſo plainly, as *Exod.* 33. 11.

g *Meaning* the power of God, working by Moſes in the wilderneſs.

THE BOOK OF JOSHUA.

THE ARGUMENT.

IN this book the holy Ghoſt ſetteth moſt lively before our eyes the accompliſhment of Gods promiſe, who as he promiſed by the mouth of Moſes, that a prophet ſhould be raiſed up unto the people like unto him, whom he willeth to obey, Deut. 18. 15. *ſo he ſheweth himſelf here true in his promiſe, as at all other times, and after the death of Moſes his faithfull ſervant, he raiſeth up Joſhua to be ruler and governour over his people, that neither they ſhould be diſcouraged for lack of a captain, nor have occaſion to diſtruſt Gods promiſes hereafter. And becauſe that Joſhua might be confirmed in his vocation, and the people alſo might have no occaſion to grudge, as though he were not approved of God: he is adorned with moſt excellent gifts and graces of God, both to govern the people with counſell, and to defend them with ſtrength, that he lacked nothing which either belonged to a valiant captain, or a faithfull miniſter. So he overcometh all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he divideth among the people, and appointeth their borders: he eſtabliſheth laws and ordinances, and putteth them in remembrance of Gods manifold benefits, aſſuring them of his grace and favour, if they obey God, and contrariwiſe of his plagues and vengeance, if they diſobey him. This hiſtory doth repreſent Jeſus Chriſt the true Joſhua, who leadeth us into eternall felicity, which is ſignified unto us by this land of Canaan. From the beginning of Geneſis to the end of this book are contained 2576 years. For from Adam unto the floud are 1656, from the floud unto the departure of Abraham out of Caldea 423, and from thence to the death of Joſeph 290; So that Geneſis containeth 2369,* Exodus *140, the other three books of Moſes 40, Joſhua 27; ſo the whole maketh 2576 years.*

CHAP. I.

1 The Lord appointeth Joſhua to ſucceed Moſes. 5 The borders of the promiſed land. 5. 9. God promiſeth to aſſiſt Joſhua. 8 He giveth him inſtructions. 10 He prepareth the people to paſs over Jordan. 12 Joſhua putteth the two tribes and half in mind of their promiſe to Moſes. 16 They promiſe him fealty.

[a] NOW after the death of Moſes the ſervant of the LORD, it came to paſs, that the LORD ſpake unto Joſhua the ſon of Nun, Moſes * miniſter, ſaying,

2 Moſes my ſervant is dead; now therefore ariſe, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Iſrael.

3 * Every place that the ſole of your foot ſhall tread upon, that have I given unto you, as I ſaid unto Moſes.

4 From the [b] wilderneſs and this Lebanon, even unto the great river, the river Euphrates, all the land of the [c] Hittites, and unto the [d] great ſea *toward* the going down of the ſun, ſhall be your coaſt.

5 There ſhall not any man be able to ſtand before thee all the days of thy life: *as* I was with

a The beginning of this book dependeth on the laſt chapter of Deut. which was written by Joſhua as a preparation to his hiſtory.
* *Deut.* 1 38.

* *Deut.* 11 24. *Chap.* 14. 9.

b Of Zin, called Kadeſh, and Paran.

c *Meaning*, the whole land of Canaan.

d Called Mediterraneum.

with Moſes, *ſo* I will be with thee: * I will not fail thee, nor forſake thee.

* Heb. 13. 5.

6 * Be ſtrong and of a good courage; for ‡ unto this people ſhalt thou divide for an inheritance the land which I ſware unto their fathers to give them.

* *Deut.* 31. 23.

‡ Or, *thou ſhalt cauſe this people to inherit the land, &c.*

7 Onely be thou ſtrong and very couragious, that thou mayſt obſerve to do according to all the law, which Moſes my ſervant commanded thee: * turn not from it to the right hand or to the left, that thou mayeſt [e] ‡ proſper whitherſoever thou goeſt.

* *Deut.* 5. 32. & 28. 14.

e He ſheweth wherein conſiſteth true proſperity, even to obey the word of God.

‡ Or, *do wiſely*

8 This book of the law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and [f] night, that thou mayſt obſerve to do according to all *that is* written therein: for then thou ſhalt make thy way proſperous, and then thou ſhalt ‡ have good ſucceſs.

f Shewing that it was not poſſible to govern well without continuall ſtudy of Gods word.

‡ Or, *do wiſely.*

9 Have not I commanded thee? Be ſtrong and of a good courage, be not afraid: neither be thou diſmayed: for the LORD thy God *is* with thee, whitherſoever thou goeſt.

10 ¶ Then Joſhua commanded the officers of the people, ſaying,

11 Paſs through the hoſt, and command the people, ſaying, Prepare you victuals; for within [g] three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the LORD your God giveth you to poſſeſs it.

g *Meaning*, from the day that this was proclaimed, *Chap.* 3. 2.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh, ſpake Joſhua, ſaying,

13 Remember * the word which Moſes the ſervant of the LORD commanded you, ſaying, The LORD your God hath given you reſt, and hath given you this [h] land:

* *Num.* 32. 20.

h which belonged to Sihon the King of the Amorite, and Og King of Bashan.

14 Your wives, your little ones, and your cattel ſhall remain in the land which Moſes gave you on this ſide Jordan; but ye ſhall paſs before your brethren ‡ armed, all the mighty men of valour, and help them:

‡ Heb. *marſhalled by five,*

15 Untill the LORD have given your brethren reſt, as *he hath given* you, and they alſo have poſſeſſed the land which the LORD your [i] God giveth them: then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the LORDS ſervant gave you on this ſide Jordan toward the ſun-riſing.

i By your requeſt, but yet by Gods ſecret appointment, *Deut.* 33. 21.

16 ¶ And they anſwered Joſhua, ſaying, All that thou commandeſt us, we will do, and witherſoever thou ſendeſt us, we will go.

17 According as we hearkened unto Moſes in all things, [k] ſo will we hearken unto thee: onely the LORD thy God be with thee, as he was with Moſes.

k They do not onely promiſe to obey him ſo long as God is with him: but to help to puniſh all that rebell againſt him.

18 Whoſoever *he be* that doth rebell againſt thy commandment, and will not hearken unto thy words, in all that thou commandeſt him, he ſhall be put to death: onely be ſtrong and of a good courage.

CHAP. II.

1 *Rahab receiveth and concealeth the two ſpies ſent from Shittim.* 8 *The covenant between her and them.* 23 *Their return and relation.*

AND Joſhua the ſon of Nun ſent out of [a] Shittim two men, to ſpie ſecretly, ſaying, Go view the land, even Jericho; and they went, and * came into an harlots houſe, named Rahab, and † lodged there.

a which place was in the plain of Moab near unto Jordan.

* Heb 11. 31. *James* 2 25.

† Heb. *laid.*

2 And it was told the king of Jericho, ſaying, Behold, there came men in hither to night of the children of Iſrael, to ſearch out the countrey.

3 And the king of Jericho ſent unto Rahab, ſaying, [b] Bring forth the men that are come to thee, which are entred into thine houſe: for they be come to ſearch out all the countrey.

b Though the wicked ſee the hand of God upon them, yet they repent not, but ſeek how they may by their power and policy reſiſt his working.

4 And the woman took the two men, and hid them, and ſaid thus, There came men unto me, but I wiſt not whence they *were:*

5 And it came to paſs *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went, I wote not: purſue after them quickly, for ye ſhall overtake them.

6 But ſhe had brought them up to the [c] roof of the houſe, and hid them with the ſtalks of flax, which ſhe had laid in order upon the roof.

c *Meaning*, upon the houſe: for then their houſes were flat above, ſo that they might do their buſineſs thereupon.

7 And the men purſued after them the way to Jordan, unto the foords: and aſſoon as they which purſued after them were gone out, they ſhut the gate.

8 ¶ And before they were laid down, ſhe came up unto them upon the roof;

9 And ſhe ſaid unto the men, I know that the LORD hath given you the land, and that your [d] terrour is fallen upon us, and that all the inhabitants of the land † faint becauſe of you.

d For ſo God promiſed, *Deut.* 28. 7. *chap* 5. 1.

† Heb. *melt.*

10 For we have heard how the LORD * dried up the water of the Red ſea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites that *were* on the other ſide Jordan, * Sihon and Og, whom ye utterly deſtroyed.

* *Exod* 14. 21. *Chap.* 4. 23.

* *Num.* 21. 24

11 And aſſoon as we had heard *theſe things*, our hearts did melt, neither † did there remain any more courage in any man, becauſe of you: for [e] the LORD your God, he *is* God in heaven above, and in earth beneath.

† Heb. *roſe up.*

e Here in appeareth the great mercy of God, that in this common deſtruction, he would draw a moſt miſerable ſinner to repent, and confeſs his Name.

12 Now therefore, I pray you, ſwear unto me by the LORD, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto my fathers houſe; and give me a true token:

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters, and all that they have, and deliver our lives from death.

14 And the men anſwered her, [f] Our life † for yours, if ye utter not this our buſineſs. And it ſhall be when the LORD hath given us the land, that we will deal kindly and truly with thee.

f we warrant you, on pain of our lives.

† Heb. *in ſtead of you to die,*

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the town-wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Get you to the [g] mountain, leaſt the purſuers meet you; and hide your ſelvs there three days, untill the purſuers be returned: and afterward may ye go your way.

g which was neer unto the city.

17 And

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h we ſhall be diſcharged of our oath, if thou doſt perform this condition that followeth: for ſo ſhalt thou and thine be delivered.

17 And the men ſaid unto her, We *will be* [h] blameleſs of this thine oath which thou haſt made us ſwear.

18 Behold, *when* we come into the land, thou ſhalt bind this line of ſcarlet-threed in the window which thou didſt let us down by: and thou ſhalt † bring thy father, and thy mother, and thy brethren, and all thy fathers houſhold home unto thee.

† Heb. *gather*

19 And it ſhall be, that whoſoever ſhall go out of the doors of thy houſe into the ſtreet, his [i] bloud *ſhall be* upon his head, and we *will be* guiltleſs: and whoſoever ſhall be with thee in the houſe, his bloud *ſhall be* on our head, if *any* hand be upon him.

i He ſhall be guilty of his own death.

20 And if thou utter this our [k] buſineſs, then we will be quit of thine oath which thou haſt made us to ſwear.

k So that others ſhould think to eſcape by the ſame means.

21 And ſhe ſaid, According unto your words, *be* it. And ſhe ſent them away, and they departed: and ſhe bound the ſcarlet-line in the window.

22 And they went, and came unto the mountain, and abode there three days, untill the purſuers were returned. And the purſuers ſought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and deſcended from the mountain, and paſſed [l] over, and came to Joſhua the ſon of Nun, and told him all things that befell them:

l *To wit*, the river Jordan.

24 And they ſaid unto Joſhua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the countrey do † faint becauſe of us.

† Heb. *melt*

CHAP. III.

1 Joſhua cometh to Jordan. 2 The officers inſtruct the people for the paſſage. 7 The Lord encourageth Joſhua. 9 Joſhua encourageth the people. 14 The waters of Jordan are divided.

AND Joſhua aroſe early in the morning, and they removed from Shittim, and came to [a] Jordan, he and all the children of Iſrael, and lodged there before they paſſed over.

a which according to the Hebrews was in March, and about 40 days after Moſes death.

2 And it came to paſs after [b] three days, that the officers went through the hoſt;

b which time was given for to prepare them victuals, *Chap.* 1. 11.

3 And they commanded the people, ſaying, When ye ſee the ark of the covenant of the LORD your God, and the prieſts the Levites bearing it, then ye ſhall remove from your place, and go after it.

4 Yet there ſhall be a ſpace between you and it, about two thouſand cubits by meaſure: come not near unto it, that ye may know the way by which ye muſt go: for ye have not paſſed *this* way † heretofore.

† Heb. *ſince yeſterday, and the third day.*

5 And Joſhua ſaid unto the people, * Sanctifie your ſelvs: for to morrow the LORD will do wonders among you.

* *Lev.* 20. 7. *Num.* 11. 18. *Chap.* 7. 13. 1 *Sam.* 16. 5.

6 And Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and paſs over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD ſaid unto Joſhua, This day will I begin to magnifie thee in the ſight of all Iſrael, that they may know that * as I was with Moſes, *ſo* I will be with thee.

* *Chap.* 1. 5.

8 And thou ſhalt command the prieſts that bear the ark of the covenant, ſaying, When ye are come to the brink of the water of Jordan, ye ſhall [c] ſtand ſtill in Jordan.

c Even in the channell, where the ſtream had run, as *verſ.* 17.

9 ¶ And Joſhua ſaid unto the children of Iſrael, Come hither, and hear the words of the LORD your God.

10 And Joſhua ſaid, [d] Hereby ye ſhall know that the living God *is* among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

d By this miracle in dividing the water.

11 Behold, the ark of the covenant of the Lord of all the earth, paſſeth over before you into Jordan.

12 Now therefore take ye [e] twelve men out of the tribes of Iſrael, out of every tribe a man.

e which ſhould ſet up twelve ſtones in remembrance of the benefit.

13 And it ſhall come to paſs, aſſoon as the ſoles of the feet of the prieſts that bear the ark of the LORD, the Lord of all the earth, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off *from* the waters that come down from above: and they * ſhall ſtand upon an heap.

* *Pſal.* 114. 3.

14 ¶ And it came to paſs when the people removed from their tents, to paſs over Jordan, and the prieſts bearing the * ark of the covenant before the people;

* *Alſ* 7. 45.

15 And as they that bare the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brim of the water (for * Jordan overfloweth all his [f] banks all the time of harveſt)

* 1 *Chron.* 12. 15. *Eccluſ* 24. 26.

f Becauſe the river was accuſtomed at this time to be full, the miracle is ſo much the greater.

16 That the waters which came down from above, ſtood *and* roſe up upon an heap very far from the city Adam, that *is* beſide Zaretan: and thoſe that came down toward the ſea of the plain, *even* the ſalt-ſea, failed, *and* were cut off: and the people paſſed over right againſt Jericho.

17 And the [g] prieſts that bare the ark of the covenant of the LORD, ſtood firm on drie ground in the midſt of Jordan, and all the Iſraelites paſſed over on dry ground, untill all the people were paſſed clean over Jordan.

g Either, tarrying till the people were paſt, or, as ſome read, ſure, as though they had been upon the dry land.

CHAP. IV.

1 Twelve men are appointed to take twelve ſtones for a memoriall out of Jordan. 9 Twelve other ſtones are ſet up in the midſt of Jordan. 10. 19 The people paſs over. 14 God magnifieth Joſhua. 20 The twelve ſtones are pitched in Gilgal.

AND it came to paſs when all the people were clean paſſed * over Jordan, that the LORD ſpake unto * Joſhua, ſaying,

* *Deut.* 27. 2. * *Chap.* 3. 12.

2 Take you twelve men out of the people, out of every tribe a man,

3 And command you them, ſaying, Take you hence out of the midſt of Jordan, out of the place where the prieſts [a] feet ſtood firm, twelve ſtones, and ye ſhall carry them over with you, and leave them in the [b] lodging place where you ſhall lodge this night.

a As *Chap.* 3. 17.

b *Meaning*, the place where they ſhould camp.

4 Then Joſhua called the twelve men, whom

whom he had prepared of the children of Israel, out of every tribe a man.

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your [c] children ask *their fathers* † in time to come, saying, What *mean* you by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD, when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memoriall unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up [d] twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark, stood in the midst of Jordan, untill every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the presence [e] of the people.

12 And * the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About fortie thousand ‡ prepared for war, passed over before the [f] LORD unto battel, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the [g] testimonie, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass when the priests that bare the ark of the covenant of the LORD, were come up out of the midst of Jordan, *and* the soles of the priests feet were † lift up unto the dry-land, that the waters of Jordan returned unto their place, and † flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the [h] first moneth, and encamped in Gilgal, in the east-border of Jericho.

20 ¶ And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers † in time to come, saying, What *mean* these stones.

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry-land.

23 For the LORD your God dried up the waters of Jordan from before you, untill ye were passed over, as the LORD your God did to the Red-sea, * which he dried up from before us, untill we were gon over.

24 That all the people of the [i] earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God † for ever.

CHAP. V.

1 The Canaanites are afraid. 2 Joshua reneweth circumcision. 10 The passover is kept at Gilgal. 12 Manna ceaseth. 13 An Angel appeareth to Joshua.

AND it came to pass when all the kings of the [a] Amorites, which *were* on the side of Jordan west-ward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel untill we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee ‡ * sharp knives, and [b] circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at [c] the ‡ hill of the fore-skins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out, were circumcised: but all the people *that were* born in the wilderness by the way, as they came forth out of Egypt, *them* they had not [d] circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war which came out of Egypt were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that * he would not shew them the land which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass † when they had don circumcising all the people, that they abode in their places in the camp, till they were [e] whole.

9 And the LORD said unto Joshua, This day have I rolled away the [f] reproach of Egypt from

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c God commandeth, that not onely we our selvs profit by his wonderfull works, but that our posteritie may know the cause thereof, and glorifie his Name.

† Heb. *to morrow,*

d Besides the twelve stones which were carried by the tribes, and set up in Gilgal.

e That God might have the more publick praise.

* *Num.* 32. 27.

‡ Or, *ready armed,*

f *That is,* before the ark.

g Because the ark testified Gods presence, and the tables of the law contained therein, signified Gods will towards his people.

† Heb. *plucked up*

† Heb. *went*

h Called Abib or Nisan, containing part of March and part of April.

† Heb. *to morrow,*

i Gods benefits serve for a further condemnation to the wicked, and to stir up his to reverence him, and obey him.

* *Exod.* 14. 21.

† Heb. *all days.*

a The Amorites were on both sides Jordan, whereof two kings were slain already on the side toward Moab.

‡ Or, *knives of flints,*

* *Exod.* 4. 25.

b For now they had left it off about 40 years.

c Gilgal was so called, because they were there circumcised.

‡ Or, *Gibeah-haaraloth.*

d For they looked daily to remove at the Lords commandment, which thing they that were new circumcised could not do without great danger.

* *Num.* 14. 23.

† Heb. *when the people had made an end to be circumcised,*

e For their sore was so grievous that they were not able to remove.

f By bringing you into this promised land, contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like to the Egyptians.

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from off you; wherefore the name of the place is called ‡ Gilgal unto this day.

‡ That is, rolling.

10 ¶ And the children of Iſrael encamped in Gilgal, and kept the paſsover, on the fourteenth day of the moneth at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the paſsover, unleavened *cakes*, and parched *corn* in the ſelf-ſame day.

12 ¶ And the manna ceaſed on the morrow after they had eaten of the old corn of the land, neither had the children of Iſrael manna any more, but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to paſs when Joſhua was by Jericho, that he lift up his eyes and looked, and behold, there ſtood * a man over againſt him, with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries?

* Exod. 23. 23.

14 And he ſaid, Nay, but *as* ‡ captain of the hoſt of the LORD am I now come. And Joſhua [g] fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my Lord unto his ſervant?

‡ Or, prince.

g In that that Joſhua worſhippeth him, he acknowledgeth him to be God, and in that, that he calleth himſelf, The Lords captain, he declareth himſelf to be Chriſt.

15 And the captain of the LORDS hoſt ſaid unto Joſhua, * Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt, *is* holy: and Joſhua did ſo.

* Exod. 3. 5. Act. 7. 33.

CHAP. VI.

1 Jericho is ſhut up. 2 God inſtructeth Joſhua how to beſiege it. 12 The city is compaſſed. 17 It muſt be accurſed. 20 The walls fall down. 22 Rahab is ſaved. 26 The builder of Jericho is curſed.

† Heb. did ſhut up, and was ſhut up,
a That none could go out.
b That none could come in.
c For fear of the Iſraelites.

NOw Jericho † was ſtraitly [a] ſhut up, [b] becauſe of the [c] children of Iſrael: none went out, and none came in.

2 And the LORD ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye ſhall compaſs the city, all *ye* men of war, *and* go round about the city [d] once: thus ſhalt thou do ſix days.

d Every day once.

4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of [e] rams horns: & the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets.

e That the conqueſt might not be aſſigned to mans power, but to the mercie of God, which with moſt weak things can overcome that which ſeemeth moſt ſtrong.

5 And it ſhall come to paſs that when they make a long *blaſt* with the rams horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down † flat, and the people ſhall aſcend up every man ſtraight before him.

† Heb. under it,

6 ¶ And Joſhua the ſon of Nun called the prieſts, & ſaid unto them, Take up the ark of the covenant, & let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the LORD,

7 And he ſaid unto the people, [f] Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the LORD.

f This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manaſſeh.

8 ¶ And it came to paſs when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams horns paſſed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the prieſts that blew with the trumpets, and the † [g] rere-ward came after the ark, *the prieſts* going on, and blowing with the trumpets.

† Heb. gathering hoſt.
g Wherein was the ſtandard of the tribe of Dan, Numb. 10. 25.

10 And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, nor † make any noiſe with your voice, neither ſhall *any* word proceed out of your mouth, untill the day I bid you ſhout, then ſhall ye ſhout.

† Heb. make your voice to be heard,

11 So the ark of the LORD compaſſed the citie, going about *it* [h] once: and they came into the camp, and lodged in the camp.

h For that day.

12 ¶ And Joſhua roſe early in the morning, and the prieſts took up the ark of the LORD.

13 And ſeven prieſts bearing ſeven trumpets of rams horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them, but the [i] rereward came after the ark of the LORD, *the prieſts* going on, and blowing with the trumpets.

i The tribe of Dan was ſo called, becauſe it marched laſt: and Gathered up whatſoever was loſt of others.

14 And the ſecond day they compaſſed the citie once, and returned into the camp: ſo they did ſix days.

15 And it came to paſs on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the citie after the ſame manner, [k] ſeven times: onely on that day they compaſſed the citie ſeven times.

k Before every day once, for the ſpace of ſix days.

16 And it came to paſs at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout, for the LORD hath given you the citie.

17 ¶ And the citie ſhall be ‡ accurſed, *even* it and all that *are* therein, to the LORD: onely Rahab the harlot ſhall live, ſhe and all that *are* with her in the houſe, becauſe * ſhe hid the meſſengers that we ſent.

‡ Or, devoted, l That is oppoſed wholly to be deſtroyed.

* Chap. 2. 4.

18 And you in any wiſe keep *your ſelves* from the accurſed thing, leaſt ye make *your ſelves* accurſed when ye take of the accurſed thing, and make the camp of Iſrael a curſe, and trouble it.

19 But all the ſilver and gold, and veſſels of braſs and iron, *are* † [m] conſecrated unto the LORD: they ſhall come into the treaſurie of the LORD.

† Heb. holie.
m And therefore cannot be put to any private uſe, but muſt be firſt molten, and then ſerve for the tabernacle.

20 So the people ſhouted when *the prieſts* blew with the trumpets: and it came to paſs when the people heard the ſound of the trumpet, and the people ſhouted with a great ſhout, that * the wall fell down † flat, ſo that the people went up into the citie, every man ſtraight before him, and they took the city.

* Heb. 11. 30.
† Heb. under it.

21 And they utterly deſtroyed all that *was* in the citie, both man and woman, young and old, and ox, and ſheep, and aſs, with the edge of the ſword.

22 But Joſhua had ſaid unto the two men that had ſpied out the countrey, Go into the harlots houſe, & bring out thence the woman, and all that ſhe hath, * as ye ſware unto her.

* Chap. 2. 14. Heb. 11. 31.

23 And the young men that were ſpies, went in,

in, and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhe had: and they [n] brought out all her † kindred, and left them without the camp of Iſrael.

n For it was not lawfull for ſtrangers to dwell among the Kineites till they were purged.
† Heb. *families*,

24 And they burnt the city with fire, and all that *was* therein: onely the ſilver and the gold, and the veſſels of braſs and of iron, they put into the treaſurie of the [o] houſe of the LORD.

o *Meaning*, the tabernacle.

25 And Joſhua ſaved Rahab the harlot alive, and her fathers houſhold, and all that ſhe had; and ſhe [p] dwelleth in Iſrael *even* unto this day: becauſe ſhe hid the meſſengers which Joſhua ſent to ſpie out Jericho.

p For ſhe was married to Salmon prince of the tribe of Judah, *Matth.* 1. 5.

26 ¶ And Joſhua adjured *them* at that time, ſaying, * Curſed *be* the man before the LORD, that riſeth up and buildeth this city Jericho: he ſhall lay the [q] foundation thereof in his firſt-born, and in his youngeſt *ſon* ſhall he ſet up the gates of it.

* 1 *Kings* 16. 34.

q He ſhall build it to the deſtruction of all his ſtock, which thing was fulfilled in Hiel of Beth-el.

27 So the LORD was with Joſhua, and his fame was *noiſed* throughout all the countrey.

CHAP. VII.

1 The Iſraelites are ſmitten at Ai. 6 Joſhua's complaint. 10 God inſtructeth him what to do. 16 Achan is taken by the lot. 19 His confeſſion. 22 He and all he had are deſtroyed in the valley of Achor.

BUt the children of Iſrael committed a treſpaſs in the accurſed thing: for * Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, took of the [a] accurſed thing: and the anger of the LORD was kindled againſt the children of Iſrael.

* *Chap.* 22. 20.
‡ *Coron.* 2. 7.

a In taking that which was commanded to be deſtroyed.

2 And Joſhua ſent men from Jericho to [b] Ai, which *is* beſide Beth-aven, on the eaſt-ſide of Beth-el, and ſpake unto them, ſaying, Go up and view the countrey. And the men went up and viewed Ai.

b This was a citie of the Amorites: for there was another ſo called among the Ammonites, *Jere.* 49. 3. The firſt Ai is called Aiath, *Iſai.* 10. 28.

3 And they returned to Joſhua, and ſaid unto him, Let not all the people go up: but let † about two or three thouſand men go up, and ſmite Ai, *and* make not all the people to labour thither; for they *are but* few.

† Heb. *about* 2000 men, *or about* 3000 men.

4 So there went up thither of the people about three thouſand men, and they fled before the men of Ai.

5 And the [c] men of Ai ſmote of them about thirty and ſix men: for they chaſed them *from* before the gate even unto Shebarim, and ſmote them ‡ in the going down: wherefore the hearts of the people melted, and became as water.

c God would by this overthrow, make them more earneſt to ſearch out and puniſh the ſin committed.
‡ Or, *in Morad*:

6 ¶ And Joſhua rent his clothes, and fell to the earth upon his face, before the ark of the LORD, untill the even-tide, he and the elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas, O Lord GOD, wherefore haſt thou at all brought this people over Jordan, to deliver us into the hand of the Amorites to deſtroy us? [d] would to God we had been content, & dwelt on the other ſide Jordan!

d This infirmity of his faith, ſheweth how we are inclined of nature to diſtruſt.

8 O Lord, what ſhall I ſay, when Iſrael turneth their † backs before their enemies!

† Heb. *necks*

9 For the Canaanites, and all the inhabitants of the land ſhall hear *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great [e] name?

e when thine enemies ſhall blaſpheme thee, and ſay, That thou waſt not able to defend us from them.

10 ¶ And the LORD ſaid unto Joſhua, Get thee up, wherefore † lieſt thou thus upon thy face? 183

† Heb. *fall*ſt

11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they have put *it* even amongſt their own ſtuff.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, [f] except ye deſtroy the accurſed from amongſt you.

f Then, to ſuffer wickedneſs unpuniſhed, is, to refuſe God willingly.

13 Up, ſanctifie the people, and ſay, Sanctifie your ſelvs againſt to morrow: for thus ſaith the LORD God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, untill ye take away the [g] accurſed thing from among you.

g *Meaning*, the man that took of the thing forbidden.

14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be *that* the tribe which the LORD taketh, ſhall come according to the families *thereof*; and the family which the LORD ſhall take, ſhall come by houſholds; and the houſhold which the LORD ſhall take, ſhall come man by man.

15 And it ſhall be, *that* he that is [h] taken with the accurſed thing, ſhall be burnt with fire, he and all that he hath: becauſe he hath tranſgreſſed the covenant of the LORD, and becauſe he hath wrought ‡ folly in Iſrael.

h *That is*, found guilty, either by lots, or by the judgement of Urim, *Numb.* 27. 21.
‡ Or, *wickedneſs*

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes: and the tribe of Judah was taken:

17 And he brought the family of Judah, and he took the family of the Zarhites: and he brought the family of the Zarhites man by man, and Zabdi was taken:

18 And he brought his houſhold man by man, and Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, was taken.

19 And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the LORD God of Iſrael, and make [i] confeſſion unto him; and tell me now what thou haſt don, hide *it* not from me.

i By declaring the truth: for God is glorified when the truth is confeſſed.

20 And Achan anſwered Joſhua, and ſaid, Indeed I have ſinned againſt the LORD God of Iſrael, and thus and thus have I don.

21 When I ſaw among the ſpoils a goodly [k] Babyloniſh garment, and two hundred ſhekels of ſilver, and a † wedge of gold of fifty ſhekels weight, then I coveted them, and took them, and behold, they *are* hid in the earth in the midſt of my tent, and the ſilver under it.

k Such a rich garment as the Sittes of Babylon did wear.
† Heb. *tongue*

22 ¶ So Joſhua ſent meſſengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the ſilver under it.

23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and † laid them out before the LORD.

† Heb. *poured*

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24 And Joſhua and all Iſrael with him, took Achan the ſon of Zerah, and the ſilver, and the garment, and the [l] wedge of gold, and his [m] ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joſhua ſaid, Why haſt thou troubled us? the LORD ſhall [n] trouble thee this day. And all Iſrael ſtoned him with ſtones, and burned them with fire after they had ſtoned them with ſtones.

26 And they raiſed over him a great heap of ſtones unto this day: ſo the LORD turned from the fierceneſs of his anger: wherefore the name of that place was called, The valley of [o] Achor, unto this day.

l *Some read*, A plate: *others*, A rod, and *ſome*, A tongue.

m This judgement onely appertaineth to God, and to whom he will reveal it: to man he hath commanded not to punish the child for the fathers fault, *Deut.* 24.16.

n He declareth, that this is Gods judgement, becauſe he had offended, and cauſed others to be ſlain.

o That is, *trouble*.

CHAP. VIII.

1 *God encourageth Joſhua.* 3 *The ſtratagem whereby Ai was taken.* 29 *The king thereof is hanged.* 30 *Joſhua buildeth an altar,* 32 *writeth the law on ſtones,* 33 *propoundeth bleſſings and curſings.*

AND the LORD ſaid unto Joſhua, * Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land.

* *Deut.* 1.21. and 7.18.

2 And thou ſhalt do to Ai and her king, as thou didſt unto * Jericho and her king: onely * the ſpoil thereof, and the cattel thereof ſhall ye take for a prey unto your ſelvs: lay thee an ambuſh for the city, [a] behind it.

* *Chap.* 6.21.

* *Deut.* 20.14.

a *Meaning* on the weſt-ſide, as *verſ.* 9.

3 ¶ So Joſhua aroſe and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye ſhall [b] lie in wait againſt the city, *even* behind the city: go not very far from the citie, but be ye all ready:

b God would not deſtroy Ai by miracle, as Jericho, to the intent that other nations might fear the power and policie of his people.

5 And I, and all the people that *are* with me, will approach unto the city: and it ſhall come to paſs when they come out againſt us, as at the firſt, that we will flee before them.

6 (For they will come out after us) till we have † drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

† Heb. *pulled*

7 Then ye ſhall riſe up from the ambuſh, and ſeiz upon the citie: for the LORD your God will deliver it into your hand.

8 And it ſhall be when ye have taken the citie, *that* ye ſhall ſet the city on fire: according to the commandment of the LORD ſhall ye do. See, I have commanded you.

9 ¶ Joſhua therefore ſent them forth; and they went to lie in ambuſh, & abode between Beth-el and Ai, on the weſt-ſide of Ai: but Joſhua lodged that night [c] among the people.

c with the reſt of the army.

10 And Joſhua roſe up early in the morning, and [d] numbred the people, and went up, he and the elders of Iſrael, before the people to Ai.

d *That is*, viewed or muſtred them, and ſet them in aray.

11 And all the people, *even the people* of war that *were* with him, went up and drew nigh, and came before the city, and pitched on the north-ſide of Ai: now *there was* a valley between them and Ai.

12 And he took about [e] five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt-ſide ‡ of the city.

e He ſent theſe few, that the other which lay in ambuſh might not be diſcovered.

‡ Or, *of Ai.*

13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and † their liers in wait on the weſt of the city: Joſhua went that night into the [f] midſt of the valley.

† Heb. *their lying in wait*

f To the intent that they in the city might the better diſcover his army.

14 ¶ And it came to paſs when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt Iſrael to battel, he and all his people, at a time appointed, before the plain; but he wiſt not that *there were* liers in ambuſh againſt him, behind the city.

15 And Joſhua and all Iſrael made as [g] if they were beaten before them, and fled by the the way of the wilderneſs.

g As they which fained to flee for fear.

16 And all the people that *were* in Ai, were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 And the LORD ſaid unto Joſhua, [h] Stretch out the ſpear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand, toward the city.

h Or, lift up the banner, to ſignifie when they ſhall invade the citie.

19 And the ambuſh aroſe quickly out of their place, and they ran as ſoon as he had ſtretched out his hand; and they entred into the city, and took it; and haſted, and ſet the city on fire.

20 And when the men of Ai looked behind them, they ſaw, and behold, the ſmoke of the city aſcended up to heaven, and they had no † power to flee this way or that way: and the people that fled to the wilderneſs turned back upon the purſuers.

† Heb. *hand*

21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai.

22 And the [i] other iſſued out of the city againſt them, ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they * let none of them remain, or eſcape.

i which came out of the ambuſh.

* *Deut.* 7.2.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And it came to paſs when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and *when* they were all fallen on the edge of the ſword, untill they were conſumed, that all the Iſraelites returned unto Ai, and [k] ſmote it with the edge of the ſword.

k For the fire which they had before ſet in the city, was not to conſume it, but to ſignifie unto Joſhua that they were entred.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai.

26 For Joſhua drew not his hand back where-

wherewith he ſtretched out the ſpear, untill he had utterly deſtroyed all the inhabitants of Ai.

* *Num.* 31. 22, 26. 27 * Onely the cattel and the ſpoil of that city, Iſrael took for a prey unto themſelvs, according unto the word of the LORD, which he * commanded Joſhua.

* *verſ.* 2.

28 And Joſhua burnt Ai, and made it an heap for [l] ever, *even* a deſolation unto this day.

l That it could never be built again.

29 And the king of Ai he hanged on a tree untill even-tide: and as ſoon as the ſun was down, Joſhua [m] commanded that they ſhould take his carcaſe down from the tree, and caſt it at the entring of the gate of the citie, and * raiſe thereon a great heap of ſtones *that remaineth* unto this day.

m According as it was commanded, *Deut.* 21. 23.

* *Chap.* 7. 26.

30 ¶ Then Joſhua built an altar unto the LORD God of Iſrael in mount Ebal,

31 As Moſes the ſervant of the LORD commanded the children of Iſrael, as it is written in the * book of the law of Moſes, an altar of whole ſtones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the LORD, and ſacrificed peace-offerings.

* *Exod.* 20. 25. *Deut.* 27. 5.

32 And he wrote there upon the ſtones a copy of the [n] law of Moſes, which he wrote in the preſence of the children of Iſrael.

n *Meaning*, the ten commandments, which are the ſum of the whole law.

33 And all Iſrael, and their elders, and officers, and their judges, ſtood on this ſide the ark, and on that ſide, before the prieſts the Levites, which bare the ark of the covenant of the LORD, as well the ſtranger, as he that was born among them; half of them over againſt mount Gerizzim, and half of them over againſt mount Ebal: * as Moſes the ſervant of the LORD had commanded before, that they ſhould bleſs the people of Iſrael.

* *Deut.* 11. 29. and 27. 12.

34 And afterward he read all the words of the law, the bleſſings and curſings, according to all *that is* written in the book of the law.

35 There was not a word of all that Moſes commanded, which Joſhua read not before all the congregation of Iſrael, * with the [o] women, and the little ones, and the ſtrangers that † were converſant among them.

* *Deut* 31. 12.

o So neither young nor old, man nor woman, were exempted from hearing the word of the Lord.

† Heb. *walked*

CHAP. IX.

1 The kings combine againſt Iſrael. 3 The Gibeonites by craft obtain a league, 16 for which they are condemned to perpetuall bondage.

AND it came to paſs, when all the kings which *were* on [a] this ſide Jordan, in the hills, and in the valleys, and in all the coaſts of the [b] great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite heard *thereof;*

a In reſpect of the plain of Moab.

b The main ſea called Mediterraneum.

2 That they gathered themſelvs together to fight with Joſhua, and with Iſrael, with one † accord.

† Heb. *mouth.*

3 ¶ And when the inhabitants of Gibeon heard what Joſhua had don unto Jericho and to Ai:

4 They did work wilily, and went and made as if they had been embaſſadours, and took old ſacks upon their aſſes, and wine-bottles, old, and rent, and [c] bound up,

c Becauſe they were all worn.

5 And old ſhoes and clouted upon their feet, and old garments upon them, and all the bread of their proviſion was dry *and* mouldie.

6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a far countrey: now therefore make ye a league with us.

7 And the men of Iſrael ſaid unto the [d] Hivites, Peradventure ye dwell among us, and how ſhall we make a league with you?

d For the Gibeonites and the Hivites were all one people.

8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye?

9 And they ſaid unto him, From a very far countrey thy ſervants are come, becauſe of the [e] name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt:

e Even the idolaters for fear of death will pretend to honour the true God, and receive his religion.

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth.

11 Wherefore our elders and all the inhabitants of our countrey, ſpake to us, ſaying, Take victuals † with you for the journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us.

† Heb. *in your hand.*

12 This our [f] bread we took hot *for* our proviſion out of our houſes, on the day we came forth to go unto you; but now behold, it is drie, and it is mouldie:

f The wicked lack no art, nor ſpare no lies to ſet forth their policy, when they will deceive the ſervants of God.

13 And theſe bottles of wine which we filled, *were* new, and behold, they be rent: and theſe our garments and our ſhoes are become old, by reaſon of the very long journey.

14 And ‡ the men [g] took of their victuals, and asked not *counſel* at the mouth of the LORD.

‡ Or, *they received the men by reaſon of their victuals.*

g Some think, that the Iſraelites ate of their victuals, and ſo made a league with them.

15 And Joſhua made peace with them, and made a league with them, to let them live: and the princes of the congregation ſware unto them.

16 And it came to paſs at the end of three days, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Iſrael [h] journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

h From Gilgal.

18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the LORD God of Iſrael: and all the congregation [i] murmured againſt the princes.

i Fearing leaſt for their fault the plague of God ſhould have light upon them all.

19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the LORD God of Iſrael: now therefore we may not touch them.

20 This we will do to them; we will even let them live, leaſt wrath be upon us, becauſe of the [k] oath which we ſware unto them.

k This doth not eſtabliſh rath oaths, but ſheweth Gods mercy toward his, which would not puniſh them for this fault.

21 And the princes ſaid unto them, Let them

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live, (but let them be hewers of wood, and drawers of water unto all the congregation) as the princes had * promiſed them.

* Verſe 15.

22 ¶ And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* curſed, and there ſhall † none of you be freed from being bondmen, and hewers of wood, and drawers of water for the [1] houſe of my God.

† Heb. *not be cut off from you*

1 For the uſes of the Tabernacle, and of the Temple when it ſhall be built.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the LORD thy God * commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were fore afraid of our lives becauſe of you, and have don this thing.

* *Deut.* 7. 1, 2.

25 And now behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

m who were minded to put them to death for fear of Gods wrath.

27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the [n] altar of the LORD, even unto this day, in the place which he ſhould chooſe.

n *That is*, for the ſacrifices of the Temple, as *verſ.* 23.

CHAP. X.

1 *Five kings war againſt Gibeon.* 6 *Joſhua reſcueth it.* 10 *God fighteth againſt them with hailſtones.* 12 *The ſun and moon ſtand ſtill at the word of Joſhua.* 16 *The five kings are mured in a cave.* 22 *They are brought forth,* 24 *ſcornfully uſed,* 26 *and hanged.* 28 *Seven kings more are conquered.* 43 *Joſhua returneth to Gilgal.*

NOw it came to paſs, when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it, (* as he had don to Jericho and her king, ſo he had don to * Ai and her king) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

* *Chap.* 6. 15.
* *Chap.* 8. 3.

2 That they feared greatly, becauſe Gibeon *was* a great citie, as one of the † royal cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

† Heb. *cities of the kingdom,*

3 Wherefore [a] Adoni-zedek king of Jeruſalem, ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

a *That is*, Lord of juſtice: ſo tyrants take to themſelves glorious names, when indeed, they be very enemies againſt God and all juſtice.

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelvs together, & went up, they and all their hoſts, and encamped before Gibeon, and made [b] war againſt it.

b So envious the wicked are, when any depart from their band.

6 ¶ And the men of Gibeon ſent unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountain are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD ſaid unto Joſhua, [c] Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

c Leaſt Joſhua ſhould have thought that God had ſent this great power againſt him, for his unlawfull league with the Gibeonites, the Lord here ſtrengtheneth him.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the LORD diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.

11 And it came to paſs as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the LORD caſt down great ſtones from heaven upon them unto Azekah, and they died: *they were* mo which died with [d] hailſtones, than *they* whom the children of Iſrael ſlew with the ſword.

d So we ſee that all things ſerveto execute Gods vengeance againſt the wicked.

12 ¶ Then ſpake Joſhua to the LORD in the day when the LORD delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, * Sun, † ſtand thou ſtill upon Gibeon, and thou moon, in the valley of Ajalon.

* *Iſa.* 28. 21. *Eccluſ.* 46. 4.
† Heb. *be ſtaid*

13 And the ſun ſtood ſtill, and the moon ſtayed, untill the people had avenged themſelvs upon their enemies. *Is* not this written in the book of [e] ‡ Jaſher? ſo the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.

e *Some read,* The book of the righteous, *meaning* Moſes: the Chaldee paraphraſteth, *In the book of the law:* but it is like that it was a book thus named, which is now loſt.
‡ Or, *the upright?*

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD [f] fought for Iſrael.

f By taking away the enemies hearts, and deſtroying them with hailſtones.

15 ¶ And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

16 But theſe five kings fled, and hid themſelvs in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them.

19 And ſtay you not, *but* purſue after your enemies, and † ſmite the hindmoſt of them, ſuffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

† Heb. *cut off their tail,*

20 And it came to paſs when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter till they were conſumed, that the reſt *which* remained of them, entred into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in [g] peace: none moved his tongue againſt any of the children of Iſrael.

g Or, in ſilence, ſo that none gave them ſo much as an evil word.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of

of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king Eglon.

24 And it came to paſs when they brought out thoſe kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war, which went with him, Come near, put your feet upon the [h] necks of theſe kings. And they came near, and put their feet upon the necks of them.

h *Signifying* what ſhould become of the reſt of Gods enemies, ſeeing that kings themſelves were not ſpared.

25 And Joſhua ſaid unto them, Fear not, nor be diſmayed, be ſtrong and of good courage: for thus ſhall the LORD do to all your enemies againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees untill the evening.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they * took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the caves mouth, *which remain* untill this very day.

* *Deut.* 21. 23. *Chap.* 8. 29.

28 ¶ And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein, he let none remain: and he did to the king of Makkedah, * as he did unto the king of Jericho.

* *Chap.* 6. 21.

29 Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah, and fought againſt Libnah.

30 And the LORD delivered it alſo, and the king thereof, into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh, and encamped againſt it, and fought againſt it.

32 And the LORD delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had don to Libnah.

33 ¶ Then Horam king of Gezer, came up to help Lachiſh; and Joſhua ſmote him and his people, untill he had left him none remaining.

34 ¶ And from Lachiſh, Joſhua paſſed unto Eglon, and all Iſrael with him, and they encamped againſt it, and fought againſt it.

35 And they took it on that day, and ſmote it with the edge of the ſword, & all the ſouls that *were* therein he utterly deſtroyed that day, according to all that he had don to Lachiſh.

36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron, and they fought againſt it.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein: he left none remaining (according to all that he had don to Eglon) but deſtroyed it utterly, and all the ſouls that *were* therein.

38 ¶ And Joſhua returned, and all Iſrael with him to Debir, and fought againſt it.

39 And he took it, and the king thereof, and all the cities thereof, and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein, he left none remaining: as he had don to Hebron, ſo he did to Debir, and to the king thereof, as he had don alſo to Libnah, and to her king.

40 ¶ So Joſhua ſmote all the countrey of the [i] hill, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the LORD God of Iſrael * commanded.

i *Somered*, Aſh'doth, which ſignifieth the deſcents of the hills.

* *Deut.* 20. 16, 17.

41 And Joſhua ſmote them from Kadeſh-barnea, even unto Gaza, and all the countrey of Goſhen, even unto Gibeon.

42 And all theſe kings, and their land did Joſhua take at [k] one time: becauſe the LORD God of Iſrael fought for Iſrael.

k In one battel.

43 And Joſhua returned, and all Iſrael with him, unto the camp to [l] Gilgal.

l where the Ark was, there to give thanks for their victories.

CHAP. XI.

1 Divers kings overcome at the waters of Merom. 10 Hazor is taken and burnt. 16 All the countrey taken by Joſhua. 21 The Anakims cut off.

AND it came to paſs, when Jabin king of Hazor had heard *thoſe things*, that he ſent to [a] Jobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

a The more that Gods power appeareth, the more the wicked rage againſt it.

2 And to the kings that *were* on the north of the mountain, and of the plain, ſouth of [b] Cinneroth, and in the valley, and in the borders of Dor, on the weſt;

b which the Evangeliſts call the lake of Genczereth, or Tiberias.

3 *And to* the Canaanite on the eaſt, and on the weſt, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountain, and *to* the Hivite under [c] Hermon in the land of Mizpah.

c which was mount Sihon, 3 *Deut.* 4. 48.

4 And they went out, they and all their hoſts with them, much people, even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many.

5 And when all theſe kings were † met together, they came and pitched together at the waters of Merom, to fight againſt Iſrael.

† Heb. *aſſembled by appointment*,

6 ¶ And the LORD ſaid unto Joſhua, Be not afraid becauſe of them: for to morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt [d] hough their horſes, and burn their chariots with fire.

d That neither they ſhould ſerve to the uſe of war, nor the Iſraelites ſhould put their truſt in them.

7 So Joſhua came, and all the people of war with him againſt them, by the waters of Merom ſuddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto ‡ great Zidon, and unto ‡ † [e] Miſrephoth-maim, and unto the valley of Mizpeh eaſt-ward, and they ſmote them, untill they left them none remaining.

‡ Or, *Zidon-rabbah*,
‡ Or, *ſalt-pits*,
† Heb. *waters of waters*,
e which ſignifieth Hot waters, or *according to ſome*, brine-pits.

9 And Joſhua did unto them as the LORD bad him: he houghed their horſes, and burnt their chariots with fire.

10 ¶ And Joſhua at that time turned back,

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and took Hazor, and ſmote the king thereof with the ſword: for Hazor before-time was the head of all thoſe kingdoms.

11 And they ſmote [f] all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them:* there was not † any left to breathe: and he burnt Hazor with fire.

12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, * as Moſes the ſervant of the LORD commanded.

13 But *as for* the cities that ſtood ſtill † in their [g] ſtrength, Iſrael burned none of them, ſave Hazor onely, *that* did Joſhua burn.

14 And all the ſpoil of theſe cities, and the cattel, the children of Iſrael took for a prey unto themſelvs: but every [h] man they ſmote with the edge of the ſword, untill they had deſtroyed them, neither left they any to breathe.

15 ¶ * As the LORD commanded Moſes his ſervant, ſo * did Moſes command Joſhua, and ſo did Joſhua: † he left nothing undon of all that the LORD commanded Moſes.

16 So Joſhua took all that land, the hills, and all the ſouth-countrey, and all the land of Goſhen, and the valley, and the plain, and the [i] mountain of Iſrael, and the valley of the ſame:

17 *Even* from ‡ the mount [k] Halak, that goeth up to Seir, unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and ſmote them and ſlew them.

18 Joſhua made war a long time with all thoſe kings.

19 There was not a city that made peace with the children of Iſrael, ſave * the Hivites the inhabitants of Gibeon; all *other* they took in battel.

20 For it was of the LORD to [l] harden their hearts, that they ſhould come againſt Iſrael in battel, that he might deſtroy them utterly, *and* that they might have no favour, but that he might deſtroy them, as the LORD commanded Moſes.

21 ¶ And at that time came Joſhua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Iſrael: Joſhua deſtroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Iſrael: onely in Gaza, in [m] Gath, & in Aſhdod, there remained.

23 So Joſhua took the whole land, according to all that the LORD ſaid unto Moſes, and Joſhua gave it for an inheritance unto Iſrael, * according to their diviſions by their tribes: and the land reſted from war.

f Both men, women and children.

† Heb. *any breath:*

g Heb. *on their heap,* which were ſtrong by ſituation, and not hurt by war.

h All mankind.

* *Exod.* 34. 11.
* *Deut.* 7. 2.

† Heb. *he removed nothing*

i *That is,* Samaria.
‡ Or, *the ſmooth mountain,*
k So called, becauſe it was bare and without trees.

* *Chap.* 9. 3.

l *That is,* to give them over to themſelvs: and therefore they could not but rebell againſt God, and ſeek their own deſtruction.

m Out of the which came Goliath, *1 Sam.* 17. 4.

* *Num.* 26. 53.

CHAP. XII.

1 *The two kings whoſe countreys Moſes took and diſpoſed of.* 7 *The one and thirtie kings on the other ſide Jordan which Joſhua ſmote.*

NOw theſe *are* the kings of the land, which the children of Iſrael ſmote, and poſſeſſed their land on the [a] other ſide Jordan toward the riſing of the ſun, from the river Arnon, unto

a From Gilgal where Joſhua camped.

mount Hermon, and all the plain on the eaſt.

2 * Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river *of* Arnon, and *from* the middle of the river, and *from* half Gilead unto the river Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the ſea of Cinneroth on the eaſt, and unto the ſea of the plain, *even* the ſalt-ſea on the eaſt, the way to Beth-jeſhimoth: and from the ‡ ſouth, under ‡ * Aſhdoth-piſgah.

4 And the coaſt of Og king of Baſhan, *which was* of * the remnant of the giants, that dwelt at Aſhtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachathites, and half Gilead, the border of Sihon king of Heſhbon.

6 Them did Moſes the ſervant of the LORD, and the children of Iſrael ſmite, and * Moſes the ſervant of the LORD gave it *for* a poſſeſſion unto the Reubenites and Gadites, and the half-tribe of Manaſſeh.

7 ¶ And theſe *are* the kings of the countrey which Ioſhua and the children of Iſrael ſmote on this ſide Jordan on the weſt, from Baal-gad in the valley of Lebanon, even unto the mount [b] Halak, that goeth up to Seir, which Joſhua gave unto the tribes of Iſrael *for* a poſſeſſion, according to their diviſions.

8 In the mountain, and in the valley, and in the plain, and in the ſprings, and in the wilderneſs, and in the ſouth-countrey, the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebuſites.

9 * The king of Jericho, one: the * king of Ai, which *is* beſide Beth-el, one:

10 * The king of Jeruſalem, one: the king of Hebron, one:

11 The King of Jarmuth, one: the king of Lachiſh, one:

12 The king of Eglon, one: * the king of Gezer, one:

13 * The king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 * The king of Libnah, one: the king of Adullam, one:

16 * The king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of ‡ Laſharon, one:

19 The king of Madon, one: * the king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achſhaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedeſh, one: the king of Iokneam of Carmel, one:

23 The king of Dor, in the coaſt of Dor, one:

* *Num.* 21. 24. *Deut.* 3. 6.

‡ Or, *Teman,*
‡ Or, *the ſpring of Piſgah,* or *the hill.*
* *Deut.* 3. 17. & 4. 49.
* *Deut.* 3. 11. *Chap.* 13. 12.

* *Num.* 32. 29. * *Deut.* 3. 12. *Chap.* 13. 8.

b *Read Chap.* 11. *verſ.* 17.

* *Chap.* 6. 2. * *Chap.* 8. 29.

* *Chap.* 10. 23.

* *Chap.* 10. 33.

* *Chap.* 10. 38, 39.

* *Chap.* 10. 28, 30.

* *Chap.* 10. 28.

‡ Or, *Sharon.*

* *Chap.* 11. 10.

one: the king of * the nations of Gilgal, one:
24 The king of Tirzah, one: all the kings thirty and one.

* *Gen.* 14. 1.

CHAP. XIII.

2 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and half. 14, 33 The Lord and his ſacrifices are the inheritance of Levi. 15 The bounds of the inheritance of Reuben. 22 Balaam ſlain. 24 The bounds of the inheritance of Gad, 29 and of the half tribe of Manaſſeh.

NOw Joſhua was [a] old *and* ſtricken in years, *and* the LORD ſaid unto him, Thou art old *and* ſtricken in years, and there remaineth yet very much land † to be [b] poſſeſſed.
2 This *is* the land that yet remaineth: all the borders of the Philiſtins, and all Geſhuri,
3 From Sihor, which *is* before Egypt, even unto the borders of Ekron north-ward, *which* is counted to the Canaanite: five lords of the Philiſtins; the Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites; alſo the Avites.
4 From the ſouth, all the land of the Canaanites, and ‡ Mearah that *is* beſide the Sidonians, unto Aphek, to the borders of the Amorites:
5 And the land of the Giblites, and all Lebanon toward the ſun-riſing, from Baal-gad under mount Hermon, unto the entring into Hamath.
6 All the inhabitants of the hill-countrey from Lebanon unto [c] Miſrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Iſrael: onely divide thou it by lot unto the Iſraelites for an inheritance, as I have commanded thee.
7 Now therefore, divide this land for an inheritance unto the nine tribes, and the half-tribe of Manaſſeh:
8 With whom the Reubenites, aud the Gadites have received their inheritance, * which Moſes gave them, beyond Jordan eaſt-ward, *even* as Moſes the ſervant of the LORD gave them:
9 From Aroer that *is* upon the bank of the river Arnon, and the citie that *is* in the midſt of the river, and all the plain of Medeba unto Dibon:
10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, unto the border of the children of Ammon:
11 And Gilead, and the border of the Geſhurites, and Maachathites, and all mount Hermon, and all Baſhan unto Salcah:
12 All the kingdom of Og in Baſhan, which reigned in Aſhtaroth and in Edrei, who remained of * the remnant of the giants: for theſe did Moſes ſmite, and caſt them out.
13 Nevertheleſs, the children of Iſrael [d] expelled not the Geſhurites, nor the Maachathites: but the Geſhurites and the Maachathites dwell among the Iſraelites untill this day.
14 Onely unto the tribe of Levi he gave none inheritance; the ſacrifices of the LORD God of Iſrael made by fire, *are* their [e] inheritance, as he ſaid unto them.

a Being almoſt an hundred and ten years old.

† Heb. *to poſſeſs it.*

b After that the enemies are overcome.

‡ Or, *the cave*

c Read *Chap.* 11. 8.

* *Num.* 32. 33. *Deut.* 3. 12, 13. *Chap.* 22. 4.

* *Deut.* 3. 11. *Chap.* 12. 4.

d Becauſe they deſtroyed not all, as God had commanded, they that remained were ſtares and pricks to hurt them, *Num.* 33. 55. *Chap.* 23. 13. *Judg.* 2. 3.

e Levi ſhall live by the ſacrifices, *Num.* 18. 21.

15 ¶ And Moſes gave unto the tribe of the children of Reuben, *inheritance* according to their families:
16 And their coaſt was from Aroer that *is* on the bank of the river Arnon, and the citie that *is* in the midſt of the river, and all the plain by Medeba:
17 Heſhbon and all her cities that *are* in the plain; Dibon, and ‡ Bamoth-baal, and Beth-baal-meon,
18 And Jahazah, and Kedemoth, and Mephaath,
19 And Kirjathaim, and Sibmah, and Zareth-ſhahar, in the mount of the valley,
20 And Beth-peor, and * ‡ Aſhdoth-piſgah, and Beth-jeſhimoth,
21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heſhbon, whom Moſes ſmote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the countrey.
22 ¶ [f] Balaam alſo the ſon of Beor the † ſooth-ſayer, did the children of Iſrael ſlay with the ſword, among them that were ſlain by them.
23 And the border of the children of Reuben, was Jordan and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities, and the villages thereof.
24 And Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families:
25 And their coaſt was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah:
26 And from Heſhbon unto Ramath-mizpeh, and Betonim: and from Mahanaim unto the border of Debir:
27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdom of Sihon king of Heſhbon, Jordan and *his* border, *even* unto the edge of the ſea of Cinnereth, on the [g] other ſide Jordan eaſt-ward.
28 This *is* the inheritance of the children of Gad after their families, the cities and their villages.
29 ¶ And Moſes gave *inheritance* unto the half-tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half-tribe of the children of Manaſſeh, by their families.
30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the towns of Jair, which *are* in Baſhan, threeſcore cities:
31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the [h] children of Machir the ſon of Manaſſeh, *even* to the one half of the * children of Machir by their families.
32 Theſe *are the countreys* which Moſes did diſtribute for inheritance in the plains of Moab,

‡ Or, *the high places of Baal, and houſe of Baal-meon.*

* *Deut.* 3. 17. ‡ Or, *ſprings of Piſgah, or, the hill,*

* *Num.* 31. 8.

f So that both they which obeyed wicked counſel, and the wicked counſeller periſhedby the judgement of God.

† Or, *diviner,*

g *That is,* In the land of Moab.

h *Meaning,* his nephews and poſterity.

* *Num.* 32. 39.

190 Moab, on the other ſide Jordan by Jericho eaſt-ward.

* *Chap.* 18. 7. 33 * But unto the tribe of Levi Moſes gave not *any* inheritance: the LORD God of Iſrael *was* their inheritance, * as he ſaid unto them.

* *Num.* 18. 20.

CHAP. XIV.

1 The nine tribes and a half are to have their inheritance by lot. 6 Caleb by priviledge obtaineth Hebron.

AND theſe *are the countreys* which the children of Iſrael inherited in the land of Canaan,* which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance unto them.

* *Num.* 34. 17.

* *Num.* 26. 55. and 33. 54. 2 * By lot *was* their inheritance, as the LORD commanded by the hand of Moſes, for the nine tribes, and *for* the half-tribe.

3 For Moſes had given the inheritance of [a] two tribes, and an half-tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among them,

[a] As Reuben and Gad, and half the tribe of Manaſſeh, *Num.* 32. 33.

4 For the children of Joſeph were [b] two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattel, and for their ſubſtance.

[b] So though Levi lacked, yet were there ſtill twelve tribes, by this means.

* *Num.* 34. 2. *Chap.* 21. 2. 5 * As the LORD commanded Moſes, ſo the children of Iſrael did, and they divided the land.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſon of Jephunneh the Kenezite, ſaid unto him, Thou knoweſt the thing that the LORD ſaid unto Moſes the man of God, concerning [c] me and thee, in Kadeſh-barnea.

[c] which was, that they two onely ſhould enter into the land, *Num.* 14. 24.

7 Fourtie years old *was* I when Moſes the ſervant of the LORD ſent me from Kadeſh-barnea, to eſpie out the land; and I brought him word again, as *it was* in mine heart.

[d] which were the ten other ſpies.

8 Nevertheleſs, my [d] brethren that went up with me, made the heart of the people melt: but I wholly * followed the LORD my God.

* *Num.* 14. 24.

9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have troden, ſhall be thine inheritance, and thy childrens for ever: becauſe thou haſt wholly followed the LORD my God.

10 And now behold, the LORD hath kept me alive, as he ſaid, theſe fourty and five years, even ſince the LORD ſpake this word unto Moſes, while *the children of* Iſrael † wandered in the wilderneſs: and now lo, I *am* this day fourſcore and five years old.

† Heb. *walked*

* *Eccluſ* 46. 9. 11 * As yet I *am as* ſtrong this day, as I *was* in the day that Moſes ſent me: as my ſtrength *was* then, even ſo *is* my ſtrength now, for war, both to go out and to come in.

12 Now therefore give me this mountain, whereof the LORD ſpake in that day, (for thou heardeſt in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced) [e] if ſo be the LORD *will be* with me, then I ſhall be able to drive them out, as the LORD ſaid.

[e] This he ſpake of modeſtie, and not of doubting.

13 And Joſhua bleſſed him, and gave unto Caleb the ſon of Jephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the ſon of Jephunneh the Kenezite, unto this day: becauſe that he wholly followed the LORD God of Iſrael.

* *Chap.* 21. 12. 1 *Mac.* 2. 56.

15 And * the name of Hebron before, *was* Kirjath-arba, *which Arba was* a [f] great man among the Anakims. And the land had reſt from war.

* *Chap.* 15. 13. [f] Either for his power or perſon.

CHAP. XV.

1 The borders of the lot of Judah. 13 Calebs portion and conqueſt. 16 Othniel for his valour, hath Achſah Calebs daughter to wife. 18 She obtaineth a bleſſing of her father. 21 The cities of Judah. 63 The Jebuſites not conquered.

THIS then was the lot of the tribe of the children of Judah by their families, *even to the border of Edom; the * wilderneſs of Zin ſouth-ward, *was* the uttermoſt part of the ſouth-coaſt.

* *Num.* 34. 3. * *Num.* 33. 36.

2 And their ſouth-border was from the ſhore of the ſalt-ſea, from the † [a] bay that looketh ſouth-ward.

† Heb. *tongue*

[a] The Hebrew word ſignifieth *tongue*, whereby is meant either the arm of the ſea that cometh into the land, or a neck or cape that goeth into the ſea.

3 And it went out to the ſouth-ſide to ‡ Maaleh-acrabbim, and paſſed along to Zin, and aſcended up on the ſouth-ſide unto Kadeſh-barnea: and paſſed along to Hezron, and went up to Adar, and fetched a compaſs to Karkaah.

‡ Or, *the going up to Acrabbim,*

4 *From thence* it paſſed toward Azmon, and went out unto the river of Egypt, and the goings out of that coaſt were at the ſea: this ſhall be your ſouth-coaſt.

5 And the eaſt-border *was* the ſalt-ſea, even unto the [b] end of Jordan: and *their* border in the north-quarter *was* from the bay of the ſea, at the uttermoſt part of Jordan.

[b] *Meaning*, the mouth of the river where it runneth into the ſalt-Sea.

6 And the border went up to Beth-hoglah, and paſſed along by the north of Beth-arabah, and the border went up to the [c] ſtone of Bohan the ſon of Reuben.

[c] which was a mark to part their countreys.

7 And the border went up toward Debir, from the valley of Achor, and ſo north-ward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the ſouth-ſide of the river: and the border paſſed towards the waters of En-ſhemeſh, and the goings out thereof were at * En-rogel.

* 1 *Kings* 1. 9.

8 And the border went up by the valley of the ſon of Hinnom, unto the ſouth-ſide of the Jebuſite, the ſame *is* Jeruſalem: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, weſt-ward, which *is* at the end of the valley of the giants north-ward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Baalah *which is* Kirjath-jearim.

10 And the border compaſſed from Baalah weſt-ward unto mount Seir, and paſſed along unto the ſide of mount Jearim (which *is* Cheſalon) on the north-ſide, and went down to Beth-ſhemeſh, and paſſed on *to* Timnah.

11 And

11 And the border went out unto the ſide of Ekron north-ward: and the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jebneel; and the goings out of the border were at the [c] ſea.

[c] *Meaning*, toward Syria.

12 And the weſt-border *was* to the great ſea, and the coaſt *thereof*: this *is* the coaſt of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the ſon of Jephunneh, he gave a part among the children of Judah, according to the commandment of the LORD to Joſhua, *even* * ‡ the citie of Arba the father of Anak, which *citie is* Hebron.

* *Chap.* 14. 15. ‡ Or, *Kirjath-arba*,

14 And Caleb [e] drove thence the three ſons of Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak.

[e] This was don after the death of Joſhua, *Judg.* 1. 10, 20.

15 And he went up thence to the inhabitants of Debir; and the name of Debir before *was* Kirjath-ſepher.

16 ¶ And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

17 And Othniel the ſon of Kenaz, the brother of Caleb, took it: and he gave him Achſah his daughter to wife.

18 And it came to paſs, as ſhe came *unto him*, that ſhe moved him to aſk of her father a field, and [f] ſhe lighted off *her* aſs; and Caleb ſaid unto her, What wouldeſt thou?

[f] Becauſe her husband tarried too long.

19 Who anſwered, Give me a bleſſing; for thou haſt given me a ſouth-land, give me alſo [g] ſprings of water: and he gave her the upper ſprings, and the nether ſprings.

[g] Becauſe her countrey was barren, ſhe deſired of her father a field that had ſprings, *Judg.* 1. 14, 15.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermoſt cities of the tribe of the children of Judah, toward the coaſt of Edom ſouth-ward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Aman, and Shema, and Moladah,

27 And Hazar-gaddah, and Heſhmon, and Beth-palet,

28 And Hazar-ſhual, and Beer-ſheba, and Bezjothjah.

29 Baalah, and Iim, and Azem,

[h] which before was called Zephath, *Judg.* 1. 17.

30 And Eltolad, and Cheſil, and [h] Hormah,

31 And Ziklag, and Madmannah, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twentie and nine, with their villages.

33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, & Adullam, Socoh, & Azekah,

36 And Sharaim, and Adithaim, and Gederah, † and Gederothaim; fourteen cities with their villages.

† Or, ⁊⁊

37 Zenan, and Hadaſhah, and Migdal-gad, 191

38 And Dilean, and Mizpeh, and Joktheel;

39 Lachiſh, and Bozkath, and Eglon,

40 And Cabbon, and Lahmas, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteen cities with their villages.

42 Lebnah, and Ether, and Aſhan,

43 And Jiphta, and Aſhnah, and Nezib,

44 And Keilah, and Achzib, and Mareſhah: nine cities with their villages.

45 Ekron with her towns, and her villages.

46 From Ekron even unto the ſea, all that *laid* † near Aſhdod with their villages.

† Heb. *by the place of*

47 Aſhdod with her towns and her villages, Gaza with her towns and her villages, unto the [i] river of Egypt, and the great ſea, and the border *thereof*.

[i] *Meaning*, Nilus, as *Chap.* 15. 1, &c.

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and [k] Kirjath-ſannah, which *is* Debir,

[k] which is alſo called Kirjath-ſepher, *verſ.* 15.

50 And Anab, and Eſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And ‡ Janum, and Beth-tappuah, and Aphekah,

‡ Or, *Janus*,

54 And Humtah, and * Kirjath-arba (which *is* Hebron) and Zior: nine cities with their villages.

* *Chap.* 14. 15.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: ſix cities with their villages.

60 ¶ Kirjath-baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages.

61 ¶ In the wilderneſs, Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the citie of [l] Salt, and En-gedi: ſix cities with their villages.

[l] Of this citie the ſalt ſea hath his name.

63 As for the Jebuſites the inhabitants of Jeruſalem, the children of Judah could [m] not drive them out: but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day.

[m] *That is*, utterly, though they ſlew the moſt part, and burnt their citie, *Judg.* 1. 8.

CHAP. XVI.

1 *The generall borders of the ſons of Joſeph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered.*

AND the lot of the children of [a] Joſeph † fell from Jordan by Jericho, unto the water of Jericho on the eaſt, to the wilderneſs that goeth up from Jericho throughout mount Beth-el;

[a] *That is*, to Ephraim and his children: for Manaſſehs portion followeth.

† Heb. *went forth*

2 And goeth out from Beth-el to * Luz, and paſſeth along unto the borders of Archi to Ataroth;

* *Judg.* 1. 26.

3 And goeth down weſt-ward, to the coaſt of Japhleti, unto the coaſt of Beth-horon the nether, and to Gezer: and the goings out thereof are at the [b] ſea.

[b] Of their inheritance.

4 So

4 So the children of Joſeph, Manaſſeh and Ephraim, [c] took their inheritance.

c Severally, firſt Ephraim, and then Manaſſeh.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus:* even the border of their inheritance on the eaſt-ſide, was Ataroth-addar, unto Beth-horon the upper.

6 And the border went out toward the ſea, to Michmethah on the north-ſide, and the border went about eaſt-ward unto Taanath-ſhiloh, and paſſed by it on the eaſt to Janohah:

7 And it went down from Janohah, to Ataroth and to Naarath, and came to Jericho, and went out at [d] Jordan.

d For ſo far the coaſts reach.

8 The border went out from Tappuah weſtward unto the river Kanah: and the goings out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

e Becauſe Ephraims tribe was far greater than Manaſſehs, therefore he had more cities.

9 And [e] the ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ſerve under tribute.

Chap. XVII.

1 *The lot of Manaſſeh.* 7 *His coaſt.* 12 *The Canaanites not driven out.* 14 *The children of Joſeph obtain another lot.*

THere was alſo a lot for the tribe of Manaſſeh; (for he *was* the * firſt-born of Joſeph) *to wit*, for * Machir the firſt-born of Manaſſeh the father of Gilead: becauſe he *was* a man of war, therefore he had Gilead and Baſhan.

* *Gen* 41. 51. & 46. 20.
* *Gen.* 50. 23. *Num.* 32. 39.

2 There was alſo *a lot* for * [a] the reſt of the children of Manaſſeh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe *were* the male-children of Manaſſeh the ſon of Joſeph by their families.

* *Num.* 26. 29.
a For the other half-tribe had their portion beyond Jordan.

3 ¶ But * Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of machir, the ſon of Manaſſeh, had no ſons, but daughters: and theſe *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

* *Num* 26. 33. & 27. 1. & 36. 2.

4 And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The LORD commanded Moſes to give us an inheritance among our [b] brethren: therefore according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

b Among them of our tribe.

5 And there fell ten portions to [c] Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan:

c In the land of Canaan: five to the males, and other five to the daughters of Zelophehad.

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons: and the reſt of Manaſſehs ſons had the land of Gilead.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 *Now* Manaſſeh had the land of [d] Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

d *Meaning*, the citie it ſelf.

9 And the coaſt deſcended unto the ‡ river Kanah, ſouth-ward of the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: the coaſt of Manaſſeh alſo *was* on the north-ſide of the river, and the out-goings of it were at the [e] ſea.

‡ Or, *brook of reeds*,

e *That is*, toward the main Sea.

10 South-ward *it was* Ephraims, and north-ward *it was* Manaſſehs, and the ſea is his border, and they met together in [f] Aſher on the north, and in Iſſachar on the eaſt.

f In the tribe of Aſher, and tribe of Iſſachar.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countreys.

12 Yet the children of Manaſſeh [g] could not drive out *the inhabitants of* thoſe cities, but the Canaanites would dwell in that land.

g For at the firſt they lacked courage, and after, agreed with them on condition, contrary to Gods commandment.

13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the LORD hath [h] bleſſed me hitherto?

h According to my father Jacobs propheſie. *Geneſ.* 48. 19.

15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thy ſelf there in the land of the Perizzites, and of the ‡ giants, [i] if mount Ephraim be too narrow for thee.

‡ Or, *Rephaims*,
i If this mount be not large enough, why doſt not thou get more by deſtroying Gods enemies, as he hath commanded?

16 And the children of Joſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-ſhean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *onely*.

18 But the mountain ſhall be thine, for it *is* a wood: and thou ſhalt cut it down: and the out-goings of it ſhall be thine: for [k] thou ſhalt drive out the Canaanites, though they have iron-chariots, *and* though they *be* ſtrong.

k So that thou ſhalt enlarge thy portion thereby.

Chap. XVIII.

1 *The tabernacle is ſet up at Shiloh.* 2 *The remainder of the land is deſcribed, and divided into ſeven parts.* 10 *Joſhua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

ANd the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the [a] tabernacle of the congregation there, and the land was ſubdued before them.

a For they had now removed it from Gilgal, and ſet it up in Shiloh.

2 And there remained among the children of

of Iſrael ſeven tribes, which [b] had not yet received their inheritance.

[b] As Eleazar, Joſhua, and the heads of the tribes had don to Judah, & half of Manaſſeh.

3 And Joſhua ſaid unto the children of Iſrael, How long *are* you ſlack to go to poſſeſs the land which the LORD God of your fathers hath given you?

4 Give out from among you three men, for *each* tribe: and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the [c] inheritance of them, and they ſhall come *again* to me.

[c] *That is*, into ſeven portions, to every tribe one.

5 And they ſhall divide it into ſeven parts: Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall [d] abide in their coaſt on the north.

[d] For theſe had their inheritance already appointed.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the [e] LORD our God.

[e] Before the ark of the Lord.

7 But the Levites have no part among you, for the [f] prieſthood of the LORD *is* their inheritance: and Gad and Reuben, and half the tribe of Manaſſeh have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the LORD gave them.

[f] *That is*, the ſacrifices and offerings, *Chap.* 13. 14.

8 ¶ And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go, and walk through the land, and [g] deſcribe it, and come again to me, that I may here caſt lots for you before the LORD in Shiloh.

[g] By writing the names of every countrey and city.

9 And the men went, and paſſed through the land, and deſcribed it by cities, into ſeven parts, in a book, and came *again* to Joſhua to the hoſt at Shiloh.

10 ¶ And Joſhua [h] caſt lots for them in Shiloh, before the LORD: and there Joſhua divided the land unto the children of Iſrael according to their diviſions.

[h] That every one ſhould be content with Gods appointment.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth [i] between the children of Judah, and the children of Joſeph.

[i] Their inheritance bordered upon Judah and Joſeph.

12 And their border on the north-ſide was from Jordan, and the border went up to the ſide of Jericho, on the north-ſide, and went up through the mountain weſt-ward, and the goings out thereof were at the wilderneſs of Beth-aven.

13 And the border went over from thence toward Luz, to the ſide of Luz (which *is* [k] Beth-el) ſouth-ward, & the border deſcended to Ataroth-addar, near the hill that *lieth* on the ſouth-ſide of the nether Beth-horon.

[k] which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouth-ward, from the hill that *lieth* before Beth-horon ſouth-ward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim) a city of the children of Judah: This *was* the weſt-quarter.

15 And the ſouth-quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſon of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel,

17 And was drawn from the north, and went forth to [l] En-ſhemeſh, and went forth toward Geliloth, which *is* over againſt the going up of Adummim, and deſcended to * the ſtone of Bohan the ſon of Reuben,

[l] Which is in the tribe of Ephraim.

* *Chap.* 15. 6.

18 And paſſed along toward the ſide over againſt ‡ Arabah north-ward, and went down unto Arabah.

‡ Or, *the plain*

19 And the border paſſed along to the ſide of Beth-hoglah north-ward: and the outgoings of the border were at the north † bay of the ſalt-ſea at the [m] ſouth-end of Jordan: This *was* the ſouth-coaſt.

† Heb. *tongue*

[m] To the very ſtrait, where the river turneth into the ſalt-Sea.

20 And Jordan was the border of it on the eaſt-ſide: This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, & Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi, (which *is* [n] Jeruſalem) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

[n] which was not wholly in the tribe of Benjamin, but part of it was alſo in the tribe of Judah.

CHAP. XIX.

1 The lot of Simeon, 10 of Zebulun, 17 of Iſſachar, 24 of Aſher, 32 of Naphtali, 40 of Dan. 49 The children of Iſrael give an inheritance to Joſhua.

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was [a] within the inheritance of the children of Judah.

[a] According to Jacobs propheſie, that he ſhould be ſcattered among the other tribes, *Gen.* 49. 7.

2 And they had in their inheritance, Beerſheba, and Sheba, and Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities and their villages.

7 Ain, Remmon, and Ether, and Aſhan: four cities and their villages.

8 And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth: This *is* the inheritance of the tribe of

194 the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah *was* too [b] much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

b But this large portion was given them by Gods providence to declare their increase in time to come.

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam,

e *Meaning*, Toward the great Sea.

12 And turned from Sarid [c] east-ward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon ‡ methoar to Neah.

‡ Or, *which is drawn*

14 And the border compasseth it on the north-side *to* Hannathon: and the out-goings thereof are in the valley of Jiphthah-el,

15 And Kattath, and Nahallal, and Shimron, and Idalah, and [d] Beth-lehem: twelve cities with their villages.

d There was another Beth-lehem in the tribe of Judah.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was *toward* Jezreel, and Chesulloth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath.

20 And Rabbith, and Kishion, and Abez,

e There was another city of this name in the tribe of Judah: for under divers tribes certain cities had all one name, and were distinguished by the tribe onely.

21 And Remeth, and [e] En-gannim, and En-haddah, and Beth-pazzez.

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was Helkath; and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel west-ward, and to Shihor-libnath,

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to [f] Zebulun, and to the valley of Jiphthah-el toward the north-side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

f Joineth to the tribe of Zebulun, which lay more east-ward.

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

† Heb. *Tzor*, g which was Tyrus, a strong citie in the sea.

29 And *then* the coast turneth to Ramah, and to the strong citie †[g] Tyre, and the coast turneth to Hosah: and the out-goings thereof are at the sea from the coast to Achzib.

30 Ummah also and Aphek, and Rehob: twentie and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali: *even* for the children of Naphtali according to their families.

33 And their coast was from [h] Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings thereof were at Jordan.

h These cities were in the countrey of Zaanannim.

34 And *then* the coast turneth west-ward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south-side, and reacheth to Asher on the west-side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

i Of the which the lake of Gennezareth had his name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh.

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ‡ before [k] Japho.

‡ Or, *over against*
k Called Joppe.
‡ Or, *Joppa*, *Acts* 9. 36.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to [l] fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, * Dan, after the name of Dan their father.

l According as Jacob had prophesied, *Gen.* 49. 17.
* *Judg.* 18. 29.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun, among them:

50 According to the word of the LORD, they gave him the citie which he asked, *even* * Timnath-serah in mount Ephraim: and he built the citie, and dwelt therein.

* *Chap.* 24. 30.

51 * These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the

* *Num.* 34. 17.

the children of Iſrael, divided for an inheritance by lot, in Shiloh before the LORD, at the door of the tabernacle of the congregation: ſo they made an end of dividing the countrey.

CHAP. XX.

1 God commandeth, 7 and the children of Iſrael appoint the ſix cities of refuge.

THE LORD alſo ſpake unto Joſhua, ſaying,
2 Speak to the children of Iſrael, ſaying, * Appoint out for you cities of refuge, whereof I ſpake unto you by the hand of Moſes:

* *Exod.* 21. 13. *Num.* 35. 6, 11, 14. *Deut.* 19. 2.

3 That the ſlayer that killeth *any* perſon [a] unawares *and* unwittingly, may flee thither: and they ſhall be your refuge from the avenger of bloud.

[a] At unawares, and bearing him no grudge.

4 And when he that doth flee unto one of thoſe cities, ſhall ſtand at the entring of the gate of the citie, and ſhall declare his cauſe in the ears of the elders of that citie; they ſhall take him into the city unto them, and give him a place that he may dwell among them.

[b] *That is*, the neereſt kinſman of him that is ſlain.

5 And if the [b] avenger of bloud purſue after him, then they ſhall not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly, and hated him not before-time.

[c] Till his cauſe were proved.

6 And he ſhall dwell in that city, untill he ſtand before the congregation for [c] judgement, *and* * untill the death of the high prieſt that ſhall be in thoſe days: then ſhall the ſlayer return and come unto his own citie, and unto his own houſe, unto the citie from whence he fled.

* *Num.* 35. 25.

† Heb. *ſanctified*

7 ¶ And they † appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

8 And on the other ſide Jordan by Jericho eaſt-ward, they aſſigned * Bezer in the wilderneſs upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſhan out of the [d] tribe of Manaſſeh.

* *Deut.* 4. 43. 1 *Chron.* 6. 78.

[d] Out of the half tribe of Manaſſeh beyond Jordan.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourneth among them, that whoſoever killeth *any* perſon at unawares, might flee thither, and not die by the hand of the avenger of bloud, untill he ſtood before the [e] congregation.

[e] Before the judges.

CHAP. XXI.

1 Eight and forty cities given by lot out of the other tribes unto the Levites. 43 God gave the land, and reſt to the Iſraelites, according to his promiſe.

THEN came near the heads of the fathers of the Levites unto Eleazar the prieſt, and unto Joſhua the ſon of Nun, and unto the heads of the fathers of the tribes of the children of Iſrael.

2 And they ſpake unto them at Shiloh in the land of Canaan, ſaying, * The LORD commanded [a] by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattel.

* *Num.* 35. 2.

[a] By Moſes, by whoſe miniſtery God ſhewed his power.

3 And the children of Iſrael gave unto the Levites out of their inheritance at the commandment of the LORD, theſe cities and their ſuburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the prieſt, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, [c] thirteen cities.

[b] He meaneth them that were Prieſts: for Some were but Levites.

[c] Every tribe gave mo or fewer cities, according as their inheritance was great or little, *Num.* 35. 8.

5 And the reſt of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manaſſeh, ten cities.

6 And the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half-tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the LORD commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* † mentioned by name,

† Heb. *called*

10 Which the children of [d] Aaron *being* of the families of the Kohathites, *wo were* of the children of Levi, had: (for theirs was the firſt lot)

[d] For Aaron came of Kohath, and therefore the prieſts office remained in that family.

11 And they gave them ‡ the city of Arbah the father of Anak (which *city is* Hebron) in the hill-*countrey* of Judah, with the ſuburbs thereof round about it.

‡ Or, *Kirjath-arbah*

12 But * the fields of the city, and the villages thereof, gave they to Caleb the ſon of Jephunneh, for his poſſeſſion.

* *Chap.* 14. 14. 1 *Chron.* 6. 56.

13 ¶ Thus they gave to the [e] children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a citie of refuge for the ſlayer, and Libnah with her ſuburbs,

[e] *That is*, The Prieſt of the family of the Kohathites, of whom Aaron was chief.

14 And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, and Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin, Gibeon with her [f] ſuburbs, Geba with her ſuburbs,

[f] The ſuburbs were a thouſand cubits from the wall of the cities round about, *Num.* 35. 4.

18 Anathoth with her ſuburbs, and Almon with her ſuburbs: four cities.

19 All the cities of the children of Aaron, the prieſts, *were* thirteen cities with their ſuburbs.

20 ¶ And the families of the children of Kohath the Levites, [g] which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

[g] That were no prieſts.

21 For they gave them [h] Shechem with her ſuburbs in mount Ephraim, *to be* a citie of refuge for the ſlayer: & Gezer with her ſuburbs,

[h] Hebron and Shechem were the two cities of refuge under the Kohathites.

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs, four cities.

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23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Ajalon with her ſuburbs, Gath-rimmon with her ſuburbs: four cities.

i which dwelt in Canaan.

25 And out of the [i] half-tribe of Manaſſeh, Taanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

26 All the cities *were* ten with their ſuburbs, for the families of the children of Kohath that remained.

k Golan and Kedeſh were the cities of refuge under the Gerſhonites.

27 ¶ And unto the children of Gerſhon of the families of the Levites, out of the *other* half-tribe of Manaſſeh, *they gave* [k] Golan in Baſhan with her ſuburbs, *to be* a citie of refuge for the ſlayer: and Beeſhterah with her ſuburbs: two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs: four cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkath with her ſuburbs, and Rehob with her ſuburbs: four cities.

32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a citie of refuge for the ſlayer: and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.

l They are here called the reſt, becauſe they are laſt numbred, and Merari was the youngeſt brother, *Gen.* 46.11.

34 ¶ And unto the families of the children of Merari the [l] reſt of the Levites, out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: four cities.

m Bezer and Ramoth were the cities of refuge under the Merarites, and beyond Jordan, *chap.* 20. 8.

36 And out of the tribe of Reuben, [m] Bezer with her ſuburbs, and Jahazah with her ſuburbs,

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer: and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, Jazer with her ſuburbs: four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot, twelve cities.

n Thus according to Jacobs propheſie, they were ſcattered throughout the country, which God uſed to this end, that his people might be inſtructed in the true religion by them.

41 All the cities of the Levites, within the poſſeſſion of the [n] children of Iſrael, *were* fortie and eight cities with their ſuburbs.

41 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.

43 ¶ And the LORD gave unto Iſrael all the land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein.

44 And the LORD gave them reſt round about, according to all that he ſware unto their fathers: and there ſtood not a man of all their enemies before them; the LORD delivered their enemies into their hand.

45 * There failed not ought of any good thing which the LORD had ſpoken unto the houſe of Iſrael: all came to paſs. * *Chap.* 23.14,15.

CHAP. XXII.

1 The two tribes and half with a bleſſing are ſent home. 10 They build the altar of teſtimonie, in their journey. 11 The Iſraelites are offended thereat. 21 They give them good ſatisfaction.

THen [a] Joſhua called the Reubenites, & the Gadites, and the half-tribe of Manaſſeh, a After that the Iſraelites enjoyed the land of Canaan.

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the LORD [b] commanded you, and have obeyed my voice in all that I commanded you. b which were to go armed before their brethren, *Num.* 32. 29.

3 Ye have not left your brethren theſe many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get ye unto your tents, *and* unto the land of your poſſeſſion, * which Moſes the ſervant of the LORD gave you on the other ſide Jordan. * *Num.* 32. 33. *Chap.* 13. 8.

5 But take diligent heed to do the commandment and the law, which Moſes the ſervant of the LORD charged you, * to [c] love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart, and with all your ſoul. * *Deut.* 10. 12. c He ſheweth wherein conſiſteth the fulfilling of the law.

6 So Joſhua [d] bleſſed them, and ſent them away: and they went unto their tents. d He commended them to God, and prayed for them.

7 ¶ Now to the *one* half of the tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſtward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them.

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattel, with ſilver and with gold, and with braſs, and with iron, and with very much raiment: divide the ſpoil of your enemies with your [e] brethren. e which remained at home and went not to the war, *Num.* 31. 27. *1 Sam.* 30. 24.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh returned, and departed from the children of Iſrael out of Shiloh, which *is* in the land of Canaan, to go unto the countrey of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the LORD by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, & the half-tribe of Manaſſeh built [f] there an altar by Jordan, a great altar to ſee to. f *That is*, beyond Jordan: for ſometimes the whole countrey on both ſides of Jordan is meant by Canaan.

11 ¶ And the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, have built an altar over againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael.

12 And

12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelvs together at Shiloh, to go up to [g] war againſt them.

g Such now was their zeal, that they would rather loſe their lives, than ſuffer the true religion to be changed or corrupted.

13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh into the land of Gilead, Phinehas the ſon of Eleazar the prieſt:

† Heb. *houſe of the father*,

14 And with him ten princes, of each † chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers, among the thouſands of Iſrael.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh unto the land of Gilead, and they ſpake with them, ſaying,

h Not onely of the princes, but alſo of the common people.

16 Thus ſaith the [h] whole congregation of the LORD, What treſpaſs *is* this that ye have committed againſt the God of Iſrael, to turn away this day from following the LORD, in that ye have built you an altar, that ye might rebell this day againſt the LORD?

* *Num.* 25. 4.

17 *Is* the iniquitie * of Peor too little for us, from which we are not [i] cleanſed untill this day, (although there was a plague in the congregation of the LORD)

i *Meaning*, God is not fully pacified, foralmuch as no punishment can be ſufficient for ſuch wickedneſs and idolatry.

18 But that ye muſt turn away this day from following the LORD? and it will be, *ſeeing* ye rebell to day againſt the LORD, that to morrow he will be wroth with the whole congregation of Iſrael.

k In your judgement.

19 Notwithſtanding, if the land of your poſſeſſion *be* [k] unclean, *then* paſs ye over unto the land of the poſſeſſion of the LORD, wherein the LORDS tabernacle dwelleth, and take poſſeſſion among us: but rebell not againſt the LORD, nor [l] rebell againſt us, in building you an altar, beſide the altar of the LORD our God.

l To uſe any other ſervice than God hath appointed, is to rebell againſt God, 1 *Sam.* 15. 23.

* *Chap.* 7. 1, 5.

20 * Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael? and that man periſhed not [m] alone in his iniquitie.

m *Signifying*, that if many ſuffered for one mans fault, for the fault of many all ſhould ſuffer.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, anſwered and ſaid unto the heads of the thouſands of Iſrael,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Iſrael he ſhall know, if *it be* in rebellion, or if in transgreſſion againſt the LORD, (ſave us not this day)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD [n] himſelf require *it*;

n Let him punish us.

† Heb. *to morrow*

24 And if we have not *rather* don it for fear of *this* thing, ſaying, † In time to come your children might ſpeak unto our children, ſaying, What have you to do with the LORD God of Iſrael?

25 For the LORD hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the LORD: ſo ſhall your children make our [o] children ceaſe from fearing the LORD.

o Or, to turn back from the true God.

26 Therefore we ſaid, Let us now prepare to build us an altar, not for burnt-offering, nor for ſacrifice:

27 But *that* it *may be* * a witneſs between us and you, and our generations after us, that we might do the ſervice of the LORD before him with our burnt-offerings, and with our ſacrifices, and with our peace-offerings, that your children may not ſay to our children in time to come, Ye have no part in the LORD.

* *Gen.* 31. 48. *Chap.* 24. 27. *verſ.* 34.

28 Therefore ſaid we, that it ſhall be when they ſhould *ſo* ſay to us, or to our [p] generations in time to come, that we may ſay *again*, Behold the patern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for ſacrifices, but it *is* a witneſs between us and you.

p They ſignifie a wonderfull care that they bare toward their poſterity, that they might live in the true ſervice of God.

29 God forbid that we ſhould rebell againſt the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices, beſides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the prieſt, and the princes of the congregation, and heads of the thouſands of Iſrael which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, † it pleaſed them.

† Heb. *it was good in their eyes.*

31 And Phinehas the ſon of Eleazar the prieſt ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive that the LORD *is* [q] among us, becauſe ye have not committed this treſpaſs againſt the LORD: † now ye have [r] delivered the children of Iſrael out of the hand of the LORD.

q By preſerving and governing us.

† Heb. *then*

r whom if ye had offended, he would have puniſhed with you.

32 ¶ And Phinehas the ſon of Eleazar the prieſt, and the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them word again.

33 And the thing pleaſed the children of Iſrael, and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battel, to deſtroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, & the children of Gad, called the altar † Ed: for it *ſhall be* a witneſs between us, that the LORD *is* God.

† That is, a witneſs.

CHAP. XXIII.

1 Joſhua's exhortation before his death, 3 by former benefits, 5 by promiſes, 11 and by threatnings.

AND it came to paſs, a long time after that the LORD had given reſt unto Iſrael from all their enemies round about, that Joſhua waxed old *and* † ſtricken in age.

† Heb. *come into days.*

2 And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old *and* ſtricken in age:

3 And ye have [a] ſeen all that the LORD your

a Your eyes bearing witneſs.

God hath don unto all these nations, because of you; for the * LORD your God *is* he that hath fought for you.

* *Exod.* 14. 14.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea † west-ward.

† Heb. *at the sun-set.*

5 And the LORD your God, he shall expell [b] them from before you, and drive them from out of your sight, and ye shall possess their land, as the LORD your God hath promised unto you.

b which yet remain and are not overcome, as *chap.* 13. 2.

6 Be ye therefore very couragious to keep and to do all that is written in the book of the law of Moses, * that ye turn not aside therefrom, to the right hand or to the left;

* *Deut.* 5. 32. & 28. 14.

7 That ye come not among these nations, these that [c] remain amongst you, neither * make mention of the name of their gods, nor cause to [d] swear *by them*, neither serve them, nor bow your selvs unto them.

c And not yet subdued.
* *Psal.* 16. 4.
d Let not the judges admit an oath, which any shall swear by their idols.

8 ‡ But cleave unto the LORD your God, as ye have don unto this day.

‡ Or, *for if you will cleave*, &c.
‡ Or, *then the LORD will drive*

9 ‡ For the LORD hath driven out from before you, great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 * One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

* *Lev.* 26. 8. *Deut.* 32. 30.

11 Take good heed therefore unto your † selvs, that ye love the LORD your God.

† Heb. *souls,*

12 Els if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out *any of* these nations from before you; * but they shall be snares and traps unto you, and scourges in your sides, and thorns in your [e] eyes, untill ye perish from off this good land which the LORD your God hath given you.

* *Exod.* 23. 33. *Num.* 33. 55. *Deut.* 7. 16.
e *Meaning*, they shall be a continuall grief unto you, and so the cause of your destruction

14 And behold, this day I *am* [f] going the way of all the earth, and ye [g] know in all your hearts and in all your souls, that * not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

f I die according to the course of nature.
g Most certainly.
* *Chap.* 21. 45.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you: so shall the LORD bring upon you all evil things, untill he hath destroyed you from off this good land which the LORD your God hath given you.

16 When ye have [h] transgressed the covenant of the LORD your God, which he commanded you, and have gon and served other gods, and bowed your selvs to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

h He sheweth that no evil can come unto man, except he offend God by disobedience.

CHAP. XXIV.

1 *Joshua assembleth the tribes at Shechem.* 2 *A brief history of Gods benefits from Terah.* 14 *He reneweth a covenant between them and God.* 36 *A stone the witness of the covenant.* 29 *Joshua's age, death and buriall.* 32 *Josephs bones are buried.* 33 *Eleazar dieth.*

AND Joshua gathered all the [a] tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselvs before [b] God.

a *That is*, the nine tribes and the half.

b Before the ark, which was brought to Shechem, when they went to bury Josephs bones.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, * Your fathers dwelt on the other side of the [c] floud in old time, *even* Terah the father of Abraham, and the father of Nachor: and they served other gods.

* *Gen* 11. 31. *Judith* 5. 6, 7.
c Euphrates in Mesopotamia, *Gen.* 11. 26.

3 And I took your father Abraham from the other side of the floud, and led him throughout all the land of Canaan, and multiplied his seed, and * gave him Isaac.

* *Gen.* 21. 2.

4 And I gave unto Isaac, * Jacob and Esau: and I gave unto * Esau mount Seir, to possess it: * but Jacob and his children went down into Egypt.

* *Gen.* 25. 26.
* *Gen.* 36. 8.
* *Gen.* 46. 6.

5 * I sent Moses also and Aaron, and I plagued Egypt, according to that which I did amongst them: and afterward I brought you out.

* *Exod.* 3. 10.

6 And I * brought your fathers out of Egypt: and you came unto the sea, and the Egyptians pursued after your fathers with chariots and horsmen unto * the Red-sea.

* *Exod.* 12. 37.
* *Exod.* 14. 9.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have don in Egypt: and ye dwelt in the wilderness [d] a long season.

d Even forte years.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; * and they fought with you: and I gave them into your hand, that ye might possess their land, and I destroyed them from before you.

* *Num.* 21. 33.

9 Then Balak the son of Zippor, king of Moab, arose & warred against Israel, & * sent, & called Balaam the son of Beor to curse you:

* *Num.* 22. 5. *Deut.* 23. 4.

10 But I would not hearken unto Balaam, therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the [e] men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

e Because it was the chief city, under it contained all the countrey: els they of the city fought not, *chap.* 6. 1, 2.

12 And * I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites: *but* not with thy sword, nor with thy bow.

* *Exod.* 23. 28. *Deut.* 7. 20.

13 And I have given you a land for which ye did not labour, & cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not, do ye eat.

f This is the true use of Gods benefits, to learn thereby to fear and serve him with an upright conscience.

14 ¶ Now therefore [f] fear the LORD, and serve

serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the floud, and in Egypt: and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom you will serve, whether the gods which your fathers served, that *were* on the other side of the floud, or the gods of the Amorites, in whose land ye dwell: [g] but *as for* me and my house, we will serve the LORD.

g This teacheth us that if all the world would go from God, yet every one of us particularly is bound to cleave unto him.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods.

17 For the LORD our God, he *it is* that brought us up, & our fathers out of the land of Egypt, from the house of bondage, & which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD, [h] for he *is* our God.

h How much more are we bound to serve God in Christ, by whom we have received the redemption of our souls?

19 And Joshua said unto the people, Ye cannot serve the LORD; for he *is* an holy God: he *is* a jealous God, he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, * then he will turn and do you hurt, and consume you, after that he hath don you good.

* *Chap.* 23. 15.

21 And the people said unto Joshua, Nay, but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses [i] against your selvs, that ye have chosen you the LORD, to serve him. And they said, *we are* witnesses.

i If you do the contrary, your own mouths shall condemn you.

23 Now therefore put away, *said he*, the strange [k] gods which *are* among you, and encline your heart unto the LORD God of Israel.

k Out of your hearts, & otherwise.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a [l] covenant with the people that day, and set them a statute, and an ordinance in Shechem.

l By joyning God and the people together: also he repeated the promise and threatnings out of the law.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for [m] it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, least ye deny your God.

m Rather than mans dissimulation should not be punished, the dumb creatures shall cry for vengeance.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun the servant of the LORD died, *being* an hundred & ten years old.

30 And they buried him in the border of his inheritance in * Timnath-serah, which *is* in mount Ephraim, on the north-side of the hill of Gaash.

* *Chap.* 19. 50. *Judg.* 2. 9.

31 And Israel [n] served the LORD all the days of Joshua, and all the days of the elders that † overlived Joshua, and which had known all the works of the LORD, that he had don for Israel.

n Such are the people commonly as their rulers are.

† Heb. *prolonged their days after Joshua,*

32 ¶ And * the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of * the sons of Hamor the father of Shechem, for an hundred ‡ pieces of silver; and it became the inheritance of the children of Joseph.

* *Gen.* 50. 25. *Exod.* 13. 19.

* *Gen.* 33. 19.

‡ Or, *lambs.*

33 And Eleazar the son of Aaron died, and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

THE BOOK OF JUDGES.

THE ARGUMENT.

ALbeit there is nothing that more provoketh Gods wrath than mans ingratitude, yet is there nothing so displeasant and hainous that can turn back Gods love from his Church. For now when the Israelites were entred into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great benefits, and giving thanks for the same, they fell to most horrible oblivion of Gods graces, contrary to their solemn promise made unto Joshua, and so provoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most evident signs by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants, he pulled them from liberty, and cast them into slavery, to the intent they might feel their own miseries, and so call unto him and be delivered) So to shew that his mercies endure for ever, he raised up from time to time such as should deliver them, and assure them of his favour and grace, if they would turn to him by true repentance. And these deliverers the scripture calleth Judges, because they were executers of Gods judgements, not chosen of the people, nor by succession, but raised up as it seemed best to God for the governance of his people. They were fourteen in number, beside Joshua, and governed from Joshua unto Saul the first king of Israel, Joshua and these unto the time of Saul ruled 377 years. In this book are many notable points declared, but two especially: First, the

200 *the battel that the Church of God hath for the maintenance of true religion againſt idolatry and ſuperſtition: next, what great danger that Common-wealth is in, when as God giveth not a magiſtrate to retain his people to the pureneſs of Religion and his true ſervice.*

CHAP. I.

1 *The acts of Judah and Simeon.* 4 *Adoni-bezek juſtly requited.* 8 *Jeruſalem taken.* 10 *Hebron taken.* 11 *Othniel hath Achſah to wife for taking of Debir.* 16 *The Kenites dwell in Judah.* 17 *Hormah, Gaza, Aſkelon and Ekron taken.* 21 *The acts of Benjamin:* 22 *Of the houſe of Joſeph, who took Beth-el.* 30 *Of Zebulun.* 31 *Of Aſher.* 33 *Of Naphtali.* 34 *Of Dan.*

NOw after the death of Joſhua, it came to paſs, that the children of Iſrael [a] aſked the LORD, ſaying, [b] Who ſhall go up for us againſt the Canaanites firſt to fight againſt them?

a By the judgement of Urim. read *Exod.* 28.30. *Num.* 27. 21. 1 *Sam* 28 6.
b who ſhall be our captain?

2 And the LORD ſaid, Judah ſhall go up, behold, I have delivered the land into his hand.

c For the tribe of Simeon had their inheritance within the tribe of Judah, *Joſh.* 19. 1.

3 And Judah ſaid unto Simeon his [c] brother, Come up with me into my lot, that we may fight againſt the Canaanites, and I likewiſe will go with thee into thy lot. So Simeon went with him.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand: and they ſlew of them in Bezek ten thouſand men.

5 And they found Adoni-bezek in Bezek: and they fought againſt him, and they ſlew the Canaanites, and the Perizzites.

d This was Gods juſt judgement, as the tyran himſelf confeſſeth, that, as he had don, ſo did he receive, *Lev.* 24. 19, 20.
‡ Heb. *the thumbs of their hands and of their feet,*
‖ Or, *gleaned*

6 But Adoni-bezek fled, and they purſued after him, and caught him, and [d] cut off his thumbs, and his great toes.

7 And Adoni-bezek ſaid, Threeſcore and ten kings, having † their thumbs and their great toes cut off, ‡ gathered *their meat* under my table: as I have don, ſo God hath requited me. And they brought him to Jeruſalem, and there he died.

8 (Now the children of Judah had fought againſt Jeruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the citie on [e] fire)

e which was afterward built again, and poſſeſſed by the Jebuſites, 2 *Sam.* 5. 6.

9 ¶ * And afterward the children of Judah went down to fight againſt the Canaanites that dwelt in the mountain, and in the ſouth, and in the ‡ valley.

* *Joſh* 10. 36 & 11. 21. & 15. 13.
‡ Or *low country.*

10 And Judah went againſt the Canaanites that dwelt in Hebron, (now the name of Hebron before *was* * Kirjath-arba) and they ſlew [f] Sheſhai, and Ahiman, and Talmai.

* Joſhua 15. 13.
f These three were giants, and the children of Anak.

11 And from thence he went againſt the inhabitants of Debir, (and the name of Debir before *was* Kirjath-ſepher)

12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

13 And Othniel the ſon of Kenaz Calebs younger brother took it: and he gave him Achſah his daughter to wife.

14 And it came to paſs when ſhe came *to him*, that ſhe moved him to aſk of her father a field: [g] and ſhe lighted from off her aſs; and Caleb ſaid unto her, What wilt thou?

g Read *Joſh.* 15. 18.

15 And ſhe ſaid unto him, Give me a bleſſing: for thou haſt given me a ſouth-land, give me alſo ſprings of water. And Caleb gave her the upper ſprings, and the nether ſprings.

16 ¶ And the children of the [h] Kenite, Moſes father in law, went up out of the citie of palm-trees, with the children of Judah into the wilderneſs of Judah, which *lieth* in the ſouth of Arad, and they went and dwelt among the people.

h This was one of the names of Moſes father in law. read *Num.* 10. 29.

17 And Judah went with Simeon his brother, and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it: (and the name of the * citie was called Hormah)

* *Num.* 21. 3.

18 Alſo Judah took [i] Gaza with the coaſt thereof, and Askelon with the coaſt thereof, and Ekron with the coaſt thereof.

i These cities, and others, were afterwards poſſeſſed of the Philiſtins, 1 *Sam.* 6. 17.

19 And the LORD was with Judah, and ‡ he drave out *the inhabitants of* the mountain, but could not drive out the inhabitants of the valley, becauſe they had chariots of iron.

‡ Or, *he poſſeſſed the mountain,*

20 * And they gave Hebron unto Caleb, as Moſes ſaid: and he expelled thence the three ſons of Anak.

* *Num.* 14. 24. *Joſh.* 14. 13. & 15. 13.

21 And the children of Benjamin did not drive out the Jebuſites that [k] inhabited Jeruſalem: but the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

k For after that the tribe of Judah had burnt it, they built it again.

22 ¶ And the houſe of Joſeph, they alſo went up againſt Beth-el: and the LORD *was* with them.

23 And the houſe of Joſeph ſent to deſcrie Beth-el: (now the name of the citie before *was* * Luz)

* *Gen.* 28. 19.

24 And the ſpies ſaw a man come forth out of the citie, and they ſaid unto him, Shew us, we pray thee, the entrance into the citie, and * we will ſhew thee mercy.

* *Joſh.* 2. 14.

25 And when he ſhewed them the entrance into the city, they ſmote the citie with the edge of the ſword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a citie, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ * Neither did Manaſſeh drive out *the inhabitants of* Beth-ſhean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: [l] but the Canaanites would dwell in that land.

* *Joſh.* 17. 11, 12.
l wherefore God permitted the Canaanites to dwell ſtill in the land. read *chap.* 3. 4.

28 And it came to paſs, when Iſrael was ſtrong that they put the Canaanites to tribute; and did not utterly drive them out.

29 ¶ * Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer among them.

* *Joſh.* 16. 10.

30 ¶ Neither did [m] Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

m *That is,* The tribe of Zebulun, as is alſo to be underſtood of the reſt.

31 ¶ Nei-

31 ¶ Neither did Aſher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Aſherites dwelt among the Canaanites, the inhabitants of the land: for they did [n] not drive them out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheleſs, the inhabitants of Beth-ſhemeſh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not ſuffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Ajalon, and in Shaalbim: yet the [o] hand of the houſe of Joſeph † prevailed, ſo that they became tributaries.

o *Meaning*, when he was ſtronger than they.
† Heb *was heavy*,

36 And the coaſt of the Amorites *was* from ‡ the going up to Akrabbim, from the [p] rock, and upward.

‡ Or, *Maaleh-akrabbim*,
p which was a citie in Arabia.

CHAP. II.

1 *An angel rebuketh the people at Bochim.* 6 *The wickedneſs of the new generation after Joſhua.* 14 *Gods anger and pitie towards them.* 20 *The Canaanites are left to prove Iſrael.*

AND an [a] angel of the LORD came up from Gilgal to Bochim, and ſaid, I made you to go up out of Egypt, and have brought you unto the land which I ſware unto your fathers; and I ſaid, I will never break my covenant with you.

a *That is*, Meſſenger, or prophet, *as ſome think*, Phinehas.

2 And * ye ſhall make no league with the inhabitants of this land, * you ſhall throw down their altars: but ye have not obeyed my voice; why have ye don this?

* *Deut.* 7. 2.
* *Deut.* 12. 3.

3 Wherefore I alſo ſaid, I will not drive them out from before you: but they ſhall be * *as thorns* in your ſides, and their gods ſhall be a * ſnare unto you.

* *Joſhua.* 23. 13.
* *Exod.* 23. 33. & 34. 12.

4 And it came to paſs, when the angel of the LORD ſpake theſe words unto all the children of Iſrael, that the people lift up their voice, and wept.

5 And they called the name of that place ‡ Bochim: and they ſacrificed there unto the LORD.

‡ *That is*, weepers:

6 ¶ And when Joſhua had [b] let the people go, the children of Iſrael went every man unto his inheritance to poſſeſs the land.

b After that he had divided to every man his portion by lot, *Joſh.* 24. 28.

7 And the people ſerved the LORD all the days of Joſhua, and all the days of the elders that † outlived Joſhua, who had ſeen all the [c] great works of the LORD, that he did for Iſrael.

† Heb. *prolonged days after Joſhua*,
c *Meaning*, the wonders and miracles.

8 And Joſhua the ſon of Nun, the ſervant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in [d] Timnath-heres, in the mount of Ephraim, on the north-ſide of the hill Gaaſh.

d *Heres*, by turning the letters backwards, is *Sereh*, as *Joſh.* 24. 30.

10 And alſo all that generation were gathered unto their fathers: and there aroſe another generation after them, which knew not the LORD, nor yet the works which he had don for Iſrael.

11 ¶ And the children of Iſrael did evil in the ſight of the LORD, and ſerved [e] Baalim:

e *That is*, all manner of idols,

12 And they forſook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themſelvs unto them, and provoked the LORD to anger.

13 And they forſook the LORD, and ſerved Baal and [f] Aſhtaroth.

f Theſe were idols, which had the form of an ew or ſheep, among the Sidonians.

14 ¶ And the anger of the LORD was hot againſt Iſrael, and he delivered them into the hands of ſpoilers that ſpoiled them, and * he ſold them into the hands of their enemies round about, ſo that they could not any longer ſtand before their enemies.

* *Pſal.* 44. 12, *Iſa.* 50. 1.

15 [g] Whitherſoever they went out, the [h] hand of the LORD was againſt them for evil, as the LORD had ſaid, and * as the LORD had ſworn unto them: and they were greatly diſtreſſed.

g In all their enterpriſes.
h The vengeance,
* *Lev* 26. *Deut.* 28.

16 ¶ Nevertheleſs, the LORD raiſed up judges, which † delivered them out of the hand of thoſe that ſpoiled them.

† Heb. *ſaved*

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themſelvs unto them: they turned quickly out of the [i] way which their fathers walked in, obeying the commandments of the LORD; *but* they did not ſo.

i *Meaning*, from the true religion.

18 And when the LORD raiſed them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies, all the days of the judge: (for it repented the LORD, becauſe of their [k] groanings, by reaſon of them that oppreſſed them, and vexed them)

k Seeing their crueltie.

19 And it came to paſs * when the judge was dead, *that* they returned, and, ‡ corrupted *themſelvs* more than their fathers, in following other gods, to ſerve them, and to bow down unto them: † they ceaſed not from their own doings, nor from their ſtubborn way.

* *Chap.* 3. 12.
‡ Or, *were corrupt*
† Heb. *they let nothing fall of their*

20 ¶ And the anger of the LORD was hot againſt Iſrael; and he ſaid, Becauſe that this people hath tranſgreſſed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 I alſo will not henceforth drive out any from before them, of the [l] nations which Joſhua left when he died:

l As the Hivites, Jebuſites, Amorites &c.

22 That through them I may [m] prove Iſrael, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

m So that both outward enemies, and falſe prophets, are but a triall to prove our faith, *Deut.* 13. 3. *& chap* 3. 1.

23 Therefore the LORD ‡ left theſe nations, without driving them out haſtily, neither delivered he them into the hand of Joſhua.

‡ Or, *ſuffered*

CHAP. III.

1 *The nations which were left to prove Iſrael.* 5 *By communion with them they commit idolatry.* 8 *Othniel delivereth them from Chuſhan-riſhathaim,* 12 *Ehud from Eglon,* 31 *Shamgar from the Philiſtins.*

NOw theſe *are* the nations which the LORD left, to prove Iſrael by them, (*even*

as

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as many *of Iſrael* as had not known all the [a] wars of Canaan;

2 Onely that the generations of the children of Iſrael might know to teach them war, at the leſt ſuch as before [b] knew nothing thereof)

3 *Namely,* five lords of the Philiſtins, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon, unto the entring in of Hamath.

4 And they were to prove Iſrael by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moſes.

5 ¶ And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites:

6 And they took their [c] daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods.

7 And the children of Iſrael did evil in the ſight of the LORD, and forgat the LORD their God, and ſerved Baalim, and the [d] groves.

8 ¶ Therefore the anger of the LORD was hot againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim king of † Meſopotamia: and the children of Iſrael ſerved Chuſhan-riſhathaim eight years.

9 And when the children of Iſrael cried unto the LORD, the LORD raiſed up a † deliverer to the children of Iſrael, who delivered them, *even* Othniel the ſon of Kenaz, Calebs younger brother.

10 And the [e] ſpirit of the LORD † came upon him, and he judged Iſrael, and went out to war; and the LORD delivered Chuſhan-riſhathaim king of † Meſopotamia into his hand: and his hand prevailed againſt Chuſhan-riſhathaim.

11 And the land had reſt [f] forty years: and Othniel the ſon of Kenaz died.

12 ¶ And the children of Iſrael did evil again in the ſight of the LORD: and the LORD [g] ſtrengthened Eglon the king of Moab againſt Iſrael, becauſe they had don evil in the ſight of the LORD.

13 And he gathered unto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and poſſeſſed the citie of palm-trees.

14 So the children of Iſrael ſerved Eglon the king of Moab eighteen years.

15 But when the children of Iſrael cried unto the LORD, the LORD raiſed them up a deliverer, Ehud the ſon of Gera, a † Benjamite, a man † left-handed: and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab.

16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh.

17 And he brought the preſent unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent.

19 But he himſelf turned again from the ‡ [h] quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, [i] Keep ſilence. And all that ſtood by him, went out from him.

20 And Ehud came unto him, and he *was* ſitting in † a ſummer-parlour, which he had for himſelf alone: and Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly, and ‡ the dirt came out.

23 Then Ehud went forth through the porch, and ſhut the doors of the parlour upon him, and locked them.

24 When he was gon out, his ſervants came; and when they ſaw, that behold, the doors of the parlour *were* locked, they ſaid, Surely he † covereth his feet in his ſummer-chamber.

25 And they tarried till they were aſhamed: and behold, he opened not the doors of the parlour, therefore they took a key, and opened *them:* and behold, their lord *was* fallen down dead on the earth.

26 And Ehud eſcaped while they tarried: and paſſed beyond the quarries, and eſcaped unto Seirath.

27 And it came to paſs when he was come, that he ‡ blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them.

28 And he ſaid unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the foords of Jordan toward Moab, and ſuffered not a man to paſs over.

29 ¶ And they ſlew of Moab at that time about ten thouſand men, all † luſtie, and all men of valour; and there eſcaped not a man.

30 So Moab was ſubdued that day under the hand of Iſrael: and the [k] land had reſt fourſcore years.

31 ¶ And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtins ſix hundred men with an [l] ox-goad, and he alſo delivered Iſrael.

CHAP. IV.

1 *Deborah and Barak deliver Iſrael from Jabin and Siſera.* 18 *Jael killeth Siſera.*

AND the children of Iſrael again did evil in the ſight of the LORD when Ehud was dead.

2 And the LORD ſold them into the hand of [a] Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in [b] Haroſheth of the Gentiles.

3 And the children of Iſrael cried unto the LORD:

a which were atchieved by the hand of God, and not by the power of man.

b For they truſted in God, and he fought for them.

c Contrary to Gods commandment, *Deut.* 7. 3.

d Trees or woods erected for idolatrie.

† Heb. *Aramnahariaim.*

† Heb. *ſaviour*

e He was ſtirred up by the Spirit of the Lord.

† Heb. *was*

† Heb. *Aram*

f *That is,* 32 under Joſhua, and eight under Othniel.

g So that the enemies of Gods people have no power over them, but by Gods appointment.

‡ Or, *the ſon of Iemini,*

† Heb. *ſhut of his right hand.*

† Or, *graven images*

h Or, as *Some read,* from the places of idols.

i Till all be departed.

† Heb. *a parlour of cooling,*

‡ Or, *it came out at the fundament.*

† Or, *doth his eaſement*

† Heb. *ſat,*

k *Meaning,* The Iſraelites.

l So that it is not the number, nor the means that God regardeth, when he will get the victorie.

a There was another Jabin, whom Joſhua killed, and burnt his citie Hazor, *Joſh.* 11. 13.

b *That is,* in a wood, or ſtrong place.

LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah a propheteſs, the wife of Lapidoth, ſhe [c] judged Iſrael at that time.

[c] By the Spirit of propheſie, reſolving of controverſies and declaring the will of God.

5 And ſhe dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Iſrael came to her for judgement.

6 And ſhe ſent and called Barak the ſon of Abinoam, out of Kedeſh-naphtali, and ſaid unto him, Hath not the LORD God of Iſrael [d] commanded, *ſaying*, Go, and draw toward mount Tabor, and take with thee ten thouſand men, of the children of Naphtali and of the children of Zebulun?

[d] And revealed unto me by the ſpirit of propheſie.

7 And I will draw unto thee, to the * river Kiſhon, Siſera the captain of Jabins army, with his chariots, and his multitude; and I will deliver him into thine hand.

* *Pſal.* 83. 9, 10.

8 And Barak ſaid unto her, [e] If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

[e] Fearing his own weakeneſs and his enemies power, he deſireth the Propheteſs to go with him to aſſure him of Gods will for time to time.

9 And ſhe ſaid, I will ſurely go with thee: notwithſtanding the journey that thou takeſt, ſhall not be for thine honour: for the LORD ſhall ſell Siſera into the hand of a woman. And Deborah aroſe, and went with Barak to Kedeſh.

10 ¶ And Barak called Zebulun and Naphtali to Kedeſh, and he went up with ten thouſand men at his feet: and Deborah went up with him.

* *Num.* 10. 29.

11 Now Heber the Kenite, *which was* of the children of * Hobab the father in law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the [f] plain of Zaanaim, which *is* by Kedeſh.

[f] *Meaning*, that he poſſeſſed a great part of that countrey.

12 And they ſhewed Siſera, that Barak the ſon of Abinoam was gon up to mount Tabor.

† Heb. *gathered by cry*, or *proclamation*

13 And Siſera † gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Haroſheth of the Gentiles, unto the river of Kiſhon.

[g] She ſtill incourageth him to this enterpriſe, by aſſuring him of Gods favour and aid.

14 And Deborah ſaid unto Barak, [g] Up; for this *is* the day in which the LORD hath delivered Siſera into thine hand: is not the LORD gon out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

* *Pſal.* 83. 9, 10.

15 And * the LORD diſcomfited Siſera, and all *his* chariots, and all *his* hoſt with the edge of the ſword, before Barak; ſo that Siſera lighted down off *his* chariot, and fled away on his feet.

16 But Barak purſued after the chariots, and after the hoſt unto Haroſheth of the Gentils: and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not † a man left.

† Heb. *unto one.*

17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of [h] Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the houſe of Heber the Kenite.

[h] Whoſe anceſtors were ſtrangers, but worſhipped the true God, and therefore were joyned with Iſrael.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in, my lord, turn in to me, fear not: and when he had turned in unto her, into the tent, ſhe covered him with a ‡ mantle.

‡ Or, *rug*, or *blanket.*

19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty: and ſhe opened * a bottle of milk, and gave him drink, and covered him.

* *Chap.* 5. 25.

20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be when any man doth come and enquire of thee and ſay, Is there [i] any man here? that thou ſhalt ſay, No.

[i] *To wit*, Siſera.

21 Then Jael Hebers wife, took a [k] nail of the tent, and † took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: (for he was faſt a ſleep and weary) ſo he died.

[k] *That is*, The pinn, or ſtake, whereby it was faſtened to the ground.

† Heb. *put*

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold, Siſera [l] lay dead, and the nail *was* in his temples.

[l] So he ſaw that a woman had the honour, as Deborah propheſied.

23 So God ſubdued on that day Jabin the king of Canaan, before the children of Iſrael.

24 And the hand of the children of Iſrael † proſpered, and prevailed againſt Jabin the king of Canaan, untill they had deſtroyed Jabin king of Canaan.

† Heb. *going went and was hard*,

CHAP. V.

1 *The ſong of Deborah and Barak.*

THen ſang Deborah, and Barak the ſon of Abinoam, on that day, ſaying,

2 Praiſe ye the LORD for the avenging of Iſrael, when the [a] people willingly offered themſelvs.

[a] *To wit*, The two tribes of Zebulun and Naphtali.

3 Hear, O ye kings, give ear, O ye princes; I, *even* I will ſing unto the LORD, I will ſing *praiſe* to the LORD God of Iſrael.

4 LORD, * when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water.

* *Deut.* 4. 11.

5 * The mountains † melted from before the LORD, *even* * that Sinai from before the LORD God of Iſrael.

* *Pſal.* 97. 5.
† Heb. *flowed*
* *Exod.* 19. 18.

6 In the days of * Shamgar the ſon of Anath, in the days of * Jael, the high-ways were [b] unoccupied, and the † travellers walked through † by-ways.

* *Chap.* 3. 31.
* *Chap.* 4. 18.
b For fear of the enemies.
† Heb. *walkers of paths*
† Heb. *crooked ways.*

7 *The inhabitans of* the villages ceaſed, they ceaſed in Iſrael, untill that I Deborah aroſe, that I aroſe a [c] mother in Iſrael.

c Miraculouſly ſtirred up of God to pitie them, and deliver them.

8 They choſe new gods; then *was* war in the gates: was there a [d] ſhield or ſpear ſeen among forty thouſand in Iſrael?

d They had not a heart to reſiſt their enemies.

9 My heart *is* toward the governours of Iſrael, that offered themſelvs willingly among the people: Bleſs ye the LORD.

10 ‡ Speak ye that ride on [e] white aſſes, ye that ſit in judgement, and walk by [f] the way.

‡ Or, *meditate*
e Ye governours.
f Are in danger of your enemies
g For now you may draw waters without fear of your enemies.

11 *They that are delivered* from the noiſe of archers in the places of [g] drawing water; there ſhall

ſhall they rehearſe the † righteous acts of the LORD, *even* the righteous acts *towards the inhabitants of* his villages in Iſrael: then ſhall the people of the LORD go down to the gates.

† Heb. *righteouſneſſes of the* LORD.

12 Awake, awake Deborah: awake, awake, utter a ſong: ariſe Barak, and [h] lead thy captivity captive, thou ſon of Abinoam.

h *To wit*, Them that kept thy people in captivitie.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a [i] root of them againſt Amalek; after thee Benjamin, among thy people: out of Machir came down governours, and out of Zebulun they that† handle the pen of the [k] writer.

i Joſhua firſt fought againſt Amalek, and Saul deſtroyed him.

† Heb. *draw with the pen, &c.*

k Even the learned did help to fight.

15 And the princes of Iſſachar *were* with Deborah: even [l] Iſſachar, and alſo Barak, he was ſent on † foot into the valley: ‡ for the diviſions of Reuben *there were* great † [m] thoughts of heart.

l Even the whole tribe.

† Heb. *his feet*

‡ Or, *in the diviſions, &c.*

† Heb. *impreſſions*

m They marvelled, that they came not over Jordan to help them.

16 Why abodeſt thou among the ſheepfolds, to hear the bleatings of the flocks? ‡ for the diviſions of Reuben *there were* great ſearchings of heart.

‡ Or, *in*

17 [n] Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-‡ ſhore, and abode in his † [o] breaches.

n She reproveth all them that came not to help their brethren in their neceſſitie.

‡ Or, *port*,

† Or, *creeks*.

o Either by beating of the ſea, or by mining

18 Zebulun and Naphtali *were* a people *that* † jeoparded their lives unto the death in the high places of the field.

† Heb. *expoſed to reproach*

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo, they took no gain of [p] money.

p They won nothing, but loſt all.

20 They fought from heaven, the ſtars in their † courſes fought againſt Siſera.

† Heb. *paths*

21 The river of Kiſhon [q] ſwept them away, that ancient river, the river Kiſhon: O my ſoul, thou haſt troden down ſtrength.

q As a beſom doth the filth of the houſe.

22 Then were the horſe-hoofs broken, by the means of the ‡ prancings, the prancings of their mighty ones.

‡ Or, *tramplings*, or *plungings*,

23 Curſe ye [r] Meroz, (ſaid the angel of the LORD) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the LORD, to the help of the LORD againſt the mighty.

r It was a citie near Tabor, where they fought.

24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent.

25 He asked water, *and* ſhe gave him milk, ſhe brought forth [s] butter in a lordly diſh.

s *Some read*, churned milk in a great cup.

26 She put her hand to the nail, and her right hand to the workmens hammer: and † with the hammer ſhe ſmote Siſera, ſhe ſmote off his head, when ſhe had pierced and ſtricken through his temples.

† Heb. *ſhe hammered*

† Heb. *between*

27 † At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down † dead.

† Heb. *deſtroyed.*

28 The mother of Siſera looked out at a window, and cried through the latteſs, Why *is* his chariot ſo long in coming? why tarrie the wheels of his chariots?

29 Her wiſe ladies anſwered her, yea, ſhe [t] returned † anſwer to her ſelf,

t *That is*, She comforted her ſelf.

† Heb. *words*

30 Have they not ſped? have they *not* divided the prey, † to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* † for the necks of *them that* [u] *take* the ſpoil?

† Heb. *to the head of a man*

† Heb. *for the necks of the ſpoil.*

u Becauſe he was chief of the armie.

31 So let all thine enemies periſh, O LORD: but *let* them that love him, *be* as the [x] ſun when he goeth forth in his might. And the land had reſt forty years.

x Shall grow daily more and more in Gods favour.

CHAP. VI.

1 *The Iſraelites for their ſin are oppreſſed by Midian.* 8 *A prophet rebuketh them.* 11 *An angel ſendeth Gideon for their deliverance.* 17 *Gideons preſent is conſumed with fire.* 24 *Gideon deſtroyeth Baals altar, and offereth a ſacrifice upon the altar Jehovah-ſhalom.* 28 *Joaſh defendeth his ſon, and calleth him Jerubbaal.* 33 *Gideons army.* 36 *Gideons ſigns.*

AND the children of Iſrael did evil in the ſight of the LORD: & the LORD delivered them into the hand of Midian ſeven years.

2 And the hand of Midian † prevailed againſt Iſrael: *and* [a] becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves, and ſtrong holds.

† Heb. *was ſtrong*

a For fear of the Midianites, they fled into the dens of the mountains.

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them:

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto [b] Gaza, and left no ſuſtenance for Iſrael, neither ‡ ſheep, nor ox, nor aſs.

b Even almoſt the whole country.

‡ Or, *goat*,

5 For they came up with their cattel, and their tents, and they came as graſhoppers for multitude; *for* both they and their camels were without number: and they entred into the land to deſtroy it.

6 And Iſrael was greatly impoveriſhed, becauſe of the Midianites; and the [c] children of Iſrael cried unto the LORD.

c This is the end of Gods puniſhments, to call his to repentance, that they may ſeek for help of him.

7 ¶ And it came to paſs when the children of Iſrael cried unto the LORD, becauſe of the Midianites;

8 That the LORD ſent † a prophet unto the children of Iſrael, which ſaid unto them, Thus ſaith the LORD God of Iſrael, I brought you up from Egypt, and brought you forth out of the houſe of bondage;

† Heb. *a man a prophet*

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land:

10 And I ſaid unto you, I *am* the LORD your God, * fear not the gods of the Amorites in whoſe land ye dwell: but ye have not obeyed my voice.

* 2 *Kings* 17. 35, 38. *Jer.* 10. 2.

11 ¶ And there came an angel of the LORD, and ſat under an oak which *was* in Ophrah, that *pertained* unto Joaſh the Abi-ezrite: and his ſon * Gideon threſhed wheat by the winepreſs, to † hide *it* from the Midianites.

* Heb. 11. 32. called *Gedeon.*

† Heb. *to caſt it to flee.*

12 And the angel of the LORD appeared unto

Gideon's Army Lappeth of ye Water.

AD PUGNAS APTI TOTA DE GENTE LEGUNTUR.

Jud. 7.

DE GELIDO SI QUIS FLUMINE LAMBIT AQUAS.

unto him: and ſaid unto him, the LORD *is* with thee, thou mighty man of valour.

13 And Gideon ſaid unto him, [d] Oh my lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the LORD bring us up from Egypt? but now the LORD hath forſaken us: and delivered us into the hand of the Midianite.

14 And the [e] LORD looked upon him, and ſaid, Go in this [f] thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee?

15 And he ſaid unto him, Oh, my lord, wherewith ſhall I ſave Iſrael? behold, † my family *is* poor in Manaſſeh, and I *am* the leſt in my fathers houſe.

16 And the LORD ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew me [g] a ſign that thou talkeſt with me.

18 Depart not hence, I pray thee, untill I come unto thee, and bring forth my ‡ preſent, and ſet *it* before thee. And he ſaid, I will tarry untill thou come again.

19 And Gideon went in, and made ready † a kid, and unleavened cakes of an [h] ephah of flour: the fleſh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and preſented *it*.

20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did ſo.

21 ¶ Then the angel of the LORD put forth the end of the ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes: and there roſe up [i] fire out of the rock, and conſumed the fleſh and the unleavened cakes: then the angel of the LORD departed out of his ſight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon ſaid, Alas, O Lord GOD: * for becauſe I have ſeen an angel of the LORD face to face.

23 And the LORD ſaid unto him, Peace *be* unto thee, fear not, thou ſhalt not die.

24 Then Gideon built an altar there unto the LORD, and called it † Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abiezrites.

25 ¶ And it came to paſs the ſame night, that the LORD ſaid unto him, Take thy fathers young bullock, ‡ even the ſecond bullock of [k] ſeven years old. and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this † rock, ‡ in the ordered place, and take the ſecond bullock, and offer a burnt-ſacrifice with the wood of the [l] grove which thou ſhalt cut down.

27 Then Gideon took ten men of his ſervants, and did as the LORD had ſaid unto him: and *ſo* it was, becauſe he feared his fathers houſhold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the [m] ſecond bullock was offered upon the altar *that was* built.

29 And they ſaid one to another, Who hath done this thing? And when they enquired and asked, they ſaid, Gideon the ſon of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die; becauſe he hath caſt down the altar of Baal, & becauſe he hath cut down the grove that *was* by it.

31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal? will ye ſave him? he that will plead for him, let him be put to [n] death, whileſt *it is yet* morning: if he *be* a god, let him plead for himſelf, becauſe *one* hath caſt down his altar.

32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites, and the children of the eaſt were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the ſpirit of the LORD † came upon Gideon, and he * blew a trumpet, and ° Abiezer † was gathered after him.

35 And he ſent meſſengers throughout all Manaſſeh, who alſo was gathered after him, and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali, and they came up to meet them.

36 ¶ And Gideon ſaid unto God, [p] If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

37 Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece onely, and *it be* dry upon all the earth *beſide*, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon ſaid unto God, * Let not thine anger be hot againſt me, and I will ſpeak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry onely upon the fleece, and upon all the ground let there be dew.

40 And God did ſo that night: for it was [q] dry upon the fleece onely, and there was dew on all the ground.

CHAP. VII.

1 Gideons army of two and thirty thouſand is brought to three hundred. 9 He is encouraged by the dream and interpretation of the barley cake. 16 His ſtratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THen Jerubbaal (who *is* Gideon) and all the people that *were* with him, roſe up early,

d This came not of diſtruſt, but of weakneſs of faith, which is in the moſt perfect: for no man in this life can have a perfect faith: yet the children of God have a true faith whereby they be juſtified.

e *That is,* Chriſt appearing in viſible form.

f which I have given thee.

† Heb. *my thouſand is the meaneſt*

g So that we ſee how the fleſh is enemy unto Gods vocation, which cannot be perſwaded without ſigns.

‡ Or, *meat-offerings.*

† Heb. *a kid of the goats.*

h Of Ephah, read *Exod.* 16. 36.

i By the power of God onely, as in the ſacrifice of Helias, 1. *Kings* 18. 38.

* *Exod.* 33. 20. *Chap.* 13. 22.

† That is, *the LORD ſend peace.*

‡ Or, *and.*

k *That is,* as the Chaldey text writeth, Fed ſeven years.

† Heb. *ſtrong place.*

‡ Or, *in an orderly manner,*

l which groweth about Baals altar.

m *Meaning,* the fat bull which was kept to be offered unto Baal.

n Thus we ought to juſtifie them, that are zealous of Gods cauſe, though all the multitude be againſt us.

† Heb. *clothed*

* *Num.* 10. 3. *Chap.* 3. 27.

° The family of Abiezer, whereof he was.

† Heb. *was called after him.*

p This requeſt proceeded not of infidelity, but that he might be confirmed in his vocation.

* *Gen.* 18. 32.

q whereby he was aſſured that it was a miracle of God.

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early, and pitched beside the well of Harod: so that the host of the Midianites were on the north-side of them by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee, *are* too many for me to give the Midianites into their hand, least Israel [a] vaunt themselvs against me, saying, Mine own hand hath saved me.

a God will not that any creature deprive him of his glory.

3 Now therefore, go to, proclaim in the ears of the people, saying, * Whosoever *is* fearfull and afraid, let him return, and depart early from mount Gilead: and there returned of the people twenty and two thousand, and there remained ten thousand.

* *Deut.* 20. 8. 1 *Mac.* 3. 56.

4 And the LORD said unto Gideon, The people *are* yet too many: bring them down unto the water, and I will [b] trie them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

b I will give thee a proof to know them that shall go with thee.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his [c] knees to drink.

c Let them depart as unmeet for this enterprise.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the *other* [d] people go every man unto his place.

d *That is*, the one and thirty thousand and seven hundred, Look verse 3. & 6.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel, every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the LORD said unto him, [e] Arise, get thee down unto the host, for I have delivered it into thine hand.

e Thus the Lord by divers means doth strengthen him, that he faint not in so great an enterprise.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host.

11 And thou shalt hear what they say, and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant, unto the outside of the ‡ armed men that *were* in the host.

‡ Or, *ranckt by five*

12 And the Midianites, and the Amalekites, and * all the children of the east, lay along in the valley like grashoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

*. *Chap* 6. 33.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, [f] a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

f Some read, a trembling poise of barley bread: *meaning*, that one of no reputation should make their great army to tremble.

14 And his fellow answered, and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and † the interpretation thereof, that he [g] worshipped, and returned into the host of Israel, and said, Arise, for the LORD hath delivered into your hand the host of Midian.

† Heb. *the breaking thereof*,
g Or, gave God thanks, as it is in the Chaldey text.

16 And he divided the three hundred men *into* three companies, and he put † a trumpet in every mans hand, with [h] empty pitchers, and ‡ lamps within the pitchers.

† Heb. *trumpets in the hand of all of them*,
h These weak means God used, to signifie that the whole victory came of him.
‡ Or, *firebrands*, or *torches*.

17 And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be, *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the [i] LORD, and of Gideon.

i *That is*, the victory shall be the Lords, and Gideons his servant.

19 ¶ So Gideon and the hundred men that *were* with him, came unto the outside of the camp, in the beginning of the middle watch; and they had but newly set the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withall*: and they cried, The [k] sword of the LORD, and of Gideon.

k Shall destroy the enemies.

21 And they stood every man in his place, round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and * the LORD set every mans sword against his [l] fellow, even throughout all the host, and the host fled to Beth-shittah, ‡ in Zererath, *and* to the † border of Abel-meholah, unto Tabbath.

* 1 *Sa.* 9. 4.
l The Lord causeth the Midianites to kill one another.
‡ Or, *towards*
† Heb. *lip*

23 And the men of Israel gathered themselvs together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the [m] waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselvs together, and took the waters unto Beth-barah and Jordan.

m *Meaning*, the passages, or the fords that they should not escape.

25 And they took * two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb; and Zeeb they slew at the [n] wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb, to Gideon on the other side Jordan.

* *Psal.* 83. 11. *Isa.* 10. 26.

n These places had their names of the acts that were done there.

CHAP.

CHAP. VIII.

1 Gideon pacifieth the Ephraimites. 4 Succoth and Penuel refuſe to relieve Gideons armie. 10 Zebah and Zalmunna are taken. 13 Succoth and Penuel are deſtroyed. 17 Gideon revengeth his brethrens death on Zebah and Zalmunna. 22 He refuſeth government. 24 His ephod cauſe of idolatrie. 28 Midian ſubdued. 29 Gideons children and death. 33 The Iſraelites idolatry, and ingratitude.

AND the men of [a] Ephraim ſaid unto him, † Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? And they did chide with him † ſharply.

a They began to cavill becauſe he had the glory of the victory.
† Heb. *what thing is this thou haſt done unto us?*
† Heb. *ſtrongly.*

2 And he ſaid unto them, What have I done now in [b] compariſon of you? *Is* not the [c] gleaning of the grapes of Ephraim, better than the vintage of Abiezer?

b which have ſlain two princes, Oreb and Zeeb.
c This laſt act of the whole tribe is more famous, than the whole enterpriſe of one man, or of one family.

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? Then their † anger was abated toward him, when he had ſaid that.

† Heb. *ſpirit*

4 ¶ And Gideon came to Jordan, *and* paſſed over, he, and the three hundred men that *were* with him, faint, yet purſuing *them*.

5 And he ſaid unto the men of Succoth, Give, I pray you, [d] loaves of bread unto the people that follow me, for they *be* faint, and I am purſuing after Zebah and Zalmunna, kings of Midian.

d Or, ſome ſmall portion.

6 ¶ And the princes of Succoth ſaid, *Are* the [e] hands of Zebah and Zalmunna now in thine hands, that we ſhould give bread unto thine armey?

e Becauſe thou haſt overcom an handfull, thinkeſt thou to have overcome the whole.

7 And Gideon ſaid, Therefore when the LORD hath delivered Zebah & Zalmunna into mine hand, then I will † tear your fleſh with the thorns of the wilderneſs, and with briers.

† Heb. *threſh*

8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him, as the men of Succoth had anſwered *him*.

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in [f] peace, I will break down this tower.

f Having gotten the victory.

10 ¶ Now Zebah and Zalmunna *were* in [g] Karkor, and their hoſts with them, about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell ‡ an hundred and twenty thouſand men that drew ſword.

g A city eaſtward beyond Jordan.
‡ Or, *an hundred and twenty thouſand, every one drawing a ſword.*

11 ¶ And Gideon went up by the way of them that dwelt in [h] tents, on the eaſt of Nobah, and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure.

h He went by the wilderneſs where the Arabians dwelt in tents.

12 And when Zebah and Zalmunna fled, he purſued after them, and took the two kings of Midian, Zebah and Zalmunna, and † diſcomfited all the hoſt.

† Heb. *terrified*

13 ¶ And Gideon the ſon of Joaſh returned from battel before the [i] ſun was up,

i Noting the ſpeedineſs of the victorie.

14 And caught a young man of the men of Succoth, and enquired of him: and he † deſcribed unto him the princes of Succoth, and the elders thereof, *even* threeſcore and ſeventeen men.

† Heb. *writ*

15 And he came unto the men of Succoth, and ſaid, Behold, Zebah and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thy men *that are* weary?

16 And he took the elders of the citie, and thorns of the wilderneſs, and briers, and with them he † taught the men of Succoth.

† Heb. *made to know*

17 And he beat down the tower of * Penuel, and ſlew the men of the city.

* 1 Kings 12. 25.

18 ¶ Then ſaid he unto Zebah and Zalmunna, What manner of men *were they* whom ye ſlew at Tabor? And they anſwered, As thou *art*, ſo *were* they, each one † reſembled the children of a king.

† Heb. *according to the form, &c.*

19 And he ſaid, They *were* my brethren, *even* the [k] ſons of my mother: *as* the LORD liveth, if ye had ſaved them alive, I would not ſlay you.

k we came all out of one belly therefore I will be revenged.

20 And he ſaid unto Jether his firſt-born, Up, *and* ſlay them: but the youth drew not his ſword: for he feared, becauſe he *was* yet a youth.

21 Then Zebah and Zalmunna ſaid, Riſe [l] thou, and fall upon us: for as the man *is*, *ſo is* his ſtrength. And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ‡ ornaments that *were* on their camels necks.

l *Meaning*, that they would be rid out of their pain at once, or els to have a valiant man to put them to death.
‡ Or, *ornaments like the moon.*

22 ¶ Then the men of Iſrael ſaid unto Gideon, Rule thou over us, both thou, and thy ſon, and thy [m] ſons ſon alſo: for thou haſt delivered us from the hand of Midian.

m And thy poſterity.

23 And Gideon ſaid unto them, I will not rule over you, neither ſhall my ſon rule over you: the LORD ſhall rule over you.

24 ¶ And Gideon ſaid unto them, [n] I would deſire a requeſt of you, that you would give me every man the ear-rings of his prey: (for they had golden ear-rings, becauſe they *were* Iſhmaelites)

n His intent was to ſhew himſelf thankfull for this victory by reſtoring of religion, which becauſe it was not according as God had commanded, turned to their deſtruction.

25 And they anſwered, We will willingly give *them*. And they ſpread a garment, and did caſt therein, every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requeſted, was a thouſand and ſeven hundred *ſhekels* of gold, beſide ornaments, and ‡ collars, and purple raiment that *was* on the kings of Midian, and beſide the chains that *were* about their camels necks.

‡ Or, *ſweet jewels.*

27 And Gideon made an [o] ephod thereof; and put it in his city, *even* in Ophrah; and all Iſrael went thither a whoring after it: which thing became a ſnare unto Gideon, and to his houſe.

o *That is*, ſuch things as pertained to the uſe of the tabernacle, look more of Ephod, *Exod.* 28. 4, 6. 1 *Sam.* 2. 18. & 2 *Sam.* 6. 14. & *Chap.* 17. 5.

28 ¶ Thus was Midian ſubdued before the children of Iſrael, ſo that they lifted up their heads no more: and the countrey was in quietneſs fourty years in the days of Gideon.

29 ¶ And Jerubbaal the ſon of Joaſh went and dwelt in his own houſe.

30 And Gideon had threeſcore and ten ſons † of his body begotten: for he had many many wives.

† Heb *going out of his thigh:*

† Heb. *ſet*

31 And his concubine that *was* in Shechem, ſhe alſo bare him a ſon, whoſe name he † called Abimelech.

32 ¶ And Gideon the ſon of Joaſh died in a good old age, and was buried in the ſepulchre of Joaſh his father, in Ophrah of the [p] Abi-ezrites.

p which city belonged to the family of the Ezrites.

33 And it came to paſs aſſoon as Gideon was dead, that the children of Iſrael turned again, and went a whoring after Baalim, and made [q] Baal-berith their god.

q *That is* Baal, to whom they had bound themſelvs by covenant.

34 And the children of Iſrael remembred [r] not the LORD their God, who had delivered them out of the hands of all their enemies on every ſide:

r They were unmindfull of God and unkind toward him, by whom they had received ſo great a benefit.

35 Neither ſhewed they kindneſs to the houſe of Jerubbaal, *namely* Gidion, according to all the goodneſs which he had ſhewed unto Iſrael.

CHAP. IX.

1 Abimelech by conſpiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and fortelleth their ruin. 22 Gaal conſpireth with the Shechemites againſt him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and ſoweth the city with ſalt. 46 He burneth the hold of the god Berith. 50 At Thebez he is ſlain by a piece of a milſtone. 56 Jothams curſe is fulfilled.

AND Abimelech the ſon of Jerubbaal went to Shechem, unto his [a] mothers brethren, and communed with them and with all the family of the houſe of his mothers father, ſaying,

a To practice with his kinſfolks for the attaining of the kingdom.

2 Speak, I pray you, in the ears of all the men of Shechem. † Whether *is* better for you? either that all the ſons of Jerubbaal *(which are* threeſcore and ten perſons) reign over you, or that one reign over you? remember alſo that I *am* your [b] bone and your fleſh.

† Heb. *What is good? whether, &c.*

b Of your kinred by my mothers ſide.

3 And his mothers brethren ſpake of him in the ears of all the men of Shechem all theſe words: and their hearts enclined † to follow Abimelech; for they ſaid, He *is* our brother.

† Heb. *after*

4 And they gave him threeſcore and ten *pieces* of ſilver, out of the houſe of Baal-berith, wherewith Abimelech hired vain and light perſons, which followed him.

5 And he went unto his fathers houſe at Ophrah, and [c] ſlew his brethren the ſons of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left; for he hid himſelf.

c Thus tyrants to eſtabliſh their uſurped power, ſpare not the innocent bloud, 2 *Kings* 10. 7. 2 *Coron.* 21. 4.

6 And all the men of Shechem gathered together, and all the houſe of [d] Millo, and went and made Abimelech king, ‡ by the plain of the pillar that *was* in Shechem.

d which was as the town-houſe, or common hall, which he calleth the tower of Shechem, *verſ.* 49.
‡ Or, *by the oak of the pillar* See *Joſh.* 24. 26.

7 ¶ And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lift up his voice, and cried, and ſaid unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

e By this parable he declareth that thoſe that are not ambitious are moſt worthy of honour, and that the ambitious abuſe their honour, both to their own deſtruction and others.

8 [e] The trees went forth *on a time* to anoint a king over them, and they ſaid unto the olive-tree, Reign thou over us.

9 But the olive-tree ſaid unto them, Should I leave my fatneſs, wherewith by me they honour God and man, and ‡ go to be promoted over the trees?

‡ Or, *go up and down for other trees?*

10 And the trees ſaid unto the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree ſaid unto them, Should I forſake my ſweetneſs, and my good fruit, and go to be promoted over the trees?

12 Then ſaid the trees unto the vine, Come thou, *and* reign over us.

13 And the vine ſaid unto them, Should I leave my wine, which cheareth God and man, and go to be promoted over the trees?

14 Then ſaid all the trees unto the ‡ bramble, come thou, *and* reign over us.

‡ Or, *thiſtle,*

15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come *and* put your truſt in my ſhadow; and if not, let [f] fire come out of the bramble, and devour the cedars of Lebanon.

f Abimelech ſhall deſtroy the nobles of Shechem.

16 Now therefore, if ye have done truly and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands:

17 (For my father fought for you, and † adventured his life far, and delivered you out of the hand of Midian:

† Heb. *caſt or life,*

18 And ye are riſen up againſt my fathers houſe this day, and have ſlain his ſons, threeſcore and ten perſons, upon one ſtone; and have made Abimelech the ſon of his maid-ſervant, king over the men of Shechem, becauſe he *is* your brother)

19 If ye then have dealt truly and ſincerely with Jerubbaal and with his houſe this day, *then* [g] rejoyce ye in Abimelech, and let him alſo rejoyce in you:

g That he is your king, and you his ſubjects.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the houſe of Millo: and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Iſrael,

23 Then God [h] ſent an evil ſpirit between Abimelech and the men of Shechem: and the men of Shechem dealt treacherouſly with Abimelech:

h Becauſe the people conſented with the king in ſhedding innocent bloud: therefore God deſtroyed both the one and the other.

24 That the cruelty *done* to the threeſcore and ten ſons of Jerubbaal might come, and their bloud be laid upon Abimelech their brother which ſlew them, and upon the men of Shechem which † aided him in the killing of his brethren.

† Heb. *ſtrengthened his hand to kill*

25 And the men of Shechem ſet liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the ſon of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And

27 And they went out into the [i] fields, and gathered their vineyards, and trod *the grapes*, and made ‡ merry, and went into the houſe of their god, and did eat and drink, and curſed Abimelech.

[i] Before they were afraid of Abimelechs power, and durſt not go out of the city.
‡ Or, *ſing'd*

28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal, and Zebul his officer? ſerve the men of Hamor the father of Shechem: for why ſhould we ſerve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he [k] ſaid to Abimelech, Increaſe thine army, and come out.

[k] Braggingly, as though he had been preſent, or to his captain Zebul.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was ‡ kindled.

‡ Or, *hot.*

31 And he ſent meſſengers unto Abimelech † privily, ſaying, Behold, Gaal the ſon of Ebed, and his brethren be come to Schechem; and behold, they fortifie the city againſt thee.

† Heb. *craftily*, or, *in Tormah*,

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it ſhall be, *that* in the morning aſſoon as the ſun is up, thou ſhalt riſe up early, and ſet upon the city: and behold, *when* he and the people that *is* with him come out againſt thee, then mayeſt thou do to them † as thou ſhalt find occaſion.

† Heb. *as thine hand ſhall find.*

34 ¶ And Abimelech roſe up, and all the people that *were* with him, by night, and they laid wait againſt Shechem in four companies.

35 And Gaal the ſon of Ebed went out, and ſtood in the entring of the gate of the city: and Abimelech roſe up, and the people that *were* with him from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the top of the mountains. And Zebul ſaid unto him, Thou [l] ſeeſt the ſhadow of the mountains as *if they were* men.

[l] Thou art afraid of a ſhadow.

37 And Gaal ſpake again, and ſaid, See, there come people down by the † middle of the land, and another company come along by the plain of ‡ Meonenim.

† Heb. *navel*

‡ Or, *the regarders of times.*

38 Then ſaid Zebul unto him, Where *is* now thy mouth, wherewith thou ſaidſt, Who *is* Abimelech, that we ſhould ſerve him? *is* not this the people that thou haſt deſpiſed? go out, I pray now, and fight with them.

39 And Gaal [m] went out before the men of Shechem, and fought with Abimelech.

[m] As their captain.

40 And Abimelech chaſed him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem.

42 And it came to paſs on the morrow, that the people went out into the field, and they told Abimelech.

43 And he took the [n] people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city, and he roſe up againſt them, and ſmote them.

[n] Which were of his company.

44 And Abimelech, and the company that *was* with him ruſhed forward, and ſtood in the entring of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and ſlew them.

45 And Abimelech fought againſt the city all that day, and he took the city, and ſlew the people that *was* therein, and beat down the city, and [o] ſowed it *with* ſalt.

[o] That it ſhould be unfruitfull and never ſerve to any uſe.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entred into an hold of the houſe of the god [p] Berith.

[p] *That is*, of Baalberith, as *Chap.* 8. 33.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him, and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his ſhoulder, and ſaid unto the people that *were* with him, What ye have ſeen † me do, make haſte, *and* do as I *have done*.

† Heb. I *have done*,

49 And all the people likewiſe cut down every man his bough: and followed Abimelech, and put *them* to the hold, and ſet the hold on fire upon them: ſo that all the men of the tower of Shechem [q] died alſo, about a thouſand men and women.

[q] *Meaning*, that all were deſtroyed, as well they in the tower as the other.

50 ¶ Then went Abimelech to Thebez, and encamped againſt Thebez, and took it.

51 But there was a ſtrong tower within the city, and thither fled all the men and women, and all they of the city, and ſhut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought againſt it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman * caſt a piece of a milſtone upon Abimelechs head, and all to brake his ſcull.

* 2 *Sam.* 11. 21.

54 Then he called haſtily unto the young man his armour-bearer, and ſaid unto him, Draw thy ſword, and ſlay me, that men ſay not of me, A woman ſlew him. And his young man [r] thruſt him through, and he died.

[r] Thus God by ſuch miſerable death taketh vengeance on tyrants even in this life.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendred the wickedneſs of Abimelech which he did unto his father, in ſlaying his ſeventy brethren.

57 And all the evil of the men of Shechem, did God render upon their heads: and upon them came the [s] curſe of Jotham the ſon of Jerubbaal.

[s] For making a tyrant their king.

CHAP. X.

1 Tola judgeth Iſrael in Shamir. 3 and Jair, whoſe thirty ſons had thirty cities. 7 The Philiſtins and Ammonites oppreſs Iſrael. 10 In their miſery, God ſendeth them to their falſe gods. 15 Upon their repentance he pitieth them.

AND after Abimelech, there aroſe to ‡ † defend Iſrael, Tola the ſon of Puah, the

‡ Or, *deliver*
† Heb. *ſave*

210 son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

a Signifying, they were men of authority

4 And he had thirty sons that [a] rode on thirty ass-colts, and they had thirty cities, ‡ Or, the villages of Jair which are called ‡ Haveth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

* Chap. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 13. 1.
* Chap. 2. 13.

6 And * the children of Israel did evil again in the sight of the LORD, and served Baalim, and * Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistins, and forsook the LORD, and served not him.

7 ¶ And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistins, and into the hands of the children of Ammon.

† Heb. *crushed*

8 And that year they vexed and † oppressed the children of Israel: eighteen years, all the children of Israel that *were* on the [b] other side Jordan, in the land of the Amorite, which *is* in Gilead.

b As the Reubenites, Gadites, and half the tribe of Manasseh.

9 Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

c They prayed to the Lord and confessed their sins.

10 ¶ And the children of Israel [c] cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

d By stirring them up some prophet. as *Chap.* 6. 8.

11 And the LORD [d] said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorite, from the children of Ammon, and from the Philistins?

12 The Zidonians also, and the Amalekites, and the Maonites did oppress you, and ye cried to me, and I delivered you out of their hand.

* Deut. 32. 15. Jerem. 2. 28.

13 * Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned, do thou unto us whatsoever † seemeth good unto thee, deliver us onely, we pray thee, [e] this day.

† Heb. *it is good in thine eyes*
e That is, from this present danger.

16 And they put away the † strange gods from among them, and [f] served the LORD: and his soul † was grieved for the misery of Israel.

† Heb. *gods of strangers*
f This is true repentance, to put away the evil, and to serve God aright.
† Heb. *was shortened*

17 Then the children of Ammon were † gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh.

† Heb. *cried together*,

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall * be head over all the inhabitants of Gilead.

* Chap. 11. 8.

CHAP. XI.

1 *The covenant between Jephthah and the Gileadites, that he should be their head.* 12 *The treaty of peace between him and the Ammonites is in vain.* 29 *Jephthahs vow.* 32 *His conquest of the Ammonites.* 34 *He performeth his vow on his daughter.*

NOw * Jephthah the Gileadite was a mighty man of valour, and he *was* the son of † an harlot: and Gilead begat Jephthah.

* Heb. 11. 32. called *Jephtae.*
† Heb. *a woman an harlot:*

2 And Gileads wife bare him sons, and his his wives sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our fathers house, for thou *art* the son of a [a] strange woman.

a That is, of an harlot, as verse 1.
† Heb. *from the face*

3 Then Jephthah fled † from his brethren, and dwelt in the land of [b] Tob: and there were gathered vain men to Jephthah, and [c] went out with him.

b whereby the governour of the country was called Tob
c Joyned with him, as some think, against his brethren.

4 ¶ And it came to pass † in process of time, that the children of Ammon made war against Israel.

† Heb. *after days*

5 And it was *so*, that when the children of Ammon made war against Israel, the [d] elders of Gilead went to fetch Jephthah out of the land of Tob:

d Or, ambassadours sent for that purpose.

6 And they said unto Jephthah, [e] Come and be our captain, that we may fight with the children of Ammon.

e Men ofttimes are constrained to desire help of them, whom before they have refused.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers house? and why are ye come unto me now when ye are in distress?

f Oftimes those things which men seek, God chuseth to a great example by.

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, if ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me; shall I be your head?

10 And the elders of Gilead said unto Jephthah, the LORD † be witness between us if we do not so according to thy words.

† Heb. *be the hearer between us*

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, * Because Israel took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peacebly.

* Num. 21. 13. & 24.

14 And Jephthah sent messengers again unto the king of the children of Ammon;

15 And said unto him, Thus saith Jephthah, * Israel took not away the land of Moab, nor the land of the children of Ammon:

* Deut. 2. 9.

16 But when Israel came up from Egypt, and walked through the wilderness, unto the Red-sea, and came to Kadesh:

17 Then

Jeptha's Vow.

Nic: Visscher excudit.

Iudicum Cap. xi.

Jud. 11. 34.

17 Then * Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſs through thy land: but the king of Edom would not hearken *thereto*. And in like manner they ſent unto the king of Moab; but he would not *conſent:* and Iſrael abode in Kadeſh.

* *Num.* 20. 14.

18 Then they went along through the wilderneſs, and compaſſed the land of Edom, and the land of Moab, and came by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon, * but came not within the border of Moab: for Arnon *was* the border of Moab.

* *Num.* 21. 13. & 22. 36.

19 And * Iſrael ſent meſſengers unto Sihon king of the Amorite, the king of Heſhbon; and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land unto my place.

* *Deut.* 2. 26.

20 But Sihon [g] truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Iſrael.

g Hetruſted them not to go through his countrey.

21 And the LORD God of Iſrael delivered Sihon and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorite, the inhabitant of that countrey.

22 And they poſſeſſed * all the coaſts of the Amorite, from Arnon even unto Jabbok, and from the wilderneſs even unto Jordan.

* *Deut.* 2. 36.

23 So now the LORD God of Iſrael hath diſpoſſeſſed the Amorite from before his people Iſrael, and ſhouldſt thou poſſeſs it?

24 Wilt not thou poſſeſs that which Chemoſh thy god giveth thee to poſſeſs? So whomſoever the [h] LORD our God ſhall drive out from before us, them will we poſſeſs.

h For we ought more to believe and obey God, than thou thine idols.

25 * And now *art* thou any thing better than Balak the ſon of Zippor king of Moab? did he ever ſtrive againſt Iſrael, or did he ever fight againſt them,

* *Num* 22. 2. *Deut.* 23. 4 *Joſh.* 24, 9.

26 While Iſrael dwelt in Heſhbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred years? why therefore did ye not [i] recover *them* within that time?

i *Meaning* their towns.

27 Wherefore I have not ſinned againſt thee, but thou doeſt me wrong to war againſt me: the LORD the Judge, be [k] judge this day between the children of Iſrael and the children of Ammon.

k To punish the offender.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.

29 ¶ Then the [l] ſpirit of the LORD came upon Jephthah, and he paſſed over Gilead, and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead he paſſed over unto the children of Ammon.

l *That is*, the ſpirit of ſtrength and zeal.

30 And Jephthah [m] vowed a vow unto the LORD, and ſaid If thou ſhalt without fail deliver the children of Ammon into mine hand,

m As the apoſtle commendeth Jephthah for his worthy enterpriſe in delivering the people, *Heb* 11. 32. ſo by his raſh vow and wicked performance of the ſame, his victory was defaced: and here we ſee that the ſins of the godly do not utterly extinguiſh their faith.

31 Then it ſhall be, that † whatſoever cometh forth of the doors of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the LORDS, ‡ and I will offer it up *for* a burnt-offering.

† Heb. *that which cometh forth*, or, *which ſhall come forth*

‡ Or, *I will offer it*

32 ¶ So Jephthah paſſed over unto the children of Ammon to fight againſt them, and the LORD delivered them into his hands.

33 And he ſmote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto ‡ the plain of the vineyards, with a very great ſlaughter: thus the children of Ammon were ſubdued before the children of Iſrael.

‡ Or, *Abel*

34 ¶ And Jephthah came to Mizpeh unto his houſe, and behold, his daughter came out to meet him with [n] timbrels and with dances, and ſhe *was his* onely child: ‡† beſide her he had neither ſon nor daughter.

n According to the manner after the victory.

‡ Or, *he had, nor of his own either ſon or daughter.*

Heb. *of himſelf*

35 And it came to paſs when he ſaw her, that he [o] rent his clothes, and ſaid, Alas my daughter, thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

o Being overcome with blind zeal, and not conſidering whether the vow was lawfull or no.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; foraſmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And ſhe ſaid unto her father, Let this thing be done for me: Let me alone two moneths, that I may † go up and down upon the mountains, and [p] bewail my virginity, I and my fellows.

† Heb. *go and go down*

p For it was counted as a ſhame in Iſrael, to dy without children, and therefore they rejoyced to be married.

38 And he ſaid, Go. And he ſent her away *for* two moneths; and ſhe went with her companions, and bewailed her virginity upon the mountains.

39 And it came to paſs at the end of two moneths that ſhe returned unto her father, who did with her *according* to his vow which he had vowed: and ſhe knew no man. And it was a ‡ cuſtome in Iſrael,

‡ Or, *ordinance*

40 *That* the daughters of Iſrael went † yearly ‡ to lament the daughter of Jephthah the Gileadite four days in a year.

† Heb. *from year to year*

‡ Or, *to talk with*

CHAP. XII.

1 The Ephraimites quarelling with Jephthah, and diſcerned by Shibboleth, are ſlain by the Gileadites. 7 Jephthah dieth. 8 Ibzan, who had thirty ſons, and thirty daughters, 11 and Elon, 13 and Abdon, who had forty ſons, and thirty nephews, judged Iſrael.

AND the men of Ephraim † gathered themſelvs together, and went [a] north-ward, and ſaid unto Jephthah, [b] Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? we will burn thine houſe upon thee with fire.

† Heb. *were called*

a After they had paſſed Jordan.

b Thus ambition envyeth Gods work in others, as they did alſo againſt Gideon, *Chap.* 8. 1.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I ſaw that ye delivered *me* not, [c] I put my life in my hands, and paſſed over againſt the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight againſt me?

c *That is*, I ventured my life, and when mans help failed, I put my truſt onely in God.

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and

the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitivs of Ephraim, [d] among the Ephraimites, and among the Manaſſites.

d Ye ran from us, and choſe Gilead, and now in reſpect of us, ye are nothing.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay:

6 Then ſaid they unto him, Say now [e] Shibboleth: and he ſaid Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites, forty and two thouſand.

e which ſignifieth, The fall of waters, or An ear of corn.

7 And Jephthah judged Iſrael ſix years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him [f] Ibzan of Beth-lehem judged Iſrael.

f Some think that this was Boaz the husband of Ruth.

9 And he had thirty ſons, and thirty daughters *whom* he ſent abroad, and took in thirty daughters from abroad for his ſons. And he judged Iſrael ſeven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him, Elon a Zebulonite judged Iſrael, and he judged Iſrael ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael.

14 And he had forty ſons, and thirty † nephews, that rode on threeſcore and ten aſs-colts: and he judged Iſrael eight years.

† Heb. *ſons ſons*,

15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Chap. XIII.

1 *Iſrael is in the hand of the Philiſtins.* 2 *An angel appeareth to Manoahs wife.* 8 *The angel appeareth to Manoah.* 15 *Manoahs ſacrifice, whereby the angel is diſcovered.* 24 *Samſon is born.*

† Heb. *added to commit*, &c.
* *Chap.* 2. 11.
& 3. 7.
& 4. 1.
& 6. 1.
& 10. 6.

AND the children of Iſrael † * did evil again in the ſight of the LORD, and the LORD delivered them into the hand of the Philiſtins forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whoſe name *was* Manoah, and his wife *was* [a] barren and bare not.

a *Signifying* that their deliverance came onely of God, and not by mans power.

3 And the angel of the LORD appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren and beareſt not: but thou ſhalt conceive and bear a ſon.

4 Now therefore beware, I pray thee, and * drink not wine, nor ſtrong drink, and eat not any unclean thing.

* *Num.* 6. 2, 3.

5 For lo, thou ſhalt conceive and bear a ſon, and * no razour ſhall come on his head: for the child ſhall be a [b] Nazarite unto God from the womb: and he ſhall begin to deliver Iſrael out of the hand of the Philiſtins.

* *Num.* 6. 5.
† *Sam.* 1. 11.
b *Meaning*, He ſhould be ſeparate from the world, and dedicate to God.

6 ¶ Then the woman came and told her husband, ſaying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, [c] very terrible: But I asked him not whence he *was*, neither told he me his name.

c If fleſh be not able to abide the ſight of an angel, how much leſs the preſence of God?

7 But he ſaid unto me, Behold, thou ſhalt conceive and bear a ſon; and now drink no wine nor ſtrong drink, neither eat any unclean thing: for the child ſhall be a Nazarite to God, from the womb to the day of his death.

8 ¶ Then Manoah [d] intreated the LORD, and ſaid, O my LORD, let the man of God which thou didſt ſend, come again unto us, and teach us what we ſhall do unto the child that ſhall be born.

d He ſheweth himſelf ready to obey Gods will, and therefore deſireth to know further.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her husband *was* not with her.

10 And the woman made haſte, and ran, and ſhewed her husband, and ſaid unto him, Behold, the man hath appeared unto me, that came unto me the [e] *other* day.

e Or, to day, for it ſeemeth that the angel appeared unto her twice in one day.

11 And Manoah aroſe, and went after his wife, and came to the [f] man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? And he ſaid, I *am*.

f He calleth him man, becauſe he ſo ſeemed but he was Chriſt the eternall word, which at his time appointed became man

12 And Manoah ſaid, Now let thy words come to paſs: † How ſhall we order the child, and ‡ † *how* ſhall we do unto him?

† Heb. *What ſhall be the manner of the* &c.
‡ Or, *what ſhall he do?*
† Heb. *what ſhall be his work.*

13 And the angel of the LORD ſaid unto Manoah, Of all that I ſaid unto the woman, let her beware.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or ſtrong drink, nor eat any [g] unclean thing: all that I commanded her, let her obſerve.

g Any thing forbidden by the law.

15 ¶ And Manoah ſaid unto the angel of the LORD, I pray thee, let us detain thee, untill we ſhall have made ready a kid † for thee.

† Heb. *beſeech thee.*

16 And the angel of the LORD ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the [h] LORD: for Manoah knew not that he *was* an angel of the LORD.

h Shewing that he ſought not his own honour, but Gods, whoſe meſſenger he was.

17 And Manoah ſaid unto the angel of the LORD, What *is* thy name, that when thy ſayings come to paſs, we may do thee honour?

18 And the angel of the LORD ſaid unto him, Why askeſt thou thus after my name, ſeeing it *is* ‡ ſecret?

‡ Or, *wonderfull?*

19 So Manoah took a kid, with a meat-offering, and offered *it* upon a rock unto the LORD: and *the angel* did [i] wonderouſly, and Manoah and his wife looked on.

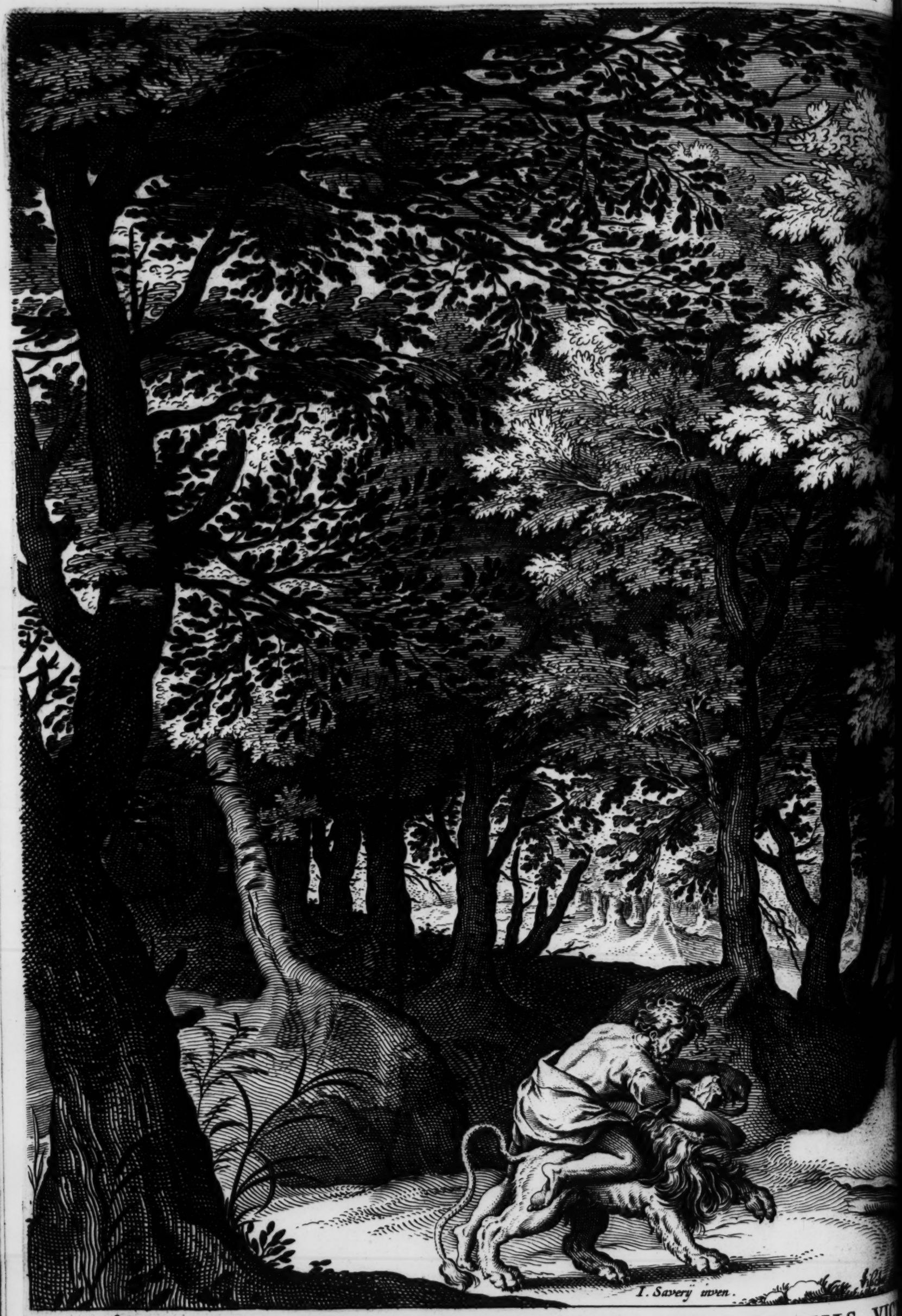
i God ſent fire from heaven to conſume their ſacrifice, to confirm their faith in his promiſe.

20 For it came to paſs, when the flame went up toward heaven from off the altar, that the angel of the LORD aſcended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife) then Manoah knew that he *was* an angel of the LORD.

22 And

Sampſon killeth a Lyon.



ARMORUM NULLA VI CONTERIT ORA LEONIS VIC R

Jud. 14. 5.

R ET EX LUCTA FORTIS ABIT DUBLA. Iudicum 14. 5.

22 And Manoah ſaid unto his wife, * We
* *Exod.* 33. 20. *Chap.* 6. 22.
ſhall ſurely die, becauſe we have ſeen God.

23 But his wife ſaid unto him, If the LORD
k These graces that we have received of God, and his accepting of our obedience, are ſure tokens of his love toward us, ſo that nothing can hurt us.
were pleaſed to kill us, he would not have [k] received a burnt-offering and a meat-offering at our hands, neither would he have ſhewed us all theſe *things*, nor would as at this time have told us *ſuch things* as theſe.

24 ¶ And the woman bare a ſon, and called his name Samſon: and the child grew, and the LORD bleſſed him.

25 And the ſpirit of the LORD began to move him at times in the camp of Dan, between Zorah and Eſhtaol.

CHAP. XIV.

1 Samſon deſireth a wife of the Philiſtins. 5 In his journey he killeth a lion. 8 In a ſecond journey he findeth honey in the carcaſe. 10 Samſons marriage-feaſt. 12 His riddle by his wife is made known. 19 He ſpoileth thirty Philiſtins. 20 His wife is married to another.

AND Samſon went down to Timnath, and ſaw a woman in Timnath, of the daughters of the Philiſtins.

2 And he came up and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtins: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto
a Though his parents did juſtly reprove him, yet it appeareth that this was the ſecret work of the Lord, *verſ.* 4.
† Heb. *ſhe is right in mine eyes.*
him, *Is there* [a] never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtins? And Samſon ſaid unto his father, Get her for me, for † ſhe pleaſeth me well.

4 But his father and his mother knew not that it *was* of the LORD, that he ſought an occaſion againſt the [b] Philiſtins: for at that time the Philiſtins had dominion over Iſrael.
b To fight againſt them for the deliverance of Iſrael.

5 Then went Samſon down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared † againſt him.
† Heb. *in meeting him.*

6 And the ſpirit of the LORD [c] came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand, but he told not his father or his mother what he had done.
c whereby he had ſtrength and boldneſs.

7 And he went down, and talked with the woman, and ſhe pleaſed Samſon well.

8 ¶ And after a time, he returned to take her, and he turned aſide to ſee the carcaſe of the lion: and behold *there was* a ſwarm of bees, and honey in the carcaſe of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion.

10 ¶ So his father went down unto the wo-
d *Meaning*, when he was married.
man, and Samſon made there a [d] feaſt: for ſo uſed the young men to do.

e *That is*, her parents or friends.
11 And it came to paſs when [e] they ſaw him, that they brought thirty companions to be with him.

12 ¶ And Samſon ſaid unto them, I will now put forth a riddle unto you: if you can certainly declare it me, within the ſeven days of the feaſt, and find *it* out, then I will give you thirty ‡ ſheets, and thirty [f] change of garments.
‡ Or, *ſhirts.*
f To wear at feaſts, or ſolemn days.

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle, that we may hear it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs. And they could not in three days expound the riddle.

15 And it came to paſs on the ſeventh day, that they ſaid unto Samſons wife, [g] Entice thy husband, that he may declare unto us the riddle, leaſt we burn thee and thy fathers houſe with fire: have ye called us † to take that we have? *is it* not *ſo?*
g This wicked men uſe means to eſcape temporall puniſhment; but not eternall.
† Heb. *to poſſeſs us*, or *to impoveriſh us?*

16 And Samſons wife wept before him, and ſaid, Thou doſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of [h] my people, and haſt not told *it* me. And he ſaid unto her, Behold, I have not told *it* my father nor my mother, and ſhall I tell *it* thee?
h Unto them which are of my nation.

17 And ſhe wept before him ‡ the [i] ſeven days, while the feaſt laſted: and it came to paſs on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.
‡ Or, the reſt of the ſeven days, &c.
i Or, to the ſeventh day, beginning at the fourth.

18 And the men of the city ſaid unto him on the ſeventh day before the ſun went down, What *is* ſweeter than honey? and what *is* ſtronger than a lion? And he ſaid unto them, [k] If ye had not plowed with my heifer, ye had not found out my riddle.
k If ye had not uſed the help of my wife.

19 ¶ And the ſpirit of the LORD came upon him, and he went down to [l] Aſhkelon, and ſlew thirty men of them, and took their ‡ ſpoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his fathers houſe.
l which was one of the five chief cities of the Philiſtins.
‡ Or, *apparel*,

20 But Samſons wife was *given* to his companion, whom he had uſed as his friend.

CHAP. XV.

1 Samſon is denied his wife. 3 He burneth the Philiſtins corn with foxes and fire-brands. 6 His wife and her father are burnt by the Philiſtins: 7 Samſon ſmiteth them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philiſtins. 14 He killeth them with a jaw-bone. 18 God maketh the fountain En-hakkore for him in Lehi.

BUT it came to paſs within a while after, in the time of wheat-harveſt, that Samſon viſited his wife with a kid, and he ſaid, [a] I will go in to my wife into the chamber. But her father would not ſuffer him to go in,
a *That is*, I will uſe her as my wife.

2 And her father ſaid, I verily thought that thou hadſt utterly hated her, therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? † take her, I pray thee, in ſtead of her.
† Heb. *let her be thine,*

3 ¶ And Samſon ſaid concerning them, ‡ Now ſhall I be more [b] blameleſs than the Philiſtins, though I do them a diſpleaſure.
‡ Or, *now ſhall I be blameleſs from the Philiſtins, &c.*
b For through his father in laws occaſion, he was moved again to take vengeance of the Philiſtins.

4 And Samſon went and caught three hundred foxes, and took ‡ fire-brands, and turned
‡ Or, *torches*,

tail

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tail to tail, and put a fire-brand in the midſt between two tails.

5 And when he had ſet the brands on fire, he let *them* go into the ſtanding-corn of the Philiſtins, and burnt up both the [c] ſhocks, and alſo the ſtanding-corn, with the vineyards *and* olives.

c Or, that which was reaped and gathered.

6 ¶ Then the Philiſtins ſaid, Who hath done this? And they anſwered, Samſon the ſon in law of the [d] Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtins came up, and burnt [e] her and her father with fire.

d Or, the citizen of Timnath.

e So the wicked puniſh not vice for love of juſtice, but for fear of danger, which elſe might come to them.

7 ¶ And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that I will ceaſe.

8 And he ſmote them hip and thigh with a great ſlaughter; and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philiſtins went up, and pitched in Judah, and ſpread themſelvs in Lehi.

10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To [f] bind Samſon are we come up, to do to him, as he hath done to us.

f And ſo being our priſoner, to puniſh him.

11 Then three thouſand men of Judah † went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtins *are* rulers over us? [g] what *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them.

† Heb. *went down*

g Such was their groſs ignorance that they judged Gods great benefit to be a plague unto them.

12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtins. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me your ſelvs.

13 And they ſpake unto him, ſaying, [h] No: but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

h Thus they had rather betray their brother, than uſe the means that God had given for their deliverance.

14 ¶ *And* when he came unto Lehi, the Philiſtins ſhouted againſt him: and the ſpirit of the LORD came mightily upon him, and the cords that *were* upon his arms, became as flax that was burnt with fire, and his bands † loſed from off his hands,

† Heb. *were melted.*

15 And he found a † [i] new jaw-bone of an aſs, and put forth his hand and took it, and ſlew a thouſand men therewith.

† Heb. *moiſt*
i *That is*, of an aſs lately ſlain.

16 And Samſon ſaid, With the jaw-bone of an aſs, † heaps upon heaps, with the jaw of an aſs have I ſlain a thouſand men.

† Heb *an heap, two heaps,*

17 And it came to paſs when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place ‡ Ramath-lehi.

‡ That is, *the liſting up of the jaw-bone*, or *caſting away of the jaw-bone.*

18 ¶ And he was ſore athirſt, and [k] called on the LORD, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant, and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?

k whereby appeareth that he did theſe things in faith, and ſo with a true zeal to glorify God, and deliver his country.

19 But God clave an hollow place that *was* in ‡ the jaw, and there came water there out; and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof ‡ En-hakkore, which *is* in Lehi unto this day.

‡ Or, *Lehi*,

‡ That is, *the well of him that called* or *cried*,

20 And he judged Iſrael in the days of the Philiſtins twenty years.

CHAP. XVI.

1 Samſon at Gaza eſcapeth, and carrieth away the gates of the city. 4 Delilah corrupted by the Philiſtins, enticeth Samſon. 6 Thrice ſhe is deceived. 15 At laſt ſhe overcometh him. 21 The Philiſtins take him, and put out his eyes. 22 His ſtrength renewing, he pulleth down the houſe upon the Philiſtins, and dieth.

THen went Samſon to [a] Gaza, and ſaw there † an harlot, and [b] went in unto her.

a One of the five chief cities of the Philiſtins.

† Heb. *a woman an harlot,*
b *That is*, he lodged with her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were † quiet all the night, ſaying, In the morning when it is day, we ſhall kill him.

† *Silent*

3 And Samſon lay till midnight, and aroſe at midnight, and took the doors of the gate of the city, and the two poſts, and went away with them, † bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron.

† Heb. *with the bar,*

4 ¶ And it came to paſs afterward, that he loved a woman ‡ in the valley of Sorek, whoſe name *was* Delilah.

‡ Or, *by the brook*

5 And the lords of the Philiſtins came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him to ‡ afflict him: and we will give thee every one of us eleven hundred [c] *pieces* of ſilver.

‡ Or, *humble*

c Of the value a ſhekel, read Gen. 23 15.

6 And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound to afflict thee.

7 And Samſon ſaid unto her, If they bind me with ſeven ‡ † green withs, that were never dried, then ſhall I be weak, and be as † another man.

‡ Or, *new cords,*
† Heb. *moiſt*
† Heb. *one*

8 Then the lords of the Philiſtins brought up to her ſeven green withs, which had not been dried, and ſhe bound him with them.

9 (Now *there were* [d] men lying in wait abiding with her in the chamber) And ſhe ſaid unto him, The Philiſtins *be* upon thee, Samſon. And he brake the withs, as a threed of tow is broken when it † toucheth the [e] fire: ſo his ſtrength was not known.

d Certain Philiſtins in a ſecret chamber.

† Heb. *ſmelleth*
e when the fire toucheth near it.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lies: now [f] tell me I, pray thee, wherewith thou mighteſt be bound.

f Through her fallhood tending to make him loſe his life, yet his affection ſo blinded him, that he could not beware.

11 And he ſaid unto her, If they bind me faſt with new ropes † that never were occupied, then ſhall I be weak, and be as another man.

† Heb. *wherewith work hath not been done,*

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtins *be* upon thee, Samſon. (And *there were* liers in wait abiding in the camber) And he brake them from off his arms like a threed.

13 And

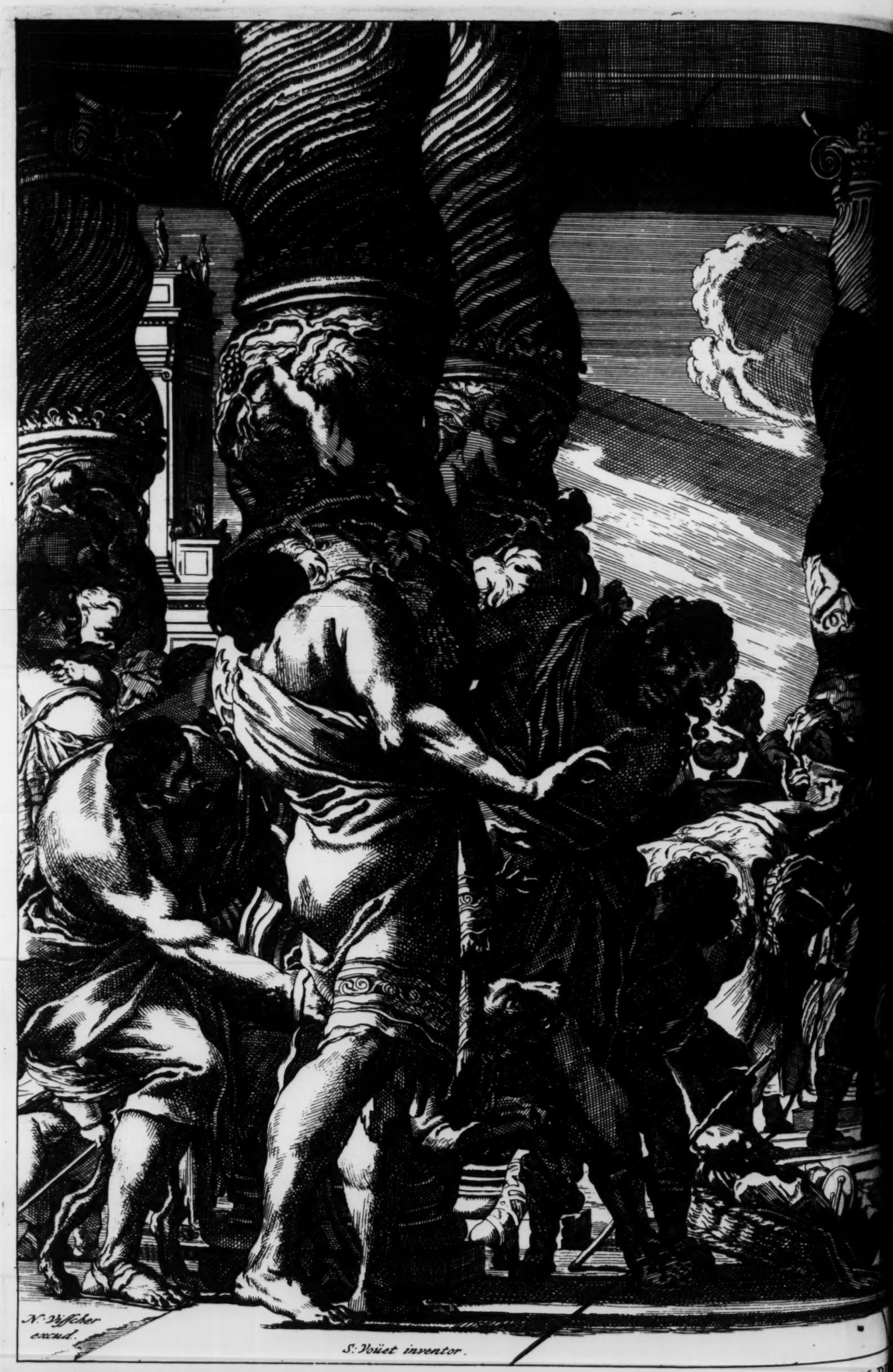
Delilah's fallhood to Samſon.

ROBUR UBI SIMSON MERETRICI PRODIT AVARÆ,

Jud. 16. 18.

E, STIBUS, EFFOSSO LUMINE, PRÆDA FUIT. Iudicum 16. 19.

Samſon pulleth down ^{e}y Houſe upon

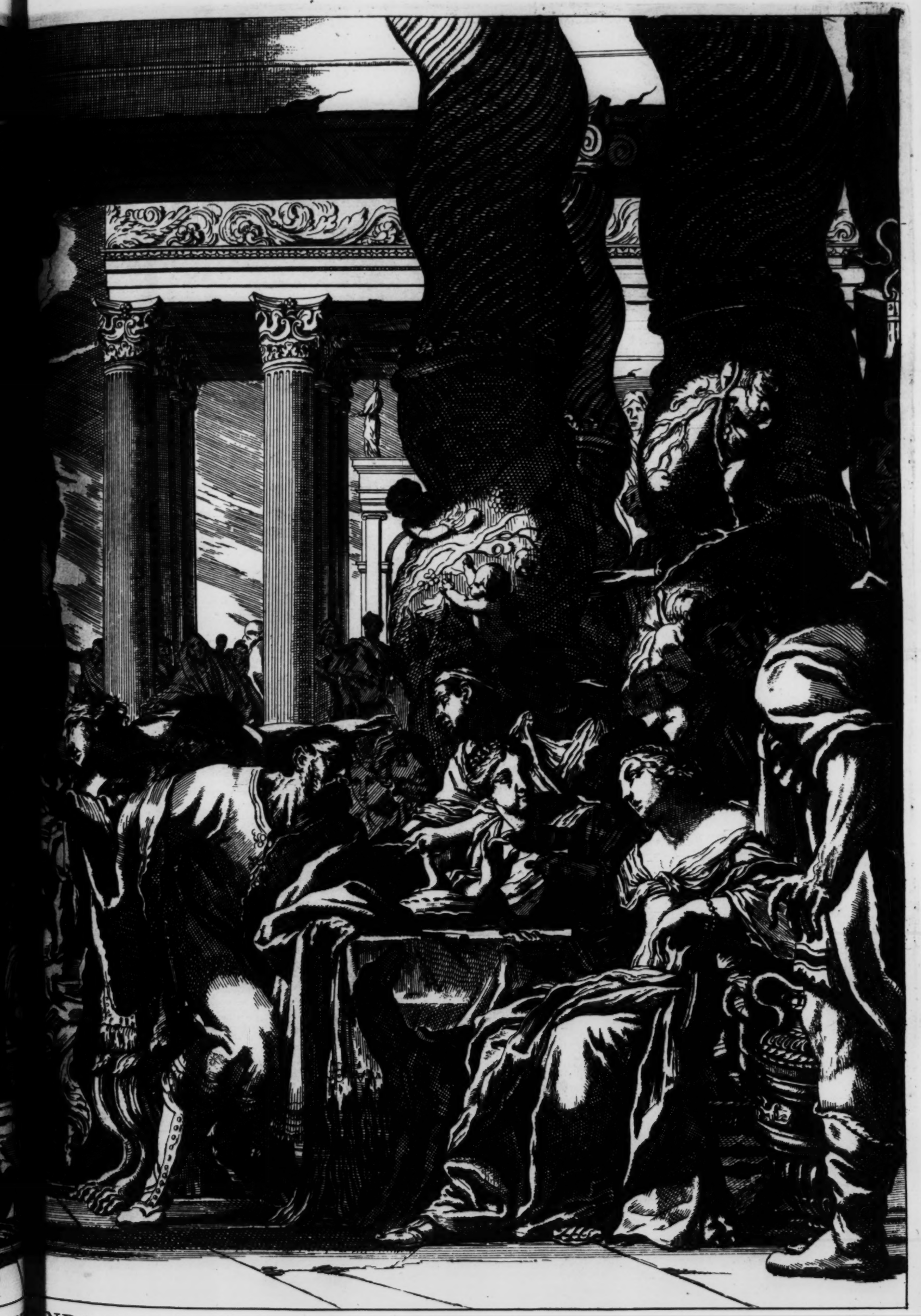


N. Viſſcher excud.

S. Vouet inventor.

SCHIMSCHON CONVIVANTIUM PELISCHTHÆORUM DOMUM DI

e
y Philiſtines. *Jud.* 16. 22.



NDO, PLURES MOMENTO QUAM TOTA VITA MORTI TRADIDIT.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And [g] he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web.

g It is impoſſible, if we give place to our wicked affections, but at length we ſhall be deſtroyed.

14 And ſhe faſtened *it* with the pin, and ſaid unto him, The Philiſtins *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, [h] I love thee, when thine heart *is* not with me? Thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*.

h For this Samſon uſed to ſay, I love thee.

16 And it came to paſs, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was † vexed unto death;

† Heb. *ſhortned*

17 That he told her all his [i] heart, and ſaid unto her, There hath not come a raſour upon mine head; for I *have been* a Nazarite unto God from my mothers womb: if I be ſhaven, then my ſtrength will go from me, and I ſhall become weak, and be like any *other* man.

i Thus his immoderate affections toward a wicked woman, cauſed him to looſe Gods excellent gifts, and become ſlave unto them whom he ſhould have ruled.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtins, ſaying, Come up this once, for he hath ſhewed me all his heart. Then the lords of the Philiſtins came up unto her, and brought money in their hand.

19 And ſhe made him ſleep upon her knees, and ſhe called for a man, and ſhe cauſed him to ſhave off the ſeven locks of his head, and ſhe began to afflict him, and his ſtrength [k] went from him.

k Not for the loſs of his hair, but for the contempt of the ordinance of God, which was the cauſe that God departed from him.

20 And ſhe ſaid, The Philiſtins *be* upon thee, Samſon. And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake my ſelf. And he wiſt not that the LORD was departed from him.

21 ¶ But the Philiſtins took him, and † put out his eyes, and brought him down to Gaza, and bound him with fetters of braſs, and he did grind in the priſon-houſe.

† Heb. *bored out*

22 Howbeit the hair of his head began to [l] grow again, ‡ after he was ſhaven.

l Yet had he not his ſtrength again, till he had called upon God, and reconciled himſelf.
‡ Or, *as when he was ſhaven.*

23 Then the lords of the Philiſtins gathered them together, for to offer a great ſacrifice unto Dagon their god, and to rejoyce: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

24 And when the people ſaw him, they praiſed their god: for they ſaid, Our god hath delivered into our hand our enemy, and the deſtroyer of our countrey, † which ſlew many of us.

† Heb. *and who multiplied our ſlain.*

25 And it came to paſs when their hearts were merry, that they ſaid, Call for Samſon, that he may make us [m] ſport. And they called for Samſon out of the priſon-houſe; and he made † them ſport: and they ſet him between the pillars.

m Thus by Gods judgements they are made ſlaves to infidels, which neglect their vocation in defending the faithfull.

26 And Samſon ſaid unto the lad that held † him by the hand, Suffer me that I may feel the pillars whereupon the houſe ſtandeth; that I may lean upon them.

† Heb. *before them*

27 Now the houſe was full of men and women; and all the lords of the Philiſtins *were* there: and *there were* upon the roof about three thouſand men and women, that beheld while Samſon made ſport.

28 And Samſon called unto the LORD, and ſaid, O Lord GOD, remember me, I pray thee, and ſtrengthen me, I pray thee, onely this once, O God, that I may be at once [n] avenged of the Philiſtins for my two eyes.

n According to my vocation which is to execute Gods judgements upon the wicked.

29 And Samſon took hold of the two middle pillars, upon which the houſe ſtood, and ‡ on which it was born up, of the one with his right hand, and of the other with his left.

‡ Or, *he leaned on them,*

30 And Samſon [o] ſaid, Let † me die with the Philiſtins: and he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein: ſo the dead which he ſlew at his death, were more than *they* which he ſlew in his life.

o He ſpeaketh not this of deſpair but humbling himſelf for neglecting his office, and the offence thereby given.
† Heb. *my ſoul*

31 Then his brethren, and all the houſe of his father, came down and took him; and brought *him* up, and buried him between Zorah and Eſhtaol, in the burying-place of Manoah his father: and he judged Iſrael twenty years.

CHAP. XVII.

1 Of the money that Micah firſt ſtole, then reſtored, his mother maketh images, 5 and the ornaments for them. 7 He hireth a Levite to be his prieſt.

AND there was a [a] man of mount Ephraim, whoſe name *was* Micah.

a Som think this hiſtory was in the time of Othniel, or as Joſephus writeth, Immediatly after Joſhua.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver, that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears; behold, the ſilver *is* with me, I took it. And his mother ſaid, Bleſſed *be thou* of the LORD, my ſon.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholy dedicated the ſilver unto the LORD, from my hand, for my ſon, to make a [b] graven image, and a molten image: now therefore I will reſtore it unto thee.

b Contrary to the commandment of God, and true religion, practiced under Joſhua, they forſook the Lord and fell to idolatry.
* *Chap* 8. 27.

4 Yet he reſtored the money unto his mother, and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the houſe of Micah.

c He would ſerve both God and idols.
* *Gen.* 31. 19. *Hoſea.* 3. 4.
d By teraphim ſom underſtand certain idols having the likeneſs of a man, but others underſtand thereby all manner of things, and inſtruments belonging unto thoſe who ſought for any anſwer at Gods hands, as *Chap.* 18. 5, 6.

5 And the man Micah had an houſe of gods, and made an * [c] ephod, and * [d] teraphim; and † conſecrated one of his ſons, who became his prieſt

† Heb. *filled the hand*
* *Chap.* 18. 1. *&* 21. 25.

6 * In thoſe days *there was* no [e] king in Iſrael, *but* every man did *that which was* right in his own eyes.

e For where there is no Magiſtrate fearing God, there can be no true religion, nor order, *chap.* 21. 25.

7 ¶ And there was a young man out of Beth-lehem-judah, of the [f] family of Judah, who *was* a Levite, and he ſojourned there.

f which Beth-lehem was in the tribe of Judah.

8 And the man departed out of the city from Beth-lehem-judah, to ſojourn where he could find *a place:* and he came to mount Ephraim to the houſe of Micah, † as he journeyed.

† Heb. *in making his way.*

9 And

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9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a [g] Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

g For in those days, the service of God was corrupt in all estates, and the Levites were not looked unto.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and ‡ † a suit of apparel, and thy victuals. So the Levite went in.

‡ Or, *a double suit, &c.*
† Heb. *an order of garments.*

11 And the Levite was [h] content to dwell with the man, and the young man was unto him as one of his sons.

h Not considering that he forsook the true worshipping of God, for to maintain his own belly.

12 And Micah consecrated the Levite, and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me [i] good, seeing I have a Levite to *my* priest.

i Thus the idolaters perswade themselvs of Gods favour, when indeed he doth detest them.

CHAP. XVIII.

1 *The Danites send five men to seek out an inheritance.* 3 *At the house of Micah they consult with Jonathan, and are encouraged in their way.* 7 *They search Laish, & bring back news of good hope.* 11 *Six hundred men are sent to surprise it.* 14 *In the way they rob Micah of his priest and his consecrate things.* 27 *They win Laish, and call it Dan.* 30 *They set up idolatry, wherein Jonathan inherited the priesthood.*

IN * those days *there was* no [a] king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

* *Chap.* 17. 6. & 21. 25.
a *Meaning,* no ordinary magistrate to punish vice according to Gods word.

2 And the children of Dan sent of their family, five men from their coasts, † men of valour, from Zorah, and from Eshtaol, to spie out the land, and to search it; and they said unto them, [b] Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

† Heb. *sons*

b For the portion which Joshua gave them, was not sufficient for all their tribe.

3 When they *were* by the house of Micah, they knew the [c] voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

c They knew him by his speech, that he was a stranger there.

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, [d] Go in peace: before the LORD *is* your way wherein ye go.

d Thus God granteth the idolaters sometime their request, to their destruction that delight in errours.

7 ¶ Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure, and *there was* no † magistrate in the land, that might put *them* to shame in *any* thing: and they *were* far from the Zidonians, and had no business with *any* man.

† Heb. *possessour, or heir of restraint*

8 And they came unto their brethren to Zorah, and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and behold, it *is* very good: and *are* ye [e] still? be not slothfull to go, *and* to enter to possess the land.

e Loose ye this good occasion through your slothfulness?

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hand: a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danite out of Zorah and out of Eshtaol, six hundred men, † appointed with weapons of war.

† Heb. *girded*

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the countrey of Laish, and said unto their brethren, [f] Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

f Because they before had had good success they would that their brethren should be encouraged by hearing the same tidings.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and † saluted him.

† Heb. *asked him of peace*

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entring of the gate.

17 And the five men that went to spy out the land, went up, *and* came in thither, *and* [g] took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entring of the gate, with the six hundred men that *were* appointed with weapons of war.

g So superstition blinded them, that they thought Gods power was in these idols, and that they should have good success by them, though by violence and robbery they did take them away.

18 And these went into Micahs house, and fetched the carved image, the ephod, and the teraphim, and the molten image: then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priests heart was glad, and he took the ephod, and the teraphim, and the graven image, & went in the midst of the [h] people.

h with the six hundred men.

21 So they turned and departed, and put the little ones, and the cattel, and the carriage [i] before them.

i Suspecting them that did pursue them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micahs house, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, † that thou comest with such a company?

† Heb. *that thou art gathered, gather?*

24 And he said, Ye have taken away my [k] gods which I made, and the priest, and ye are gon away; and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

k This declareth what opinion the idolaters have of their idols.

25 And the children of Dan said unto him, Let not thy voice be heard among us, least † angry fellows run upon thee, and thou loose thy life, with the lives of thy houshold.

† Heb. *bitter of soul*

26 And

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

[l] *Meaning*, the idols as *verse* 18.

27 And they took *the* [l] *things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet, & secure: and they smote them with the edge of the sword, & burnt the city with fire.

[m] *That is*, Laish, which after was called Cesarea Philippi.

28 And *there was* no deliverer, [m] because it *was* far from Zidon, and they had no business with *any* man; and it *was* in the valley that *lieth* by Beth-rehob: and they built a city, and dwelt therein.

* Josh. 19. 47.

29 And they called the name of the * city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

[n] Thus in stead of giving glory to God, they attributed the victory to their idols, and honoured them therefore.

30 ¶ And the children of Dan set them up the [n] graven image: and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan, untill the day of the [o] captivity of the land.

[o] *That is*, till the ark was taken, 1 Sam. 5. 1.

31 And they set them up Micahs graven image, which he made, all the time that the house of God was in Shiloh.

CHAP. XIX.

1 A Levite goeth to Beth-lehem to fetch home his wife. 16 An old man entertaineth him at Gibeah. 22 The Gibeathites abuse his concubine to death. 29 He divideth her into twelve pieces, to send them to the twelve tribes.

* Chap. 17. 6. & 18. 1. & 21. 25.

AND it came to pass in those days, * when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him † a concubine out of Beth-lehem-judah.

† Heb. *a woman a concubine*, or *a wife a concubine*

2 And his concubine played the whore against him, and went away from him unto her fathers house to Beth-lehem-judah, and was there ‡ † four whole moneths.

‡ Or, *a year* and *four moneths*.
† Heb. *days four moneths*.

3 And her husband arose, and went after her to speak † friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her fathers house, and when the father of the damsel saw him, he rejoyced to meet him.

† Heb. *to her heart*,

4 And his father in law, the damsels father, retained him, and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsels father said unto his son in law, † Comfort thine heart with a morsel of bread, and afterward go your way.

† Heb. *strengthen*

6 And they sat down and did eat and drink both of them together: for the damsels [a] father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

[a] *That is*, his concubines father.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsels father said, [b] Comfort thine heart, I pray thee. And they tarried † untill after noon, and they did eat both of them.

[b] *Meaning*, that he should refresh himself with meat, as *verse* 5.
† Heb. *till the day declined*,

9 And when the man rose up to depart, he and his concubine, and his servant; his father in law, the damsels father, said unto him, Behold now the day † draweth towards evening, I pray you, tarry all night: behold, † the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get ye early on your way, that thou mayest go † [c] home.

† Heb. *is weak*,
† Heb. *it is the pitching* time *of the day*,
† Heb. *to thy tent*.
[c] *To wit*, to the town, or city, where he dwelt.

10 But the man would not tarry that night, but he rose up and departed, and came † over against Jebus, (which *is* Jerusalem) and *there were* with him two asses sadled, his concubine also *was* with him.

† Heb. *to over against Jebus*,

11 *And* when they *were* by Jebus, the day was far spent, and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a [d] stranger, that *is* not of the children of Israel, we will pass over to Gibeah.

[d] Though in these days there were most horrible corruptions, yet very necessity could not compell them to have to doe with them that professed not the true God.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way, and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

16 ¶ And behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah, but the men of the place *were* [e] Benjamites.

[e] *That is*, of the tribe of Benjamin.

17 And when he had lift up his eyes, he saw a way-faring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah, toward the side of mount Ephraim, from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the [f] house of the LORD, and there *is* no man that † receiveth me to house.

[f] To Shiloh, or Mizpeh, where the ark was.
† Heb. *gathereth*

19 Yet there is both straw and provender for our asses, and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee; howsoever, *let* all thy wants *lie* upon me; onely lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about,

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g To the intent they might break it.

and [g] beat at the door, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him.

* *Gen.* 19. 6.

23 And * the man, the maſter of the houſe went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly.

24 Behold, *here is* my daughter a maiden, and his concubine, them I will bring out now, and [h] humble ye them, and do with them what ſeemeth good unto you: but unto this man do not † ſo vile a thing.

h *That is*, abuſe them, as *Gen.* 19. 8.

† Heb. *the matter of this folly.*

25 But the men would not hearken to him: ſo the man took his concubine, & brought her forth unto them; and they knew her, and abuſed her all the night untill the morning: and when the day began to ſpring they let her go.

i She fell down dead, as *verſ.* 27.

26 Then came the woman in the dawning of the day, and [i] fell down at the door of the mans houſe, where her lord *was*, till it was light.

27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the houſe, and her hands *were* upon the threſhold.

28 And he ſaid unto her, Up, and let us be going: but none anſwered. Then the man took her *up* upon an aſs, and the man roſe up, and

k *Meaning*, home unto mount Ephraim.

gat him unto his [k] place.

29 ¶ And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael.

l For this was like the ſin of Sodom, for the which God rained down fire and brimſtone from heaven.

30 And it was ſo, that all that ſaw it, ſaid. There was no ſuch deed [l] done nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, unto this day: conſider of it, take advice, and ſpeak *your minds*.

CHAP. XX.

1 The Levite in a generall aſſembly declareth his wrong. 8 The decree of the aſſembly. 12 The Benjamites being cited, make head againſt the Iſraelites. 18 The Iſraelites in two battels looſe forty thouſand. 26 They deſtroy by a ſtratagem all the Benjamites, except ſix hundred.

THen all the children of Iſrael went out, and the congregation was gathered together, as [a] one man, from Dan even to Beerſheba, with the land of Gilead, unto the [b] LORD in Mizpeh.

a *That is*, all with one conſent.

b To ask counſel.

2 And the chief of all the people, *even* of all the tribes of Iſrael, preſented themſelvs in the aſſembly of the people of God, four hundred thouſand footmen that [c] drew ſword.

c *Meaning*, men able to handle their weapons.

3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh) Then [d] ſaid the children of Iſrael, Tell *us*, how was this wickedneſs?

d To the Levite.

4 And † the Levite the husband of the woman that was ſlain, anſwered and ſaid, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

† Heb. *The man the Levite*

5 And the men of Gibeah aroſe againſt me, and beſet the houſe round about upon me by night, and thought to have ſlain me: *and* my concubine have they ‡ forced, that ſhe is dead.

‡ Heb. *humbled.*

6 And I took my concubine, and cut her in pieces, and ſent [e] her throughout all the countrey of the inheritance of Iſrael: for they have committed lewdneſs and folly in Iſrael.

e *That is*, her pieces, to every tribe a piece, *Chap.* 19. 29.

7 Behold, ye *are* all children of Iſrael, give here your advice and counſel.

8 ¶ And all the people aroſe as one man, ſaying, We will not any *of us* go to his tent, neither will we any *of us* turn into his [f] houſe.

f Before we have revenged this wickedneſs.

9 But now, this *ſhall be* the thing which we will do to Gibeah, *we will go up* by lot againſt it:

10 And we will take ten men of an hundred throughout all the tribes of Iſrael, and an hundred of a thouſand, and a thouſand out of ten thouſand, to fetch [g] victuall for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Iſrael.

g Theſe only ſhould have the charge to provide for victuall for the reſt.

11 So all the men of Iſrael were gathered againſt the city, † knit together as one man.

† Heb. *fellowes*

12 ¶ And the tribes of Iſrael ſent men through all the [h] tribe of Benjamin, ſaying, What wickedneſs *is* this that is done among you?

h *That is*, every family of the tribe.

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Iſrael. But the [i] children of Benjamin would not hearken to the voice of their brethren the children of Iſrael:

i Becauſe they would not ſuffer the wicked to be puniſhed, they declared themſelvs to maintain them in their evil, and therefor were all iuſtly puniſhed.

14 But the children of Benjamin gathered themſelvs together out of the cities, unto Gibeah, to go out to battel againſt the children of Iſrael.

15 And the children of Benjamin were numbred at that time out of the cities, twenty and ſix thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbred ſeven hundred choſen men.

16 Among all this people *there were* ſeven hundred choſen men * left-handed, every one could ſling ſtones at an hair-*breadth*, and not miſs.

* *Chap.* 3. 15.

17 And the men of Iſrael, beſide Benjamin, were numbred four hundred thouſand men that drew ſword; all theſe *were* men of war.

18 ¶ And the children of Iſrael aroſe, and went up to the [k] houſe of God, and asked counſel of God, and ſaid, Which of us ſhall go up firſt to the battel againſt the children of Benjamin? And the LORD ſaid, Judah *ſhall go up* firſt.

k *That is*, to the ark, which was in Shiloh: ſome think in Mizpeh, as *verſe* 1.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battel againſt Benjamin, and the men of Iſrael put themſelvs in aray to fight againſt them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day, [l] twenty and two thouſand men.

l This God permitted becauſe the Iſraelites partly truſted too much in their ſtrength, and partly God would by this means puniſh their ſins.

22 And the people the men of Iſrael encouraged

couraged themſelvs, and ſet their battel again in aray in the place were they put themſelvs in aray the firſt day.

23 (And the children of Iſrael went up and wept before the LORD untill even, and asked counſel of the LORD, ſaying, Shall I go up again to battel againſt the children of Benjamin my brother? And the LORD ſaid, Go up againſt him.)

24 And the children of Iſrael came near againſt the children of Benjamin the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again, eighteen thouſand men; all theſe drew the ſword.

26 ¶ Then all the children of Iſrael, and all the people went up, and came unto the houſe of God, and wept, and ſat there before the LORD, and faſted that day untill even, and offered burnt-offerings, and peace-offerings before the LORD.

27 And the children of Iſrael enquired of the LORD, (for [m] the ark of the covenant of God *was* there in thoſe days,

m *Or*, Tent, in Shiloh.

28 And Phinehas the ſon of Eleazar the ſon of Aaron, [n] ſtood before it in thoſe days) ſaying, Shall I yet again go out to battel againſt the children of Benjamin my brother, or ſhall I ceaſe? And the LORD ſaid, Go up; for to morrow I will deliver them into thine hand.

n Or, ſerved in the prieſts office at thoſe days, for the Jews write, that he lived three hundred years.

29 And Iſrael ſet liers in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin on the third day, and put themſelvs in aray againſt Gibeah, as at other times.

31 And the children of Benjamin went out againſt the people, *and* were [o] drawn away from the city, and they began † to ſmite of the people, *and* kill as at other times, in the high-ways, of which one goeth up to ‡ the houſe of God, and the other to Gibeah in the field, about thirty men of Iſrael.

o By the policie of the children of Iſrael.
† Heb. *to ſmite of the people wounded as at, &c.*
‡ Or, *Beth-el,*

32 And the children of Benjamin ſaid, They *are* ſmitten down before us as at the firſt: but the children of Iſrael ſaid, Let us flee, & draw them from the city, unto the [p] high-ways.

p *Meaning* croſs-ways or paths to divers places.

33 And all the men of Iſrael roſe up out of their place, and put themſelvs in aray at Baal-tamar: and the liers in wait of Iſrael came forth out of their places, *even* out of the medows of Gibeah.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael, and the battel was ſore; but they [q] knew not that evil *was* near them.

q They knew not that Gods judgement was at hand to deſtroy them.

35 And the LORD ſmote Benjamin before Iſrael: and the children of Iſrael deſtroyed of the Benjamites that day, twenty and five thouſand and an hundred men; all theſe drew the ſword.

36 So the children of Benjamin ſaw that they were ſmitten: for the men of Iſrael [r] gave place to the Benjamites, becauſe they truſted unto the liers in wait which they had ſet beſide Gibeah.

r Retired to draw them after.

37 And the liers in wait haſted, and ruſhed upon Gibeah, and the liers in wait ‡ drew *themſelvs* along, and ſmote all the city with the edge of the ſword.

‡ Or, *made a long* ſound with the trumpets,

38 Now there was an appointed ‡ ſign between the men of Iſrael † and the liers in wait, that they ſhould make a great † flame with ſmoke to riſe up out of city.

‡ Or, *time*
† Heb. *with*
† Heb. *elevation*

39 And when the men of Iſrael retired in the battel, Benjamin began † to ſmite *and* [t] kill of the men of Iſrael about thirty perſons; for they ſaid, Surely they are ſmitten down before us, as *in* the firſt battel.

† Heb. *to ſmite the wounded*
t For they were waxen hardy by the two former victories.

40 But when the flame began to ariſe up out of the city, with a pillar of ſmoke, the Benjamites looked behind them; and behold, † the flame of the city aſcended up to heaven.

† Heb. *the whole conſumption*

41 And when the men of Iſrael [u] turned again, the men of Benjamin were amazed: for they ſaw that evil † was come upon them.

u And withſtood their enemies.
† Heb. *touched them.*

42 Therefore they turned *their backs* before the men of Iſrael, unto the way of the wilderneſs, but the battel overtook them: and them which *came* out of the cities, they deſtroyed in [u] the midſt of them.

u For they were compaſſed in on every ſide.

43 *Thus* they encloſed the Benjamites round about, *and* chaſed them, *and* trode them down ‡ with eaſe † over againſt Gibeah toward the ſun-riſing.

‡ Or, from *Menuchat, &c.*
† Heb. *unto over againſt*

44 And there fell of Benjamin eighteen thouſand men; all theſe *were* men of valour.

45 And they turned and fled toward the wilderneſs unto the rock of Rimmon: and they [x] gleaned of them in the high-ways five thouſand men, and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

x They ſlew them by one and one, as they were ſcattered abroad.

46 So that all which fell that day of Benjamin, were twenty and [y] five thouſand men that drew the ſword; all theſe *were* men of valour.

y Beſides eleven hundred that hath been ſlain in the former battels.

47 * But ſix hundred men turned and fled to the wilderneſs unto the rock Rimmon, and abode in the rock Rimmon four moneths.

* *Chap.* 21. 13.

48 And the men of Iſrael returned again upon the children of Benjamin, and ſmote them with the edge of the ſword, as well the men of *every* city, as the beaſt, and all that † came to hand: alſo they ſet on fire, all the [z] cities that † they came to.

† Heb. *was found*
z If they belonged to the Benjamites.
† Heb. *were found.*

CHAP. XXI.

1 The people bewail the deſolation of Benjamin. 8 By the deſtruction of Jabeſh-gilead, they provide them four hundred wives. 16 They adviſe them to ſurpriſe the virgins that danced at Shiloh.

NOw the men of Iſrael had [a] ſworn in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife.

a This oath came of raſhneſs, and not of judgement: for after they brake it, in ſhewing ſecretly the means to marry with certain of their daughters.

2 And the people came to the houſe of God, and abode there till even, before God, and lift up their voices, and wept ſore:

3 And ſaid, O LORD God of Iſrael, why is this come to paſs in Iſrael, that there ſhould be to day one tribe lacking in Iſrael?

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4 And it came to pass on the morrow, that the people rose early, and built there an [b] altar, and offered burnt-offerings, and peace-offerings.

b According to their custome, when they would consult with the Lord.

5 And the children of Israel said, Who *is there* among all the tribes of Israel, that came not up with the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel [c] repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

c Or, repented that they had destroyed their brethren, as appeareth, verse 15.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel, that [d] came not up to Mizpeh to the LORD? and behold, there came none to the camp from Jabesh-gilead to the assembly.

d Condemning them to be factors of vice, which would not put their hand to punish it.

9 For the people were numbred, and behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, * Ye shall utterly destroy every male, and every woman that † hath lien by man.

* Num. 31. 17.

† Heb. knowen the lying with man.

12 And they found among the inhabitants of Jabesh-gilead, four hundred † young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

† Heb. young women virgins

13 And the whole congregation [e] sent *some* † to speak to the children of Benjamin that *were* in the rock Rimmon, and to ‡ call peaceably unto them.

e To wit, about four moneths after the discomfiture, Chap. 20. 47.

† Heb. and spake, and called

‡ Or, proclaim peace

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: yet so they [f] sufficed them not.

f For there lacked two hundred.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an [g] inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

g Benjamin must be reserved to have the twelfth portion in the inheritance of Jacob.

18 Howbeit, we may not give them wives of our daughters: For the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh † yearly *in a place* which *is* on the [h] north-side of Beth-el, ‡ on the east-side of the high-way that goeth up from Beth-el to Shechem, and on the south of Lebonah.

† Heb. from yeare to yeare

h He describes the place where the maids used yearly to dance, as the manner then was, and to sing psalms and songs of Gods works among them.

‡ Or, towards the sun-rising

20 Therefore they commanded the children of Benjamin, saying, Go and ly in wait in the vineyards:

21 And see, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go *to* the land of Benjamin.

‡ Or, in

22 And it shall be, when [i] their fathers or their brethren come unto us to complain, that we will say unto them, ‡ Be favourable unto them, for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

i Though they thought neede to perswade men that they kept their oath, yet before God it was broken.

‡ Or, grant us in favour;

23 And the children of Benjamin did so, and took *them* wives according to their [k] number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

k *Heb.* by their hundred.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 * In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

* Chap. 17. 6 & 18. 1. & 19. 1.

THE BOOK OF RUTH.

THE ARGUMENT.

THis book is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratively is set forth the state of the church which is subject to manifold afflictions, and yet at length God giveth a good and joyfull issue: teaching us to abide with patience till God deliver us out of trouble. Herein also is described how Jesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Jesus did vouchsafe to come, notwithstanding shee was a Moabitess of mean condition, and a stranger from the people of God: declaring unto us thereby that the Gentiles should be sanctified by him, and joyned with his people, and that there should be but one sheepfold, and one Shepherd. And it seemeth that this history appertaineth to the time of the Judges.

CHAP.

CHAP. I.

1 Elimelech, driven by famin into Moab, dieth there. 4 Mahlon and Chilion, having married wives of Moab, die alſo. 6 Naomi returning homeward, 8 Diſſwadeth her two daughters in law from going with her. 14 Orpah leaveth her, but Ruth with great conſtancy accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.

NOw it came to paſs in the days when the judges † ruled, that there was a famin in the [a] land: and a certain man of Beth-lehem-judah [b] went to ſojourn in the countrey of Moab, he and his wife, and his two ſons.

† Heb. *judged*,

a In the land of Canaan.
b In the tribe of Judah, which was alſo called Beth-lehem Ephrathah, becauſe there was another city ſo called in the tribe of Zebulun.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two ſons Mahlon and Chilion, Ephrathites of Beth-lehem-judah; and they came into the countrey of Moab, and † continued there.

† Heb. were

3 And Elimelech Naomi's husband died, and ſhe was left, and her two ſons:

4 And they took them wives of the women of [c] Moab: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

c By this wonderfull providence of God, Ruth became one of Gods houſhold, of whom Chriſt came.

5 And Mahlon and Chilion died alſo both of them: and the woman was left of her two ſons, and her husband.

6 ¶ Then ſhe aroſe with her daughters in law, that ſhe might return from the countrey of Moab: for ſhe had heard in the countrey of Moab, how that the LORD had [d] viſited his people, in giving them bread.

d By ſending them plenty again.

7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters in law, Go, return each to her mothers houſe: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find [e] reſt, each *of you* in the houſe of her husband. Then ſhe kiſſed them: and they lift up their voice and wept.

e Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the true zeal of God, which rather hath reſpect to the caſe of the body, then to the comfort of the ſoul.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again, my daughters: why will ye go with me? *are* there yet *any mo* ſons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way*, for I am too old to have an husband: if I ſhould ſay, I have hope, ‡ *if* I ſhould have a husband alſo to night, and ſhould alſo bear ſons:

‡ Or, *if I were* with an husband

† Heb. *hope*

13 Would ye † tarry for them till they were grown? would ye ſtay for them from having husbands? nay, my daughters: for † it grieveth me much for your ſakes, that the hand of the LORD is gone out againſt me.

† Heb. *I have more bitterneſs*

14 And they lift up their voice, and wept again: and Orpah [f] kiſſed her mother in law, but Ruth clave unto her.

f when ſhe took leave and departed.

15 And ſhe ſaid, Behold, thy ſiſter in law is gon back unto her people, and unto her gods: return thou after thy ſiſter in law;

16 And Ruth ſaid, ‡ Intreat me not to leave thee, *or* to return from following after thee: for whither thou goeſt, [g] I will go; and where thou lodgeſt, I will lodge: thy people *ſhall be* my people, and thy God my God:

‡ Or, *be not againſt me*,

g No perſwaſions can prevail to turn them back from God, whom he had choſen to be his.

17 Where thou dieſt, will I die, and there will I be buried: the LORD do ſo to me, and more alſo, *if ought* but death part thee and me.

18 When ſhe ſaw that ſhe † was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her.

† Heb. *ſtrengthened herſelf*

19 ¶ So they two went untill they came to Beth-lehem: And it came to paſs when they were come to Beth-lehem, that all the city [h] was moved about them, and they ſaid, *Is* this Naomi?

h whereby appeareth that ſhe was of a great family, and of good reputation.

20 And ſhe ſaid unto them, Call me not * Naomi, call me † Mara: for the Almighty hath dealt very bitterly with me.

* That is, *pleaſant*,
† That is, *bitter*.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, ſeeing the LORD hath teſtified againſt me, & the Almighty hath afflicted me?

22 So Naomi returned and Ruth the Moabiteſs her daughter in law with her, which returned out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley-harveſt.

i which was in the moneth Niſan, that containeth part of March and part of April.

CHAP. II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, 8 ſheweth her great favour. 18 That which ſhe got, ſhe carrieth to Naomi.

AND Naomi had a kinſman of her husbands, a mighty man of [a] wealth, of the family of Elimelech; and his name *was* Boaz.

a Here goodneſs and greatneſs was in one man.

2 And Ruth the Moabiteſs ſaid unto Naomi, [b] Let me now go to the field, and glean ears of corn after *him*, in whoſe ſight I ſhall find grace. And ſhe ſaid unto her, Go, my daughter.

b This her humility declareth her great affection toward her mother in law, foraſmuch as ſhe ſpareth no painfull diligence to get both their livings.

3 And ſhe went, and came, and gleaned in the field after the reapers: and her † hap was *to light on* a part of the field *belonging* unto * Boaz, who *was* of the kindred of Elimelech.

† Heb. *hap hanned*

* Called *Mat. 1. 5. Booz.*

4 ¶ And behold, Boaz came from Beth-lehem, and ſaid unto the reapers, The LORD *be* with you: and they anſwered him, The LORD bleſs thee.

5 Then ſaid Boaz unto his ſervant that was ſet over the reapers, Whoſe damſel *is* this?

6 And the ſervant that was ſet over the reapers, anſwered and ſaid, It *is* the Moabitiſh damſel that came back with Naomi out of the countrey of Moab:

7 And ſhe ſaid, I pray you, let me glean, and gather after the reapers amongſt the ſheaves: ſo ſhe came, and hath continued even from the morning untill now, that ſhe tarried a little in the houſe.

8 Then ſaid Boaz unto Ruth, Heareſt thou not, my daughter? Go not to glean in another

field, neither go from hence, but abide here faſt by my maidens.

c *That is*, take heed in what field they do reap.

9 [c] *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they ſhall not touch thee? and when thou art athirſt, go unto the veſſels, and drink of *that* which the young men have drawn.

10 Then ſhe fell on her face, and bowed her ſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldeſt take knowledge of me, ſeeing I *am* a [d] ſtranger?

d Even of the Moabites, which are enemies to Gods people.

11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed me, all that thou haſt done unto thy mother in law ſince the death of thine husband: and *how* thou haſt left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou kneweſt not heretofore.

12 The LORD recompenſe thy work, and a full reward be given thee of the LORD God of Iſrael, under whoſe [e] wings thou art come to truſt.

e Signifying, that ſhe ſhall never want any thing, if ſhe put her truſt in God, and live under his protection.

13 Then ſhe ſaid ‡ Let me find favour in thy ſight, my lord, for that thou haſt comforted me, and for that thou haſt ſpoken † friendly unto thine hand-maid, though I be not like unto one of thine hand-maidens.

‡ Or, *I find favour*

† Heb. *to the heart*

14 And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vineger. And ſhe ſat beſide the reapers: and he reached her parched *corn*, and ſhe did eat and was ſufficed, and [f] left.

f which ſhe brought home to her mother in law.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean even among the ſheavs, and † reproach her not.

† Heb. *ſhame her not.*

16 And let fall alſo *ſome* of the hand-fuls *of purpoſe* for her, and leave *them* that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field untill *even*, and beat out that ſhe had gleaned: and it was about an ephah of barley.

g *To wit*, of her bag, as is in the Chalde text.

18 ¶ And [g] ſhe took *it* up, and went into the city: and her mother in law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, after ſhe was ſufficed.

19 And her mother in law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother in law with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, *is* Boaz.

20 And Naomi ſaid unto her daughter in law, Bleſſed *be* he of the LORD, who hath not left off his kindneſs to the living and to the [h] dead. And Naomi ſaid unto her, The man *is* near of kin unto us, ‡ one of our next kinſmen.

h To my husband and children, when they were alive, and now to us.

‡ Or, *one that hath right to redeem.*

21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, untill they have ended all my harveſt.

22 And Naomi ſaid unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they ‡ meet thee not in any other field.

‡ Or, *fall upon thee*

23 So ſhe kept faſt by the maidens of Boaz to glean, unto the end of barley-harveſt, and of wheat-harveſt; and dwelt with her mother in law.

CHAP. III.

1 By Naomi her inſtruction, 5 Ruth lieth at Boaz his feet. 8 Boaz acknowledgeth the right of a kinſman. 14 He ſendeth her away with ſix meaſures of barley.

THen Naomi her mother in law ſaid unto her, My daughter, ſhall I not ſeek [a] reſt for thee, that it may be well with thee?

a *Meaning*, that ſhe would provide her of an husband, with whom ſhe might live quietly.

2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? behold, he winnoweth barley to night in the threſhing-floor.

3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thy ſelf known unto the [b] man, untill he ſhall have done eating and drinking.

b Boaz, not yet any other.

4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and ‡ uncover his feet, and lay thee down; and he will tell thee what thou ſhalt do.

‡ Or, *lift up the clothes that are on his feet,*

5 And ſhe ſaid unto her, All that thou ſayeſt unto me, I will do.

6 ¶ And ſhe went down unto the floor, and did according to all that her mother in law bad her.

7 And when Boaz had eaten and drunk, and his heart was [c] merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

c *That is*, had refreſhed himſelf among his ſervants.

8 ¶ And it came to paſs at midnight, that the man was afraid, and ‡ turned himſelf: and behold, a woman lay at his feet.

‡ Or, *took holden.*

9 And he ſaid, Who *art* thou? And ſhe anſwered, I *am* Ruth thine hand-maid; ſpread therefore thy skirt over thine hand-maid, for thou *art* ‡ a near kinſman.

‡ Or, *one that hath right to redeem.*

10 And he ſaid, Bleſſed *be* thou of the LORD my daughter; *for* thou haſt ſhewed [d] more kindneſs in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich.

d Thou ſhewedſt thy ſelf from time to time more vertuous.

11 And now my daughter, fear not, I will do to thee all that thou requireſt: for all the † city of my people doth know, that thou *art* a vertuous woman.

† Heb. *gate*

12 And now it is true, that I *am thy* near kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will [e] perform unto thee the part of a kinſman, well, let him do the kinſmans part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down untill the morning.

e If he will take thee to be his wife by the title of affinity, according to Gods law, *Deut. 25. 5.*

14 ¶ And ſhe lay at his feet untill the morning: and ſhe roſe up before one could know another.

Boaz & Ruth.

TYPUS VOCATIONIS

Ruth. 2. 8.

S GENTIUM IN RUTHA.

another. And he said, Let it not be known that a woman came into the floor.

‡ Or, *sheet*, or, *apron*

15 Also he said, Bring the ‡ vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

f perceiving by her coming home, that he had not taken her to his wife, she was astonied.

16 And when she came to her mother in law, she said, [f] Who *art* thou, my daughter? and she told her all that [a] the man had don unto her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

18 Then said she, Sit still, my daughter, untill thou know how the matter will fall: for the man will not be in rest, untill he have finished the thing this day.

Chap. IV.

1 Boaz calleth into judgement the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance. 10 He marrieth Ruth. 13 She beareth Obed the grandfather of David. 18 The generation of Pharez.

a which was the place of judgement

THen went Boaz up to the [a] gate, and sat him down there: and behold, the kinsman of whom Boaz spake, came by; unto whom he said, [b] Ho, such a one, turn aside, sit down here. And he turned aside, & sat down.

b The Hebrews here use two words which have no proper signification, but serve to note a certain person: as we say, he, sirrah, or ho, such one.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi that is come again out of the countrey of Moab selleth a parcel of land, which *was* our brother Elimelechs.

† Heb. *I said, I will reveal in thine ear,*

4 And † I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* [c] none to redeem *it* besides thee, and I *am* after thee. And he said, I will redeem *it*.

c For thou art the next of the kin.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his [d] inheritance.

d That his inheritance might bear his name that is dead.

6 ¶ And the kinsman said, I cannot redeem *it* for my self, least I mar mine own inheritance: redeem thou my right to thy self, for I cannot redeem *it*.

* *Deut.* 25. 7. 9.

7 * Now this *was the manner* in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his shoe, and gave *it* to his neighbour: and this *was* [e] a testimony in Israel.

e That he had resigned his right, *Deut.* 25. 9.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee: so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelechs, and all that *was* Chilions, and Mahlons, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his [f] place: ye *are* witnesses this day.

f Or, of the city where he remained.

11 And all the people that *were* in the gate, & the elders said, *We are* witnesses: The LORD make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel: and ‡ do thou worthily in [g] Ephratah, and † be famous in Beth-lehem.

‡ Or, *get thee riches*, or *power*
g Ephratah and Beth-lehem are both one.
† Heb. *proclaim thy name*

12 And let thy house be like the house of Pharez, (* whom Tamar bare unto Judah) of the seed which the LORD shall give thee of this young woman.

* *Gen.* 38. 29. 1 *Chron.* 2. 4. *Matt.* 1. 3.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed *be* the LORD which hath not † left thee this day without a ‡ kinsman, that his [h] name may be famous in Israel.

† Heb. *caused to cease unto thee*
‡ Or, *redeemer*,
h He shall leave a continuall posterity.

15 And he shall be unto thee a restorer of *thy* life, and † a nourisher of † thine old age: for thy daughter in law which loveth thee, which is better to thee than [i] seven sons, hath born him.

† Heb *to nourish*
† Heb. *thy gray hairs*:
i *Meaning*, many sons.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, there is a son born to Naomi, and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶ Now these are the generations of [k] Pharez: * Pharez begat Hezron,

k This genealogy is brought in, to prove that David by succession came of the house of Judah.
* 1 *Chron.* 2. 4. *Matt.* 1. 3.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat † Salmon,

‡ Or, *Salmah*,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

THE FIRST BOOK OF SAMUEL,

otherwiſe called,

The firſt book of the KINGS.

THE ARGUMENT.

ACcording as God hath ordained, Deut. 17. 14. *that when the Iſraelites ſhould be in the land of Canaan, he would appoint them a king: ſo here in this firſt book of Samuel is declared the ſtate of this people under their firſt king Saul, who not content with that order which God had for a time appointed for the government of his church, demanded a king, to the intent they might be as other nations, and in a greater aſſurance as they thought: not becauſe they might the better thereby ſerve God, as being under the ſafegard of him, which did repreſent Jeſus Chriſt the true deliverer: therefore he gave them a tyrant and an hypocrite to rule over them, that they might learn, that the perſon of a king is not ſufficient to defend them, except God by his power preſerve and keep them. And therefore he puniſheth the ingratitude of his people, and ſendeth them continuall wars both at home and abroad. And becauſe Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercy toward him, but rather diſobeyed the word of God and was not zealous of his glory, he was by the voice of God put down from his eſtate, and David the true figure of Meſſia placed in his ſtead, whoſe patience, modeſty, conſtancy, perſecution by open enemies, fained friends, and diſſembling flatterers, are left to the church and to every member of the ſame, as a patern and example to behold their ſtate and vocation.*

CHAP. I.

1 Elkanah a Levite, having two wives, worſhippeth yearly at Shiloh. 4 He cheriſheth Hannah, though barren, and provoked by Peninnah. 9 Hannah in grief prayeth for a child. 12 Eli firſt rebuking her, afterwards bleſſeth her. 19 Hannah having born Samuel, ſtayeth at home till he be weaned. 24 She preſenteth him, according to her vow, to the LORD.

NOw there was a certain man of [a] Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite:

a There were two Ramaths, ſo that in this city in mount Ephraim were Zophim: *that is*, the learned men and prophets.

2 And he had two wives, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city * † yearly to worſhip and to ſacrifice unto the LORD of hoſts in [b] Shiloh; and the two ſons of Eli, Hophni and Phinehas, the prieſts of the LORD, *were* there.

* *Deut.* 16. 16.
† Heb. *from year to year*
b For the ark was there at that time.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and her daughters portions.

5 But unto Hannah he gave [c] ‡ a worthy portion: for he loved Hannah, but the LORD had ſhut up her womb;

c Some read, a portion with an heavy cheer.
‡ Or, *a double portion*: Heb. *angred her*

6 And her adverſary alſo † provoked her ſore, for to make her fret, becauſe the LORD had ſhut up her womb.

† Heb. *made her fret*

7 And *as* he did ſo year by year, ‡ † when ſhe went up to the houſe of the LORD, ſo ſhe provoked her; therefore ſhe wept, and did not eat.

‡ Or, *from the time that ſhe*, &c.
† Heb. *from her going up*

8 Then ſaid Elkanah her husband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thy heart grieved? *am* not I better to thee than [d] ten ſons?

d Let this ſuffice thee that I love thee no leſs, than if thou hadſt many children.

9 ¶ So Hannah roſe up after they had eaten in Shiloh, and after they had drunk: (now Eli the prieſt ſat upon a ſeat by a poſt, of the [e] temple of the LORD)

e That is, of the houſe where the ark was.

10 And ſhe *was* † in bitterneſs of ſoul, and prayed unto the LORD, and wept ſore.

† Heb. *bitter of ſoul*,

11 And ſhe vowed a vow, and ſaid, O LORD of hoſts, if thou wilt indeed look on the affliction of thine hand-maid, and remember me, and not forget thine hand-maid, but wilt give unto thine hand-maid † a man-child, then I will give him unto the LORD all the days of his life, and * there ſhall no raſour come upon his head.

† Heb. *ſeed of men*,
* *Numb.* 6. 5. *Judg.* 13. 5.

12 And it came to paſs as ſhe † continued praying before the LORD, that Eli marked her mouth.

† Heb. *multiplied to pray*

13 Now Hannah, ſhe ſpake in her heart, onely her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken.

14 And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah anſwered, and ſaid, No, my lord, I *am* a woman † of a ſorrowfull ſpirit: I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the LORD.

† Heb. *hard of ſpirit*,

16 Count not thine hand-maid for a daughter of Belial: for out of the abundance of my ‡ complaint and grief have I ſpoken hitherto.

‡ Or, *Meditation*

17 Then Eli anſwered, and ſaid, Go in peace: and the God of Iſrael grant *thee* thy petition that thou haſt asked of him.

18 And

18 And she said, Let thine handmaid find [f] grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

[f] *That is*, pray unto the Lord for me.

19 ¶ And they rose up in the moning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife, and the LORD [g] remembred her.

[g] According to her petition

20 Wherefore it came to pass, † when the time was come about, after Hannah had conceived, that she bare a son, and called his name ‡ Samuel, *saying*, Because I have asked him of the LORD.

† Heb. *revolution of days*,

‡ That is, *asked of God*,

21 And the man [h] Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

[h] This Elkanah was a Levite, 1 Chron. 6. 27. and as some write, Once a year they accustomed to appear before the Lord with their families.

22 But Hannah went not up; for she said unto her husband, *I will not go up* untill the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good, tarry untill thou have weaned him, onely the LORD establish [i] his word: so the woman abode, and gave her son suck untill she weaned him.

[i] Because her prayer took effect, therefore it was called the Lords promises.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullok, and brought the child to Eli.

26 And she said, Oh my lord, *as* [k] thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

[k] *That is*, most certainly.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

‡ Or, *returned him, whom I have obtained by petition to the LORD*

28 Therefore also I have ‡ lent him to the LORD as long as he liveth, ‡ he shall be lent to the LORD. And he [l] worshipped the LORD there.

‡ Or, *he whom I have obtained by petition shall be returned*

[l] *Meaning*, Eli gave thanks to God for her.

CHAP. II.

1 Hannahs song in thankfulness. 12 The sin of Eli's sons. 18 Samuels ministery. 20 By Eli's blessing, Hannah is more fruitfull. 22 Eli reproveth his sons. 27 A propheſy against Eli's house.

[a] After that she had obtained a son by prayer, she gave thanks.

AND Hannah [a] prayed, and said, My heart rejoyceth in the LORD: mine [b] horn is exalted in the LORD: my mouth is [c] inlarged over mine enemies: because I rejoyce in thy salvation.

[b] I have recovered strength and glory by the benifit of the Lord.

[c] I can answer them, that reproove my barrenness.

2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

[d] In that ye condemn my barrenness, ye shew your pride against God.

3 [d] Talk no more so exceeding proudly, let *not* † arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

† Heb. *hard*

4 The bows of the mighty men *are* broken, and they that stumbled are girt with strength.

5 *They that were* full, have hired out themselvs for [e] bread, and *they that were* hungry, ceased: so that the barren hath born seven, and she that hath many children, is waxed feeble.

[e] They sell their labours for necessary food.

6 *The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

* *Deut.* 32. 39. *Tob.* 13. 2. *Wisd.* 16. 13.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He * raiseth up the poor out of the dust, *and* lifteth up the begger from the dunghill, to set *them* among [f] princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the [g] LORDS, and he hath set the world upon them.

* *Psal.* 113. 7.

[f] He preferreth to honour, and putteth down according to his own will, though mans judgement be contrary.

[g] Therefore he may dispose all things according to his will.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces: * out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth, and he shall give strength unto his [h] king, and exalt the horn of his anointed.

* *Chap.* 7. 10.

[h] She grounded her prayer on Jesus Christ which was to come.

11 And Elkanah went to Ramah to his house: and the child did minister unto the LORD before Eli [i] the priest.

[i] In all that Eli commanded him.

12 ¶ Now the sons of Eli *were* sons of Belial, they [k] knew not the LORD.

[k] *That is*, they neglected his ordinance.

13 And the priests custome with the people *was*, *that* when any man offered sacrifice, the priests servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand,

14 And he strook *it* into the pan, or kettle, or caldron, or pot; all that the [l] flesh-hook brought up, the priest took for himself: so they did in Shiloh, unto all the Israelites that came thither.

[l] Transgressing the order appointed in the law, *Levit.* 7. 31. for their bellies sake.

15 Also before they burnt the [m] fat, the priests servant came, and said to the man that sacrificed, Give flesh to rost for the priest; for he will not have sodden flesh of thee, but raw.

[m] which was commanded first to have been offered God.

16 And *if* any man said unto him, Let them not fail to burn the fat † presently, and *then* take *as much* as thy soul [n] desireth: then he would answer him, *Nay*, but thou shalt give it *me* now; and if not, I will take *it* by force.

† Heb. *as on the day*,

[n] Not passing for their own profit, so that God might be served aright.

17 Wherefore the sin of the young men was very great before the LORD: for men [o] abhorred the offering of the LORD.

[o] Seeing the horrible abuse thereof.

18 ¶ But Samuel ministred before the LORD, *being* a child, * girded with a linnen ephod.

* *Exod.* 28. 4.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah, and his wife, and said, The LORD give thee seed of this woman, for the ‡ loan which is lent to the LORD. And they went unto their own home.

‡ Or, *petition which she asked*, &c.

21 And the LORD visited Hannah, so that she conceived and bare three sons, and two daughters: and the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that

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that his ſons did unto all Iſrael, and how [p] they lay with the women that † aſſembled at the door of the tabernacle of the congregation.

23 And he ſaid unto them, Why do ye ſuch things? for ‡ I hear of your evil dealings, by all this people.

24 Nay, my ſons: for *it is* no good report that I hear; ye [q] make the LORDS people ‡ to tranſgreſs.

25 If one man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the LORD, who ſhall intreat for him? Notwithſtanding they hearkened not unto the voice of their father, [r] becauſe the LORD would ſlay them.

26 (And the child Samuel grew on, and was in favour both with the LORD, and alſo with men)

27 ¶ And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the LORD, Did I plainly appear unto the houſe of thy [f] father, when they were in Egypt in Pharaohs houſe?

28 And did I chooſe him out of all the tribes of Iſrael *to be* my prieſt, to offer upon mine altar, to burn incenſe, to wear an ephod before me? and * did I give unto the houſe of thy father all the offerings made by fire of the children of Iſrael?

29 Wherefore [t] kick ye at my ſacrifice, and at mine offering which I have commanded *in my* habitation, and honoureſt thy ſons above me, to make your ſelvs fat with the chiefeſt of all the offerings of Iſrael my people?

30 Wherefore the LORD God of Iſrael ſaith, I ſaid indeed, *that* thy houſe, and the houſe of thy father ſhould walk before me for ever: but now the LORD ſaith, [u] Be it far from me; for them that honour me, I will honour, and they that deſpiſe me, ſhall be lightly eſteemed.

31 Behold, the days come that I will cut off thine [x] arm, and the arm of thy fathers houſe, that there ſhall not be an old man in thine houſe.

32 And [y] thou ſhalt ſee ‡ an enemy *in my* habitation, in all *the wealth* which *God* ſhall give Iſrael: and there ſhall not be an old man in thine houſe for ever.

33 And the man of thine, *whom* I ſhall not cut off from mine altar, *ſhall be* to conſume thine eyes, and to grieve thine heart: and all the increaſe of thine houſe ſhall die † in the flower of their age.

34 And this *ſhall be* a ſign unto thee, that ſhall come upon thy two ſons, on Hophni and Phinehas: in one day they ſhall die both of them.

35 And I will raiſe me up a [z] faithfull prieſt, *that* ſhall do according to *that* which *is* in mine heart, and in my mind: and I will build him a ſure houſe, and he ſhall walk before mine Anointed for ever.

36 And it ſhall come to paſs *that* every one that is left in thine houſe, ſhall come *and* [a] crouch to him for a piece of ſilver, and a morſel of bread, and ſhall ſay, † Put me (I pray thee) into ‡ one of the prieſts offices, that I may eat a piece of bread.

p which was (as the Hebrews write) after their travell, when they came to be purified, read *Exod.* 38. 8. *Levit.* 12. 6.
† Heb. *aſſembled by troops*
‡ Or, *I hear evil words of you,*
q Becauſe they contemn their duty to God. *verſ.* 17.
‡ Or, *to cry out.*
r So that to obey good admonitions, is Gods mercy, and to diſobey them is his juſt judgement for ſin.
f *To wit*, Aaron.
* *Levit.* 10. 14.
t why have you contemned my ſacrifices, and as it were trode them under foot?
u Gods promiſes are onely effectuall to ſuch as he giveth conſtancy unto, to fear and obey him.
x Thy power and authority.
y Thy poſterity ſhall ſee the glory of the chief prieſt tranſlated to another, whom they ſhall envie, 1 *King.* 2. 27.
‡ Or, *the affliction of the tabernacle for all the wealth which God would have given Iſrael;*
† Heb. *men.*
z *Meaning*, Zadok, who ſucceeded Abiathar, and was the figure of Chriſt.
a *That is*, ſhall be inferiour unto him.
† Heb. *ioyn*
‡ Or, *ſomewhat about the prieſthood,*

CHAP. III.

1 *How the word of the Lord was firſt revealed to Samuel.* 11 *God telleth Samuel the deſtruction of Eli's houſe.* 15 *Samuel, though loth, telleth Eli the viſion.* 19 *Samuel groweth in credit.*

AND the child Samuel miniſtred unto the LORD [a] before Eli: and the [b] word of the LORD was precious in thoſe days; *there was* no open viſion.

2 And it came to paſs at that time, when Eli *was* laid down in his [c] place, and his eyes began to wax dim, *that* he could not ſee;

3 And ere the [d] lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to ſleep*:

4 That the LORD [e] called, Samuel, and he anſwered, Here *am* I.

5 And he ran unto Eli, and ſaid, Here *am* I, for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel aroſe and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And he anſwered, I called not, my ſon; lie down again.

7 ‡ Now Samuel did not yet [f] know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he aroſe, and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And Eli [g] perceived that the LORD had called the child.

9 Therefore Eli ſaid unto Samuel, Go, lie down, and it ſhall be, if he call thee, that thou ſhalt ſay, Speak LORD, for thy ſervant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and ſtood, and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speak, for thy ſervant heareth.

11 ¶ And the LORD ſaid to Samuel, Behold, I will do a thing in Iſrael, at which both the ears of *every one that heareth it, ſhall [h] tingle.

12 In that day, I will perform againſt Eli, all *things* which I have ſpoken concerning his houſe: † when I begin, I will alſo make an end.

13 ‡ * For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth: becauſe his ſons made themſelvs ‡ vile, and he † reſtrained them not.

14 And therefore I have ſworn unto the houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged with ſacrifice nor offering for [i] ever.

15 ¶ And Samuel lay untill the morning, and opened the doors of the houſe of the LORD: and Samuel feared to ſhew Eli the viſion.

16 Then Eli called Samuel, and ſaid, Samuel my ſon. And he anſwered, Here *am* I.

17 And he ſaid, What *is* the thing that the LORD hath ſaid unto thee? I pray thee hide it not from me: [k] God do ſo to thee, and † more alſo, if thou hide *any* ‡ thing from me, of all the things that he ſaid unto thee.

18 And

a The Childe ministreadeth, while Eli lived.
b Because there were very few prophets to declare it.
c In the court next to the tabernacle.
d *That is*, the lamps, which burnt in the night.
e Joſephus writeth that Samuel was twelve years old, when the Lord appeared to him.
f By viſion.
g Such was the corruption of thoſe times, that the chief preſt was become old and negligent to underſtand the Lords meaning.
* 2 *Kings* 21. 12. h God declareth what ſudden ſtir ſhall come upon men, when they ſhall hear that the ark is taken, and alſo ſee Eli's houſe deſtroyed.
† Heb. *beginning and ending.*
‡ Or, *and I will tell him*, &c.
* *Chap.* 2. 29, 32. 31. &c.
‡ Or, *accuſe.*
† Heb. *ſtrook not upon them.*
i *Meaning*, that his poſterity ſhould never enjoy the chief prieſts office.
k God puniſh thee after this and that ſort, except thou tell me truth, *Ruth* 1. 17.
† Heb. *ſo adde,*
‡ Or, *word*

† Heb. *all the words, or words,*

18 And Samuel told him † every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words [1] fall to the ground.

1 The Lord accomplished whatsoever he had said.
1 Or, *fastened*

20 And all Israel, from Dan even to Beer-sheba, knew that Samuel *was* ‡ established *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh, by the word of the LORD.

CHAP. IV.

1 The Israelites are overcome by the Philistins at Eben-ezer; 3 They fetch the ark to the terrour of the Philistins: 10 They are smitten again, the ark taken, Hophni and Phinehas are slain. 12 Eli at the news, falling backward, breaketh his neck. 19 Phinehas wife discouraged in her travail with I-chabod, dieth.

† From the departure of the Israelites out of Egypt unto the time of Samuel are about 107. years.
‡ Or, *came to pass*
† Heb. *was*
† Heb. *the battel was Israel's,*

AND the word of ‡ Samuel ‡ † came to all Israel. Now Israel went out against the Philistins to battel, and pitched beside Eben-ezer: and the Philistins pitched in Aphek.

† Heb. *in array*

2 And the Philistins put themselvs in aray against Israel: and *when* † they joyned battel, Israel was smitten before the Philistins: and they slew of † the army in the field about four thousand men.

a For it may seem that this war was undertaken by Samuels commandment.
† Heb. *take unto us,*

3 ¶ And when the people were come into the camp, the elders of Israel said, [a] Wherefore hath the LORD smitten us to day before the Philistins? Let us † fetch the ark of the covenant of the LORD out of Shiloh unto us, that when *it* cometh among us, *it* may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which [b] dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there, with the ark of the covenant of God.

b For he used to appear to the Israelites between the cherubims over the Ark of the covenant, *Exod.* 25. *vers.* 17.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistins heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistins were afraid, for they said, God is come into the camp. And they said [c] Wo unto us; for there hath not been such a thing † heretofore.

c Before we fought against men, and now God is come to fight against us.
† Heb. *yesterday, or the third day.*

8 Wo unto us: who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the [d] wilderness.

d For in the red Sea in the wilderness, the Egyptians were destroyed, which was the last of all his plagues.

9 Be strong, and quit your selvs like men, O ye Philistins, that ye be not servants unto the Hebrews, * as they have been to you: † quit your selvs like men, and fight.

* *Judg.* 13. 1.
† Heb. *be men,*

10 ¶ And the Philistins fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter, for there fell of Israel [e] thirty thousand footmen.

e David alluding to this place, *Psal.* 78. 63. saith, they were consumed with fire: *meaning*, they were suddenly destroyed.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, † were slain.

† Heb. *dead.*

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his [f] clothes rent, and with earth upon his head.

f In token of sorrow and mourning.

13 And when he came, lo, Eli sat upon a seat by the way-side, watching: for his heart trembled for the [g] ark of God. And when the man came into the city and told *it*, all the city cried out.

g Lest it should be taken of the enemies.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli *was* ninety and eight years old; and * his eyes † were dim, that he could not see.

* *Chap.* 3. 2.
† Heb. *stood,*

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What † is there done, my son?

† Heb. *is the thing,*

17 And the messenger answered and said, Israel is fled before the Philistins, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are [h] dead, & the ark of God is taken.

h According as God had foretold.

18 And it came to pass when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was and old man, and heavy. And he had judged Israel forty years.

19 ¶ And his daughter in law Phinehas wife was with child *near* ‡ to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law, and her husband were dead, she [i] bowed her self and travailed; for her pains † came upon her.

‡ Or, *to cry out:*
i And settled her body toward her travell.
† Heb. *were turned.*

20 And about the time of her death, the women that stood by her, said unto her, Fear not, for thou hast born a son. But she answered not, † neither did she regard *it*.

† Heb. *set not her heart.*

21 And she named the child ‡ I-chabod, saying, The [k] glory is departed from Israel: (because the ark of God was taken, and because of her father in law and her husband)

‡ That is, *where is the glory?* or *there is no glory.*
k She uttered her great sorrow by repeating her words.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

CHAP. V.

1 The Philistins having brought the ark into Ashdod, set it in the house of Dagon. 3 Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods. 8 So God dealeth with them of Gath, when it was brought thither, 10 and so with them of Ekron, when it was brought thither.

AND the Philistins took the ark of God, & brought it from Eben-ezer unto [a] Ashdod.

a which was one of the five principall cities of the Philistins.

2 When the Philistins took the ark of God, they brought it into the house of [b] Dagon, and set it by Dagon.

b which was their chief idol and as some write, from the navel downward was like a fish, and upward like a man.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth, before the ark of the LORD: and they took Dagon, and set him in his place again.

4 And

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4 And when they aroſe early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the LORD: and the head of Dagon, and both the palms of his hands were cut off upon the threſhold, onely † *the ſtump* of Dagon was left to him.

‡ Or, *the fiſhy part*

5 Therefore neither the prieſts of Dagon, nor any that come into Dagons houſe, [c] tread on the threſhold of Dagon in Aſhdod, unto this day.

c Thus in ſtead of acknowledging of the true God by this miracle, they fall to a further ſuperſtition.

6 But the hand of the LORD was heavy upon them of Aſhdod, and he deſtroyed them, and ſmote them with * emerods, *even* Aſhdod and the coaſts thereof.

* *Pſal.* 78. 66.

7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us, and upon Dagon our god.

8 They ſent therefore, and gathered all the lords of the Philiſtins unto them, and ſaid, [d] What ſhall we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither*.

d Though they had felt Gods power and were afraid thereof, yet they would further trie him, which thing God turned to their deſtruction and his glory.

9 And it was *ſo*, that after they had carried it about, the hand of the LORD was againſt the city with a very great deſtruction: and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.

10 ¶ Therefore they ſent the ark of God to Ekron; and it came to paſs as the ark of God came to Ekron, that the Ekronites cried out, ſaing, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people.

11 So they ſent and gathered together all the lords of the Philiſtins, and ſaid, [e] Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was a deadly deſtruction throughout all the city; the hand of God was very heavy there.

e The wicked when they feel the hand of God, grudge and reject him, where the godly humble themſelvs, and cry for mercy.

12 And the men that died not, were ſmitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

1 *After ſeven moneths the Philiſtins take counſel how to ſend back the ark.* 10 *They bring it on a new cart with an offering unto Beth-ſhemeſh.* 19 *The people are ſmitten for looking into the ark.* 21 *They ſend to them of Kirjath-jearim to fetch it.*

AND the ark of the LORD was in the countrey of the Philiſtins [a] ſeven moneths.

a They thought by continuance of time the plague would have ceaſed and ſo would have kept the ark ſtill.

2 And the Philiſtins called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the LORD? tell us wherewith we ſhall ſend it to his place.

3 And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a [b] treſpaſs-*offering*: then ye ſhall be healed, and it ſhall be known to you, why his hand is not removed from you.

b The idolaters confeſs there is a true God, who puniſheth ſin juſtly.

4 Then ſaid they, What *ſhall be* the treſpaſs-*offering* which we ſhall return to him? They anſwered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philiſtins: for one plague *was* on † you all, and on your lords.

† Heb. *them*

5 Wherefore ye ſhall make images of your emerods, and images of your mice that mar the land, and ye ſhall give glory unto the God of Iſrael: peradventure he will lighten his hand from off you, and from off your [c] gods, and from off your land.

c This is Gods judgement upon the idolaters, that knowing the true God, they worſhip him not aright.

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought ‡ wonderfully among them, * did they not let † the people go, and they departed?

‡ Or, *reproachfully*
* *Exod.* 12. 31.
† Heb. *them*

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calvs home from them:

8 And take the ark of the LORD, and lay it upon the cart, and put the [d] jewels of gold which ye return him *for* a treſpaſs-*offering*, in a coffer by the ſide thereof, and ſend it away, that it may go.

d *Meaning*, the golden emerods and the golden mice.

9 And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, *then* ‡ [e] he hath done us this great evil: but if not, then we ſhall know that *it is* not his hand *that* ſmote us; it *was* a [f] chance *that* happened to us.

‡ Or, *it*
e The God of Iſrael.
f The wicked attribute almoſt all things to fortune & chance, whereas indeed there is nothing done without Gods providence and decree.

10 ¶ And the men did ſo: and took two milch-kine, and tied them to the cart, and ſhut up their calvs at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the high-way, lowing as they went, and turned not aſide to the right hand or to the left; and the lords of the Philiſtins went [g] after them unto the border of Beth-ſhemeſh.

g For the triall of the matter.

13 And *they of* Beth-ſhemeſh *were* reaping their wheat-harveſt in the valley: and they lifted up their eyes, and ſaw the ark, and rejoyced to ſee *it*.

14 And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and [h] they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

h *To wit*, the men of Beth-ſhemeſh, which were Iſraelites.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great ſtone: and the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the LORD.

16 And when the five lords of the Philiſtins had ſeen *it*, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtins returned *for* a treſpaſs-*offering* unto the LORD; for [i] Aſhdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

i Theſe were the five principall cities of the Philiſtins, which were not all conquered unto the time of David.

18 And the golden mice, *according to* the number of all the cities of the Philiſtins, *belonging*

longing to the five lords, both of fenced cities; and of countrey villages, even unto the ‡ great *ſtone of* Abel, whereon they ſet down the ark of the LORD: *which ſtone remaineth* unto this day, in the field of Joſhua the Beth-ſhemite.

‡ Or, *great ſtone*

19 ¶ And he ſmote the men of Beth-ſhemeſh, becauſe they had [i] looked into the ark of the LORD, even he ſmote of the people fifty thouſand and threeſcore and ten men: and the people lamented, becauſe the LORD had ſmitten *many* of the people with a great ſlaughter.

i For it was not lawfull to any, either to touch or to ſee it, ſave onely to Aaron, and his ſons, *Num.* 4. 15, 20.

20 And the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy LORD God? and to whom ſhall he go up from us?

21 ¶ And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtins have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAP. VII.

1 *They of Kirjath-jearim bring the ark into the houſe of Abinadab, and ſanctify Eleazar his ſon to keep it.* 2 *After twenty years,* 3 *the Iſraelites by Samuels means, ſolemnly repent at Mizpeh.* 9 *While Samuel prayeth and ſacrificeth, the Lord diſcomfiteth the Philiſtins by thunder, at Ebenezer.* 13 *The Philiſtins are ſubdued.* 15 *Samuel peaceably and religiouſly judgeth Iſrael.*

AND the men of [a] Kirjath-jearim came, and fetcht up the ark of the LORD, and brought it into the houſe of Abinadab in the hill, and ſanctified Eleazar his ſon, to keep the ark of the LORD.

a A city in the tribe of Judah called alſo Kiriath-baal, *Joſh.* 15. 60.

2 And it came to paſs while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the houſe of Iſrael [b] lamented after the LORD.

b Lamented for their ſins and followed the Lord.

3 ¶ And Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye do return unto the LORD with all your hearts, *then* * put away the ſtrange gods, and * Aſhtaroth from among you, and prepare your hearts unto the LORD, and * ſerve him onely: and he will deliver you out of the hand of the Philiſtins.

* *Joſh.* 24. 14. 23.

* *Judg.* 2. 13.

* *Deut.* 6. 13. *Matt.* 4. 10. *Luk.* 4. 8.

4 Then the children of Iſrael did put away * Baalim, and Aſhtaroth, and ſerved the LORD onely.

* *Judg.* 2. 11.

5 And Samuel ſaid, Gather all Iſrael to [c] Mizpeh, & I will pray for you unto the LORD.

c For Shiloh was now deſolate becauſe the Philiſtins had taken thence the ark.

6 And they gathered together to Mizpeh, and [d] drew water, and poured *it* out before the LORD, and faſted on that day, and ſaid there, We have ſinned againſt the LORD. And Samuel judged the children of Iſrael in Mizpeh.

d The Chalde text hath, That they drew water out of their hearts: *that is*, wept abundantly for their ſins.

7 And when the Philiſtins heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtins went up againſt Iſrael: and when the children of Iſrael heard *it*, they were afraid of the Philiſtins.

8 And the children of Iſrael ſaid to Samuel, † [e] Ceaſe not to cry unto the LORD our God for us, that he will ſave us out of the hand of the Philiſtins.

† Heb. *be not ſilent from us from crying*,
e Signifying that in the prayers of the godly, there ought to be a vehement zeal.

9 ¶ And Samuel took a ſucking lamb, and offered *it for* a burnt-offering wholly unto the LORD; and Samuel cried unto the LORD for Iſrael, and the LORD ‡ heard him.

‡ Or, *anſwered*

10 And as Samuel was offering up the burnt-offering, the Philiſtins drew near to battel againſt Iſrael: but the LORD [f] thundred with a great thunder on that day upon the Philiſtins, and diſcomfited them, and they were ſmitten before Iſrael.

f According to the propheſy of Hannah, Samuels mother, *chap.* 2. 10.

11 And the men of Iſrael went out of Mizpeh, and perſued the Philiſtins, and ſmote them, untill *they came* under Beth-car.

12 Then Samuel took a ſtone, and ſet *it* between Mizpeh and [g] Shen, and called the name of it ‡ Eben-ezer, ſaying, Hitherto hath the LORD helped us.

g which was a great rock over againſt Mizpeh.
‡ That is, *the ſtone of help*,

13 ¶ So the Philiſtins were ſubdued, and they came no more into the coaſt of Iſrael: and the hand of the LORD was againſt the Philiſtins, all the days of Samuel.

14 And the cities which the Philiſtins had taken from Iſrael were reſtored to Iſrael, from Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out of the hand of the Philiſtins: and there was peace between Iſrael and the [h] Amorite.

h *Meaning*, the Philiſtins.

15 And Samuel judged Iſrael all the days of his life.

16 And he went from year to year † in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

† Heb. *and he circuited*

17 And his return *was* to Ramah; for there *was* his houſe: and there he judged Iſrael, and there he built an [i] altar unto the LORD.

i which was not contrary to the law: for as yet a certain place was not appointed.

CHAP. VIII.

1 *By occaſion of the ill government of Samuels ſons, the Iſraelites aſk a king.* 6 *Samuel praying in grief, is comforted by God.* 10 *He telleth the manner of a king.* 19 *God willeth Samuel to yield unto the importunity of the people.*

AND it came to paſs when Samuel was old, that he made his [a] ſons judges over Iſrael.

a Becauſe he was not able to bear the charge.

2 Now the name of his firſt-born was [b] Joel, and the name of his ſecond, Abiah: *they were* judges in Beer-ſheba.

b who was alſo called Vaſhni, 1 *Chron.* 6. 28.

3 And his ſons walked not in his ways, but turned aſide after lucre, and * took bribes, and perverted judgement.

* *Deut.* 16. 19.

4 Then all the elders of Iſrael gathered themſelvs together, and came to Samuel unto [c] Ramah,

c For there his houſe was, *chap.* 7. 17.

5 And ſaid unto him, Behold, thou art old and thy ſons walk not in thy ways: now * make us a king to judge us like all the nations.

* *Hoſea* 13. 10. *Acts* 13. 21.

6 ¶ But the thing † [d] diſpleaſed Samuel, when they ſaid, Give us a king to judge us: and Samuel prayed unto the LORD.

† Heb. *was evil in the eyes of Samuel*,
d Becauſe they were not content with the order that God had appointed, but would be governed as were the Gentiles.

7 And the LORD ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them.

8 According to all the works which they have done ſince the day that I brought them up out of Egypt even unto this day, wherewith they have forſaken me, and ſerved other gods: ſo do they alſo unto thee.

9 Now therefore ‡ hearken unto their voice: ‡ howbeit, yet [e] proteſt ſolemnly unto them, &

† Or, *obey*.
‡ Or, *notwithſtanding when thou haſt ſolemnly proteſted againſt them, thou ſhalt ſhew, &c.*
e To prove if they will forſake their wicked purpoſe.

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shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people, that asked of him a king.

f Not that kings have this authority by their office, but that such as reign in Gods wrath should usurp this over their brethren, contrary to the law, *Deut.* 17 20.

11 And he said, This will be the [f] manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsmen, and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, *even* the best *of them*, and give *them* to his servants.

† Heb. *eunuchs*,

15 And he will take the tenth of your seed, and of your vineyards, and give to his † officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep, and ye shall be his servants.

18 And ye shall cry out in that day, because of your king which ye shall have chosen you: and the LORD will [g] not hear you in that day.

g Because ye repent not for your sins, but because ye mourn for your afflictions, wherein to ye cast your selves willingly.

19 ¶ Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay, but there shall be a king over us:

20 That we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battels.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAP. IX.

1 *Saul despairing to find his fathers asses,* 6 *by the counsel of his servant,* 11 *and direction of young maidens,* 15 *according to Gods revelation,* 18 *cometh to Samuel.* 19 *Samuel entertaineth Saul at the feast.* 25 *Samuel after secret communication, bringeth Saul on his way.*

NOw there was a man of Benjamin, whose name *was* * Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, ‡ a Benjamite, a mighty man of ‡ [a] power.

* *Chap.* 14. 51. 1 *Chron.* 8. 33.

‡ Or, *the son of a man of Jemini,*
‡ Or, *substance.*
a That is, both valiant and rich.
b So that it might seem that God approved the request in appointing out such a person.

2 And he had a son, whose name *was* Saul, [b] a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward, *he was* higher than any of the people.

c All these circumstances were means to serve unto Gods providence, whereby Saul (though not approved of God) was made king.

3 And the asses of Kish, Sauls father, were lost; and Kish said to Saul his son, Take now one of the servants with thee, and arise, go [c] seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of [d] Zuph, Saul said to his servant that *was* with him, Come, and let us return; least my father leave *caring* for the asses, and take thought for us.

d where was Ramath Zophim the city of Samuel,

6 And he said unto him, behold now, *there is* in this city a man of God, and he *is* an honourable man; all that he saith, cometh surely to pass: now let us go thither, peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But behold, *if* we go, what shall we bring the man? for the bread † is spent in our vessels, and *there is* not a present to bring to the man of God: what † have we?

† Heb. *is gone out of, &c.*
† Heb. *is with us?*

8 And the servant answered Saul again, and said, Behold, † I have here at hand the [e] fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

† Heb. *there is found in my hand*
e which is about five pence, read *Num.* 23. 14.

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the [f] Seer: for *he that is* now *called* a Prophet, was beforetime called a Seer)

f So called, because he foretold things to come.

10 Then said Saul to his servant, Well said, † come, let us go: so they went unto the city where the man of God *was*.

† Heb. *my word is good,*

11 ¶ *And* as they went up † the hill to the city, they found young maidens going out to draw water, and said unto them, Is the Seer here?

† Heb. *in the ascent of the city,*

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for *there is* [g] a sacrifice of the people to day in the high place.

g That is, a feast after the offering, which should be kept in an high place of the city appointed for that use.

13 Assoon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat untill he come, because he doth [h] bless the sacrifice, *and* afterwards they eat that be bidden. Now therefore get you up, for about † this time ye shall find him.

h That is, give thanks and distribute the meat according to their customs.
† Heb. *to day*

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ * Now the LORD had † told Samuel in his ear a day before Saul came, saying,

* *Chap.* 15. 1. *Acts* 13. 21.
† Heb. *revealed the ear of Samuel.*

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may [i] save my people out of the hand of the Philistins: for I have looked upon my people, because their cry is come unto me.

i Notwithstanding their wickedness, yet God was ever mindfull of his inheritance.

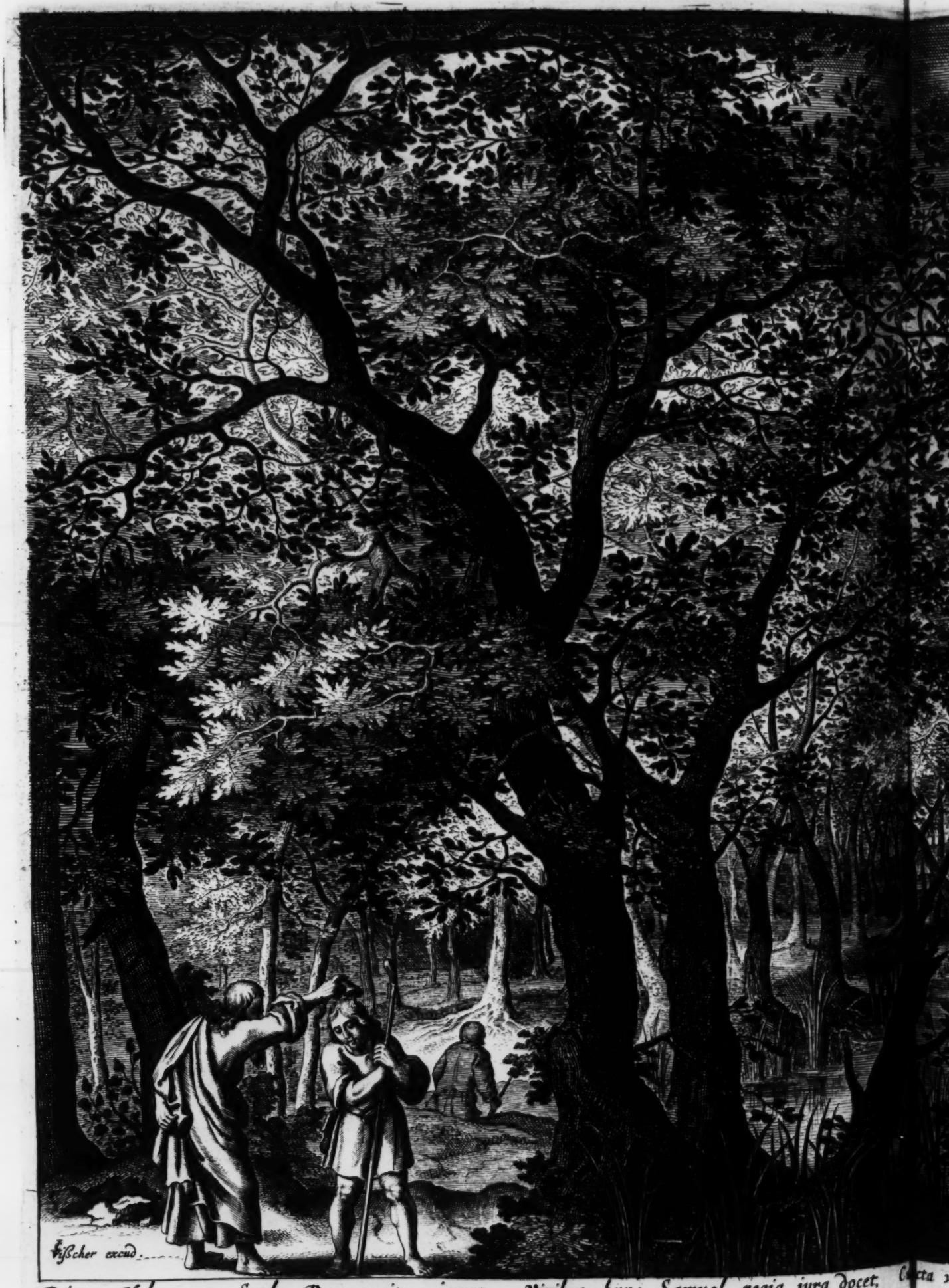
17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of: this same shall † reign over my people.

† Heb. *restrain in.*

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the Seers house *is*.

19 And

Samuel Anointeth Saul.



Primus Hebræorum Saulus Rex ungitur, impar Viribus, hunc Samuel regia jura docet,

1 Sam. 10. 1.

Cuncta viro eveniunt quæ dixerat ante Propheta, Omnia, sic regni ſanctio certa fuit. 1 Samuel. 10, 1.

19 And Samuel anſwered Saul, and ſaid, I *am* the Seer: go up before me unto the high place; for ye ſhall eat with me to day; and to morrow I will let thee go, and will tell thee all that *is* in thine [k] heart.

k *Meaning*, all that thou deſireſt to know.

20 And as for thine aſſes that were loſt † three days ago, ſet not thy mind on them, for they are found: and [l] on whom *is* all the deſire of Iſrael? *is it* not on thee, and on all thy fathers houſe?

† Heb. *to day three days*,
l whom doth Iſrael deſire to be their king, but thee?

21 And Saul anſwered, and ſaid, *Am* not I a Benjamite of the ſmalleſt of the tribes of Iſrael? and my family the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou † ſo to me?

† Heb. *according to this word?*

22 And Samuel took Saul, and his ſervant, and brought them into the [m] parlour, & made them ſit in the chiefeſt place among them that were bidden, which *were* about thirty perſons.

m where the feaſt was.

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee.

24 And the cook took up the [n] ſhoulder, and *that which was* upon it, and ſet *it* before Saul: and *Samuel* ſaid, Behold, that which is ‡ left, ſet *it* before thee, *and* eat; for unto this time *hath it* been kept for thee, *ſince* I ſaid, I have [o] invited the people: ſo Saul did eat with Samuel that day.

n *That is*, that ſhoulder with the breaſt, which the prieſt had for his family in all peace-offerings. *Levit.* 10. 14.
‡ Or, *reſerved*,
o That both by the aſſembling of the people, and by the meat prepared for thee, thou mighteſt underſtand, that I knew of thy coming.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe.

26 And they aroſe early: & it came to paſs about the ſpring of the day, that Samuel called Saul to the [p] top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, & they went out both of them, he and Samuel, abroad.

p To ſpeak with him ſecretly, for the houſes were flat above.

27 *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us, (and he paſſed on) but ſtand thou ſtill † a while, that I may ſhew thee the [q] word of God.

† Heb. *to day*,
q Gods commandment as concerning thee.

CHAP. X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three ſigns. 9 Sauls heart is changed, and he propheſieth. 14 He concealeth the matter of the kingdom from his uncle. 17 Saul is choſen at Mizpeh by lot. 26 The different affections of his ſubjects.

THen Samuel took a [a] vial of oyl, and poured *it* upon his head, and kiſſed him, & ſaid, *Is it* not becauſe the LORD hath anointed thee *to be* captain over his inheritance?

a In the law, this anointing ſignified the gifts of the holy Ghoſt, which were neceſſary for them that ſhould rule.

2 When thou art departed from me to day, then thou ſhalt find two men by * Rachels ſepulchre in the border of Benjamin, at Zelzah: and they will ſay unto thee, The [b] aſſes which thou wenteſt to ſeek are found: and lo, thy father hath left † the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon?

* *Gen.* 35. 20.
b Samuel confirmeth him by theſe ſigns, that God hath appointed him king.
† Heb. *the buſineſs*

3 Then ſhalt thou go on forward from thence, and thou ſhalt come to the plain of Tabor, and there ſhall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loavs of bread, and another carrying a bottle of wine.

4 And they will † ſalute thee, and give thee two *loavs* of bread, which thou ſhalt receive of their hands.

† Heb. *aſk thee of peace*,

5 After that thou ſhalt come to the [c] hill of God, where *is* the garriſon of the Philiſtins: and it ſhall come to paſs, when thou art come thither to the city, that thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery, and a tabret, and a pipe, and a harp before them, and they ſhall propheſie.

c which was an high place in the city of Kirjath-jearim, where the ark was, *Chap.* 7. 1.

6 And the ſpirit of the LORD will come upon thee, and thou ſhalt propheſie with them, and ſhalt be turned into another man.

7 And † let it be when theſe ſigns are come unto thee, † *that* thou do as occaſion ſhall ſerve thee, for God *is* with thee.

† Heb. *and it ſhall come to paſs that when theſe ſigns, &c.*
† Heb. *do for thee as thine hand ſhall find*,

8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings: * ſeven days ſhalt thou tarry, untill I come to thee, and ſhew thee what thou ſhalt do.

* *Chap.* 13. 8.

9 ¶ And it was *ſo*, that when he had turned his † back to go from Samuel, God † gave him [d] another heart: and all thoſe ſigns came to paſs that day.

† Heb. *ſhoulder*
† Heb. *turned*
d He gave him ſuch vertues as were meet for a king.

10 And when they came thither to the hill, behold, a company of prophets met him, and the ſpirit of God came upon him, and he propheſied among them.

11 And it came to paſs when all that knew him before time, ſaw, that behold, he propheſied among the prophets, then the people ſaid † one to another, What *is* this *that* is come unto the ſon of Kiſh? * *Is* Saul alſo among the prophets?

† Heb. *a man to his neighbour*,
* *Chap.* 19. 24.

12 And one † of the ſame place anſwered and ſaid, But who *is* [e] their father? therefore it became a proverb, *Is* Saul alſo among the [f] prophets?

† Heb. *from thence*
e *Meaning*, that propheſie cometh not by ſucceſſion, but is given to whom it pleaſeth God.
f Noting thereby him that from low degree cometh ſuddenly to honour.

13 And when he had made an end of propheſying, he came to the high place.

14 ¶ And Sauls uncle ſaid unto him, and to his ſervant, Whither went ye? And he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel.

15 And Sauls uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom, whereof Samuel ſpake, he told him not.

17 ¶ And Samuel [g] called the people together unto the LORD to Mizpeh;

g Both to declare unto them their fault in asking a king, and alſo to ſhew Gods ſentence therein.

18 And ſaid unto the children of Iſrael, Thus ſaith the LORD God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppreſſed you.

19 And ye have this day rejected your God, who himſelf ſaved you out of all your adverſities and your tribulations: and ye have ſaid unto him, *Nay*, but ſet a king over us. Now there-

fore preſent your ſelvs before the LORD by your tribes, and by your thouſands.

20 And when Samuel had cauſed all the tribes of Iſrael to come near, the tribe of Benmin was [h] taken.

h That *is*, by caſting of lot.

21 When he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken: and when they ſought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man ſhould yet come thither: and the LORD anſwered, Behold, he hath [i] hid himſelf among the ſtuff.

i As though he were unwilling and unwilling

23 And they ran and fetched him thence: and when he ſtood among the people, he was higher than any of the people, from the ſhoulders and upward.

24 And Samuel ſaid to all the people, See ye him whom the LORD hath choſen, that *there is* none like him among all the people? And all the people ſhouted, and ſaid, † God ſave the king.

† Heb. *let the king live.*

25 Then Samuel told the people the [k] manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD: and Samuel ſent all the people away, every man to his houſe.

k As it is written in *Deut.* 17. 15. &c.

26 ¶ And Saul alſo went home to Gibeah, and there went with him a band of men whoſe hearts God had touched.

27 But the children of Belial ſaid, How ſhall this man ſave us? and they deſpiſed him, and brought him no preſents: but ‡ he held his [l] peace.

‡ Or, *he was as though he had been deaf.*
l Both to avoid ſedition, and alſo to win them by patience.

CHAP. XI.

1 Nahaſh offereth them of Jabeſh-gilead a reproachfull condition. 4 They ſend meſſengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom renewed.

THen Nahaſh the Ammonite [a] came up, and encamped againſt Jabeſh-gilead: and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will ſerve thee.

a After that Saul was choſen king: for fear of whom they asked a king, as *Chap.* 12. 12.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I make *a covenant* with you, that I may thruſt out all your [b] right eyes, and lay it *for* a reproach upon all Iſrael.

b This declareth that the more near that tyrants are to their deſtruction, the more cruel they are.

3 And the elders of Jabeſh ſaid unto him, † Give us ſeven days reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then if *there be* no man to ſave us, we will come out to thee.

† Heb. *forbear us,*

4 ¶ Then came the meſſengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lift up their voices, and wept.

5 And behold, Saul came after the herd out of the field, and Saul ſaid, What *aileth* the people that they weep? and they told him the tidings of the men of Jabeſh.

6 And the [c] ſpirit of God came upon Saul, when he heard thoſe tidings, and his anger was kindled greatly.

c God gave him the ſpirit of ſtrength and courage to go againſt this tyrant.

7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael by the hand of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after [d] Samuel, ſo ſhall it be done unto his oxen: and the fear of the LORD fell on the people, and they came out † with one conſent.

d He addeth Samuel, becauſe Saul was not yet approved of all.
† Heb. *as one man.*

8 And when he numbred them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand.

9 And [e] they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To morrow by *that time* the ſun be hot, ye ſhall have ‡ help. And the meſſengers came and ſhewed *it* to the men of Jabeſh, and they were glad,

e *Meaning*, Saul and Samuel.
‡ Or, *deliverance.*

10 Therefore the men of Jabeſh ſaid, To morrow we will come out unto [f] you, and ye ſhall do with us all that ſeemeth good unto you.

f *That is*, to the Ammonites, diſſembling that they had hope of aid.

11 And it was *ſo* on the morrow, that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning watch, and ſlew the Ammonites, untill the heat of the day: and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together.

12 ¶ And the people ſaid unto Samuel, [g] Who *is* he that ſaid, Shall Saul reign over us? bring the men, that we may put them to death.

g By this victory the Lord won the hearts of the people to Saul

13 And Saul ſaid, There ſhall [h] not a man be put to death this day: for to day the LORD hath wrought ſalvation in Iſrael.

h By ſhewing mercy, he thought to overcome their malice.

14 Then ſaid Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal: and there they [i] ſacrificed ſacrifices of peace-offerings before the LORD: and there Saul and all the men of Iſrael rejoyced greatly.

i In ſign of thankſgiving for the victory.

CHAP. XII.

1 Samuel teſtifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harveſt-time. 20 He comforteth them in Gods mercy.

ANd Samuel ſaid unto all Iſrael, Behold, I have [a] hearkened unto your voice in all that ye ſaid unto me, and have made a king over you.

a I have granted your petition.

2 And now behold, the king walketh [b] before you: and I am old, and gray-headed, and behold, my ſons *are* with you: and I have walked before you from my childhood unto this day.

b To govern you in peace and war.

3 Behold, * here I *am*, witneſs againſt me before the LORD, and before his anointed: whoſe [c] ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* † bribe ‡ to blind mine eyes therewith? and I will reſtore it you.

* *Eccluſ* 46. 19.
c God would that this confeſſion ſhould be a pattern for all them that have any charge or office.
† Heb. *ranſom*
‡ Or, *that I ſhould hide mine eyes at him?*

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any mans hand.

5 And he ſaid unto them, The LORD *is* witneſs againſt you, and his [d] anointed *is* witneſs this day, that ye have not found ought in my

d Your king, who is anointed by the commandment of the Lord.

my hand. And they anſwered, *He is* witneſs.

6 ¶ And Samuel ſaid unto the people, *It is* the LORD that ‡ advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt.

‡ Or, *made*

7 Now therefore ſtand ſtill, that I may reaſon with you before the LORD, of all the † righteous acts of the LORD, which he did † to you and to your fathers.

† Heb *righteouſneſſes*, or *benefits*
† Heb. *with*

8 * When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD * ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

* *Gen.* 46. 5, 6.
* *Exod.* 4. 16.

9 And when they forgat the LORD their God, * he ſold them into the hand of Siſera, [e] captain of the hoſt of Hazor, and into the hand of the Philiſtins, and into the hand of the king of Moab, and they fought againſt them.

* *Judg.* 4. 2.
e Captain of Jabins hoſt, king of Hazor.

10 And they cried unto the LORD, and ſaid, We have ſinned, becauſe we have forſaken the LORD, and have ſerved Baalim and Aſhteroth: but now deliver us out of the hand of our enemies, and we will ſerve thee.

11 And the LORD ſent Jerubbaal, and [f] Bedan, and * Jephthah, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe.

f *That is*, Samſon, *Judg.* 13. 25.
* *Judg.* 11. 1.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, [g] Nay, but a king ſhall reign over us; when the LORD your God *was* your king.

g Leaving God, to ſeek the help of man, *Chap.* 8. 5.

13 Now therefore, behold, the king whom ye have choſen, *and* whom ye have deſired: & behold, the LORD hath ſet a king over you.

14 If ye will fear the LORD, and ſerve him, and obey his voice, and not rebell againſt the † commandment of the LORD, then ſhall both ye, and alſo the [h] king that reigneth over you, † continue following the LORD your God.

† Heb. *mouth*
h Ye ſhall be preſerved as they that follow the Lords will.
‡ Heb. *be after*

15 But if ye will not obey the voice of the LORD, but rebell againſt the commandment of the LORD, then ſhall the hand of the LORD be againſt you, as *it was* againſt your [i] fathers.

i *Meaning*, the governours.

16 ¶ Now therefore ſtand and ſee this great thing which the LORD will do before your eyes.

17 *Is it* not wheat-harveſt to day? I will call unto the LORD, and he ſhall ſend thunder and rain: that ye may perceive and ſee that your wickedneſs *is* [k] great, which ye have done in the ſight of the LORD, in asking you a king.

k In that ye have forſaken him, who hath all power in his hand, for a mortal man.

18 So Samuel called unto the LORD, and the LORD ſent thunder and rain that day: & all the people greatly feared the LORD and Samuel.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the LORD thy God, that we die not: for we have [l] added unto all our ſins, *this* evil, to ask us a king.

l Not onely at other times, but now chiefly.

20 ¶ And Samuel ſaid unto the people, Fear not: (ye have done all this wickedneſs, [m] yet turn not aſide from following the LORD, but ſerve the LORD with all your heart:

m He ſheweth that there is no ſin ſo great, but it ſhall be forgiven, if the ſinner turn again to God.

21 And turn ye not aſide, for then *ſhould ye go* after vain things, which cannot profit nor deliver, for they *are* vain)

22 For the LORD will not forſake his people, for his great names ſake: becauſe it hath pleaſed the LORD to make you [n] his people.

n Of his free mercy, and not of your merits, and therefore he will not forſake you.

23 Moreover, as for me, God forbid that I ſhould ſin againſt the LORD † in ceaſing to pray for you: but I will teach you the good and the right way.

† Heb. *from ceaſing*

24 Onely fear the LORD, and ſerve him in truth with [o] all your heart: for conſider ‡ how great *things* he hath done for you.

o Unfainedly, and without hypocriſie
‡ Or, *what a great thing, &c.*

25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your king.

CHAP. XIII.

1 Sauls ſelected band. 2 He calleth the Hebrews to Gilgal againſt the Philiſtins, whoſe garriſon Jonathan had ſmitten. 5 The Philiſtins great hoſt. 6 The diſtreſs of the Iſraelites. 8 Saul, weary of ſtaying for Samuel, ſacrificeth. 11 Samuel reproveth him. 17 The three ſpoiling bands of the Philiſtins. 19 The policie of the Philiſtins, to ſuffer no ſmith in Iſrael.

SAul † reigned [a] one year, and when he had reigned [b] two years over Iſrael.

† Heb. *the ſon of one year in his reigning,*
a whiles theſe things were done.
b Before he took upon him the ſtate of a king.

2 Saul choſe him three thouſand *men* of Iſrael; *whereof* two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

3 And Jonathan ſmote the garriſon of the Philiſtins that *was* in ‡ [c] Geba, and the Philiſtins heard *of it*: and Saul blew the [d] trumpet throughout all the land, ſaying, Let the Hebrews hear.

‡ Or, *the hill*,
c Or Kirjath-jearim, where the ark was, *Chap.* 10. 5.
d That every one ſhould prepare themſelvs to war.

4 And all Iſrael heard ſay, that Saul had ſmitten a garriſon of the Philiſtins, and that Iſrael alſo † was had in abomination with the Philiſtins: and the people were called together after Saul to Gilgal.

† Heb. *did ſtink*

5 ¶ And the Philiſtins gathered themſelvs together, to fight with Iſrael, thirty thouſand chariots, and ſix thouſand horſmen, and people as the ſand which *is* on the ſea-ſhore in multitude: and they came up, and pitched in Michmaſh, eaſt-ward from [e] Beth-aven.

e which was alſo called Beth-el, in the tribe of Benjamin.

6 When the men of Iſrael ſaw that they were in a ſtrait, (for the people were diſtreſſed) then the people did hide themſelvs in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *ſome* of the Hebrews went over Jordan to the land of [f] Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people † followed him trembling.

f where the two tribes and the half remained.
† Heb. *trembled after him.*

8 ¶ * And he tarried ſeven days, according to the ſet time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were [g] ſcattered from him.

* *Chap.* 10. 8.
g Thinking that the abſence of the prophet was a ſign, that they ſhould loſe the victory.

9 And Saul ſaid, Bring hither a Burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to paſs, that aſſoon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might † ſalute him.

† Heb. *bleſs him.*

11 ¶ And Samuel ſaid, What haſt thou

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don? And Saul ſaid, Becauſe I ſaw that the people were [h] ſcattered from me, and *that* thou cameſt not within the days appointed, and *that* the Philiſtins gathered themſelvs together to Michmaſh:

h Though theſe cauſes ſeem ſufficient in mans judgement: yet becauſe they had not the word of God, they turned to his deſtruction.

12 Therefore ſaid I, The Philiſtins will come down now upon me to Gilgal, and I have not † made ſupplication unto the LORD: I forced my ſelf therefore, and offered a burnt-offering.

† Heb. *intreated the face*

13 And Samuel ſaid to Saul, Thou haſt don fooliſhly: thou haſt [i] not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have eſtabliſhed thy kingdom upon Iſrael for ever.

i who willed thee to obey him, and reſt upon the words ſpoken by his prophet.

14 But now thy kingdom ſhall not continue: the LORD hath ſought him a man after [k] his own heart, and the LORD hath commanded him *to be* captain over his people, becauſe thou haſt not kept *that* which the LORD commanded thee.

k *That is*, David.

15 And Samuel aroſe, and gat him up from Gilgal, unto [l] Gibeah of Benjamin: and Saul numbred the people *that were* † preſent with him, about ſix hundred men.

l And went to his city Ramah.
† Heb. *found*

16 And Saul and Jonathan his ſon, and the peole *that were* preſent with them, abode in Gibeah of Benjamin: but the Philiſtins encamped in Michmaſh.

17 ¶ And the ſpoilers came out of the camp of the Philiſtins in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way *to* Beth-horon: and [m] another company turned *to* the way of the border, that looketh to the valley of Zeboim toward the wilderneſs.

m So that to mans judgement theſe three armies would have overrun the whole countrey.

19 ¶ Now there was no ſmith found throughout all the land of Iſrael: (for the Philiſtins ſaid, Leaſt the Hebrews make *them* ſwords or ſpears)

20 But all the Iſraelites went down to the Philiſtins, to ſharpen every man his ſhare, and his coulter, and his ax, and his mattock.

† Heb. *a file with mouths*

21 Yet they had † a file for the mattocks, and for the coulters, and for the forks, and for the axes, and † to ſharpen the goads.

† Heb. *to ſet*

22 So it came to paſs in the day of battel, that there was neither [n] ſword not ſpear found in the hand of any of the people *that were* with Saul and Jonathan: but with Saul and with Jonathan his ſon was there found.

n To declare that the victory onely came of God, and not by their force.

† Or, *ſtanding camp*

23 And the ‡ garriſon of the Philiſtins went out to the paſſage of Michmaſh.

CHAP. XIV.

1 Jonathan, unwitting to his father, the prieſt, or the people, goeth and miraculouſly ſmiteth the Philiſtins garriſon. 15 A divine terrour maketh them beat themſelvs. 17 Saul, not ſtaying the prieſts anſwer, ſetteth on them. 21 The captivated Hebrews, and the hidden Iſraelites joyn againſt them. 24 Sauls unadviſed adjuration hindereth the victory. 32 He reſtraineth the people from eating bloud. 35 He buildeth an altar. 36 Jonathan taken by lot, is ſaved by the people. 47 Sauls ſtrength and family.

‡ Or, *there was a day,*

NOw it ‡ came to paſs upon a day, that Jonathan the ſon of Saul ſaid unto the young man that bare his armour, [a] Come, and let us go over to the Philiſtins garriſon, that *is* on the other ſide: but he told not his father.

a By this example God would declare to Iſrael that the victory did not conſiſt in multitude, or armour, but onely came of his grace.

2 And Saul tarried in the uttermoſt part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him, *were* about ſix hundred men.

3 And Ahiah the ſon of Ahitub, * I-chabods brother, the ſon of Phinehas, the ſon of Eli, the LORDS prieſt in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

* *Chap.* 4. 21.

4 ¶ And between the paſſages, by which Jonathan ſought to go over unto the Philiſtins garriſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The † forefront of the one *was* ſituate north-ward over againſt Michmaſh, and the other ſouth-ward over againſt Gibeah.

† Heb. *teeth*

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the garriſon of theſe [b] uncircumciſed; it may be that the LORD will work for us: for *there is* no reſtraint to the LORD, * to ſave by many or by few.

b *To wit*, the Philiſtins.
* 2 *Chron.* 14. 11.

7 And his armour bearer ſaid unto him, Do all that *is* in thine heart: turn thee, behold, [c] I *am* with thee according to thy heart.

c I will follow thee whitherſoever thou goeſt.

8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we will diſcover our ſelvs unto them.

9 [d] If they ſay thus unto us, † Tarry untill we come to you: then we will ſtand ſtill in our place, and will not go up unto them.

d This he ſpake by the ſpirit of propheſie, forſmuch as hereby God gave him aſſurance of the victory.
† Heb. *be ſtill*

10 But if they ſay thus, Come up unto us; then we will go up: for * the LORD hath delivered them into our hand; and this *ſhall be* a ſign unto us.

* 1 *Mac.* 4. 30.

11 And both of them diſcovered themſelvs unto the garriſon of the Philiſtins: and the Philiſtins ſaid, Behold, the Hebrews come forth out of the [e] holes, where they had hid themſelvs.

e Thus they ſpake contemptuouſly, and by deriſion.

12 And the men of the garriſon anſwered Jonathan and his armour-bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Iſrael.

13 And Jonathan climbed up upon his [f] hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer ſlew after him.

f *That is*, he crept up, or went up with all haſte.

14 And that [g] firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were ‡ an half-acre of land, *which* a yoke *of oxen might plow.*

g The ſecond was when they ſlew one another, and the third, when the Iſraelites chaſed them.
‡ Or, *half a furrow of an acre of land.*

15 And there was trembling in the hoſt, in the field, and among all the people: the garriſon, and the ſpoilers, they alſo trembled, and the [h] earth quaked: ſo it was † a very great trembling.

h In that the inſenſible creatures tremble for fear of Gods judgement, it declareth how terrible his vengeance ſhall be againſt his enemies.
† Heb. *a trembling of God.*

16 And the watchmen of Saul in Gibeah of

of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another*.

17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us. And when they had numbred, behold, Jonathan & his armour-bearer *were* not *there*.

18 And Saul ſaid unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Iſrael)

19 ¶ And it came to paſs while Saul talked unto the prieſt, that the ‡ noiſe that *was* in the hoſt of the Philiſtins went on, and increaſed: and Saul ſaid unto the prieſt, [i] Withdraw thine hand.

‡ Or, *tumult*

[i] Let the ephod alone: for I have no leiſure now to ask counſel of God, *Numb.* 27. 21.

20 And Saul and all the people that *were* with him, ‡ aſſembled themſelvs, and they came to the battel: and behold, * every mans ſword was againſt his fellow, *and there was* a very great diſcomfiture.

‡ Heb. *were cried together*,
* *Judges* 7 22.
2 *Chron.* 20. 23.

21 Moreover, the Hebrews *that* were with the Philiſtins before that time, which went up with them into the camp *from the countrey* round about, even they alſo *turned* to be with the [k] Iſraelites, that *were* with Saul and Jonathan.

[k] Though before for fear of the Philiſtins they declared themſelvs as enemies to their brethren.

22 Likewiſe all the men of Iſrael which had hid themſelvs in mount Ephraim, *when* they heard that the Philiſtins fled, even they alſo followed hard after them in the battel.

23 So the LORD ſaved Iſrael that day: and the battel paſſed over unto Beth-aven.

24 ¶ And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying, [l] Curſed *be* the man that eateth *any* food untill evening, that I may be avenged on mine enemies: ſo none of the people taſted *any* food.

[l] Such was his hypocriſie and arrogancy, that he thought to attribute to his policy that which God had given by the hand of Jonathan.

25 And all *they of* the land came to a wood, and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped, but no man put his hand to his mouth: for the people [m] feared the oath.

[m] *That is*, the puniſhment, if they brake their oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey-comb, and put his hand to his mouth; and his eyes were [n] enlightened.

[n] which were dim before for weariſeſs and hunger.

28 Then anſwered one of the people, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were ‡ faint.

‡ Or, *wary*.

29 Then ſaid Jonathan, My father hath [o] troubled the land, ſee, I pray you, how mine eyes have been enlightened, becauſe I taſted a little of this honey:

[o] By making this cruel law.

30 How much more, if haply the people had eaten freely to day of the ſpoil of their enemies which they found? for had there not been now a much greater ſlaughter among the Philiſtins?

31 And they ſmote the Philiſtins that day from Michmaſh to Aijalon: and the people were very faint.

32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calvs, and ſlew *them* on the ground: and the people did eat *them* * with the bloud.

* *Lev.* 7. 26. & 19. 26. *Deut.* 12. 16.

33 ¶ Then they told Saul, ſaying, Behold, the people ſin againſt the LORD, in that they eat with the bloud. And he ſaid, Ye have ‡ tranſgreſſed: [p] roll a great ſtone unto me this day.

† Or, *dealt treacherouſly*:
p That the bloud of the beaſts that ſhall be ſlain, may be preſſed out upon it.

34 And Saul ſaid, Diſperſe your ſelvs among the people, and ſaid unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat; and ſin not againſt the LORD in eating with the bloud. And all the people brought every man his ox † with him that night, and ſlew *them* there.

† Heb. *in his hand*

35 And Saul built an altar unto the LORD: † the ſame was the firſt altar that he built unto the LORD.

† Heb. *that altar he began to build unto the LORD.*

36 ¶ And Saul ſaid, Let us go down after the Philiſtins by night, and ſpoil them untill the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, Let us [q] draw near hither unto God.

[q] To ask counſel of him.

37 And Saul asked counſel of God, Shall I go down after the Philiſtins? wilt thou deliver them into the hand of Iſrael? But he anſwered him not that day.

38 And Saul ſaid, Draw ye near hither, all the * † chief of the people: and know and ſee wherein this ſin hath been this day.

* *Judges* 20 2.
† Heb. *corners*

39 For *as* the LORD liveth, which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the LORD God of Iſrael, ‡ [r] Give a perfect *lot*. And Saul & Jonathan were taken: but the people † eſcaped.

‡ Or, *ſhew the innocent*.
r Cauſe the lot to fall on him that hath broken the oath: but he doth not conſider his preſumption in commanding the ſame oath.
† Heb. *went forth*.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſon: and Jonathan was taken:

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo, I muſt die.

44 And Saul anſwered, God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan.

45 And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: *as* the LORD liveth, there ſhall [s] not one hair of his head fall to the ground: for he hath wrought with God this day. So the people reſcued Jonathan, that he died not.

s The people thought it their duty to reſcue him, who of ignorance had but broken a raſh law, and by whom they had received ſo great a benefit.

46 Then Saul went up from following the Philiſtins: and the Philiſtins went to their own place.

47 ¶ So Saul took the kingdom over Iſrael,

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and fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtins: and whitherſoever he turned himſelf, he vexed *them*.

‡ Or, *wrought mightily*, t As the Lord had commanded, *Deut.* 25. 17.

48 And he ‡gathered an hoſt, and ſmote the [t] Amalekites, and delivered Iſrael out of the hands of them that ſpoiled them.

u Called alſo Abinadab. *Chap.* 31. 2.

49 Now the ſons of Saul, were Jonathan, and [u] Iſhui, and Melchi-ſhua: and the names of his two daughters *were theſe*; the name of the firſt-born Merab, and the name of the younger

x Which was the wife of David, *Chap.* 18. 27.

[x] Michal:

y whom Joab the captain of David ſlew. 2 *Sam.* 3. 27.

50 And the name of Sauls wife *was* Ahinoam, the daughter of Ahimaaz; and the name of the captain of his hoſt *was* [y] Abner the ſon of Ner, Sauls uncle.

51 And Kiſh *was* the father of Saul; and Ner the father of Abner *was* the ſon of Abiel.

52 And there was ſore war againſt the Philiſtins all the days of Saul: and when Saul ſaw any ſtrong man, or any valiant man, he

z As Samuel had forewarned, *Chap.* 8. 11.

[z] took him unto him.

CHAP. XV.

1 *Samuel ſendeth Saul to deſtroy Amalek.* 6 *Saul favoureth the Kenites.* 8 *He ſpareth Agag and the beſt of the ſpoil.* 10 *Samuel denounceth unto Saul, commending and excuſing himſelf, Gods rejection of him for his diſobedience.* 24 *Sauls humiliation.* 32 *Samuel killeth Agag.* 34 *Samuel and Saul part.*

* *Chap.* 9. 16.

SAmuel alſo ſaid unto Saul, *The LORD ſent me to anoint thee *to be* king over his people, over Iſrael: now therefore [a] hearken thou unto the voice of the words of the LORD.

a Becauſe he hath preferred thee to this honour, thou art bound to obey him.

2 Thus ſaith the LORD of hoſts, I remember *that* which Amalek did to Iſrael, * how he laid *wait* for him in the way when he came up from Egypt.

* *Exod.* 17. 8. *Num.* 24. 20.

3 Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but [b] ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſs.

b That this might be an example of Gods vengeance againſt them that deal cruelly with his people.

4 And Saul gathered the people together, and numbred them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.

‡ Or, *fought*

5 And Saul came to a city of Amalek, and ‡ laid wait in the valley.

c which were the poſterity of Jethro Moſes father in law.

6 ¶ And Saul ſaid unto the [c] Kenites, Go, depart, get you down from among the Amalekites, leaſt I deſtroy you with them: for ye ſhewed [d] kindneſs to all the children of Iſrael when they came up out of Egypt. So the Kenites departed from among the Amalekites.

d For Jethro came to viſit them, and gave them good counſel, *Exod.* 18. 19.

7 And Saul ſmote the Amalekites from Havilah, *untill* thou comeſt to Shur, that *is* over againſt Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword.

‡ Or, *of the ſecond ſort*,

9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and ‡ of the fatlings, and the lambs, and all *that was* good, and would not utterly deſtroy them; but every thing *that was* vile and refuſe, that they deſtroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, ſaying,

e God in his eternal counſel never changeth nor repenteth, as *verſ.* 29. though he ſeemeth to us to repent, when any thing goeth contrary to his temporall election.

11 It [e] repenteth me that I have ſet up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and behold, he ſet him up a place, and is gone about, and paſſed on, and gone down to Gilgal.

13 And Samuel came to Saul, and Saul ſaid unto him, Bleſſed *be* thou of the LORD: I have performed the [f] commandment of the LORD.

f This is the nature of hypocrites to be impudent againſt the truth, to condemn others, and juſtifie themſelvs.

14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul ſaid, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep and of the oxen, to ſacrifice unto the LORD thy God, and the reſt we have utterly deſtroyed.

16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the LORD hath ſaid to me this night. And he ſaid unto him, Say on.

g *Meaning*, of baſe condition, as *Chap.* 9. 21.

17 And Samuel ſaid, When thou *waſt* [g] little in thine own ſight, *waſt* thou not *made* the head of the tribes of Iſrael, and the LORD anointed thee king over Iſrael?

18 And the LORD ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners, the Amalekites, and fight againſt them untill † they be conſumed.

† Heb. *they conſume them.*

19 Wherefore then didſt thou not obey the voice of the LORD, but didſt fly upon the ſpoil, and didſt evil in the ſight of the LORD?

20 And Saul ſaid unto Samuel, Yea, I have [h] obeyed the voice of the LORD, and have gone the way which the LORD ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites.

h He ſtandeth moſt impudently in his own defence both againſt God and his own conſcience.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the LORD thy God in Gilgal.

22 And Samuel ſaid, Hath the LORD *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the LORD? Behold, * to obey *is* better than ſacrifice: *and* to hearken, than the fat of rams.

* *Eccles* 5. 1. *Hoſ.* 6. 6. *Matth.* 9. 13. & 12. 7.

23 For [i] rebellion *is as* the ſin of † witchcraft, and ſtubbornneſs *is as* iniquity and idolatry: becauſe thou haſt rejected the word of the LORD, he hath alſo rejected thee from *being* king.

i God hateth nothing more than the diſobedience of his commandment, though the intent ſeem never ſo good to man. † Heb. *divination*,

24 ¶ And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the LORD, and thy words: becauſe I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my [k] ſin; and turn again with me, that I may worſhip the LORD.

k This was not true repentance, but diſſimulation, fearing the loſs of his kingdom.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the

word

word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a [l] neighbour of thine, *that is* better than thou.

[l] *That is*, to David.

29 And also the ‡ [m] strength of Israel will not lie, nor repent: for he *is* not a man that he should repent.

‡ Or, *eternity* or *victory*
[m] *Meaning*, God who maintaineth and preserveth his.

30 Then he said, I have sinned; *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul, and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag said, Surely the bitterness of death is [n] past.

[n] He suspected nothing less than death, or as some write, he passed not for death.

33 And Samuel said, * As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

* *Exod.* 17. 11. *Num.* 14. 45.

34 ¶ Then Samuel went to [o] Ramah, and Saul went up to his house to Gibeah of Saul.

[o] where his house was.

35 And Samuel came no more to [p] see Saul untill the day of his death: nevertheless, [q] Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

[p] Though Saul came where Samuel was, *chap.* 19. 22.
[q] As *vers.* 11.

CHAP. XVI.

1 Samuel, sent by God under pretence of a sacrifice, cometh to Beth-lehem. 6 His humane judgement is reproved. 11 He anointeth David. 19 Saul sendeth for David to quiet his evil spirit.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, [a] seeing I have rejected him from reigning over Israel? fill thine horn with oyl, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

[a] Signifying, that we ought not to shew our selvs more pitifull than God, nor to lament them whom he casteth out.

2 And Samuel said, How can I go? if Saul heare *it*, he will kill me. And the LORD said, Take an heifer † with thee, and say, I am come to [b] sacrifice to the LORD.

† Heb. *in thine hand*,
[b] *That is*, to make a peace-offering, which might be done though the ark was not there.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town [c] trembled at his † coming, and said, Comest thou peaceably?

[c] Fearing, least some grievous crime had been committed, because the prophet was not wont to come thither.
† Heb. *meeting*,

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctifie your selvs, and come with me to the sacrifice: and he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass when they were come, that he looked on Eliab, and said, Surely the LORDS [d] anointed *is* before him.

[d] Thinking, that Eliab had been appointed of God to be made King.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the † outward appearance, but the LORD looketh on the * heart.

† Heb. *eyes*,
* 1 *Chron.* 28. 9. *Psal.* 7. 9. *Jer.* 11. 20. & 17. 10. & 20. 12.

8 Then Jesse called Abinadab, and made him pass before Samuel: and he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by: & he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, * Send and fetch him; for we will not sit † down till he come hither.

* 2 *Sam.* 7. 8. *Psal.* 78. 70.
† Heb. *round*

12 And he sent, and brought him in: now he *was* ruddy, *and* withall † of a beautifull countenance, and goodly to look to: And the LORD said, Arise, anoint him: for this *is* he.

† Heb. *fair of eyes*,

13 Then Samuel took the horn of oyl, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David, from that day forward: so Samuel rose up and went to Ramah.

14 ¶ But the spirit of the LORD departed from Saul, and an evil [e] spirit from the LORD ‡ troubled him.

[e] The wicked spirits are at Gods commandment to execute his will against the wicked.
‡ Or, *terrified*

15 And Sauls servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants *which are* before thee, to seek out a man *who is* a cunning player on an harp: and it shall come to pass when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a [f] son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in ‡ matters, and a comely person, and the LORD *is* with him.

[f] Though David was now anointed king by the prophet, yet God would exercise him in sundry sorts before he had the use of his kingdom.
‡ Or, *speech*,

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before him; and he loved him greatly, and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me: for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was [g] refreshed, and was well, and the evil spirit departed from him.

[g] God would that Saul should receive this benefit as at Davids hand, that his condemnation might be the more evident, for his cruel hatred toward him.

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CHAP. XVII.

1 The armies of the Iſraelites and Philiſtins being ready to battel, 4 Goliath cometh proudly forth to challenge a combat. 12 David ſent by his father to viſit his brethren, taketh the challenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He ſheweth the reaſon of his confidence. 38 Without armour, armed by faith, he ſlayeth the giant. 55 Saul taketh notice of David.

NOw the Philiſtins gathered together their armies to battel, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in ‡ Ephes-dammim.

‡ Or, *the coaſt of Dammim.*

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and † ſet the battel in aray againſt the Philiſtins.

† Heb. *ranged the battel*

3 And the Philiſtins ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 ¶ And there went out a champion [a] out of the camp of the Philiſtins, named Goliath, of Gath, whoſe height *was* ſix cubits and a ſpan.

a Between the two camps.

5 And *he had* an helmet of braſs upon his head, and he *was* † armed with a coat of mail: and the weight of the coat *was* five thouſand [b] ſhekels of braſs.

† Heb. *clothed*

b *That is*, 156 *lib.* 4. ounces after half an ounce the ſhekel, and 600 ſhekels weight amounteth to 18 *lib.* 3. quarters.

6 And *he had* graves of braſs upon his legs, and a ‡ target of braſs between his ſhoulders.

‡ Or, *gorget*

7 And the ſtaff of his ſpear *was* like a weavers beam, and his ſpears head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield, went before him.

8 And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battel in aray? *am* not I a Philiſtin, and you ſervants to Saul? chooſe you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail, againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us.

10 And the Philiſtin ſaid, I defie the armies of Iſrael this day: give me a man, that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtin, they were diſmaied, and greatly afraid.

12 ¶ Now David *was* * the ſon of that Ephrathite of Beth-lehem-judah, whoſe name *was* Jeſſe, and he had eight ſons: and the man went among men *for* an old man in the days of Saul.

* *Chap.* 16. 1.

13 And the three eldeſt ſons of Jeſſe went, *and* followed Saul to the battel: and the names of his three ſons that went to the battel, *were* Eliab the firſt-born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngeſt: and the three eldeſt followed Saul.

15 But David [c] went, and returned from Saul, to feed his fathers ſheep at Beth-lehem.

c To ſerve Saul, as *Chap.* 16. 19.

16 And the Philiſtin drew near, morning and evening, and preſented himſelf forty days.

17 And Jeſſe ſaid unto David his ſon [d] Take now for thy brethren an ephah of this parched *corn*, and theſe ten loaves, and run to the camp to thy brethren.

d Though Jeſſe meant one thing, yet Gods providence directed David to another end.

18 And carry theſe ten † cheeſes unto the † captain of *their* thouſand, and look how thy brethren fare, and take their [e] pledge.

† Heb. *cheeſes of milk.*
† Heb. *captain of a thouſand,*
e If they have laid any thing to gage for their neceſſity, redeem it out.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtins.

20 ¶ And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went as Jeſſe had commanded him; and he came to the ‡ trench, as the hoſt was going forth to the ‡ fight, and ſhouted for the battel.

‡ Or, *place of the carriage,*
‡ Or, *battailing, or place of fight,*

21 For Iſrael and the Philiſtins had put the battel in aray, army againſt army.

22 And David left † his carriage in the hand of the keeper of the carriage, and ran into the army, and came and † ſaluted his brethren.

† Heb. *the veſſels from upon him,*
† Heb. *aſked his brethren of peace.*

23 And as he talked with them, behold, there came up the champion (the Philiſtin of Gath, Goliath by name) out of the armies of the Philiſtins, and ſpake according to the [f] ſame words: and David heard *them.*

f As are above rehearſed, *verſ.* 8. & 9.

24 And all the men of Iſrael, when they ſaw the man, fled † from him, and were ſore afraid.

† Heb. *from his face,*

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defie Iſrael is he come up: and it ſhall be *that* the man who killeth him, the king will enrich him with great riches, and * will give him his daughter, and make his fathers houſe [g] free in Iſrael.

* *Joſh.* 15. 16.
g From taxes and payments.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtin, and taketh away the [h] reproach from Iſrael? for who *is* this uncircumciſed Philiſtin, that he ſhould defie the armies of the living God?

h This diſhonour that he doth to Iſrael.

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 ¶ And Eliab his eldeſt brother heard when he ſpake unto the men, and Eliabs anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down, that thou mighteſt ſee the battel.

29 And David ſaid, What have I now done? *Is there* not a [i] cauſe?

i For his fathers ſending was a juſt occaſion, and alſo he felt himſelf inwardly moved by Gods Spirit.

30 ¶ And he turned from him towards another, and ſpake after the ſame † manner: and the people anſwered him again after the former manner.

† Heb. *word:*

31 And when the words were heard which David ſpake, they rehearſed *them* before Saul: and he † ſent for him.

† Heb. *took him.*

32 ¶ And David ſaid to Saul, Let no mans heart fail becauſe of him; thy ſervant will go and fight with this Philiſtin.

33 And Saul ſaid to David, Thou art [k] not able to go againſt this Philiſtin, to fight with him:

k Here Satan proveth Davids faith, by the infidelity of Saul.

Goliah killed by David.

20-[illegible] 20-15 40

1 Sam. 17. 51.

David bringeth Goliah's Head

TRIUMPHUS ET VICTORIA DAVIDIS DE LEONE, VRSO ET GI

to Saul. 17. 54.

GIGANTE GOLIATHO, TYPUS CHRISTI, SALVATORIS NOSTRI. 1. Samuel 17.

him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his fathers sheep, and there came [l] a lion, and a bear, and took a ‡ lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistin shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistin. And Saul said unto David, [m] Go, and the LORD be with thee.

38 ¶ And Saul † armed David with his armour, and he put an helmet of brass upon his head, also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go, for he had not proved *it:* and David said unto Saul, I cannot go with these: for I have not proved *them.* And David put them off him.

40 And he took his [n] staff in his hand, and chose him five smooth stones out of the ‡ brook, and put them in a shepherds † bag which he had, even in a scrip, and his sling was in his hand, and he drew near to the Philistin.

41 And the Philistin came on and drew near unto David, and the man that bare the shield *went* before him.

42 And when the Philistin looked about and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistin said unto David, *Am* I a dog, that thou comest to me with staves? and the Philistin [o] cursed David by his gods.

44 And the Philistin said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistin, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This [p] day will the LORD † deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcases of the host of the Philistins this day unto the fowls of the air, and to the wilde beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battel *is* the LORDS, and he will give you into our hands.

48 And it came to pass when the Philistin arose, and came, and drew nigh to meet David, that David [q] hasted, and ran toward the army to meet the Philistin.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistin in his forehead, that the stone sunk into his forehead, and he fell upon his face to the earth.

50 So * David prevailed over the Philistin with a sling and with a stone, and smote the Philistin, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran and stood upon the Philistin, and took his sword, and drew it out of the sheath thereof, and slew him, and cut of his head therewith. And when the Philistins saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistins, untill thou come to the valley, and to the gates of Ekron: and the wounded of the Philistins fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistins, and they spoiled their tents.

54 And David took the head of the Philistin, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistin, he said unto Abner the captain of the host, Abner, whose [r] son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistin, Abner took him and brought him before Saul, with the head of the Philistin in his hand.

58 And Saul said unto him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Bethlehemite.

CHAP. XVIII.

1 Jonathan loveth David. 5 Saul invieth his praise, 10 seeketh to kill him in his fury, 12 feareth him for his good success, 17 offereth him his daughter for a snare. 22 David perswaded to be the kings son in law, giveth two hundred fore-skins of the Philistins for Michals dowry. 28 Sauls hatred, and Davids glory increaseth.

AND it came to pass when he had made an end of speaking unto Saul, that the [a] soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 Aud Saul took him that day, and would let him go no more home to his fathers house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stript himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* ‡ behaved himself [b] wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Sauls servants.

6 And

[l] David by the experience that he hath had in time past of Gods help, nothing doubteth to overcome this danger, seeing he was zealous for Gods honour.
‡ Or, *kid*.

[m] For by these examples, he saw that the power of God was with him.
† Heb. *clothed, &c. with his clothes,*

[n] To the intent that by these weak means, God might onely be known to be the author of this victory.
‡ Or, *valley,*
† Heb. *vessel*

[o] He sware by his gods that he would destroy him.

[p] David being assured both of his cause and of his calling, propheseth of the destruction of the Philistins.
† Heb. *shut thee up*

[q] Being moved with a fervent zeal to be revenged upon this blasphemer of Gods name.

* *Eccles.* 47. 4. 1 *Mac.* 4. 30.

[r] *That is*, of what family and tribe is he? or else he had forgotten David, albeit he had received so great a benefit by him.

[a] His affection was fully bent toward him.

‡ Or, *prospered*
[b] *That is*, he prospered in all his doings.

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6 And it came to pass, as they came when David was returned from the slaughter of the ‡ [c] Philistin, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with † instruments of musick.

‡ Or, *Philistins*, c *To wit*, Goliath.

† Heb. *three-stringed instruments.*

7 And the women answered *one another* as they played, and said, * Saul hath slain his thousands, and David his ten thousands.

* *Chap.* 21. 11. & 29. 5. *Eccles.* 47. 6.

8 And Saul was very wroth, and the saying † displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?

† Heb. *was evil in his eyes.*

9 And Saul [d] eyed David from that day and forward.

d Because he bare him envie and hatred.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he [e] prophesied in the midst of the house, and David played with his hand, as at other times: and *there was* a javelin in Sauls hand.

e *That is*, spake as a man beside himself: for so the people abused this word, when they could not understand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*: and David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; & he [f] went out and came in before the people.

f *Meaning*, he was captain over the people.

14 And David ‡ behaved himself wisely in all his ways; and the LORD *was* with him.

‡ Or, *prospered.*

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife: onely be thou † valiant for me, and [g] fight the LORDS battels: for Saul said, Let not mine hand be upon him, but let the hand of the Philistins be upon him.

† Heb. *a son of valour.*

g Fight against them that was against Gods people.

18 And David said unto Saul, Who *am* I? and what *is* my life, *or* my fathers family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Mereb Sauls daughter should have been given to David, that [h] she was given unto Adriel the Meholathite to wife.

h By whom he had five sons, which David put to death at the request of the Gibeonites, 2 *Sam.* 21. 8.

20 And Michal Sauls daughter loved David: and they told Saul, and the thing † pleased him.

† Heb. *was right in his eyes.*

21 And Saul said, I will give him her, that she may be a [i] snare to him, and that the hand of the Philistins may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law, in *the one of* the twain.

i So his hypocrisie appeareth: for under pretence of favour he sought his destruction.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the kings son in law.

23 And Sauls servants spake those words in the ears of David: and David said, [k] Seemeth it to you a light *thing* to be a kings son in law, seeing that I *am* a poor man, and lightly esteemed?

k *Meaning*, that he was not able to endow his wife with riches.

24 And the servants of Saul told him, saying, † On this manner spake David.

† Heb. *according to these words.*

25 And Saul said, Thus shall ye say to David, The king desireth not *any* dowry; but an hundred foreskins of the Philistins, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philistins.

26 And when his servants told David these words, it pleased David well to be the [l] kings son in law: and the days were not † expired.

l Because he thought himself able to compass the kings request.
† Heb. *fulfilled.*

27 Wherefore David arose and went, he and his men, and slew of the Philistins two hundred men; and David brought their foreskins, and [m] they gave them in full tale to the king, that he might be the kings son in law: and Saul gave him Michal his daughter to wife.

m *Meaning* David and his souldiers.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Sauls daughter loved him.

29 And Saul was yet the more [n] afraid of David; and Saul became Davids enemy continually.

n To be deprived of his kingdom.

30 Then the princes of the Philistins went forth: and it came to pass after they went forth, *that* David behaved himself [o] more wisely than all the servants of Saul, so that his name was much † set by.

o *That is*, David had better success against the Philistins than Sauls men.
† Heb. *precious.*

CHAP. XIX.

1 *Jonathan discloseth his fathers purpose to kill David.* 4 *He perswadeth his father to reconciliation.* 8 *By reason of Davids good success in a new war, Sauls malitious rage breaketh out against him.* 12 *Michal deceiveth her father with an image in Davids bed.* 18 *David cometh to Samuel in Naioth.* 20 *Sauls messengers sent to take David,* 22 *and Saul himself, prophesy.*

AND Saul spake to Jonathan his son, and to all his servants, that they should [a] kill David.

a Before Saul sought Davids life secretly, but now his hypocrisy bursteth forth to open cruelty.

2 But Jonathan Sauls son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thy self untill the morning, and abide in a secret place, and hide thy self.

3 And I will go out and stand beside my father in the field where thou [b] *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

b That I may give thee warning what to do.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works *have been* to thee-ward very good.

5 For he did put his * life in his hand, and slew the Philistin, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoyce; wherefore then wilt thou sin against innocent bloud, to slay David without a cause?

* *Judges* 9. 17. & 12. 3. *Chap.* 28. 21. *Psal.* 119. 109.

6 And Saul hearkened unto the voice of Jonathan: and Saul [c] sware, *As* the LORD liveth he shall not be slain.

c whatsoever he pretended outwardly, yet his heart was full of malice.

7 And Jonathan called David, and Jonathan

Ionathan's token to David.

FRATERNO IONATHAN COMPLEXVS AMORE DAVIDEM

1 Sam. 20. 18.

EM DE PATRIS INSIDIIS ERUDIT ATQUE MINIS.

than ſhewed him all thoſe things: and Jonathan brought David to Saul, and he was in his preſence, as † in times paſt.

† Heb. *yeſterday third day.*

8 And there was war again: and David went out, and fought with the Philiſtines, and ſlew them with a great ſlaughter; and they fled from † him.

† Heb. *his face.*

9 And the evil ſpirit from the LORD was upon Saul, as he ſat in his houſe with his javelin in his hand: and David [d] played with *his* hand.

[d] He played on his harp to mitigate the rage of the evil ſpirit, *as Chap.* 16. 23.

10 And Saul ſought to ſmite David even to the wall with the javelin; but he ſlipt away out of Sauls preſence, and he ſmote the javelin into the wall: and David fled, and eſcaped that night.

11 Saul alſo ſent meſſengers unto Davids houſe, to watch him, and to ſlay him in the morning: and Michal Davids wife told him, ſaying, If thou ſave not thy life to night, to morrow thou ſhalt be ſlain.

[e] Thus God moved both the ſon and daughter of this tyrant to favour David againſt their father.

12 ¶ So Michal [e] let David down through a window: and he went and fled, and eſcaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolſter, and covered *it* with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, He *is* ſick.

15 And Saul ſent the meſſengers *again* to ſee David, ſaying, Bring him up to me in the [f] bed, that I may ſlay him.

[f] Behold, how the tyrants to accompliſh their rage, neither regard oath nor friendſhip, God nor man.

16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolſter.

17 And Saul ſaid unto Michal, Why haſt thou deceived me ſo, and ſent away mine enemy, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go; why ſhould I kill thee?

18 ¶ So David fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in [g] Naioth.

[g] Naioth was a ſchool where the word of God was ſtudied, near to Ramah.

19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent Meſſengers to take David: and when they ſaw the company of the prophets propheſying, and Samuel ſtanding [h] *as* appointed over them, the ſpirit of God was upon the meſſengers of Saul, and they alſo [i] propheſied.

[h] Being their chief inſtructer.

[i] Changed their minds and prayſed God.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe: and Saul ſent meſſengers again the third time, and they propheſied alſo.

22 Then went he alſo to Ramah, and came to a great well that *is* in Sechu: and he aſked and ſaid, Where *are* Samuel and David? And *one* ſaid, Behold, *they be* at Naioth in Ramah.

[k] with a mind to perſecute them.

23 And he [k] went thither to Naioth in Ramah: and the ſpirit of God was upon him alſo, and he went on and propheſied, until he came to Naioth in Ramah:

[l] His kingly apparel.
[i] Heb. *fell.*
[m] He humbled himſelf as others did.

24 And he ſtript off his [l] clothes alſo, and propheſied before Samuel in like manner, and † [m] lay down naked all that day, and all that night. Wherefore they ſay, * *Is* Saul alſo among the prophets?

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* *Chap.* 10. 11.

CHAP. XX.

1 David conſulteth with Jonathan for his ſafety. 11 Jonathan and David renew their covenant by oath. 18 Jonathans token to David. 24 Saul miſſing David, ſeeketh to kill Jonathan. 35 Jonathan lovingly taketh his leave of David.

AND David [a] fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquity? and what *is* my ſin before thy father, that he ſeeketh my life?

[a] For Saul was ſtayed, and propheſied a day and a night, by Gods providence that David might have time to eſcape.

2 And he ſaid unto him, God forbid; thou ſhalt not die: behold, my father will do nothing either great or ſmall, but that he will † ſhew it me: and why ſhould my father hide this thing from me? it *is* not *ſo*.

† Heb. *uncovers mine ear.*

3 And David ſware moreover, and ſaid, Thy father certainly knoweth that I have found grace in thine eyes; and he ſaith, Let not Jonathan know this, leſt he be grieved: but truly *as* the LORD liveth, and *as* thy ſoul liveth, *there is* but a [b] ſtep between me and death.

[b] I am in great danger of death.

4 Then ſaid Jonathan unto David, ‡ Whatſoever thy ſoul † deſireth, I will even do *it* for thee.

‡ Or, *Say what is thy mind, and I will do*, &c.
† Heb. *ſpeaketh*, or, *thinketh.*

5 And David ſaid unto Jonathan, Behold, to morrow *is* the [c] new-moon, and I ſhould not fail to ſit with the king at meat: but let me go, that I may hide my ſelf in the field unto the third *day* at even.

[c] At what time there ſhould be a ſolemn ſacrifice, *Num.* 28. 11. to the which they added peace-offerings and feaſts.

6 If thy father at all miſs me, then ſay, David earneſtly aſked *leave* of me, that he might run to Beth-lehem his city: for *there is* a [d] yearly ‡ ſacrifice there for all the family.

[d] *Read Chap.* 1. 21.
‡ Or, *feaſt.*

7 If he ſay thus, *It is* well; thy ſervant ſhall have peace: but if he be very wroth, *then* be ſure that evil is determined by him.

8 Therefore thou ſhalt deal kindly with thy ſervant; for * thou haſt brought thy ſervant into a covenant of the LORD with thee: notwithſtanding, if there be in me iniquity, ſlay me thy ſelf; for why ſhouldſt thou bring me to thy father?

* *Chap.* 18. 3. & 23. 18.

9 And Jonathan ſaid, Far be it from thee: for if I knew certainly, that evil were [e] determined by my father to come upon thee, then would not I tell it thee?

[e] That he were fully determined.

10 Then ſaid David to Jonathan, [f] Who ſhall tell me? or what *if* thy father anſwer thee roughly?

[f] If thy father do favour me.

11 ¶ And Jonathan ſaid unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan ſaid unto David, O LORD God of Iſrael, when I have † ſounded my father, about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, & I then ſend not unto thee, and † ſhew it thee;

† Heb. *ſearched.*
† Heb. *uncover thine ear.*

13 The LORD [g] do ſo and much more to Jonathan: but if it pleaſe my father *to do* thee evil, then I will ſhew it thee, & ſend thee away, that thou mayeſt go in peace: and the LORD be with thee, as he hath been with my father.

[g] The Lord puniſh me moſt grievouſly.

14 And thou ſhalt not onely, while yet [h] I live, ſhew me the kindneſs of the LORD, that I die not:

h I know that if thou waſt now preferred to the kingdom, thou wouldſt not deſtroy me, but I pray thee ſhew thy ſelf friendly to my poſterity.

15 But *alſo* thou ſhalt not cut off thy kindneſs from my houſe for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan † made *a covenant* with the houſe of David, *ſaying*, Let the LORD even require *it* at the hand of Davids enemies.

† Heb. *cut.*

17 And Jonathan cauſed David to ſwear again, ‡ becauſe he loved him: for he loved him as he loved his own ſoul.

‡ Or, *by his love towards him.*

18 Then Jonathan ſaid to David, To morrow *is* the new-moon: and thou ſhalt be miſſed, becauſe thy ſeat will be † empty.

† Heb. *miſſed.*

19 And *when* thou haſt ſtayed three days, *then* thou ſhalt go down ‡ † quickly, and come to the place where thou didſt hide thy ſelf, † when the buſineſs was *in hand*, and ſhalt remain by the ſtone ‡ Ezel.

‡ Or, *diligently.* † Heb. *greatly.*

† Heb. *in the day of the buſineſs.* ‡ Or, *that ſheweth the way.*

20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark.

21 And behold, I will ſend a lad, *ſaying*, Go; find out the arrows. If I expreſly ſay unto the lad, Behold, the arrows *are* on this ſide of thee, take them; then come thou: for *there is* peace to thee, and † no hurt; as the LORD liveth.

† Heb. *not any thing.*

22 But if I ſay thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the [i] LORD hath ſent thee away.

i The Lord is the author of thy departure.

23 And *as touching* the matter which thou and I have ſpoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himſelf in the field: and when the new-moon was come, the king ſat him down to eat meat.

25 And the king ſat upon his ſeat, as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe, and Abner ſat by Sauls ſide, and Davids place was empty.

26 Nevertheleſs, Saul ſpake not any thing that day: for he thought, Some thing hath befallen him, he is [k] not clean; ſurely he *is* not clean.

k Or he might have ſome buſineſs to let him.

27 And it came to paſs on the morrow, *which was* the ſecond *day* of the month, that Davids place was empty: and Saul ſaid unto Jonathan his ſon, Wherefore cometh not the ſon of [l] Jeſſe to meat, neither yeſterday nor to day?

l Thus he ſpeaketh contemptuouſly of David.

28 And Jonathan anſwered Saul, David earneſtly aſked *leave* of me, *to go* to Bethlehem.

29 And he ſaid, Let me go, I pray thee, for our family hath a [m] ſacrifice in the city, and my brother, he hath commanded me *to be there;* and now if I have found favour in thine eyes, let me get away, I pray thee, and ſee my [n] brethren: Therefore he cometh not unto the kings table.

m *That is*, A peace-offering.

n *Meaning*, All his kinsfolk.

30 Then Sauls anger was kindled againſt Jonathan, and he ſaid unto him, ‡ † Thou [o] ſon of the perverſe rebellious *woman*, do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion, and unto the confuſion of thy mothers nakedneſs?

‡ Or, *thou perverſe rebel.* † Heb. *Son of perverſe rebellion.* o Thou art ever contrary unto me, as thy mother is.

31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdom: wherefore now ſend and fetch him unto me, for he † ſhall ſurely die.

† Heb. *is the ſon of death.*

32 And Jonathan anſwered Saul his father, and ſaid unto him, [p] Wherefore ſhall he be ſlain? what hath he done?

p For it were too great tyranny to put one to death, and not to ſhew the cauſe why.

33 And Saul caſt a javelin at him to ſmite him: whereby Jonathan knew that it was determined of his father to ſlay David.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe his father had done him ſhame.

35 ¶ And it came to paſs in the morning, that Jonathan went out into the field, [q] at the time appointed with David, and a little lad with him.

q For this was the third day, as it was agreed upon, *verſ.* 5.

36 And he ſaid unto his lad, Run, find out now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow † beyond him.

† Heb. *to paſs over him.*

37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, [r] Make ſpeed, haſte, ſtay not. And Jonathans lad gathered up the arrows, and came to his maſter.

r By theſe words he admoniſhed David what he ought to do.

39 But the lad knew not any thing: onely Jonathan and David knew the matter.

40 And Jonathan gave his † artillery unto † his lad, and ſaid unto him, Go, carry *them* to the city.

† Heb. *inſtruments.* † Heb. *that was his.*

41 ¶ *And* aſſoon as the lad was gone, David aroſe out of *a place* toward the [s] ſouth, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, until David exceeded.

s It ſeemeth that he had ſhot on the north-ſide of the ſtone, leſt the boy ſhould have eſpied David.

42 And Jonathan ſaid to David, go in peace, ‡ foraſmuch as we have [t] ſworn both of us in the name of the LORD, ſaying, The LORD be between me and thee, and between my ſeed and thy ſeed for ever. And he aroſe and departed: and Jonathan went into the city.

‡ Or, The LORD be witneſs of that *which*, &c. t which oath he called in the eighth verſe, *The covenant of the Lord.*

CHAP. XXI.

1 *David at Nob obtaineth of Ahimelech hallowed bread.* 7 *Doeg was preſent.* 8 *David taketh Goliaths ſword.* 10 *David at Gath feigneth himſelf mad.*

THen came David to [a] Nob, to Ahimelech the prieſt: and Ahimelech was afraid at the meeting of David, and ſaid unto him, Why *art* thou alone, and no man with thee?

a where the ark then was, to aſk counſel of the Lord.

2 And David ſaid unto Ahimelech the prieſt, The [b] king hath commanded me a buſineſs, & hath ſaid unto me, Let no man know any thing of the buſineſs whereabout I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants to ſuch and ſuch a place.

b Theſe infirmities that we ſee in the ſaints of God, teach us, that none hath his juſtice in himſelf, but receiveth it of Gods mercy.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is † preſent.

† Heb. *found.*

4 And

4 And the prieſt anſwered David, and ſaid, *There is* no common bread under mine hand, but there is * hallowed bread; if the young men have kept themſelves at leaſt from [e] women.

* *Exod.* 25. 30. *Lev.* 24. 5. *Mat.* 12. 4.
e If they have not companied with their wives.

5 And David anſwered the prieſt, and ſaid unto him, Of a truth, women *have been* kept from us about theſe three days, ſince I came out, and the [d] veſſels of the young men are holy, and *the bread is* in a manner common, ‡ yea, though it were [e] ſanctified this day in the veſſel.

d *That is*, Their bodies.
‡ Or, *eſpecially when this day there is* other *ſanctified in the veſſel.*
e Shall be more careful to keep his veſſel holy, when he ſhall have eaten of this holy food.

6 So the prieſt gave him hallowed *bread;* for there was no bread there, but the ſhew-bread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the ſervants of Saul, *was* there that day, [f] detained before the LORD; and his name *was* Doeg an Edomite, the chiefeſt of the herd-men that *belonged* to Saul.

f Tarrying to worſhip before the ark.

8 ¶ And David ſaid unto Ahimelech, And is there not here under thine hand ſpear or ſword? for I have neither brought my ſword, nor my weapons with me, becauſe the kings buſineſs required haſte.

9 And the prieſt ſaid, The ſword of Goliath the Philiſtine, whom thou ſleweſt in * the valley of Elah, behold, it *is here* wrapt in a cloth behind the [g] ephod: if thou wilt take that, take *it:* for *there is* no other ſave that, here. And David ſaid, *There is* none like that, give it me.

* *Chap.* 17. 2.
g Behind that place where the high prieſts garments lay.

10 ¶ And David aroſe, and [h] fled that day for fear of Saul, and went to Achiſh the king of Gath.

h *That is*, Out of Sauls dominion.

11 And the ſervants of Achiſh ſaid unto him, *Is* not this David the king of the land? did they not ſing one to another of him in dances, ſaying, * Saul hath ſlain his thouſands, and David his ten thouſands?

* *Chap.* 18. 7. & 29. 5.

12 And David laid up theſe words in his heart, and was ſore afraid of Achiſh the king of Gath.

13 And he changed his behaviour before them, and feigned himſelf mad in their hands, and ‡ [i] ſcrabbled on the doors of the gate, and let his ſpittle fall down upon his beard.

‡ Or, *made marks.*
i By making marks and toys.

14 Then ſaid Achiſh unto his ſervants, Lo, you ſee the man ‡ is mad: wherefore *then* have ye brought him to me?

‡ Or, *playth the mad-man.*

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my preſence? ſhall this *fellow* [k] come into my houſe?

k Is he meet to be in a kings houſe?

CHAP. XXII.

1 *Companies reſort unto David at Adullam.* 3 *At Mizpeh he commendeth his parents unto the king of Moab.* 5 *Admoniſhed by Gad, he cometh to Hareth.* 6 *Saul going to purſue him, complaineth of his ſervants unfaithfulneſs.* 9 *Doeg accuſeth Ahimelech.* 11 *Saul commandeth to kill the prieſts.* 17 *The footmen refuſing, Doeg executeth it.* 20 *Abiathar eſcaping, bringeth David the news.*

DAvid therefore departed thence, and eſcaped to the cave [a] Adullam: and when his brethren, and all his fathers houſe heard *it*, they went down thither to him.

a which was in the tribe of Judah and neer to Bethlehem.

2 And every one *that was* in diſtreſs, and every one that † *was* in debt, and every one *that was* † diſcontented, gathered themſelves unto him, and he became a captain over them: and there were with him about four hundred men.

† Heb. *had a creditour.*
† Heb. *bitter of ſoul.*

3 ¶ And David went thence to Mizpeh of [b] Moab: and he ſaid unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

b For there was another ſo called in Judah.

4 And he brought [c] them before the king of Moab: and they dwelt with him all the while that David was in the [d] hold.

c For he feared the rage of Saul againſt his houſe.
d *That is*, In Mizpeh, which was a ſtrong hold.

5 ¶ And the prophet Gad ſaid unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the foreſt of Hareth.

6 ¶ When Saul heard that David was [e] diſcovered, and the men that *were* with him, (now Saul abode in Gibeah under a ‡ tree in Ramah, having his ſpear in his hand, and all his ſervants *were* ſtanding about him)

e *That is*, A great bruit went on him.
‡ Or, *grove in a high place.*

7 Then Saul ſaid unto his ſervants that ſtood about him, Hear now, ye [f] Benjamites, Will the ſon of Jeſſe give every one of you fields, and vineyards, *and* make you all captains of thouſands, and captains of hundreds:

f Ye that are of my tribe and linage.

8 That all of you have conſpired againſt me, and *there is* none that † ſheweth me that my ſon hath made a league with the ſon of Jeſſe, and *there is* none of you that is ſory for me, or ſheweth unto me that my [g] ſon hath ſtirred up my ſervant againſt me, to lie in wait, as at this day?

† Heb. *uncovereth mine ear.*
g Hereby he would perſwade them that this conſpiracy was moſt horrible, where the ſon conſpired againſt the father, and the ſervant againſt his maſter.

9 ¶ Then anſwered Doeg the Edomite, (which was ſet over the ſervants of Saul) and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech the ſon of Ahitub.

10 And he enquired of the LORD for him: and gave him victuals, and gave him the ſword of Goliath the Philiſtine.

11 Then the king ſent to call Ahimelech the prieſt the ſon of Ahitub, and all his fathers houſe, the [h] prieſts that *were* in Nob: and they came all of them to the king.

h which were the remnant of the houſe of Eli, whoſe houſe God threatned to puniſh.

12 And Saul ſaid, Hear now, thou ſon of Ahitub: & he anſwered, † Here I *am*, my lord.

† Heb. *behold me.*

13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, & haſt enquired of God for him, that he ſhould riſe againſt me, to lie in wait, as at this day?

14 Then Ahimelech anſwered the king and ſaid, And who *is ſo* faithful among all thy ſervants, as David, which is the kings ſon in law, and goeth at thy bidding, and is honourable in thine houſe?

15 Did I then [i] begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this, † leſs or more.

i Have I not at other times alſo, when he had great affairs, conſulted with the Lord for him?
† Heb. *little or great.*

16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy fathers houſe.

‡ Or, *guard.* † Heb. *runners.*

17 ¶ And the king ſaid unto the ‡† footmen that ſtood about him, Turn and ſlay the prieſts of the LORD; becauſe their hand alſo *is* with David, and becauſe they knew when he fled, and did not ſhew it to me. But the ſervants of the king would [k] not put forth their hand to fall upon the prieſts of the LORD.

k For they knew that they ought not to obey the wicked commandment of the king in ſlaying the innocent.

18 And the king ſaid to Doeg, Turn thou and fall upon the prieſts. And Doeg the Edomite turned, and he fell upon the prieſts, and ſlew on that day foureſcore and five perſons that did wear a linen ephod.

19 And Nob, the city of the prieſts, ſmote he with the edge of the ſword, both men and women, children and ſucklings, and oxen and aſſes, and ſheep, with the edge of the ſword.

20 ¶ And one of the ſons of Ahimelech, the ſon of Ahitub, named Abiathar, [l] eſcaped and fled after David.

l This was Gods providence, who according to his promiſe preſerveth ſome of the houſe of Eli, *Chap.* 2. 33.

21 And Abiathar ſhewed David, that Saul had ſlain the LORDS prieſts.

22 And David ſaid unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul: I have occaſioned *the death* of all the perſons of thy fathers houſe.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be* in ſafeguard.

CHAP. XXIII.

1 David enquiring of the Lord by Abiathar, reſcueth Keilah. 7 God ſhewing him the coming of Saul, and the treachery of the Keilites, he eſcapeth from Keilah. 14 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites diſcover him to Saul. 25 At Maon he is reſcued from Saul by the invaſion of the Philiſtines. 29 He dwelleth at En-gedi.

THen they told David, ſaying, Behold, the Philiſtines fight againſt [a] Keilah, and they rob the threſhing-floors.

a which was a city in the tribe of Judah, *Joſh.* 15. 44.

2 Therefore David enquired of the LORD, ſaying, Shall I go and ſmite theſe Philiſtines? And the LORD ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

3 And Davids men ſaid unto him, Behold, we be afraid here in [b] Judah: how much more then if we come to Keilah againſt the armies of the Philiſtines?

b *That is*, In the midſt of Judah, much more when we come to the borders againſt our enemies.

4 Then David enquired of the LORD yet again. And the LORD anſwered him and ſaid, Ariſe, go down to Keilah; for I will deliver the Philiſtines into thine hand.

5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattel, and ſmote them with a great ſlaughter: ſo David ſaved the inhabitants of Keilah.

6 And it came to paſs when Abiathar the ſon of Ahimelech * fled to David to Keilah, *that* he came down *with* an [c] ephod in his hand.

* *Chap.* 22. 20.

c By Gods providence the ephod was preſerved and kept with David the true king.

7 ¶ And it was told Saul that David was come to Keilah: and Saul ſaid, God hath delivered him into mine hand; for he is ſhut in, by entring into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to beſiege David and his men.

9 ¶ And David knew that Saul ſecretly practiſed miſchief againſt him; and he ſaid to Abiathar the prieſt, Bring hither the [d] ephod.

d To conſult with the Lord by Urim and Thummim.

10 Then ſaid David, O LORD God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy ſervant hath heard? O LORD God of Iſrael, I beſeech thee tell thy ſervant. And the LORD ſaid, He will come down.

12 Then ſaid David, Will the men of Keilah † deliver me and my men into the hand of Saul? And the LORD ſaid, They will deliver *thee* up.

† Heb. *ſhut up.*

13 ¶ Then David and his men, *which were* about ſix hundred aroſe and departed out of Keilah, & went whitherſoever they could go: and it was told Saul that David was eſcaped from Keilah, and he forbare to go forth.

14 And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph: and Saul ſought him every day, but God [e] delivered him not into his hand.

e No power nor policy can prevail againſt Gods children, but when he appointeth the time.

15 And David ſaw, that Saul was come out to ſeek his life: and David *was* in the wilderneſs of Ziph in a wood.

16 And Jonathan Sauls ſon aroſe, and went to David into the wood, and ſtrengthned his hand in God.

17 And he ſaid unto him, Fear not: for the hand of Saul my father ſhall not find thee, and thou ſhalt be [f] king over Iſrael, and I ſhall be next unto thee; and that alſo Saul my father knoweth.

f Jonathan aſſureth David, that God will accompliſh his promiſe, and that his father ſtriveth againſt his own conſcience.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his houſe.

19 ¶ Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood, in the hill of Hachilah, which *is* † on the ſouth of ‡ Jeſhimon?

† Heb. *on the right hand.* ‡ Or, *the wilderneſs.*

20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down, and our part *ſhall be* to deliver him into the kings hand.

21 And Saul ſaid, [g] Bleſſed *be* ye of the LORD; for ye have compaſſion on me.

g The Lord recompenſe this friendſhip.

22 Go, I pray you, prepare yet, and know and ſee his place where his † haunt is, *and* who hath ſeen him there: for it is told me *that* he dealeth very ſubtilly.

† Heb. *foot ſhall be.*

23 See therefore and take knowledge of all the lurking-places where he hideth himſelf, & come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the [h] land, that I will ſearch him out throughout all the thouſands of Judah.

h In your country of Ziph, which is in Judah.

24 And they aroſe, and went to Ziph before Saul:

Saul: but David and his men *were* in the wilderneſs of Maon, in the plain on the ſouth of Jeſhimon.

25 Saul alſo and his men went to ſeek *him;* and they told David: wherefore he came down into a rock, and abode in the wilderneſs of [i] Maon: and when Saul heard *that,* he purſued after David in the wilderneſs of Maon.

i which was alſo in the tribe of Judah, *Joſh.* 15. 55.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: & David made haſte to get away for fear of Saul; for Saul and his men compaſſed David and his men round about to take them.

k Thus the Lord can pull back the bridle of the tyrants, and deliver his out of the lions mouth.

27 ¶ But there came a [k] meſſenger unto Saul, ſaying, Haſte thee, and come; for the Philiſtines have † invaded the land.

† Heb. *ſpread themſelves upon*, &c.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place [l] Sela-hammah-lekoth.

l *That is*, The rock of diviſions, becauſe there they divided themſelves one from another.

29 ¶ And David went up from thence, and dwelt in ſtrong [m] holds at En-gedi.

m *That is*, In ſtrong places, which were defended by nature.

Chap. XXIV.

1 *David in a cave at En-gedi, having cut off Sauls skirt, ſpareth his life.* 8 *He ſheweth thereby his innocency.* 16 *Saul acknowledging his fault, taketh an oath of David, and departeth.*

AND it came to paſs when Saul was returned from † following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſs of [a] En-gedi.

† Heb. *after.*

a A city of Judah, *Joſh.* 15. 62.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks of the wild goats.

3 And he came to the ſheep-cotes by the way, where *was* a cave, and Saul went in to cover his feet: and David and his men remained in the ſides of the cave.

4 And the men of David ſaid unto him, Behold the [b] day of which the LORD ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him as it ſhall ſeem good unto thee. Then David aroſe, and cut off the ſkirt of † Sauls robe privily.

b Here we ſee how ready we are to haſten Gods promiſe, if the occaſion ſerve never ſo little.

† Heb. *the robe which was Sauls.*

5 And it came to paſs afterward, that Davids heart [c] ſmote him, becauſe he had cut off Sauls ſkirt.

c For ſeeing it was his own private cauſe, he repented that he had touched his enemy.

6 And he ſaid unto his men, the LORD forbid, that I ſhould do this thing unto my maſter the LORDS anointed, to ſtretch forth mine hand againſt him, ſeeing he *is* the anointed of the LORD.

† Heb. *cut off.*

7 So David † ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul: but Saul roſe up out of the cave, and went on *his* way.

8 David alſo aroſe afterward, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behind him, David ſtouped with his face to the earth, and bowed himſelf.

d Contrary to the falſe report of them that ſaid, David was Sauls enemy, he proveth himſelf to be his friend.

9 ¶ And David ſaid to Saul, Wherefore heareſt thou mens words, ſaying, Behold, David ſeeketh thy hurt?

10 Behold, this day thine eyes have ſeen, how that the LORD had delivered thee to day into mine hand in the cave: and *ſome* bade *me* kill thee, but *mine eye* ſpared thee, and I ſaid, I will not put forth mine hand againſt my lord; for he *is* the LORDS anointed.

11 Moreover, my father, ſee, yea ſee the ſkirt of thy robe in my hand: for in that I cut off the ſkirt of thy robe, & killed thee not; know thou and ſee, that *there is* neither evil nor tranſgreſſion in mine hand, & I have not ſinned againſt thee; yet thou hunteſt my ſoul, to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand ſhall not be upon thee.

13 As ſaith the proverb of the ancients, Wickedneſs proceedeth from the wicked: but mine hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and † deliver me out of thine hand.

† Heb. *judge.*

16 ¶ And it came to paſs when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, [e] *Is* this thy voice, my ſon David? And Saul lift up his voice and wept.

e Though he was a moſt cruel enemy to David, yet by his great gentleneſs his conſcience compelled him to yeild.

17 And he ſaid to David, Thou *art* more righteous then I: for thou haſt rewarded me good, whereas I have rewarded thee evil.

18 And thou haſt ſhewed this day how that thou haſt dealt well with me: foraſmuch as when the LORD had † delivered me into thine hand, thou killedſt me not.

† Heb. *ſhut up.*

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good, for that thou haſt done unto me this day.

20 And now behold, I [f] know well that thou ſhalt ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand.

f Though this tyrant ſaw and confeſſed the favour of God toward David, yet he ceaſeth not to perſecute him againſt his own conſcience.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my fathers houſe.

22 And David ſware unto Saul: and Saul went home; but David and his men gat them up unto the hold.

Chap. XXV.

1 *Samuel dieth.* 2 *David in Paran ſendeth to Nabal,* 10 *Provoked by Nabals churliſhneſs, he mindeth to deſtroy him.* 14 *Abigail underſtanding thereof,* 18 *taketh a preſent,* 23 *and by her wiſdom* 32 *pacifieth David.* 36 *Nabal hearing thereof, dieth.* 39 *David taketh Abigail and Ahinoam to be his wives.* 44 *Michal is given to Phalti.*

AND * Samuel died, and all the Iſraelites were gathered together and lamented him, and buried him in his [a] houſe at Ramah. And David aroſe and went down to the wilderneſs of Paran.

* *Chap.* 28. 3.

a *That is*, Among his own kinred.

2 And *there was* a man in [b] Maon, whoſe ‡ poſſeſſions *were* in Carmel, and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

b Maon and Carmel were cities in the tribe of Judah, Carmel the mountain was in Galilee.

‡ Or, *buſineſs.*

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3 Now the name of the man *was* Nabal, and the name of his wife, Abigail: and ſhe *was* a woman of good underſtanding, and of a beautiful countenance; but the man *was* churliſh and evil in his doings, and he *was* of the houſe of Caleb.

4 ¶ And David heard in the wilderneſs, that Nabal did ſhear his ſheep.

5 And David ſent out ten young men, and David ſaid unto the young men, Get you up to Carmel, and go to Nabal, and † greet him in my name.

† Heb. *ask him in my name, of peace.*

6 And thus ſhall ye ſay to him that liveth *in* [e] *proſperity*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

e Some read, ſo mayſt thou live in proſperity the next year, both thou, &c.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds which were with us, we † hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel.

† Heb. *ſhamed.*

8 Aſk thy young men, and they will ſhew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatſoever [d] cometh to thine hand, unto thy ſervants, and to thy ſon David.

d whatſoever thou haſt ready for us.

9 And when Davids young men came, they ſpake to Nabal according to all thoſe words in the name of David, and † ceaſed.

† Heb. *reſted.*

10 ¶ And Nabal anſwered Davids ſervants and ſaid, Who *is* David? and who *is* the ſon of [e] Jeſſe? there be many ſervants now a days that break away every man from his maſter.

e Thus the coveteous wretches, in ſtead of relieving the neceſſity of Gods children, uſe to revile their perſons & condemn their cauſe.

11 Shall I then take my bread and my water, and my † fleſh that I have killed for my ſhearers, and give *it* unto men, whom I know not whence they *be*?

† Heb. *ſlaughter.*

12 So Davids young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird you on every man his ſword. And they girded on every man his ſword, and David alſo girded on his ſword: and there went up after David about four hundred men, and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail Nabals wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he † railed on them.

† Heb. *flew upon them.*

15 But the men *were* very [f] good unto us, and we were not † hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

f when we kept our ſheep in the wilderneſs of Paran.
† Heb. *ſhamed.*

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him.

18 ¶ Then Abigail made haſte, and took two hundred loavs, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred ‡ cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

‡ Or, *lumps.*

19 And ſhe ſaid unto her ſervants, Go on before me, behold, I come after you: but ſhe told [g] not her huſband Nabal.

g Becauſe ſhe knew his crooked nature, that he would rather have periſhed, then conſented to her enterpriſe.

20 And it was *ſo*, *as* ſhe rode on the aſs, that ſhe came down by the covert of the hill, and behold, David and his men came down againſt her, and ſhe met them.

21 (Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, If I leave of all that *pertain* to him by the morning light, any that [h] piſſeth againſt the wall)

h *Meaning*, By this proverb, that he would deſtroy both ſmall and great.

23 And when Abigail ſaw David, ſhe haſted, and lighted off the aſs, and fell before David on her face, and bowed her ſelf to the ground,

24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me *let this* iniquity *be*, and let thine hand-maid, I pray thee, ſpeak in thine † audience, and hear the words of thine hand-maid.

† Heb. *ears.*

25 Let not my lord, I pray thee, † regard this man of Belial, *even* Nabal: for as his name *is*, ſo *is* he; Nabal *is* his name, and folly *is* with him: but I thine hand-maid ſaw not the young men of my lord, whom thou didſt ſend.

† Heb. *lay it to his heart.*

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy ſoul liveth, ſeeing the LORD hath withholden thee from coming to *ſhed* bloud, and from † avenging thy ſelf with [i] thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

† Heb. *ſaving thy ſelf.*
i *That is*, That thou ſhouldeſt not be revenged of thine enemy.

27 And now this ‡ bleſſing which thine hand-maid hath brought unto my lord, let it even be given unto the young men that † follow my lord.

‡ Or, *preſent.*
† Heb. *walk at the feet of, &c.*

28 I pray thee, forgive the treſpaſs of thine hand-maid: for the LORD will certainly make my lord a [k] ſure houſe: becauſe my lord fighteth the battels of the LORD, and evil hath not been found in thee *all* thy days.

k Confirm his kingdom to his poſterity.

29 Yet a [l] man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the [m] bundle of life with the LORD thy God; & the ſouls of thine enemies, them ſhall he ſling out, † *as out* of the middle of a ſling.

l *To wit*, Saul.
m God ſhall preſerve thee long in his ſervice and deſtroy thine enemies.
† Heb. *in the midſt of the bought of a ſling.*

30 And it ſhall come to paſs when the LORD ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be † [n] no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed bloud cauſeleſs, or that my lord hath avenged himſelf: but when the LORD ſhall have dealt well with my lord, then remember thine hand-maid.

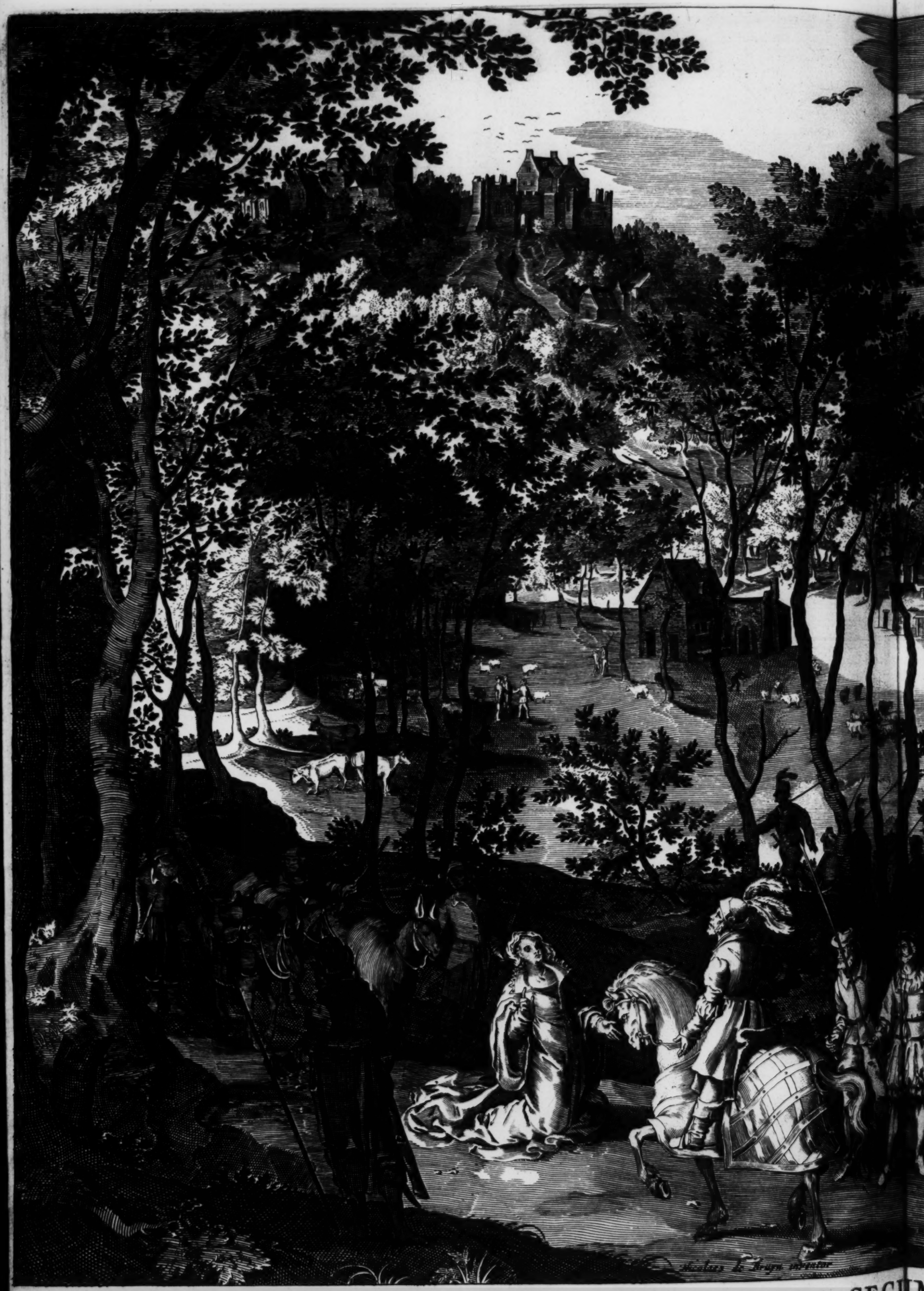
† Heb. *no ſtaggering or ſtumbling.*
n That he hath not avenged himſelf which things would have tormented his conſcience.

32 ¶ And

David ſendeth to Nabal.

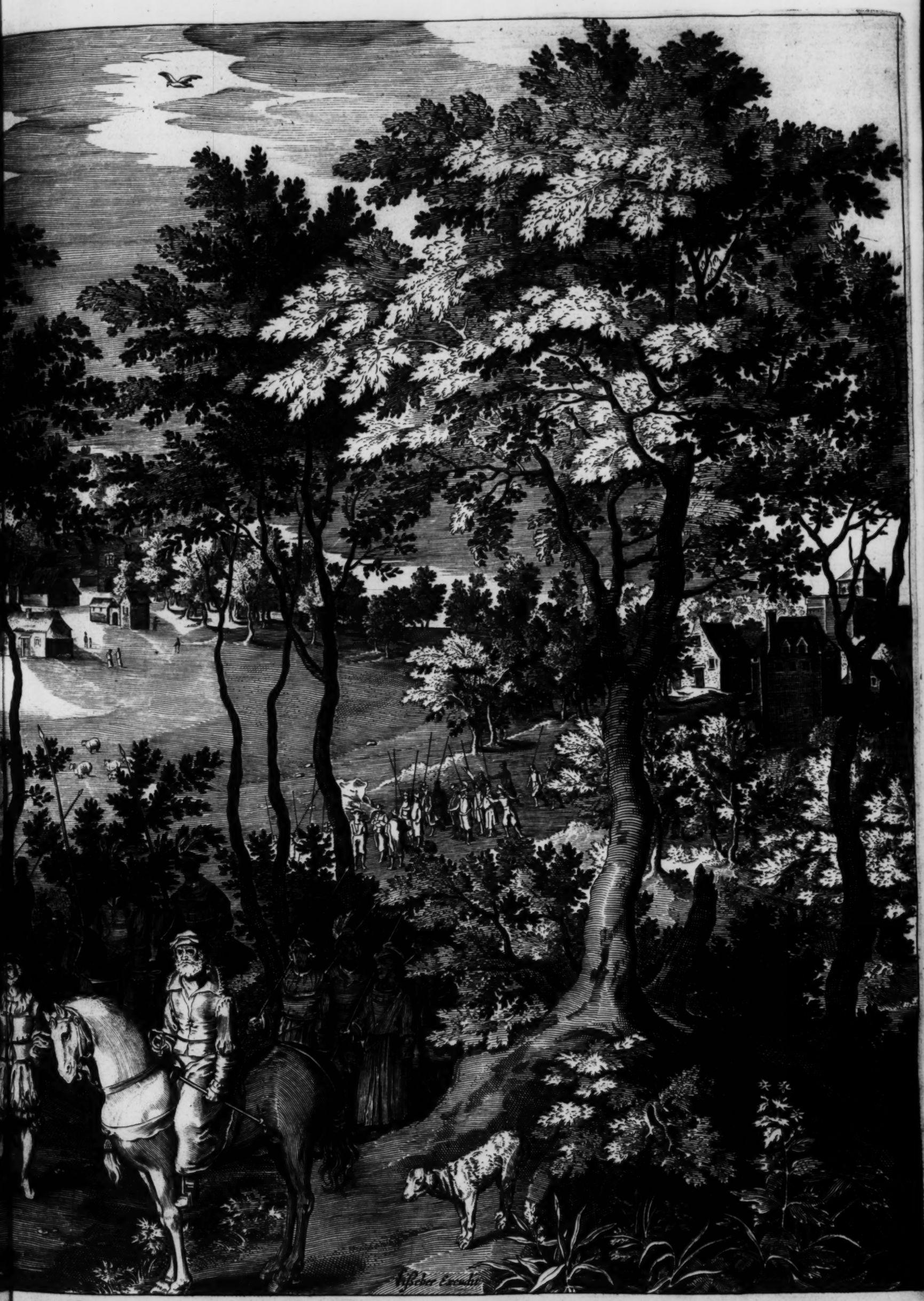
1 Sam. 25. 4.

Abigail. pacifieth David.



ABIGAIL MONTES SCANDENS, FERT MUNERA SECUM

1 Sam. 25. 23.



UM, QUEIS QUEAT ISAICUM CONSILIARE SIBI. 1. Samuel 25. 4.

32 ¶ And David ſaid to Abigail, Bleſſed *be* the LORD God of Iſrael, which ſent thee this day to meet me:

33 And bleſſed *be* thy advice, and bleſſed *be* thou, which haſt kept me this day from coming to *ſhed* bloud, and from [o] avenging my ſelf with mine own hand.

[o] *Read verſe* 26.

34 For in very deed, *as* the LORD God of Iſrael liveth, [p] which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.

[p] He attributeth it to the Lords mercy, and not to himſelf that he was ſtayed.

35 So David received of her hand *that* which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkned to thy voice, and have accepted thy perſon.

36 ¶ And Abigail came to Nabal; and behold, he held a feaſt in his houſe, like the feaſt of a king; and Nabals heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him [q] nothing, leſs or more, until the morning light.

[q] For he had no reaſon either to conſider, or to give thanks for this great benefit of deliverance.

37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* [r] a ſtone.

[r] For fear of the great danger.

38 And it came to paſs about ten days *after*, that the LORD ſmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the LORD, that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the LORD hath returned the wickedneſs of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to [s] wife.

[s] For he had experience of her great godlineſs, wiſedom, and humility.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee, to take thee to him to wife.

41 And ſhe aroſe, and bowed her ſelf on *her* face to the earth, and ſaid, Behold, *let* thine hand-maid *be* a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of hers that went † after her; and ſhe went after the meſſengers of David, and became his wife.

† Heb. *art her feet.*

43 David alſo took Ahinoam * of Jezreel, and they were alſo both of them his wives.

* *Joſh.* 15. 56.

44 ¶ But Saul had given * Michal his daughter, Davids wife, to Phalti the ſon of Laiſh, which *was* of [t] Gallim.

* 2 *Sam.* 3. 14, 15.

[t] which was a place bordering on the country of the Moabites.

CHAP. XXVI.

1 *Saul by the diſcovery of the Ziphites, cometh to Hachilah againſt David.* 4 *David coming into the trench, ſtayeth Abiſhai from killing Saul, but taketh his ſpear & cruſe.* 13 *David reproveth Abner,* 18 *& exhorteth Saul.* 21 *Saul acknowledgeth his ſin.*

AND the Ziphites came unto Saul to Gibeah, ſaying, * Doth not David hide himſelf in the hill of Hachilah *which is* before Jeſhimon?

* *Chap.* 23. 19.

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand [a] choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

[a] *That is*, Of the moſt skilful and valiant ſouldiers.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon by the way: but David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 ¶ And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and * Abner the ſon of Ner, the captain of his hoſt: and Saul lay in the ‡ trench, and the people pitched round about him.

* *Chap.* 14. 50. & 17. 55.

‡ Or, *midſt of his carriages.*

6 Then anſwered David and ſaid to Ahimelech the [b] Hittite, and to Abiſhai the ſon of Zeruiah brother to [c] Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee.

[b] who was a ſtranger, and not an Iſraelite.

[c] who afterward was Davids chief captain.

7 So David and Abiſhai came to the people by night, and behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath † delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with the ſpear, even to the earth at once, and I will not *ſmite* him the [d] ſecond time.

† Heb *ſhut up.*

[d] *Meaning*, He would make him ſure at one ſtroak.

9 And David ſaid to Abiſhai, Deſtroy him not: for [e] who can ſtretch forth his hand againſt the LORDS anointed, and be guiltleſs?

[e] *To wit*, In his own private cauſe: for Jehu ſlew two kings at Gods appointment, 2 *Kings.* 9. 24.

10 David ſaid furthermore, *As* the LORD liveth, the LORD ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battel, and periſh.

11 The LORD forbid that I ſhould ſtretch forth mine hand againſt the LORDS anointed: but, I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go.

12 So David took the ſpear and the cruſe of water from Sauls bolſter, and they gat them away, and no man ſaw *it*, nor knew *it*, neither awaked: for they *were* all aſleep, becauſe a deep ſleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other ſide, and ſtood on the top of an hill a far off, (a great ſpace *being* between them)

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not, Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

15 And David ſaid to Abner, *Art* not thou a [f] valiant man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

[f] Eſteemed moſt valiant, and meet to ſave the king?

16 This thing *is* not good that thou haſt done: *as* the LORD liveth, ye *are* † worthy to die, becauſe ye have not kept your maſter the LORDS anointed: and now ſee where the kings ſpear *is*, and the cruſe of water, that *was* at his bolſter.

† Heb. *the ſons of death.*

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17 And Saul knew Davids voice, and ſaid, *Is* this thy voice, my [g] ſon David? And David ſaid, *It is* my voice, my lord, O king.

g Hereby it appeareth, that the hypocrite perſecuted David againſt his own conſcience, and contrary to his promiſe.

18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his ſervant: If the LORD have ſtirred thee up againſt me, let him † [h] accept an offering: but if *they be* the children of men, curſed *be* they before the LORD; for they have driven me out this day from † abiding in the inheritance of the LORD, ſaying, Go ſerve other [i] gods.

† Heb. *ſmel.*
h Let his anger toward us be pacified by a ſacrifice.
† Heb. *cleaving.*
i As much as lay in them, they compelled him to idolatry, becauſe they forced him to flee to the idolaters.

20 Now therefore, let not my bloud fall to the earth before the face of the LORD: for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then ſaid Saul, I have ſinned: return, my ſon David, for I will no more do thee harm, becauſe my ſoul was [k] precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

k Becauſe thou ſavedſt my life this day.

22 And David anſwered and ſaid, Behold the kings ſpear, and let one of the young men come over and fetch it.

23 The LORD render to every man his [l] righteouſneſs, and his faithfulneſs: for the LORD delivered thee into *my* hand to day, but I would not ſtretch forth mine hand againſt the LORDS anointed.

l Thus he proteſteth his innocency toward Saul, not defending his juſtice in the ſight of God, in whoſe preſence none is righteous, *Pſal.* 14. 3. & 13. 3.

24 And behold, as thy life was much ſet by this day in mine eyes; ſo let my life be much ſet by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed *be* thou, my ſon David: thou ſhalt both do great *things*, & alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his [m] place.

m To Gibeah of Benjamin.

CHAP. XXVII.

1 Saul hearing David to be in Gath, ſeeketh no more for him. 5 David beggeth Ziklag of Achiſh. 8 He invading other countrys, perſwadeth Achiſh he fought againſt Judah.

AND David ſaid in his heart, I ſhall now † periſh [a] one day by the hand of Saul: *there is* nothing better for me, then that I ſhould ſpeedily eſcape into the land of the Philiſtines, and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: ſo ſhall I eſcape out of his hand.

† Heb. *be conſumed.*
a David diſtruſteth Gods protection, and therefore fleeth unto the idolaters, who were enemies to Gods people.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh the ſon of Maoch king of Gath.

3 And David [b] dwelt with Achiſh at Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs Nabals wife.

b Thus God by his providence changeth the enemies hearts, and maketh them to favour his, in their neceſſity.

4 And it was told Saul that David was fled to Gath: and he ſought no more again for him.

5 ¶ And David ſaid unto Achiſh, If I have now found grace in thine eyes, [c] let them give me a place in ſome town in the country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee?

c Let thine officers appoint me a place.

6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And † the time that David dwelt in the country of the Philiſtines, was † a full year and four months.

† Heb. *the number of days.*
† Heb. *a year of days.*

8 ¶ And David and his men went up and invaded the [d] Geſhurites, and the ‡ Gezrites, and the Amalekites: for thoſe *nations were* of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

d These were the wicked Canaanites, whom God had appointed to be deſtroyed.
‡ Or, *Gerzites.*

9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

10 And Achiſh ſaid, ‡ Whither have ye made a rode to day? And David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the [e] Jerahmeelites, and againſt the ſouth of the Kenites.

‡ Or, *did you not make a rode,* &c.
e which were a family of the tribe of Judah, 1 *Chron.* 2. 9.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner, all the while he dwelleth in the country of the Philiſtines.

12 And Achiſh believed David, ſaying, He hath made his people Iſrael † utterly to abhor him; therefore he ſhall be my ſervant for ever.

† Heb. *to ſtink.*

CHAP. XXVIII.

1 Achiſh putteth confidence in David. 3 Saul having deſtroyed the witches, 4 and now in his fear forſaken of God. 7 ſeeketh to a witch. 9 The witch encouraged by Saul, raiſeth up Samuel. 15 Saul hearing his ruine, fainteth. 21 The woman with his ſervants refreſh him with meat.

AND it came to paſs in thoſe days, that the Philiſtines gathered their armies together for warfare, to fight with Iſrael: and Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battel, thou and thy men.

2 And David ſaid to Achiſh, [a] Surely, thou ſhalt know what thy ſervant can do. And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever.

a Albeit it was a great grief to David to fight againſt the people of God, yet ſuch was his infirmity, he durſt not deny him.

3 ¶ Now * Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city: and Saul had [b] put away thoſe that had familiar ſpirits, and the wizards, out of the land.

* *Chap.* 25. 1.
b According to the commandment of God, *Exod.* 22. 18. *Deut.* 18. 10, 11.

4 ¶ And the Philiſtines gathered themſelves together, and came and pitched in Shunem: and Saul gathered all Iſrael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD anſwered him not, neither by dreams, nor by [c] Urim, nor by prophets.

c *Meaning,* The high Prieſt, *Exod.* 28. 30.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants

servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul [d] disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

d He seeketh not to God in his misery, but is led by Satan to unlawful means, which in his conscience he condemneth.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up [e] Samuel.

e Speaketh according to his gross ignorance, not considering the state of the saints after this life, and how Satan hath no power over them.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

† Heb. *What is his form.*

14 And he said unto her, † What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* [f] Samuel, and he stouped with *his* face to the ground, and bowed himself.

f To his imagination, albeit it was Satan, who to blind his eyes took upon him the form of Samuel, as he can do of an angel of light.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither † by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

† Heb. *by the hand of prophets.*

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done ‡ [g] to him, * as he spake by † me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

‡ Or, *for himself.*
g *That is*, To David.
* *Chap.* 15. 28.
† Heb. *mine hand.*

18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee, into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with [h] me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

h Ye shall be dead, *Chap.* 31. 6.

† Heb. *made haste and fell with the fulness of his stature.*

20 Then Saul † fell straightway all along on the earth, and was [i] sore afraid, because of the words of Samuel, & there was no strength in him: for he had eaten no bread all the day, nor all the night.

i The wicked when they hear Gods judgments, tremble and despair, but cannot seek for mercy by repentance.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine hand-maid hath obeyed thy voice, and I have [k] put my life in my hand, and have hearkned unto thy words which thou spakest unto me.

k I have ventured my life.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine hand-maid, and let me set a morsel of bread before thee; and eat, that thou mayst have strength, when thou goest on thy way?

23 But he refused, and said, I will not eat: but his servants, together with the woman, compelled him, and he hearkned unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flour, and kneaded *it*, and did bake [l] unleavened bread thereof.

l Because it required haste.

25 And she brought *it* before Saul, and before his servants, and they did eat: then they rose up, and went away that night.

CHAP. XXIX.

1 David marching with the Philistines. 3 Is disallowed by their princes. 6 Achish dimisseth him, with commendations of his fidelity.

NOw the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by [a] hundreds, and by thousands: but David and his men passed on in the rere-ward with Achish.

a According to their bands or ensigns.

3 Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David the servant of Saul the king of Israel, which hath been with me these [b] days or these years, and I have found no fault in him since he fell *unto me*, unto this day?

b *Meaning*, A long time, *that is*, four months and certain days, *Chap.* 27. 7.

4 And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, *Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battel, lest in the battel he be an adversary to us: for wherewith should he reconcile himself unto his master? *should* it not *be* with the [c] heads of these men?

* 1 *Chron.* 12. 19.

c would not Saul receive him to favour, if he could betray us.

5 *Is* not this David, of whom they sang one to another in dances, saying, * Saul slew his thousands, and David his ten thousands?

* *Chap.* 18. 7. & 21. 11.

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy [d] going out and thy coming in with me in the host, *is* good in my sight: for I have not found evil in thee, since the day of thy coming unto me unto this day: nevertheless, † the lords favour thee not.

d *That is*, wast conversant with me.

† Heb. *thou art not good in two eyes of the lords.*

7 Wherefore now return, and go in peace, that thou † displease not the lords of the Philistines.

† Heb. *do not evil in the eyes of the lords.*

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been † with thee unto this day, that I may not go fight against the [e] enemies of my lord the king?

† Heb. *before thee.*
e This dissimulation cannot be excused: for it grieved him to go against the people of God.

9 And

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9 And Achiſh anſwered and ſaid to David, I know that thou *art* good in my ſight, as an angel of God: notwithſtanding, the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battel.

10 Wherefore now riſe up early in the morning, with thy [f] maſters ſervants that are come with thee: and aſſoon as ye be up early in the morning, and have light, depart.

f with them that fled unto thee from Saul.

11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines; and the Philiſtines went up to Jezreel.

CHAP. XXX.

1 *The Amalekites ſpoil Ziklag. 7 David asking counſel, is encouraged by God to purſue them. 11 By the means of a revived Egyptian, he is brought to the enemies, and recovereth all the ſpoil. 22 Davids law to divide the ſpoil equally between them that fight, and them that keep the ſtuff, 26 He ſendeth preſents to his friends.*

AND it came to paſs when David and his men were come to Ziklag on the [a] third day, that the Amalekites had invaded the ſouth and Ziklag, and [b] ſmitten Ziklag, and burnt it with fire:

a After that he departed from Achiſh.

b *That is*, Deſtroyed the city.

2 And had taken the women captives, that *were* therein; they ſlew not any, either great or ſmall, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold, *it was* burnt with fire, and their [c] wives, and their ſons, and their daughters were taken captives.

c For theſe only remained in the city, when the men were gone to war.

4 Then David and the people that *were* with him, lift up their voice and wept, until they had no more power to weep.

5 And Davids two wives were taken captives, Ahinoam the Jezreeliteſs, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly diſtreſſed; for the people [d] ſpake of ſtoning him, becauſe the ſoul of all the people was † grieved, every man for his ſons, and for his daughters: but David encouraged himſelf in the LORD his God.

d Thus wee ſee that in troubles and adverſity we do not conſider Gods providence, but like raging beaſts forget both our own duty, and contemn Gods appointment over us.
† Heb. *bitter.*

7 And David ſaid to Abiathar the prieſt Ahimelechs ſon, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, ſaying, Shall I purſue after this troup? ſhall I overtake them? And he anſwered him, Purſue; for thou ſhalt ſurely overtake *them*, and without fail [e] recover *all.*

e Though God ſeem to leave us for a time, yet if we truſt in him, we ſhall be ſure to find comfort.

9 So David went, he & the ſix hundred men that *were* with him, & came to the brook Beſor, where thoſe that were left behind ſtayed.

10 But David purſued, he and four hundred men: (for two hundred abode behind, which were ſo faint, that they could not go over the brook Beſor)

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him [f] bread, and he did eat, and they made him drink water.

f God by his providence both provided for the neceſſity of this poor ſtranger, and made him a guid to David to accompliſh his enterpriſe.

12 And they gave him a piece of a cake of figs, and two cluſters *of raiſins:* and when he had eaten, his ſpirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David ſaid unto him, To whom *belongeſt* thou? and whence *art* thou? And he ſaid, I *am* a young man of Egypt, ſervant to an Amalekite, and my maſter left me, becauſe three days agone I fell ſick.

14 We made an invaſion *upon* the ſouth of the Cherethites, and upon *the coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb, and we burnt Ziklag with fire.

15 And David ſaid to him, Canſt thou bring me down to this company? and he ſaid, [g] Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company.

g For oaths were in all ages had in moſt reverence, even among the heathen.

16 ¶ And when he had brought him down, behold, *they were* ſpread abroad upon all the earth, [h] eating and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines, and out of the land of Judah.

h The wicked in their pomp and pleaſures conſider not the judgment of God which is then at hand to ſmite them.

17 And David ſmote them from the twilight, even unto the [i] evening † of the next day: and there eſcaped not a man of them, ſave four hundred young men which rode upon camels, and fled.

i Sometend, and unto the morrow of the two evenings: *that is* three days.
† Heb. *the morrow.*

18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives.

19 And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters, neither ſpoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds: *which* they drave before thoſe *other* cattel, and ſaid, This *is* Davids [k] ſpoil.

k which the Amalekites had taken of others, and David from them, beſides the goods of Ziklag.

21 ¶ And David came to the two hundred men, which were ſo faint that they could not follow David, whom they had made alſo to abide at the brook Beſor: and they went forth to meet David, and to meet the people that *were* with him; and when David came near to the people, he ‡ ſaluted them.

‡ Or, *asked them how they did.*

22 Then anſwered all the wicked men, and *men* of Belial, of † thoſe that went with David, and ſaid, Becauſe they went not with us, we will not give them *ought* of the ſpoil that we have recovered, ſave to every man his [l] wife and his children, that they may lead *them* away, and depart.

† Heb. *men.*

l Under theſe are comprehended the cattel and goods which appertained to every man.

23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the LORD hath given us, who hath perſerved us, and delivered the company that came againſt us, into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battel, ſo *ſhall* his part *be* that tarrieth by the ſtuff: they ſhall part alike.

25 [m] And it was *ſo* from that day † forward, that he made it a ſtatute and an ordinance for Iſrael, unto this day.

m Some refer theſe words to David, that he alledged an old cuſtom and law, as if it were written, It is both now and hath been ever.
† Heb. *and forward.*

26 ¶ And

26 ¶ And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends, (ſaying, Behold a † preſent for you, of the ſpoil of the enemies of the LORD)

† Heb. *bleſſing.*

27 To *them* which *were* in Beth-el, and to *them* which *were* in ſouth-Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* wich *were* in Siphmoth, and to *them* which *were* in Eſhtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to [n] all the places where David himſelf and his men were wont to haunt.

n Shewing himſelf mindful of their benefits toward him.

CHAP XXXI.

1 *Saul having loſt his army, and his ſons ſlain, he and his armour-bearer kill themſelves.* 7 *The Philiſtines poſſeſs the forſaken towns of the Iſraelites.* 8 *They triumph over the dead carcaſes.* 11 *They of Jabeſh-gilead, recovering the bodies by night, burnt them at Jabeſh, and mournfully bury their bones.*

* 1 Chron. 10. 1.

NOw * the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, & fell down ‡ ſlain in mount Gilboa.

‡ Or, *wounded.*

2 And the Philiſtines followed hard upon Saul, and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchi-ſhua, Sauls ſons.

3 And the battel went ſore againſt Saul, and the † archers † hit him, and he was ſore wounded of the archers.

† Heb. *ſhooters, men with bows.*
‡ Heb. *found him.*

4 Then ſaid Saul unto his armour-bearer, [a] Draw thy ſword and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and ‡ abuſe me. But his armour-bearer would not; for he was ſore afraid: therefore Saul took a ſword, and fell upon it.

a So we ſee that his cruel life hath a deſperate end as is commonly ſeen in them that perſecute the children of God.
‡ Or, *mock me.*

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that *were* on the [b] other ſide of the valley, and *they* that *were* on the other ſide [c] Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them.

b Near to Gilboa.
c The tribes of Reuben and Gad and half the tribe of Manaſſeh.

8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to [d] publiſh *it* in the houſe of their idols, and among the people.

d In token of victory and triumph.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtned his body to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of [e] Jabeſh-gilead heard ‡ of that which the Philiſtines had done to Saul:

e whom he had delivered from their enemies. *Chap.* 11. 11.
‡ Or, *concerning him.*

12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and * burnt them there.

* Jer. 34. 5.

13 And they took their bones, and * buried *them* under a tree at Jabeſh, and [f] faſted ſeven days.

* 2 Sam. 2. 4.
f According to the cuſtom of the mourners.

¶ THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED

The ſecond book of the KINGS.

THE ARGUMENT.

THis book and the former, beareth the title of Samuel, becauſe they contain the conception, nativity, and the whole courſe of his life, and alſo the lives and acts of two kings, to wit, of Saul and David, whom he anointed and conſecrated kings by the ordinance of God. And as the firſt book containeth thoſe things which God brought to paſs among this people under the government of Samuel and Saul: ſo this ſecond book declareth the noble acts of David, after the death of Saul, when he began to reign, unto the end of his kingdom: and how the ſame by him was wonderfully augmented: alſo his great troubles and dangers, which he ſuſtained both within his houſe and without: what horrible and dangerous inſurections, uproars, and treaſons were wrought againſt him, partly by falſe counſellers, fained friends and flatterers, and partly by ſome of his own children and people: and how by Gods aſſiſtance he overcame all difficulties, and enjoyed his kingdom in reſt and peace. In the perſon of David the ſcripture ſetteth forth Chriſt Jeſus the chief King, who came of David according to the fleſh, and was perſecuted on every ſide with outward and inward enemies, aſwell in his own perſon, as in his members, but at length he overcometh all his enemies, and giveth his church victory againſt all power, both ſpiritual, and temporal: and ſo reigneth with them, King for evermore.

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CHAP. I.

1 *The Amalekite, who brought tidings of the overthrow, and accuſed himſelf of Sauls death, is ſlain.*
17 *David lamenteth Saul and Jonathan with a ſong.*

NOw it came to paſs after the death of Saul, when David was returned from *the ſlaughter of the Amalekites, and David had abode two days in Ziklag:

* 1 *Sam.* 30. 17.

2 It came even to paſs on the third day, that behold, a man came out of the camp from Saul, with his [a] clothes rent, and earth upon his head: and *ſo* it was, when he came to David, that he fell to the earth, and did obeiſance.

a Seeming to lament the overthrow of the people of Iſrael.

3 And David ſaid unto him, From whence comeſt thou? And he ſaid unto him, Out of the camp of Iſrael am I eſcaped.

4 And David ſaid unto him, † How went the matter? I pray thee, tell me. And he anſwered, That the people are fled from the battel, and many of the people alſo are fallen and dead, and Saul and Jonathan his ſon are dead alſo.

† Heb. *what was, &c.*

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead?

6 And the young man that told him, ſaid, As I happened by [b] chance upon mount Gilboa, behold, Saul leaned upon his ſpear: and lo, the chariots and hors-men followed hard after him.

b As I fled in the chaſe.

7 And when he looked behind him, he ſaw me, and called unto me: and I anſwered, † Here *am* I.

† Heb. *behold me.*

8 And he ſaid unto me, Who *art* thou? And I anſwered him, I *am* an [c] Amalekite.

c He was an Amalekite born, but renounced his country, and joyned with the Iſraelites.

9 He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me: for ‡ anguiſh is come upon me [d] becauſe my life *is* yet whole in me.

‡ Or, *my coat of mail* (or, *my embroidered coat*) *hindreth me, that my*, &c.
d I am ſorry becauſe I am yet alive.

10 So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and *rent them, and likewiſe all the men that *were* with him.

* *Chap.* 3. 31. & 13. 31.

12 And they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the LORD, and for the houſe of Iſrael; becauſe they were fallen by the ſword.

13 ¶ [e] And David ſaid unto the young man that told him, Whence *art* thou? And he anſwered, I *am* the ſon of a ſtranger, an Amalekite.

e After the lamentation, he examined him again.

14 And David ſaid unto him, * How waſt thou not afraid to ſtretch forth thine hand, to deſtroy the LORDS anointed?

* *Pſal.* 105. 15.

15 And David called one of the young men, and ſaid, Go near, *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, [f] Thy bloud *be* upon thy head: for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the LORDS anointed.

f Thou art juſtly puniſhed for thy fault.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his ſon,

18 (Alſo he bade them teach the children of Judah *the uſe of* the [g] bow: behold *it is* written * in the book † of Jaſher)

g That they might be able to match their enemies the Philiſtines in that art.
* *Joſh.* 10. 13.
† Or, *of the upright.*

19 The [h] beauty of Iſrael is ſlain upon thy high places: how are the mighty fallen!

h *Meaning*, Saul.

20 * Tell *it* not in Gath, publiſh *it* not in the ſtreets of Askelon: leſt the daughters of the Philiſtines rejoyce, leſt the daughters of the uncircumciſed triumph.

* *Mic.* 1. 10.

21 Ye mountains of Gilboa, *let there be* [i] no dew, neither *let there be* rain upon you, nor fields of offerings: for there the ſhield of the mighty is vilely caſt away, the ſhield of Saul, *as though he had* not *been* anointed with oyl.

i Let their feeble fields be barren, and bring forth no fruit to offer to the Lord.

22 From the bloud of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back, and the ſword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and ‡ pleaſant in their lives, and in their death they were not [k] divided: they were ſwifter then eagles, they were ſtronger then lions.

‡ Or, *ſweet.*
k They died both together in Gilboa.

24 Ye daughters of Iſrael, weep over Saul, who clothed you in [l] ſcarlet, with *other* delights, who put on ornaments of gold upon your apparel.

l As rich garments and coſtly jewels.

25 How are the mighty fallen in the midſt of the battel! O Jonathan, *thou waſt* ſlain in thine high places.

26 I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me: thy love to me was wonderful, paſſing the love of [m] women.

m Either toward their husbands, or their children.

27 How are the mighty fallen, and the weapons of war periſhed!

CHAP. II.

1 *David by Gods direction, with his company, goeth up to Hebron, where he is made king of Judah.* 5 *He commendeth them of Iabesh-gilead, for their kindneſs to Saul.* 8 *Abner maketh Iſh-boſheth king of Iſrael.* 12 *A mortal skirmiſh between twelve of Abners, and twelve of Joabs men.* 18 *Aſahel is ſlain.* 25 *At Abners motion Joab ſoundeth a retreat.* 32 *Aſahels burial.*

AND it came to paſs after this, that David [a] enquired of the LORD, ſaying, Shall I go up into any of the cities of Judah? And the LORD ſaid unto him. Go up, And David ſaid, Whither ſhall I go up? And he ſaid, Unto [b] Hebron.

a By the means of the prieſt, as 1 *Sam.* 23. 2. & 2 *Sam.* 5. 19.
b which city was alſo called Kiriatharba, *Joſh.* 14. 15.

2 So David went up thither, and his two wives alſo, Ahinoam the Jezreeliteſs, and Abigail Nabals wife the Carmelite.

3 And his men that *were* [c] with him, did David bring up, every man with his houſhold: and they dwelt in the cities of Hebron.

c In the time of his perſecution.

4 And the men of Judah came, and there they anointed David king over the houſe of Judah: and they told David, ſaying, *That* * the men of Jabeſh-gilead *were they* that buried Saul.

* 1 *Sam.* 31. 11.

5 ¶ And

5 ¶ And David ſent meſſengers unto the men of Jabeſh-gilead, and ſaid unto them, Bleſſed *be* ye of the LORD, that ye have ſhewed this kindneſs unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD ſhew kindneſs and [d] truth unto you: & I alſo will requite you this kindneſs, becauſe ye have done this thing.

d According to his promiſe, which is to recompenſe them that are merciful.

7 Therefore now let your hands be ſtrengthned, and † be ye valiant: for your maſter Saul is dead, and alſo the houſe of Judah have [e] anointed me king over them.

† Heb. *be ye the ſons of valour.*

e So that you ſhall not want a captain and a defender.

8 ¶ But Abner the ſon of Ner, captain of † Sauls hoſt, took Iſh-boſheth the ſon of Saul, and brought him over to Mahanaim.

† Heb. *the hoſt which was Sauls.*

9 And he made him king over Gilead, and over the Aſhurites, and over Jezreel, and over Ephraim, and over Benjamin, and over [f] all Iſrael.

f Over the eleven tribes.

10 Iſh-boſheth Sauls ſon *was* fourty years old when he began to reign over Iſrael, and reigned two years: but the houſe of Judah followed David.

† Heb. *number of days.*

11 (And the † time that David was king in Hebron over the houſe of Judah, was ſeven years, and [g] ſix months)

g After this time was expired, he reigned over all the country 33 years, *Cap.* 5. 5.

12 ¶ And Abner the ſon of Ner, and the ſervants of Iſh-boſheth the ſon of Saul, went out from Mahanaim, to Gibeon.

† Heb. *them together.*

13 And Joab the ſon of Zeruiah, and the ſervants of David went out, and met † together by the pool of Gibeon: and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of the pool.

h Let us ſee how they can handle their weapons.

14 And Abner ſaid to Joab, Let the young men now ariſe, and [h] play before us. And Joab ſaid, Let them ariſe.

15 Then there aroſe and went over by number twelve of Benjamin, which *ertained* to Iſh-boſheth the ſon of Saul, and twelve of the ſervants of David.

i Meaning, His adverſary.

16 And they caught every one his [i] fellow by the head, and *thruſt* his ſword in his fellows ſide; ſo they fell down together: wherefore that place was called ‡ Helkath-hazzurim, which *is* in Gibeon.

‡ That is, *the field of ſtrong men.*

17 And there was a very ſore battel that day: and [k] Abner was beaten, and the men of Iſrael, before the ſervants of David.

k After that theſe four and twenty were ſlain.

18 ¶ And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light † of foot † as a wild roe.

† Heb. *of his feet.*
† Heb. *as one of the roes that is in the field.*

19 And Aſahel purſued after Abner, and in going he turned not to the right hand nor to the left, † from following Abner.

† Heb. *from after Abner.*

20 Then Abner looked behind him, and ſaid, *Art* thou Aſahel? And he anſwered, I *am.*

21 And Abner ſaid to him, Turn thee aſide to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ‡ armour. But Aſahel would not turn aſide from following of him.

‡ Or, *ſpoil.*

22 And Abner ſaid again to Aſahel, Turn thee aſide from following me: [l] wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?

l Why doſt thou provoke me to kill thee?

23 Howbeit he refuſed to turn aſide: wherefore Abner with the hinder end of the ſpear ſmote him under the [m] fifth *rib*, that the ſpear came out behind him; and he fell down there, and died in the ſame place: and it came to paſs, *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill.

m *Some read*, In thoſe parts, where the lively parts lie, as the heart, the lungs, the liver, the mill and the gall.

24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderneſs of Gibeon.

25 ¶ And the children of Benjamin gathered themſelves together after Abner, and became one troup, and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? knoweſt thou not that it will be bitterneſs in the latter end? how long ſhall it be then ere thou bid the people return from following their brethren?

n Shall we not make an end of murdering?

27 And Joab ſaid, *As* God liveth, unleſs thou hadſt [o] ſpoken, ſurely then † in the morning the people had ‡ gone up every one from following his brother.

o If thou hadſt not provoked them to battel, *as verſe* 14.
† Heb. *from the morning.*
‡ Or, *gone away.*

28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of Davids ſervants nineteen men, and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin and of Abners men, *ſo that* [p] three hundred and threeſcore men died.

p Thus God would confirm David in his kingdom, by the deſtruction of his adverſaries.

32 ¶ And they took up Aſahel, and buried him in the ſepulchre of his father, which *was* in Beth-lehem: and Joab and his men went all night, & they came to Hebron at break of day.

CHAP. III.

1 During the war David ſtill waxeth ſtronger. 2 Six ſons were born to him in Hebron. 6 Abner diſpleaſed with Iſh-boſheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner having communed with the Iſraelites, is feaſted by David, and diſmiſſed. 22 Joab returning from battel, is diſpleaſed with the king, and killeth Abner. 28 David curſeth Joab, 31 and mourneth for Abner.

NOw there was [a] long war between the houſe of Saul, and the houſe of David: but David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.

a *That is*, without intermiſſion indured two years, which was the whole reign of Iſh-boſheth.

2 ¶ And unto David were ſons born in Hebron: and his firſt-born was Amnon, of Ahinoam the Jezreeliteſs:

3 And his ſecond, [b] Chileab, of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſon of Maacah, the daughter of Talmai king of Geſhur:

b who is called alſo Daniel, 1 *Chron.* 3. 1.

4 And the fourth, Adonijah the ſon of Haggith: & the fifth, Shephatiah the ſon of Abital:

5 And the ſixth, Ithream, by Eglah Davids wife: theſe were born to David in [c] Hebron.

c within ſeven years and ſix months.

6 ¶ And it came to paſs while there was war between the houſe of Saul and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.

7 And Saul had a concubine, whoſe name *was* * Rizpah, the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine?

* *Chap.* 21. 10.

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* [d] I a dogs head, which againſt Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to day with a fault concerning this woman?

d Doſt thou eſteem me no more then a dog, for all my ſervice done to thy fathers houſe?

9 [e] So do God to Abner, and more alſo, except as the LORD hath ſworn to David, even ſo I do to him:

e wee ſee how the wicked cannot abide to be admoniſhed of their faults, but ſeek their diſpleaſure which go about to bring them from their wickedneſs.

10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beer-ſheba.

11 And he could not anſwer Abner a word again, becauſe he feared him.

12 ¶ And Abner ſent meſſengers to David on his behalf, ſaying, Whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

13 ¶ And he ſaid, Well, I will make a league with thee: but one thing I require of thee, † that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou comeſt to ſee my face.

† Heb. *ſaying.*

14 And David ſent meſſengers to Iſh-boſheth Sauls ſon, ſaying, Deliver *me* my wife Michal, which I eſpouſed to me * for an hundred foreſkins of the Philiſtines.

* 1 *Sam.* 18. 25, 27.

15 And Iſh-boſheth ſent, and took her from *her* huſband, *even* from * Phaltiel the ſon of Laiſh.

* 1 *Sam.* 25. 44. Phalti.

16 And her huſband went with her † along weeping behind her to Bahurim: then ſaid Abner unto him, Go, return. And he returned.

† Heb. *going and weeping.*

17 ¶ And Abner had [f] communication with the elders of Iſrael, ſaying, Ye ſought for David † in times paſt *to be* king over you.

f Rather for malice that he bare toward Iſh-boſheth then for love he bare to David.

† Heb. *both yeſterday and the third day.*

18 Now then do *it;* for the LORD hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.

19 And Abner alſo ſpake in the ears of [g] Benjamin: and Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

g who challenged the kingdom becauſe of their father Saul.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feaſt.

21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael unto my lord the king, that they may make a league with thee, and that thou mayeſt reign over all that thine heart deſireth. And David ſent Abner away; and he went in peace.

22 ¶ And behold, the ſervants of David and Joab [h] came from *purſuing* a troup, and brought in a great ſpoil with them: (but Abner *was* not with David in Hebron, for he had ſent him away, and he was gone in peace)

h From war againſt the Philiſtines.

23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, [i] What haſt thou done? behold, Abner came unto thee, why *is* it *that* thou haſt ſent him away, and he is quite gone?

i Here appeareth the malicious mind of Joab, who would have had the king to ſlay Abner for his private grudge.

25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doſt.

26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him again from the well of Sirah; but David knew *it* not.

27 And when Abner was returned to Hebron, Joab * took him aſide in the gate to ſpeak with him ‡ quietly: and ſmote him there under the fifth *rib*, that he died, for the bloud of * Aſahel his brother.

* 1 *King.* 2. 5.

‡ Or, *peaceably.*

* *Chap.* 2. 23.

28 ¶ And afterward when David heard *it*, he ſaid, I and my kingdom *are* [k] guiltleſs before the LORD for ever, from the † bloud of Abner the ſon of Ner:

k The Lord knoweth that I did not conſent to his death.

† Heb. *bloud.*

29 Let it reſt on the head of Joab, and on all his fathers houſe, and let there not † fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff, or that falleth on the ſword, or that lacketh bread.

† Heb. *be cut off.*

30 So Joab and [l] Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother * Aſahel at Gibeon in the battel.

l Abiſhai is ſaid to ſlay him with Joab, becauſe he conſented to the murder.

* *Chap.* 2. 23.

31 ¶ And David ſaid to Joab, and to all the people that *were* with him, Rent your clothes, and gird you with ſackcloth, and mourn before Abner. And king David *himſelf* followed the † bier.

† Heb. *bed.*

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of [m] Abner; and all the people wept.

m Meaning before the corps.

33 And the king lamented over Abner, and ſaid, Died Abner as a [n] fool dieth?

n He declareth that Abner died not as a wretch or vile perſon, but as a valiant man might do, being traiterouſly deceived by the wicked.

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before † wicked men, *ſo* felleſt thou. And all the people wept again over him.

† Heb. *children of iniquity.*

35 And when all the people came to cauſe David to [o] eat meat while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſt bread or ought elſe, till the ſun be down.

o According to their cuſtom which was to banquet at burials.

36 And all the people took notice *of it*, and it † [p] pleaſed them: as whatſoever the king did, pleaſed all the people.

† Heb. *was good in their eyes.*

p It is expedient ſome time not only to conceive inward ſorrow, but alſo that it may appear to others, to the intent that they may be ſatisfied.

37 For

37 For all the people, and all Israel understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

† Heb. *tender.*

39 And I *am* this day † weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the LORD shall reward the doer of evil according to his wickedness.

CHAP. IV.

1 The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ish-bosheths head to be buried.

a *That is*, Ish-bosheth.
b *Meaning*, That he was discouraged.

AND when Sauls [a] son heard that Abner was dead in Hebron, his hands were [b] feeble, and all the Israelites were troubled.

† Heb. *second.*

2 And Sauls son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the † other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for [c] Beeroth also was reckoned to Benjamin;

c The city Beeroth was in the tribe of Benjamin, *Josh.* 18. 25.
d After the death of Saul, for fear of the Philistines.

3 And the Beerothites [d] fled to Gittaim, and were sojourners there until this day)

4 And Jonathan, Sauls son, had a son *that was* lame of *his* feet, *and* was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass as she made haste to flee, that he fell, and became lame; and his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched [e] wheat; & they [f] smote him under the fifth *rib*; and Rechab and Baanah his brother escaped.

e They disguised themselves as merchants, which came to buy wheat.
f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and favour.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity,

* *Chap.* 1. 4, 15.
† Heb. *he was in his own eyes as a bringer, &c.*
‡ Or, *which was the reward I gave him for his tidings.*
g For as much as neither the example of him that slew Saul, nor duty to their master, nor the innocency of the person, nor reverence of the place, nor time did move them, they deserved most grievous punishment.

10 When * one told me, saying, Behold, Saul is dead, († thinking to have brought good tidings) I took hold of him, and slew him in Ziklag, ‡ who *thought* that I would have given him a reward for his tidings:

11 [g] How much more, when wicked men have slain a righteous person, in his own house, upon his bed? shall I not therefore now require his bloud of your hand, and take you away from the earth?

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12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Ish-bosheth, and buried *it* in the * sepulchre of Abner, in Hebron.

* *Chap.* 3. 32.

CHAP. V.

1 The tribes come to Hebron to anoint David over Israel. 4 Davids age. 6 He taking Zion from the Jebusites, dwelleth in it. 11 Hiram sendeth to David. 13 Eleven sons are born to him in Jerusalem. 17 David directed by God, smiteth the Philistines at Baal-perazim, 22 and again, at the mulberry-trees.

THEN * came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy [a] bone and thy flesh.

* 1 *Chron.* 11. 1.
a we are of thy kindred, and most neer joyned unto thee.

2 Also in time past when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, * Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

* *Psal.* 78. 71.

3 So all the elders of Israel came to the king to Hebron, and king David made a league with them in Hebron [b] before the LORD: and they anointed David king over Israel.

b *That is*, Taking the Lord to witness: for the ark was as yet in Abinadabs house.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned fourty years.

5 In Hebron he reigned over Judah * seven years, and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

* *Chap.* 2. 11.

6 ¶ And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the [c] blind and the lame, thou shalt not come in hither: ‡ thinking, David cannot come in hither.

c The children of God called idols. Blind and lame guids: therefore the Jebusites meant that they should prove that their gods were neither blind nor lame.
‡ Or, *saying, David shall not, &c.*

7 Nevertheless, David took the strong hold of Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame, and the blind, *that are* hated of Davids soul, * *he shall be chief and captain:* ‡ wherefore they said, The blind and the [d] lame shall not come into the house.

* 1 *Chron.* 11. 6.
‡ Or, *because they had said, Even the blind and the lame, he shall not come into the house.*
d The idols should enter no more into that place.

9 So David dwelt in the fort, and called it The city of David; and David built round about, from [e] Millo and inward.

e He built from the town-house round about to his own house, 1 *Chron.* 11. 8.

10 And David † went on, and grew great, and the LORD God of hosts *was* with him.

† Heb. *went going and growing.*

11 ¶ And * Hiram king of Tyre, sent messengers to David, and cedar-trees, and carpenters, and † masons: and they built David an house.

* 1 *Chron.* 14. 1.
† Heb. *hewers of the stone of the wall.*

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israels sake.

13 ¶ And * David took *him* mo concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

* 1 *Chron.* 3. 9.

14 And * these *be* the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon,

* 1 *Chron.* 3. 5.

15 Ibhar alſo, and Eliſhua, and Nepheg, and Japhia,

16 And Eliſhama, and Eliada, and Eliphalet.

* 1 *Chron.* 11. 16. & 14. 8.

17 ¶ * But when the Philiſtines heard that they had anointed David king over Iſrael, all the Philiſtines came up to ſeek David; and David heard *of it*, and went down to the hold.

18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim.

f By Abiathar the prieſt.

19 And David [f] enquired of the LORD, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? And the LORD ſaid unto David, Go up: for I will doubtleſs deliver the Philiſtines into thine hand.

* *Iſa.* 28. 21.

20 And David came to * Baal-perazim, and David ſmote them there, and ſaid, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place, ‡ Baal-perazim.

‡ That is, *The plain of breaches.*

* 1 *Chron.* 14. 12. ‡ Or, *took them away.*

21 And there they left their images, and David and his men *‡ burnt them.

g *Meaning*, The valley of giants which David called Baal-perazim, becauſe of his victory.

22 ¶ And the Philiſtines came up yet again, and ſpread themſelves in the valley of [g] Rephaim.

23 And when David enquired of the LORD, he ſaid, Thou ſhalt no go up: *but* fetch a compaſs behind them, and come upon them over againſt the mulberry-trees.

24 And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees, that then thou ſhalt beſtir thy ſelf: for then ſhall the LORD go out before thee, to ſmite the hoſt of the Philiſtines.

25 And David did ſo, as the LORD had commanded him; and ſmote the Philiſtines from Geba, until thou come to [h] Gazer.

h which was in the tribe of Benjamin, but the Philiſtines did poſſeſs it.

CHAP. VI.

1 David fetcheth the ark from Kirjath-jearim on a new cart. 6 Uzzah is ſmitten at Perez-uzzah. 11 God bleſſeth Obed-edom for the ark. 12 David bringing the ark into Zion with ſacrifices, danceth before it, for which Michal deſpiſeth him. 17 He placeth it in a tabernacle with great joy and feaſting. 20 Michal reproving David for his religious joy, is childleſs to her death.

AGain, David gathered together all *the* choſen *men* of Iſrael, thirty thouſand.

* 1 *Chron.* 13. 5, 6. a This was a city in Judah, called alſo Kirjath-jearim, *Joſh.* 15. 9. ‡ Or, *at which the name* even *the name of the* LORD *of hoſts was called upon.* † Heb. *made to ride.*

2 And * David aroſe, and went with all the people that *were* with him, from [a] Baale of Judah, to bring up from thence the ark of God, ‡ whoſe name is called by the name of the LORD of hoſts, that dwelleth *between* the Cherubims.

‡ Or, *the hill.* b which was an high place of the city of Baale.

3 And they † ſet the ark of God upon a new cart, and brought it out of the houſe of Abinadab that *was* in ‡ [b] Gibeah: & Uzzah & Ahio the ſons of Abinadab, drave the new cart.

* 1 *Sam.* 7. 1. † Heb. *with.*

4 And they brought it out of * the houſe of Abinadab which *was* at Gibeah, † accompanying the ark of God; and Ahio went before the ark.

c Praiſed God and ſung pſalms.

5 And David, and all the houſe of Iſrael [c] played before the LORD on all manner of *inſtruments made of* fir-wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And * when they came to Nachons threſhing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it, for the oxen ‡ ſhook *it*.

* 1 *Chron.* 13. 9. ‡ Or, *ſtumbled.*

7 And the anger of the LORD was kindled againſt Uzzah, and God [d] ſmote him there for *his* ‡ errour, and there he died by the ark of God.

d Here we ſee what danger it is to follow good intentions, or to do any thing in Gods ſervice without his expreſs word. ‡ Or, *raſhneſs.*

8 And David was diſpleaſed, becauſe the LORD had † made a breach upon Uzzah: and he called the name of the place ‡ Perez-uzzah to this day.

† Heb. *broken.* ‡ That is, *the breach of Uzzah.*

9 And David was afraid of the LORD that day, and ſaid, How ſhall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aſide into the houſe of Obed-edom the [e] Gittite.

e who was a Levite, and had dwelt in Gittaim, 1 *Chron.* 15. 21.

11 And the ark of the LORD continued in the houſe of Obed-edom the Gittite, three months: and the LORD bleſſed Obed-edom, and all his houſhold.

12 ¶ And it was told king David, ſaying, The LORD hath bleſſed the houſe of Obed-edom, and all that *pertained* unto him, becauſe of the ark of God. * So David went & [f] brought up the ark of God from the houſe of Obed-edom, into the city of David, with gladneſs.

* 1 *Chron.* 15. 25. f *Meaning*, He cauſed the Levites to bear it, according to the law.

13 And it was *ſo*, that when they that bare the ark of the LORD, had gone ſix paces, he ſacrificed oxen and fatlings.

14 And David danced before the LORD with all *his* might, and David *was* girded with a linen [g] ephod.

g with a garment like to the prieſts garment.

15 So David and all the houſe of Iſrael brought up the ark of the LORD with ſhouting, and with the ſound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Sauls daughter looked through a window, and ſaw king David leaping and dancing before the LORD; and ſhe [h] deſpiſed him in her heart.

h The wordlings are not able to comprehend the motions that move the children of God, to praiſe God by all manner of means. † Heb. *ſtretched.*

17 ¶ And they brought in the ark of the LORD, and ſet it in his place, in the midſt of the tabernacle that David had † pitched for it: and David offered burnt-offerings, and peace-offerings before the LORD.

18 And aſſoon as David had made an end of offering burnt-offerings, and peace-offerings, * he bleſſed the people in the name of the LORD of hoſts.

* 1 *Chron.* 16. 2.

19 And he dealt among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece *of fleſh*, and a flagon *of wine*: ſo all the people departed, every one to his houſe.

20 ¶ Then David returned to [i] bleſs his houſhold: and Michal the daughter of Saul came out to meet David, and ſaid, How glorious was the king of Iſrael to day, who uncovered himſelf to day in the eyes of the handmaids of his ſervants, as one of the vain fellows ‡ ſhameleſly uncovereth himſelf!

i *That is*, To pray for his houſe, as he had done for the people. ‡ Or, *openly.*

21 And

21 And David ſaid unto Michal, *It was* before the LORD, which choſe me [k] before thy father, and before all his houſe, to appoint me ruler over the people of the LORD, over Iſrael: therefore will I play before the LORD.

k It was for no worldly affection, but onely for that zeal that I ſhare to Gods glory.

22 And I will yet be more vile then thus, and will be baſe in mine own ſight: and ‡ of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour.

‡ Or, *of the handmaids* of my ſervants.

23 Therefore Michal the daughter of Saul had [l] no child until the day of her death.

l which was a puniſhment, becauſe ſhe mocked the ſervant of God.

CHAP. VII.

1 *Nathan firſt approving the purpoſe of David to build God an houſe,* 4 *after by the word of God forbiddeth him.* 12 *He promiſeth him benefits and bleſſings in his ſeed.* 18 *Davids prayer and thanksgiving.*

* 1 *Chron.* 17. 1.

AND it came to paſs, * when the king ſat in his houſe, and the LORD had given him reſt round about from all his enemies;

2 That the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of cedar, but the ark of God dwelleth within [a] curtains.

a within the tabernacle covered with skins, *Exod.* 26. 7.

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart: for the LORD *is* with thee.

4 ¶ And it came to paſs that night, that the word of the LORD came unto Nathan, ſaying,

† Heb. *to my ſervant to David.*
b *Meaning*, He ſhould not: yet Nathan ſpeaking according to mans judgment, and not by the ſpirit of prophecy, permitted him.

5 Go and tell † my ſervant David, Thus ſaith the LORD, [b] Shalt thou build me an houſe for me to dwell in?

6 Whereas I have not dwelt in *any* houſe, ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Iſrael, ſpake I a word with ‡ any of the [c] tribes of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of cedar?

‡ 1 *Chron.* 17. 6. *any of the judges.*
c As concerning the building of an houſe: *meaning*, That without Gods expreſs word nothing ought to be attempted.

8 Now therefore, ſo ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, * I took thee from the ſheep-cote, † from following the ſheep, to be ruler over my people, over Iſrael.

* 1 *Sam.* 16. 11. *Pſal.* 78. 70.
† Heb. *from after.*

9 And I was with thee whitherſoever thou wenteſt, and have cut off all thine enemies † out of thy ſight, and have made thee a great name, like unto the name of the [d] great *men* that *are* in the earth.

† Heb. *from thy face.*
d I have made thee famous through all the world.

10 (Moreover, I will appoint a place for my people Iſrael, and will plant them, that they may dwell in a place of their own, and move [e] no more: neither ſhall the children of wickedneſs afflict them any more, as before-time,

e He promiſeth them quietneſs, if they will walk in his fear and obedience.

11 And as ſince the time that I commanded judges *to be* over my people Iſrael, and have cauſed thee to reſt from all thine enemies) Alſo the LORD telleth thee, that he will make thee an houſe.

12 ¶ And * when thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdom.

* 1 *King.* 8. 20.

13 * He ſhall build an houſe for my name, and I will ſtabliſh the throne of his kingdom for ever.

* 1 *King.* 5. 5. & 6. 12. 2 *Chron.* 22. 10.

14 * I will be his father, and he ſhall be my ſon: * if he commit iniquity, I will chaſten him with the [f] rod of men, and with the ſtripes of the children of men:

* *Heb.* 1. 5.
* *Pſal.* 89. 30, 31, 32.
f *That is*, Gently as fathers uſe to chaſtiſe their children.

15 But my mercy ſhall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine houſe, and thy kingdom ſhall be eſtabliſhed for ever before thee: thy throne ſhall be [g] eſtabliſhed for ever.

g This was begun in Solomon, as a figure, but accompliſhed in Chriſt.

17 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

18 ¶ Then went king David in, and ſat before the LORD, and he ſaid, Who *am* I, O Lord GOD? and what *is* my houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord GOD; but thou haſt ſpoken alſo of thy ſervants houſe for a great while to come; and *is* this the † manner of [h] man, O Lord GOD?

† Heb. *law.*
h Cometh not this rather of thy free mercy, then of any worthineſs that can be in man.

20 And what can David ſay more unto thee? for thou, Lord GOD, knoweſt thy ſervant.

21 For thy words ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know *them.*

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beſide thee, according to all that we have heard with our ears.

23 And * what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for [i] you great things, and terrible, for thy [k] land, before thy people which thou redeemedſt to thee from Egypt, *from* the [l] nations and their gods?

* *Deut.* 4. 7.
i O Iſrael.
k And inheritance, which is Iſrael.
l From the Egyptians, & their idols.

24 For thou haſt [m] confirmed to thy ſelf thy people Iſrael *to be* a people unto thee for ever: and thou, LORD, art become their God.

m He ſheweth that Gods free election is the onely cauſe why the Iſraelites were choſen to be his people.

25 And now, O LORD God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid.

26 And let thy name be magnified for ever, ſaying, the LORD of hoſts *is* the God over Iſrael: and let the [n] houſe of thy ſervant David be eſtabliſhed before thee.

n This prayer *is* moſt effectual, when we chiefly ſeek Gods glory, and the accompliſhment of his promiſe.

27 For thou, O LORD of hoſts, God of Iſrael, haſt † reveiled to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee.

† Heb. *opened the ear.*

28 And now, O Lord GOD, thou *art* that God, and * thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant.

* *John* 17. 17.

29 Therefore now † let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord GOD, haſt [o] ſpoken *it*, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

† Heb. *be thou pleaſed and bleſt.*
o Therefore I firmly believe it ſhall come to paſs.

CHAP. VIII.

1 David ſubdueth the Philiſtines and the Moabites. 3 He ſmiteth Hadadezer, and the Syrians. 9 Toi ſendeth Joram with preſents to bleſs him. 11 The preſents and the ſpoil David dedicateth to God. 14 He putteth gariſons in Edom. 16 Davids officers.

* 1 Chron. 18. 1, &c.

A Nd * after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them: and David took ‡ Metheg-ammah out of the [a] hand of the Philiſtines.

‡ Or, *the bridle of Ammah.*

a So that they payed no more tribute.

2 And he ſmote Moab, and meaſured them with a line, caſting them down to the ground: even with [b] two lines meaſured he, to put to death; and with one full line, to keep alive: and *ſo* the Moabites became Davids ſervants, *and* brought gifts.

b He ſlew two parts, as it pleaſed him, and reſerved the third.

3 ¶ David ſmote alſo Hadadezer the ſon of Rehob, king of * Zobah, as he went to recover his border at the river Euphrates.

* Pſal. 60 2.

4 And David took ‡ from him a thouſand ‡ *chariots*, and ſeven hundred hors-men, and twenty thouſand foot-men: & David houghed all the chariot-*horſes*, but reſerved of them *for* an hundred chariots.

‡ Or, *of his.*

‡ As 1 Chron. 18. 4.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put gariſons in [c] Syria of Damaſcus: and the Syrians became ſervants to David, *and* [d] brought gifts: and the LORD preſerved David whitherſoever he went.

c In that part of Syria, where Damaſcus was.

d They payed yearly tribute.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to [e] Jeruſalem.

e For the uſe of the temple.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſs.

9 ¶ When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer,

10 Then Toi ſent Joram his ſon unto king David, to † ſalute him, and to [f] bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him: (for Hadadezer † had wars with Toi) and *Joram* † brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs;

† Heb. *ask him of peace.*

f For ſeeing David victorious, he was glad to intreat of peace.

† Heb. *was a man of wars with.*

† Heb. *in his hand were.*

11 Which alſo king David did dedicate unto the LORD, with the ſilver and gold that he had dedicate of all nations which he ſubdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from † ſmiting of the Syrians in the valley of ſalt, *being* eighteen thouſand *men.*

† Heb. *his ſmiting.*

14 ¶ And he put gariſons in Edom; throughout all Edom put he gariſons, and all they of Edom became Davids ſervants: and the LORD preſerved David whitherſoever he went.

15 And David reigned over all Iſrael, and David executed [g] judgment and juſtice unto all his people.

g He gave judgment in controverſies, and was merciful toward the people.

16 And Joab the ſon of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſon of Ahilud *was* ‡ recorder;

‡ Or, *remembrancer*, or, *writer of annonicles.*

17 And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar, *were* the prieſts; and Seraiah *was* the ‡ ſcribe;

‡ Or, *ſecretary.*

18 * And Benaiah the ſon of Jehoiada *was over* both the [h] Cherethites and the Pelethites; and Davids ſons were ‡ chief rulers.

* 1 Chron. 18. 17.

h The Cherethites and Pelethites were as the kings guard, and had charge of his perſon.

‡ Or, *princes.*

CHAP. IX.

1 David by Ziba ſendeth for Mephiboſheth. 7 For Jonathans ſake he entertaineth him at his table, and reſtoreth him all that was Sauls. 9 He maketh Ziba his farmer.

And David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs for [a] Jonathans ſake?

a Becauſe of the oath and promiſe made to Jonathan, 1 Sam. 20. 15.

2 And *there was* of the houſe of Saul, a ſervant whoſe name *was* Ziba: & when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he.*

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the [b] kindneſs of God unto him? And Ziba ſaid unto the king, Jonathan hath yet a ſon, *which is* * lame on *his* feet.

b Such mercy as ſhall be acceptable to God.

* Chap. 4. 4.

4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſon of Ammiel, in Lo-debar.

5 ¶ Then king David ſent, and fet him out of the houſe of Machir, the ſon of [c] Ammiel, from Lo-debar.

c who was alſo called Eliam the father of Bathſheba Davids wife.

6 Now when Mephiboſheth, the ſon of Jonathan the ſon of Saul, was come unto David, he fell on his face, and did reverence. And David ſaid, Mephiboſheth. And he anſwered, Behold thy ſervant.

7 ¶ And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſs, for Jonathan thy fathers ſake, and will reſtore thee all the land of Saul thy father, and thou ſhalt eat bread at my table continually.

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a [d] dead dog as I *am*?

d *Meaning*, A deſpiſed perſon.

9 ¶ Then the king called to Ziba Sauls ſervant, and ſaid unto him, I have given unto thy maſters ſon all that pertained to Saul, and to all his houſe.

10 Thou therefore and thy [e] ſons and thy ſervants ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſters ſon may have food to eat: but Mephiboſheth thy maſters ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons, & twenty ſervants.

e Be ye provident overſeers and governours of his lands, that they may be profitable.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for [f] Mephiboſheth, *ſaid the king*, he ſhall eat at my table, as one of the kings ſons.

f That Mephiboſheth may have all things at commandment as becometh a kings ſon.

12 And Mephiboſheth had a young ſon, whoſe name *was* Micha: and all that dwelt in the houſe of Ziba, *were* ſervants unto Mephiboſheth.

13 So Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the kings table; and was lame on both his feet.

CHAP.

David and Bathsheba.

Dauidt Vinck boos Inuentor Batsseba dum vir abest, latices ingressa liquentes Membra lavat Scythica candidiora nive.

2 Sam. 11. 2.

Rex videt hanc, visamque cupit, potiturque cupita, Fœdat adulterio facta priora David. 2. Samu: 11, 1.

Joannes Londerselius Sculptor
Fischer excud.

Chap. X.

1 *Davids meſſengers ſent to confort Hanun the ſon of Nahaſh, are villanouſly intreated.* 6 *The Ammonites ſtrengthned by the Syrians, are overcome by Joab and Abiſhai.* 15 *Shoback making a new ſupply of the Syrians at Helam, is ſlain by David.*

4 1 *Chron.* 19. 1.

AND it came to paſs after this, that the * king of the children of Ammon died, and Hanun his ſon reigned in his ſtead.

2 Then ſaid David, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, as his father ſhewed [a] kindneſs unto me. And David ſent to comfort him by the hand of his ſervants, for his father. And Davids ſervants came into the land of the children of Ammon.

a The children of God are not unmindful of a benefit received.

3 And the princes of the children of Ammon ſaid unto Hanun their lord, † Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? hath not David *rather* ſent his ſervants unto thee, to [b] ſearch the city, and to ſpy it out, and to overthrow *it*?

† Heb. *in thine eyes doth David.*

b Their arrogant malice would not ſuffer them to ſee the ſimplicity of Davids heart: therefore their counſel turned to the deſtruction of their country.

4 Wherefore Hanun took Davids ſervants, and ſhaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and ſent them away.

5 When they told *it* unto David, he ſent to meet them, becauſe the men were greatly aſhamed: and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they [c] ſtank before David, the children of Ammon ſent and hired the Syrians of Bethrehob, and the Syrians of Zoba, twenty thouſand footmen, and of king Maacah a thouſand men, and of Iſh-tob twelve thouſand men.

c That they had deſerved Davids diſpleaſure for the injury done to his ambaſſadours.

7 And when David heard of *it*, he ſent Joab, and all the hoſt of the mighty men.

8 And the children of Ammon came out, and put the battel in aray at the entring in of the gate: and the Syrians of [d] Zoba and of Rehob, and Iſh-tob, and Maacah *were* by themſelves in the field.

d Theſe were divers parts of the country of Syria, whereby appeareth that the Syrians ſerved, where they might have entertainment, as now the Switzers do.

9 When Joab ſaw that the front of the battel was againſt him before and behind, he choſe of all the choice *men* of Iſrael, and put *them* in aray againſt the Syrians.

10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put *them* in aray againſt the children of Ammon.

11 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for [e] our people, and for the cities of our God: and the LORD do that which ſeemeth him good.

e Here is declared wherefore war ought to be undertaken: for the defence of true religion and Gods people.

13 And Joab drew nigh, and the people that *were* with him, unto the battel againſt the Syrians: and they fled before him.

14 And when the children of Ammon ſaw that the Syrians were fled, then fled they alſo before Abiſhai, and entred into the city: ſo Joab returned from the children of Ammon, and came to Jeruſalem.

15 ¶ And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together.

16 And Hadarezer ſent, & brought out the Syrians that *were* beyond the river, and they came to Helam; and Shobach the captain of the hoſt of Hadarezer *went* before them.

17 And when it was told David, he gathered [f] all Iſrael together, and paſſed over Jordan, & came to Helam: & the Syrians ſet themſelves in aray againſt David, and fought with him.

f *Meaning*, The greateſt part.

18 And the Syrians fled before Iſrael, and David ſlew *the men of* [g] ſeven hundred chariots of the Syrians, and fourty thouſand horſmen, and ſmote Shobach the captain of their hoſt, who died there.

g which were the chiefeſt and moſt principal: for in all he deſtroyed 7000, as 1 *Chron.* 19. 18, or the ſouldiers which were in 700 chariots.

19 And when all the kings *that were* ſervants to Hadarezer ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them. So the Syrians feared to help the children of Ammon any more.

Chap. XI.

1 *While Joab beſiegeth Rabbah, David committeth adultery with Bath-ſheba.* 6 *Uriah ſent for by David to cover the adultery, would not go home neither ſober nor drunken.* 14 *He carrieth to Joab the letter of his death.* 18 *Joab ſendeth the news thereof to David.* 26 *David taketh Bath-ſheba to wife.*

AND it came to paſs, *that* † after the year was [a] expired, at the time when kings go forth *to battel*, that * David ſent Joab and his ſervants with him, and all Iſrael; and they deſtroyed the children of Ammon, and beſieged Rabbah: but David tarried ſtill at Jeruſalem.

† Heb. *at the return of the year.*
a The year following about the ſpring time.
* 1 *Chron.* 20. 1.

2 ¶ And it came to paſs in an evening-tide, that David aroſe from off his [b] bed, & walked upon the roof of the kings houſe: and from the roof he ſaw a woman waſhing her ſelf, & the woman *was* very beautiful to look upon.

b whereupon he uſed to reſt at afternoon, as was read of Iſh-boſheth, *Chap.* 4. 7.

3 And David ſent and enquired after the woman: and *one* ſaid, *Is* not this Bath-ſheba the daughter of Eliam, the wife of Uriah the [c] Hittite?

c who was not an Iſraelite born, but converted to the true religion.

4 And David ſent meſſengers, & took her; and ſhe came in unto him, and he lay with her, (‡ for ſhe was * purified from her uncleanneſs) and ſhe returned unto her houſe.

‡ Or, *and when ſhe had purified herſelf*, &c, *ſhe returned.*
* *Lev.* 15. 19. & 18. 19.

5 And the woman conceived, and ſent and [d] told David, and ſaid, I *am* with child.

d Fearing leſt ſhe ſhould be ſtoned according to the law.

6 ¶ And David ſent to Joab, *ſaying*, Send me Uriah the Hittite. And Joab ſent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* † how Joab did, and how the people did, and how the war proſpered.

† Heb. *of the peace of*, &c.

8 And David ſaid to Uriah, [e] Go down to thy houſe, and waſh thy feet. And Uriah departed out of the kings houſe, and there † followed him a meſs *of meat* from the king.

e David thought that if Uriah lay with his wife, his fault might be cloked.
† Heb. *went out after him.*

9 But Uriah ſlept at the door of the kings houſe, with all the ſervants of his lord, and went not down to his houſe.

10 And when they had told David, ſaying,

260 Uriah went not down unto his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journy? why *then* didſt thou not go down unto thine houſe?

f Hereby God would touch Davids conſcience, that ſeeing the fidelity and religion of his ſervant, he would declare himſelf forgetful of God and injurious to his ſervant.

11 And Uriah ſaid unto David, The [f] ark, and Iſrael, and Judah abide in tents, and my lord Joab, and the ſervants of my lord are encamped in the open fields; ſhall I then go into mine houſe, to eat and to drink, and to lie with my wife? *as* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

12 And David ſaid to Uriah, Tarry here to day alſo, and to morrow I will let thee depart. So Uriah abode in Jeruſalem, that day and the morrow.

13 And when David had called him, he did eat and [g] drink before him, and he made him drunk: and at even he went out to lie on his bed with the ſervants of his lord, but went not down to his houſe.

g He made him drink more liberally then he was wont to do, thinking hereby he would have lien by his wife.

14 ¶ And it came to paſs in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah.

h Except God continually uphold us with his mighty ſpirit, the moſt perfect fall headlong into all vice and abomination.
† Heb. *Brave.*
† Heb. *from after him.*

15 And he wrote in the letter, ſaying, [h] Set ye Uriah in the fore-front of the † hotteſt battel, and retire ye † from him, that he may be ſmitten, and die.

16 And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were.*

17 And the men of the city went out, and fought with Joab: and there fell *ſome* of the people of the ſervants of David, and Uriah the Hittite died alſo.

18 ¶ Then Joab ſent, and told David all the things concerning the war:

19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the war unto the king,

20 And if ſo be that the kings wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city when ye did fight? knew ye not that they would ſhoot from the wall?

i *Meaning*, Gideon. *Judg.* 9. 52, 53.

21 Who ſmote Abimelech the ſon of [i] Jerubbeſheth? did not a woman caſt a piece of a milſtone upon him from the wall that he died in Thebez? why went ye nigh the wall? Then ſay thou, Thy ſervant Uriah the Hittite is dead alſo.

22 ¶ So the meſſenger went, and came and ſhewed David all that Joab had ſent him for.

23 And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field, and we were upon them even unto the entring of the gate.

24 And the ſhooters ſhot from off the wall upon thy ſervants, and *ſome* of the kings ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo.

k He diſſembled with the meſſenger to the intent that neither his cruel commandment, nor Joabs wicked obedience might be eſpied.
† Heb. *be evil in thine eyes.*
† Heb. *ſo and ſuch.*

25 Then David ſaid unto the meſſenger, [k] Thus ſhalt thou ſay unto Joab, Let not this thing † diſpleaſe thee: for the ſword devoureth † one as well as another: make thy battel more ſtrong againſt the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, ſhe mourned for her husband.

27 And when the mourning was paſt, David ſent, and fet her to his houſe, and ſhe became his wife, and bare him a ſon: but the thing that David had done, † diſpleaſed the LORD.

† Heb. *was evil in the eyes of.*

CHAP. XII.

1 *Nathans parable of the ew-lamb, cauſeth David to be his own judge.* 7 *David, reproved by Nathan, confeſſeth his ſin, and is pardoned.* 15 *David mourneth and prayeth for the child, while it lived.* 24 *Solomon is born, and named Jedidiah.* 26 *David taketh Rabbah, and tortureth the people thereof.*

AND the LORD [a] ſent Nathan unto David: and he came unto him, and ſaid unto him, There were two men in one city; the one rich, and the other poor.

a Because David lay now drowned in ſin, the loving mercy of GOD, which ſuffereth not his to periſh, wiketh his conſcience by this ſimilitude, and bringeth him to repentance.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing ſave one little ew-lamb, which he had bought and nouriſhed up: and it grew up together with him, and with his children; it did eat of his own † meat, and drank of his own cup, and lay in his boſom, and was unto him as a daughter.

† Heb. *morſel.*

4 And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own herd, to dreſs for the wayfaring man that was come unto him, but took the poor mans lamb, and dreſſed it for the man that was come to him.

5 And Davids anger was greatly kindled againſt the man, and he ſaid to Nathan, *As* the LORD liveth, the man that hath done this *thing*, ‡ ſhall ſurely die.

‡ Or, *is worthy to die.*

6 And he ſhall reſtore the lamb * four-fold, becauſe he did this thing, and becauſe he had no pity.

* *Exod.* 22. 1.

7 ¶ And Nathan ſaid to David, Thou *art* the man. Thus ſaith the LORD God of Iſrael, I * anointed thee king over Iſrael, and I delivered thee out of the hand of Saul:

* 1 *Sam.* 16. 13.

8 And I gave thee thy [b] maſters houſe, and thy maſters [c] wives into thy boſom, and gave thee the houſe of Iſrael and of Judah; and if *that had been* too little, I would moreover have given unto thee [d] ſuch and ſuch things.

b For David ſucceeded Saul in his kingdom.
c The Jewes underſtand this of Eglah and Michal, or of Rizpah and Michal.
d *That is*, Greater things then theſe: for Gods love and benefits increaſe toward his, if by their ingratitude they ſtay him not.

9 Wherefore haſt thou deſpiſed the commandment of the LORD, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the [e] children of Ammon.

e Thou haſt moſt cruelly given him into the hands of Gods enemies.

10 Now therefore the ſword ſhall never depart from thine houſe; becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſaith the LORD, Behold, I will raiſe up evil againſt thee out of thine own houſe, and I will * take thy wives before thine eyes, and give *them* unto thy neighbour, and he ſhall lie with thy wives in the ſight of this [f] ſun.

* *Deut.* 28. 30. *Chap.* 16. 22.
f *Meaning*, Openly, as at noonday.

12 For thou didſt *it* ſecretly: but I will do this thing

thing before all Iſrael, and before the ſun.

13 And David ſaid unto Nathan, I have ſinned againſt the LORD. And Nathan ſaid unto David, * The LORD alſo hath [g] put away thy ſin; thou ſhalt not die.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the LORD to [h] blaſpheme, the child alſo *that is* born unto thee, ſhall ſurely die.

15 ¶ And Nathan departed unto his houſe: and the LORD ſtrook the child that Uriahs wife bare unto David, and it was very ſick.

16 David therefore beſought God for the child, and David † faſted, and [i] went in, and lay all night upon the earth.

17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he [k] eat bread with them.

18 And it came to paſs on the ſeventh day, that the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then † vex himſelf, if we tell him that the child is dead?

19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? And they ſaid, He is dead.

20 Then David [l] aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the LORD, and worſhipped: then he came to his own houſe, and when he required, they ſet bread before him, and he did eat.

21 Then ſaid his [m] ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive, but when the child was dead, thou didſt riſe and eat bread.

22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore ſhould I faſt? [n] can I bring him back again? I ſhall go to him, but he ſhall not return to me.

24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her: and * ſhe bare a ſon, and [o] he called his name Solomon; and the LORD loved him.

25 And he ſent by the hand of Nathan the [p] prophet; and [q] he called his name ‡ Jedidiah, becauſe of the LORD.

26 ¶ And Joab fought againſt Rabbah of the children of Ammon, and took the royal city.

27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of [r] waters.

28 Now therefore, gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and † it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.

30 * And he took their kings crown from off his head, (the weight whereof *was* a [s] talent of gold, with the precious ſtones) and it was *ſet* on Davids head: and he brought forth the ſpoil of the city † in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under [t] ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

CHAP. XIII.

1 *Amnon loving Tamar, by Jonadabs counſel feigning himſelf ſick raviſheth her.* 15 *He hateth her, and ſhamefully turneth her away.* 19 *Abſalom entertaineth her, and conceileth his purpoſe.* 24 *At a ſheep-ſhearing, among all the kings ſons, he killeth Amnon.* 30 *David grieving at the news, is comforted by Jonadab,* 37 *Abſalom fleeth to Talmai at Geſhur.*

AND it came to paſs after this, that Abſalom the ſon of David had a fair ſiſter, whoſe name *was* [a] Tamar, and Amnon the ſon of David loved her.

2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar; for ſhe *was* a [b] virgin: and † Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whoſe name *was* Jonadab, the ſon of Shimeah, Davids brother: and Jonadab *was* a very ſubtil man.

4 And he ſaid unto him, Why *art* thou, *being* the kings ſon, † lean † from day to day? wilt thou not tell me? And Amnon ſaid unto him, I love Tamar, my brother Abſaloms ſiſter.

5 And Jonadab ſaid unto him, [c] Lay thee down on thy bed, and make thy ſelf ſick: and when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and dreſs the meat in my ſight, that I may ſee *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himſelf ſick: and when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of [d] cakes in my ſight, that I may eat at her hand.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnons houſe, and dreſs him meat.

8 So Tamar went to her brother Amnons houſe, (and he was laid down) and ſhe took ‡ flour, and kneaded *it*, and made cakes in his ſight, and did bake the cakes.

9 And ſhe took a pan, and [e] poured *them* out before him, but he refuſed to eat: and Amnon ſaid, Have out all men from [f] me: and they went out every man from him.

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which ſhe had

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g For the Lord ſeeketh but that the ſinner would turn to him.

h *In ſaying*, That the Lord hath appointed a wicked man to reign over his people.

† Heb. *faſted a faſt.*

i To wit, to his privy chamber.

k Thinking by his inſtant prayer, that God would have reſtored his child, but God had otherwiſe determined.

† Heb. *do hurt.*

l *Shewing*, That our lamentations ought not to be exceſſive, but moderate, and that we muſt praiſe God in all his doings.

m As they which conſider not that God granteth many things to the ſobs and tears of the faithful.

n By this conſideration he appeaſed his ſorrow.

o *To wit*, The Lord, 1 *Chron.* 22. 9.

p To call him Solomon.

q *Meaning*, David.

‡ That is, *beloved of the Lord.*

r *That is*, The chief city, and where all the conduits are, is as good as taken.

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† Heb. *my name is called upon it.*

* 1 *Chron.* 20. 2.

s *That is*, Threeſcore pound after the weight of the common talent.

† Heb. *very great.*

t *Signifying*, That as they were malicious enemies of God, ſo he put them to cruel death.

a Tamar was Abſaloms ſiſter both by father and mother, and Amnons onely by father.

b And therefore kept in her fathers houſe, as virgins were accuſtomed.

† Heb. *it was marvellous*, or, *hidden in the eyes of Amnon.*

† Heb *thin.*

† Heb. *morning by morning.*

c Here we ſee that there is no enterpriſe ſo wicked, that can lack counſel to further it.

d *Meaning*, ſome delicate and dainty meat.

‡ Or, *paſte.*

e *That is*, She ſerved them on a diſh.

f For the wicked are aſhamed to do that before men, which they are not afraid to commit in the ſight of God.

262 had made, and brought *them* into the chamber to Amnon her brother.

11 And when ſhe had brought *them* unto him to eat, he took hold of her, and ſaid unto her, Come lie with me, my ſiſter.

12 And ſhe anſwered him, Nay, my brother, do not † force me: for * † no ſuch thing ought to be done in Iſrael; do not thou this folly.

† Heb. *humble me.*
* *Lev.* 18. 9.
† Heb. *it ought not ſo to be done.*

13 And I, whither ſhall I cauſe my ſhame to go? and as for thee, thou ſhalt be as one of the [g] fools in Iſrael: now therefore, I pray thee, ſpeak unto the king; for he will not withhold me from thee.

g As a lewd and wicked perſon.

14 Howbeit, he would not hearken unto her voice: but being ſtronger then ſhe, forced her, and lay with her.

† Heb. *with great hatred greatly.*

15 ¶ Then Amnon hated her † exceedingly, ſo that the hatred wherewith he hated her, *was* greater then the love wherewith he had loved her: and Amnon ſaid unto her, Ariſe, be gone.

16 And ſhe ſaid unto him, *There is* no cauſe; this evil in ſending me away, *is* greater then the other that thou didſt unto me: but he would not hearken unto her.

17 Then he called his ſervant that miniſtred unto him, and ſaid, Put now this *woman* out from me, and bolt the door after her.

h For that which was of divers colours, or pieces, in thoſe days was had in great eſtimation, *Gen.* 37. 3. *Judg.* 5. 30.

18 And *ſhe had* a garment of [h] divers colours upon her: for with ſuch robes were the kings daughters *that were* virgins, apparelled. Then his ſervant brought her out, and bolted the door after her.

19 ¶ And Tamar put aſhes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? but hold now thy [i] peace, my ſiſter: he *is* thy brother, † regard not this thing, So Tamar remained † deſolate in her brother Abſaloms houſe.

i For though he conceived ſudden vengeance in his heart, yet he diſſembled it till occaſion ſerved, and comforted his ſiſter.
† Heb. *ſet not thine heart.*
† Heb. *and deſolate.*

21 ¶ But when king David heard of all theſe things, he was very wroth.

22 And Abſalom ſpake unto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And it came to paſs after two full years, that Abſalom had ſheep-ſhearers in Baal-hazor, which *is* beſide Ephraim: and [k] Abſalom invited all the kings ſons.

k *To wit*, To a banket, thinking thereby to fulfil his wicked purpoſe.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheep-ſhearers, let the king, I beſeech thee, and his ſervants, go with thy ſervant.

25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be chargeable unto thee. And he preſſed him: howbeit he would not go, but bleſſed him.

26 Then ſaid Abſalom, If not, I pray thee, let my brother [l] Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee?

l Pretending to the king, that Amnon was moſt dear unto him.

27 But Abſalom preſſed him, that he let Amnon and all the kings ſons go with him.

28 ¶ Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnons heart is merry with wine, and when I ſay unto you, Smite Amnon, then kill him, fear not: ‡ [m] have not I commanded you? be couragious, and be † valiant.

‡ Or, *will you not ſince I have commanded you?*
m Such is the pride of the wicked maſters, that in all their wicked commandments they think to be obeyed.
† Heb. *ſons of valour.*

29 And the ſervants of Abſalom did unto Amnon, as Abſalom had commanded: then all the kings ſons aroſe, and every man † gat him up upon his mule, and fled.

† Heb. *rode.*

30 ¶ And it came to paſs while they were in the way, that tidings came to David, ſaying, Abſalom hath ſlain all the kings ſons, and there is not one of them left.

31 Then the king aroſe, and tare his [n] garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent.

n Lamenting, as he that felt the wrath of God upon his houſe, *Chap.* 12. 10.

32 And Jonadab the ſon of Shimeah Davids brother, anſwered and ſaid, Let not my lord ſuppoſe *that* they have ſlain all the young men the kings ſons; for Amnon onely is dead: for by the † appointment of Abſalom this hath been ‡ determined, from the day that he forced his ſiſter Tamar.

† Heb. *mouth.*
‡ Or, *ſtilled.*

33 Now therefore let not my lord the king take the thing to his heart, to think that all the kings ſons are dead: for Amnon onely is dead.

34 But Abſalom fled. And the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behind him.

35 And Jonadab ſaid unto the king, Behold, the kings ſons come: † as thy ſervant ſaid, ° ſo it is.

† Heb. *according to the word of my ſervant.*
o That onely Amnon is dead.

36 And it came to paſs aſſoon as he had made an end of ſpeaking, that behold, the kings ſons came, and lift up their voice and wept: and the king alſo and all his ſervants wept † very ſore.

† Heb. *with a great weeping greatly.*

37 ¶ But Abſalom fled, and went to [p] Talmai the ſon of ‡ Ammihud king of Geſhur: and *David* mourned for his ſon every day.

p For Maachah his mother was the daughter of this Talmai, *Chap.* 3. 3.
‡ Or, *Ammiur.*

38 So Abſalom fled, and went to Geſhur, and was there three years.

39 And *the ſoul of* king David ‡ longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

‡ Or, *was conſumed.*

CHAP. XIV.

1 Joab, ſuborning a widow of Tekoah, by a parable to incline the kings heart to fetch home Abſalom, bringeth him to Jeruſalem. 25 Abſaloms beauty, hair, and children. 28 After two years, Abſalom by Joab is brought into the kings preſence.

NOw Joab the ſon of Zeruiah perceived that the kings [a] heart *was* toward Abſalom.

a That the king favoured him.

2 And Joab ſent to Tekoah, and fetcht thence a wiſe woman, and ſaid unto her, I pray thee, feign thy ſelf to be a mourner, and put on now mourning-apparel, and [b] anoint not thy ſelf with oyl, but be as a woman that had a long time mourned for the dead:

b In token of mourning: for they uſed anointing to ſeem cheerful.

3 And come to the king, and ſpeak on this manner

manner unto him: ſo Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, † Help, O king.

† Heb. *ſave.*

5 And the king ſaid unto her, What aileth thee? And ſhe anſwered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy hand-maid had [e] two ſons, and they two ſtrove together in the field, and *there was* † none to part them, but the one ſmote the other, and ſlew him.

e Under this parable ſhe deſcribed the death of Amnon by Abſalom.
† Heb. *no deliverer between them.*

7 And behold, the whole family is riſen againſt thine hand-maid, and they ſaid, Deliver him that ſmote his brother, that we may kill him, for the [d] life of his brother whom he ſlew, and we will deſtroy the heir alſo: and ſo they ſhall quench my coal which is left, and ſhall not leave to my husband *neither* name nor remainder † upon the earth.

d Becauſe he hath ſlain his brother, he ought to be ſlain, according to the law, *Gen.* 9. 6. *Exod.* 21. 12.
† Heb. *upon the face of the earth.*

8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee.

9 And the woman of Tekoah ſaid unto the king, My lord, O king, the [e] iniquity *be* on me, and on my fathers houſe: and the king and his throne *be* guiltleſs.

e As touching the breach of that law which puniſheth the ſhed, let me bear the blame.

10 And the king ſaid, Whoſoever ſaith *ought* unto thee, bring him to me, and he ſhall not touch thee any more.

11 Then ſaid ſhe, I pray thee, let the king [f] remember the LORD thy God, † that thou wouldeſt not ſuffer the revengers of blood to deſtroy any more, leſt they deſtroy my ſon. And he ſaid, *As* the LORD liveth, there ſhall not one hair of thy ſon fall to the earth.

f Sweet that they ſhall not revenge the blood, which are many in number.
† Heb. *that the revenger of blood do not multiply to deſtroy.*

12 Then the woman ſaid, Let thine hand-maid, I pray thee, ſpeak *one* word unto my lord the king. And he ſaid, Say on.

13 And the woman ſaid, Wherefore then haſt thou [g] thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing, as one which is faulty, in that the king doth not fetch home again his baniſhed.

g why doſt thou give contrary ſentence in thy ſon Abſalom?

14 For we muſt needs die, and *are* as water ſpilt on the ground, which cannot be gathered up again: ‡ neither doth God reſpect *any* perſon, yet doth he deviſe [h] means, that his baniſhed be not expelled from him.

‡ Or, *becauſe God hath not taken away his life, he hath alſo deviſed means*, &c
h God hath provided ways (as ſanctuaries) to ſave them oftimes, whom man judgeth worthy of death.

15 Now therefore that I am come to ſpeak of this thing unto my lord the king, *it is* becauſe the people have made me [i] afraid: and thy hand-maid ſaid, I will now ſpeak unto the king; it may be that the king will perform the requeſt of his hand-maid.

i For I thought they would kill this mine heir.

16 For the king will hear, to deliver his hand-maid out of the hand of the man *that would* deſtroy me and my ſon together out of the inheritance of God:

17 Then thine hand-maid ſaid, The word of my lord the king ſhall now be † comfortable: for as an [k] angel of God, ſo *is* my lord the king † to diſcern good and bad: therefore the LORD thy God will be with thee.

† Heb. *forreſt.*
k Is of great wiſdom to diſcern right from wrong.
† Heb. *to hear.*

18 Then the king anſwered and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall ask thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the [l] hand of Joab with thee in all this? And the woman anſwered and ſaid, *As* thy ſoul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine hand-maid:

l Haſt not thou done this by the counſel of Joab?

20 To [m] fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdom of an angel of God, to know all *things* that *are* in the earth.

m By ſpeaking rather in a parable then plainly.

21 ¶ And the king ſaid unto Joab, Behold now, I have [n] done this thing: go therefore, bring the young man Abſalom again.

n I have granted thy requeſt.

22 And Joab fell to the ground on his face, and bowed himſelf, and † thanked the king: and Joab ſaid, To day thy ſervant knoweth that I have found grace in thy ſight, my lord, O king, in that the king hath fulfilled the requeſt of ‡ his ſervant.

† Heb. *bleſſed.*
‡ Or, *thy.*

23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him [o] turn to his own houſe, and let him not ſee my face. So Abſalom returned to his own houſe, and ſaw not the kings face.

o Covering hereby his affection, and ſheweth ſome part of juſtice to pleaſe the people.

25 ¶ † But in all Iſrael there was none to be ſo much praiſed as Abſalom, for his beauty: from the ſole of his foot even to the crown of his head, there was no blemiſh in him.

† Heb. *And as Abſalom there was not a beautiful man in all Iſrael to praiſe greatly.*

26 And when he polled his head, (for it was at every years end that he polled *it*: becauſe *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at [p] two hundred ſhekels after the kings weight.

p which weighed ſix pound and 4 ounces, after half an ounce the ſhekel.

27 And unto Abſalom there were born three ſons and one daughter, whoſe name *was* Tamar: ſhe was a woman of a fair countenance.

28 ¶ So Abſalom dwelt two full years in Jeruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king, but he would not come to him: and when he ſent again the ſecond time, he would not come.

30 Therefore he ſaid unto his ſervants, See Joabs field is † near mine, and he hath barley there; go and [q] ſet it on fire: and Abſaloms ſervants ſet the field on fire.

† Heb. *near my place.*
q The wicked are impatient in their affections, and ſpare no unlawful means to compaſs them.

31 Then Joab aroſe and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire?

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither, that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *it had been* good for me *to have been* there ſtill: now therefore let me ſee the kings face; and [r] if there be *any* iniquity in me, let him kill me.

r If I have offended by revenging my ſiſters diſhonour: thus the wicked juſtify themſelves in their evil.

33 So Joab came to the king, and told him: and when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the

264 the ground before the king, and the king kiſſed Abſalom.

CHAP. XV.

1 *Abſalom by fair ſpeeches and courteſies, ſtealeth the hearts of Iſrael.* 7 *Under pretence of a vow, he obtaineth leave to go to Hebron.* 10 *He maketh there a great conſpiracy.* 13 *David upon the news fleeth from Jeruſalem.* 19 *Ittai would not leave him.* 24 *Zadok and Abiathar are ſent back with the ark.* 30 *David and his company go up mount Olivet weeping.* 31 *He curſeth Ahithophels counſel.* 32 *Huſhai is ſent back with inſtructions.*

AND it came to paſs after this, that Abſalom prepared him chariots, and horſes, and [a] fifty men to run before him.

a which were as a guard to ſet forth his eſtate.

2 And Abſalom roſe up early, & ſtood beſide the way of the gate: & it was *ſo*, that when any man that had a controverſy † came to the king for judgment, then Abſalom called unto him, and ſaid, Of what city *art* thou? And he ſaid, Thy ſervant *is* of one of the [b] tribes of Iſrael.

† Heb. *to come.*

b *That is*, noting of what city or place he was.

3 And Abſalom ſaid unto him, See, thy matters *are* good and right, but *there is* ‡ no man *deputed* of the king to hear thee.

‡ Or, *none will hear thee from the* king downward.

4 Abſalom ſaid moreover, [c] Oh that I were made judge in the land, that every man which hath any ſuit or cauſe, might come unto me, and I would do him juſtice.

c Thus by ſlander, flattery, and fair promiſes the wicked ſeek preferment.

5 And it was *ſo*, that when any man came nigh *to him* to do him obeiſance, he put forth his hand, and took him and kiſſed him.

6 And on this manner did Abſalom to all Iſrael that came to the king for judgment: ſo Abſalom [d] ſtole the hearts of the men of Iſrael.

d By imiſing them from his father to himſelf.

7 ¶ And it came to paſs after [e] fourty years, that Abſalom ſaid unto the king, I pray thee let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

e Counting from the time that the Iſraelites had asked a king of Samuel.

8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the LORD ſhall bring me again indeed to [f] Jeruſalem, then I will ſerve the LORD.

f By offering a peace-offering, which was lawful to do in any place.

9 And the king ſaid unto him, Go in peace. So he aroſe and went to Hebron.

10 ¶ But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, Aſſoon as ye hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* [g] called, and they went in their ſimplicity, and they knew not any thing.

g And bid to his feaſts in Hebron.

12 And Abſalom ſent for Ahithophel the Gilonite, Davids counſellour, from his city, *even* from Giloh, while he offered ſacrifices: and the conſpiracy was ſtrong; for the people increaſed continually with Abſalom.

13 ¶ And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom.

14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, Ariſe, and let us flee; for we ſhall not *elſe* eſcape from [h] Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and † bring evil upon us, and ſmite the city with the edge of the ſword.

h whoſe heart he ſaw that Satan had ſo poſſeſſed, that he would leave no miſchief unattempted.

† Heb. *thruſt.*

15 And the kings ſervants ſaid unto the king, Behold, thy ſervants *are ready to do* whatſoever my lord the king ſhall † appoint.

† Heb. *cheoſe.*

16 And the king went forth, and all his houſhold † after him: & the king left ten women, *which were* concubines, to keep the houſe.

† Heb. *at his feet.*

17 And the king went forth, and all the people after him, and tarried in a place that was [i] far off.

i *To wit*, from Jeruſalem.

18 And all his ſervants paſſed on beſide him; and all the [k] Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king.

k Theſe were as the kings guard, or, *as ſome write*, His counſellours.

19 ¶ Then ſaid the king to [l] Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place, and abide with the king: for thou *art* a ſtranger, and alſo an exile.

l who as ſome write, was the kings ſon of Gath.

20 Whereas thou cameſt *but* yeſterday, ſhould I this day † make thee go up and down with us? ſeeing I go whither I may, return thou, and take back thy [m] brethren: mercy and [n] truth *be* with thee.

† Heb. *make thee wander in going.*

m *Meaning*, Them of his family.

n God require thee thy friendſhip and fidelity.

21 And Ittai anſwered the king, and ſaid, *As* the LORD liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death, or life, even there alſo will thy ſervant be.

22 And David ſaid to Ittai, Go, and paſs over. And Ittai the Gittite paſſed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and [o] all the people paſſed over: the king alſo himſelf paſſed over the brook ‡ Kidron, and all the people paſſed over, toward the way of the wilderneſs.

o *To wit*, The ſix hundred men.

‡ *Called*, Joſh. 18. 1, *Cedron.*

24 ¶ And lo, Zadok alſo, and all the Levites *were* with him, [p] bearing the ark of the covenant of God, and they ſet down the ark of God; and Abiathar went [q] up, until all the people had done paſſing out of the city.

p which was the charge of the Kohathites *Num.* 4. 4.

q To ſtand by the ark.

25 And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the LORD, he will bring me again, and ſhew me *both* it, and his habitation.

26 But if he thus ſay, I have no delight in thee: behold, *here am* I, let him do to me as ſeemeth good unto him.

r The faithful in all their afflictions ſhew themſelves obedient to Gods will.

27 The king ſaid alſo unto Zadok the prieſt, *Art not* thou a *ſeer? return into the city in peace, & your two ſons with you, Ahimaaz thy ſon, & Jonathan the ſon of Abiathar.

* 1 *Sam.* 9. 9.

28 See, I will tarry in the plain of the wilderneſs, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there.

30 ¶ And David went up by the aſcent of *mount* Olivet, † and wept as he went up, and had his head covered, and he went bare-foot: and all the people that *was* with him, [s] covered every man his head, and they went up, weeping as they went up.

† Heb. *going up and weeping.*

s with aſhes, and duſt in ſign of ſorrow.

31 ¶ And

31 ¶ And *one* told David, ſaying, Ahithophel *is* among the conſpiratours with Abſalom. And David ſaid, O LORD, I pray thee, turn the [r] counſel of Ahithophel into fooliſhneſs.

r The counſel of the crafty worldlings doth more harm, then the open force of the enemy.

32 ¶ And it came to paſs, that *when* David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me.

34 But if thou return to the city, and ſay unto Abſolom, I will be thy [u] ſervant, O king; *as* I *have been* thy fathers ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayſt thou for me defeat the counſel of Ahithophel.

u Though Huſhai diſſembled here at the kings requeſt, yet may we not uſe this example to excuſe our diſſimulation.

35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, *that* what thing ſoever thou ſhalt hear out of the kings houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts.

36 Behold, *they have* there with them their two ſons, Ahimaaz Zadoks *ſon*, and Jonathan Abiathars *ſon*: and by them ye ſhall ſend unto me every thing that ye can hear.

37 So Huſhai Davids friend came into the city, and Abſalom came into Jeruſalem.

CHAP. XVI.

1 Ziba by preſents and falſe ſuggeſtions, obtaineth his maſters inheritance. 5 At Bahurim Shimei curſeth David. 9 David with patience abſtaineth and reſtraineth others from revenge. 15 Huſhai inſinuateth himſelf into Abſaloms counſel. 20 Ahithophels counſel.

AND when David was a little paſt the [a] top *of the hill*, behold, Ziba the ſervant of Mephiboſheth met him with a couple of aſſes ſadled, and upon them two hundred *loavs* of bread, & an hundred bunches of raiſins, & an hundred of ſummer-fruits, and a bottle of wine.

a which was the hill of Olives, *Chap.* 15. 30.

2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, The [b] aſſes *be* for the kings houſhold to ride on, and the bread and ſummer-fruit for the young men to eat, and the wine, that ſuch as be faint in the wilderneſs may drink.

b Commonly there are no viler traitours then they, which under pretence of friendſhip accuſe.

3 And the king ſaid, And where *is* thy maſters ſon? And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephiboſheth. And Ziba ſaid, † I humbly beſeech thee *that* I may find grace in thy ſight, my lord O king.

† Heb. *I do obeiſance.*

5 ¶ And when king David came to [c] Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei the ſon of Gera: ‡ he came forth and curſed ſtill as he came.

c which was a city in the tribe of Benjamin.

‡ Or, *he ſtill came forth and curſed.*

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people, and all the mighty men *were* on his [d] right hand, and on his left.

d That is, Round about him.

7 And thus ſaid Shimei when he curſed, Come out, come out thou † bloudy man, and thou man of Belial:

† Heb. *man of bloud.*

8 The LORD hath returned upon thee all the [e] bloud of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the LORD hath delivered the kingdom into the hand of Abſalom thy ſon: and † behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloudy man.

e Reproching him as though by his means Iſh-boſheth and Abner were ſlain.

† Heb. *behold thee in thy evil.*

9 ¶ Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why ſhould this * dead dog curſe my lord the king? let me go over, I pray thee, and take off his head.

* 1 *Sam.* 24. 14. *Chap.* 9. 8.

10 And the king ſaid, What have I to do with you, ye ſons of Zeruiah? ſo let him curſe, becauſe the LORD hath [f] ſaid unto him, Curſe David. Who ſhall then ſay, Wherefore haſt thou done ſo?

f David felt that this was the judgment of God for his ſin, and therefore humbled himſelf to his rod.

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon, which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it?* let him alone, and let him curſe: for the LORD hath bidden him.

12 It may be that the LORD will look on mine ‡ † affliction, and that the LORD will [g] requite me good for his curſing this day.

‡ Or, *tears.*
† Heb. *eye.*
g *Meaning*, That the Lord will ſend comfort to his when they are oppreſſed.

13 And as David and his men went by the way, Shimei went along on the hills ſide over againſt him, and curſed as he went, and threw ſtones at him, and † caſt duſt.

† Heb. *duſted* him *with duſt.*

14 And the king, and all the people that *were* with him, came weary, and refreſhed themſelves [h] there.

h *To wit*, At Bahurim.

15 ¶ And Abſalom and all the people the men of Iſrael, came to Jeruſalem, and Ahithophel with him.

16 And it came to paſs when Huſhai the Archite, Davids friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, † God ſave the king, God ſave the king.

† Heb. *Let the king live.*

17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſs to thy [i] friend? why wenteſt thou not with thy friend?

i *Meaning*, David.

18 And Huſhai ſaid unto Abſalom, Nay, but whom the LORD and this people and all the men of Iſrael chooſe, his will I be, and with him will I abide.

19 And again, whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſon? as I have ſerved in thy fathers preſence, ſo will I be in thy preſence.

20 ¶ Then ſaid Abſalom to Ahithophel, Give counſel among you what we ſhall do.

21 And [k] Ahithophel ſaid unto Abſalom, Go in unto thy fathers concubines, which he hath left to keep the houſe, and all Iſrael ſhall hear that thou art abhorred of thy father, then ſhall the hands of all that *are* with thee be ſtrong.

k Suſpecting the change of the kingdom, and ſo his own overthrow, he giveth ſuch counſel as might moſt hinder his fathers reconciliation: and alſo declare to the people that Abſalom was in higheſt authority.

22 So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in unto his fathers concubines, in the ſight of all Iſrael.

23 And the counſel of Ahithophel which he counſelled in thoſe days, *was* as if a man had enquired at the † oracle of God: ſo *was* all the [l] counſel of Ahithophel, both with David and with Abſalom.

† Heb. *word.*
l It was ſo eſteemed for the ſucceſs thereof.

CHAP. XVII.

1 *Ahithophels counsel is overthrown by Hushai's, according to Gods appointment.* 15 *Secret intelligence is sent unto David:* 23 *Ahithophel hangeth himself.* 25 *Amasa is made captain.* 27 *David at Mahanaim is furnished with provision.*

MOreover, Ahithophel said unto Absalom, Let me now [a] choose out twelve thousand men, and I will arise and pursue after David this night.

a The wicked are so greedy to execute their malice, that they leave none occasion that may further the same.

2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee, and I will smite the king onely.

3 And I will bring back all the people unto thee: [b] the man whom thou seekest, *is* as if all returned: *so* all the people shall be in peace.

b *Meaning*, David.

† Heb. *was right in the eyes of*, &c.

4 And the saying † pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise † what he saith.

† Heb. *what is in his mouth.*

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his † saying? if not; speak thou.

† Heb. *word.*

7 And Hushai said unto Absalom, The counsel that Ahithophel hath † given, *is* not [c] good at this time.

† Heb. *counselled.*

c Hushai sheweth himself faithful to David, in that he reproveth this wicked counsel and purpose.

8 For (said Hushai) thou knowest thy father and his men, that they *be* mighty men, and they *be* † chafed in their minds, as a bear robbed of her whelps in the field, and thy father *is* a man of war, and will not lodge with the people.

† Heb. *bitter of soul.*

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be † overthrown at the first, that whosoever heareth it, will say, There is a slaughter among the people that follow Absalom.

† Heb. *fallen.*

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel, that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude, and † that thou go to battel in thine own person.

† Heb. *that thy face*, or, *presence go*, &c.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

† Heb. *commanded.*

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better then the counsel of Ahithophel: for the LORD had † appointed to defeat the [d] good counsel of Ahithophel, to the intent that the LORD might [e] bring evil upon Absalom.

d That counsel which seemed good at the first to Absalom, *verse* 4.

e For by the counsel of Hushai he went to the battel where he was destroyed.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass [f] over; lest the king be swallowed up, and all the people that *are* with him.

f *That is*, Over Jordan.

17 Now Jonathan and Ahimaaz stayed by En-rogel, (for they might not be seen to come into the city) and a wench went and told [g] them: and they went and told king David.

g *Meaning*, The message from their father.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a mans house in Bahurim, which had a well in his court, whither they went down.

19 And the [h] woman took and spread a covering over the wells mouth, and spread ground corn thereon; and the thing was not known.

h Thus God sendeth succour to us, in their greatest dangers.

20 And when Absaloms servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the [i] brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

i The Chalde text readeth, how they have passed the *jordan*.

21 And it came to pass after they were departed, that they came up out of the well, and went and told king David, & said unto David, Arise, & pass quickly over the water: for [k] thus hath Ahithophel counselled against you.

k *To wit*, to pursue thee with all haste.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the [l] morning light there lacked not one of them that was not gone over Jordan.

l They travelled all night, and by morning had all their company passed over.

23 ¶ And when Ahithophel saw that his counsel was not † followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and † put his household in order, and [m] hanged himself, and died, and was buried in the sepulchre of his father.

† Heb. *done.*

† Heb. *gave charge concerning his house.*

m Gods just vengeance, even in this life, is poured on them which are enemies, traitours, or persecutors of his church.

24 Then David came to Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host in stead of Joab: which Amasa *was* a mans son, whose name *was* Ithra an Israelite, that went in to Abigail the daughter of [n] Nahash, sister to Zeruiah, Joabs mother.

n who was also called Ishai, Davids father.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 [o] Brought beds, and ‡ basins, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

o God sheweth himself most liberal to his, when they seem to be utterly destitute.

‡ Or, *cups.*

29 And hony, and butter, and sheep, and cheese of kine for David, and for the people that *were* with him, to eat: for they said, The people

Abſalom ſlain by Joab.

ABSALOM EX PUGNA FUGIENS EX ARBORE PENDE

2 Sam. 18. 9.

ILLIUS IOAB ET FERIT HASTA LATUS. 2. Samuel. 18.

people *is* hungry, and weary, and thirsty in the wilderness.

CHAP. XVIII.

1 David viewing the armies in their march, giveth them charge of Absalom. 6 The Israelites are sore smitten in the wood of Ephraim. 9 Absalom hanging in an oak, is slain by Joab, and cast into a pit. 18 Absaloms place. 19 Ahimaaz and Cushi bring tidings to David. 33 David mourneth for Absalom.

AND David [a] numbred the people that *were* with him, and set captains of thousands, and captains of hundreds over them.

a For certain of the Reubenites, Gadites, and of half the tribe, could not bear the insolence of the son against the father, and therefore joyned with David.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you my self also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now [b] *thou art* † worth ten thousand of us: therefore now *it is* better that thou † succour us out of the city.

† Heb. *set their heart on us.*

b Arguing, That a good governour ought to be so dear unto his people, that they will rather loose their lives, then that ought should come unto him.

† Heb. *a ten thousandth part of us.*

† Heb. *be to succour.*

4 And the king said unto them, What seemeth you best, I will do. And the king stood by the gate-side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battel was in the [c] wood of Ephraim;

c So called, because the Ephtainites (as some say) fed their cattel beyond Jordan in this wood.

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battel was there scattered over the face of all the country: and the wood † devoured more people that day, then the sword devoured.

† Heb. *multiplied to devour.*

9 ¶ And Absalom met the servants of David; and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up ‡ between the heaven and the earth, and the mule that *was* under him went away.

‡ This is a terrible example of Gods vengeance against them that are rebels, or disobedient to their parents.

10 And a certain man saw *it*, & told Joab, & said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground, and I would have given thee ten *shekels* of silver, and a girdle?

12 And the man said unto Joab, Though I should † receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the kings son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, † Beware that none *touch* the young man Absalom.

† Heb. *weigh upon mine hand.*

† Heb. *beware whosoever ye be of, &c.*

13 Otherwise, I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thy self wouldst have set thy self against *me*. 267

14 Then said Joab, I may not tarry thus † with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the † midst of the oak.

† Heb. *before thee.*

† Heb. *heart.*

15 And ten young men that bare Joabs armour, compassed about and smote Absalom, and slew him.

16 And Joab [d] blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

d For he had pity of the people, which was seduced by Absaloms flattery.

17 And they took Absalom, and cast him into a great [e] pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

e Thus God turned his vain glory to shame.

18 ¶ Now Absalom in his life-time had taken and reared up for himself a pillar, which *is* in * the kings dale: for he said, I have [f] no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Absaloms place.

* *Gen.* 14. 17.

f It seemeth that God had punished him in taking away his children, *Chap.* 14. 27.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath † avenged him of his enemies.

† Heb. *judged him from the hand, &c.*

20 And Joab said unto him, [g] Thou shalt not † bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the kings son is dead.

g For Joab bare a good affection to Ahimaaz, and doubted how David would take the report of Absaloms death.

† Heb. *be a man of tidings.*

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But † howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing, that thou hast no tidings ‡ ready?

† Heb. *be what may.*

‡ Or. *convenient.*

23 But howsoever *(said he)* let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

24 And David sat between the two gates: and the watchman went up to the roof over the [h] gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone.

h He sate in the gate of the city of Mahanaim.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running, and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, † Me thinketh the running of the foremost, is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a [i] good man, and cometh with good tidings.

† Heb. *I see the running.*

i He had had experience of his fidelity, *Chap.* 17. 21.

28 And Ahimaaz called, and said unto the king, ‡ † All is well. And he fell down to the earth upon his face before the king, and said,

‡ Or, *peace be to thee.*

† Heb. *peace.*

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Bleſſed *be* the LORD thy God, which hath † delivered up the men that lift up their hand againſt my lord the king.

† Heb. *ſhut up.*

29 And the king ſaid, † Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the [k] kings ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was.*

† Heb. Is there *peace?*

k *To wit*, Cuſhi, who was an Ethiopian.

30 And the king ſaid *unto him*, Turn aſide, & ſtand here. And he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, † Tidings, my lord the king: for the LORD hath avenged thee this day of all them that roſe up againſt thee.

† Heb. *tidings is brought.*

32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do *thee* hurt, be as that young man *is.*

33 ¶ And the king was [l] much moved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon.

l Becauſe he conſidered both the judgment of God againſt his ſin, and could not otherwiſe hide his fatherly affection toward his ſon.

CHAP. XIX.

1 *Joab cauſeth the king to ceaſe his mourning.* 9 *The Iſraelites are earneſt to bring the king back.* 11 *David ſendeth to the prieſts to incite them of Judah.* 18 *Shimei is pardoned.* 24 *Mephiboſheth excuſed.* 32 *Barzillai diſmiſſed, Chimham his ſon is taken into the kings family.* 41 *The Iſraelites expoſtulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

2 And the † victory that day was *turned* into mourning unto all the people: for the people heard ſay that day, how the king was grieved for his ſon.

† Heb. *ſalvation*, or, *deliverance.*

3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battel.

4 But the king [a] covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon.

a As they do that mourn.

5 And Joab came into the [b] houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines:

b At Mahanaim.

6 † In that thou loveſt thine enemies, and hateſt thy friends; for thou haſt declared this day, † that thou regardeſt neither princes, nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.

† Heb. *by loving*, &c.

† Heb. *that princes or ſervants are not to thee.*

7 Now therefore ariſe, go forth, and ſpeak † comfortably unto thy ſervants: for I ſwear by the LORD, if thou go not forth, there will not tarry one with thee this night; and that will be worſe unto thee then all the evil that befel thee from thy youth until now.

† Heb. *to the heart of thy ſervants.*

8 Then the king roſe, and ſat in the [c] gate: and they told unto all the people, ſaying, Behold, the king doth ſit in the gate: and all the people came before the king: for Iſrael had fled every man to his tent.

c where the moſt reſort of the people haunted.

9 ¶ And all the people were at [d] ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines, and now he is fled out of the land for Abſalom.

d Every one blamed another, and ſtrove who ſhould firſt bring him home.

10 And Abſalom, whom we anointed over us, is dead in battel: now therefore why † ſpeak ye not a word of bringing the king back?

† Heb. are *ye ſilent.*

11 ¶ And king David ſent to Zadok and to Abiathar the [e] prieſt, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? (ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe)

e That they ſhould reprove the negligence of the elders, ſeeing the people were ſo forward.

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

13 And ſay ye to Amaſa, *Art* thou not of my bone, and of my fleſh? God do ſo to me and more alſo, if thou be not captain of the hoſt before me continually in the [f] room of Joab.

f By this policy, David thought that by winning of the captain, he ſhould have the hearts of all the people.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man, ſo that they ſent *this word* unto the king, Return thou and all thy ſervants.

15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [g] * Shimei the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah, to meet king David.

g who had before reviled him, *Chap.* 16. 13. * 1 *King.* 2. 8.

17 And *there were* a thouſand men of Benjamin with him, and * Ziba the ſervant of the houſe of Saul, and his fifteen ſons and his twenty ſervants with him, and they went over Jordan before the king.

* *Chap.* 16. 1.

18 And there went over a ferry-boat to carry over the kings houſhold, and to do † what he thought good: and Shimei the ſon of Gera fell down before the king as he was come over Jordan;

† Heb. *that good in his eyes.*

19 And ſaid unto the king, Let not my lord impute iniquity unto me, neither do thou remember * that which thy ſervant did [h] perverſely the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart.

* *Chap.* 16. 5.

h For in his adverſity he was his moſt cruel enemy, and now in his proſperity ſeeketh by flattery to creep into favour.

20 For thy ſervant doth know that I have ſinned: therefore behold, I am come the firſt this day of all the houſe of [i] Joſeph, to go down to meet my lord the king.

i By Joſeph he meaneth Ephraim, Manaſſeh, and Benjamin (whereof he was) becauſe theſe three were under one ſtandard, *Num.* 2. 18.

21 But Abiſhai the ſon of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the LORDS anointed?

22 And David ſaid, What have I to do with you, ye ſons of Zeruiah, that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in Iſrael? for do not I know, that I *am* this day king over Iſrael?

23 There-

23 Therefore the king ſaid unto Shimei, Thou ſhalt not [k] die: and the king ſware unto him.

k By my hands, or during my life, as read 1 *Kmg.* 2. 8, 9.

24 ¶ And Mephiboſheth the ſon of Saul came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes, from the day the king departed, until the day he came *again* in peace.

25 And it came to paſs when he was [l] come to Jeruſalem to meet the king, that the king ſaid unto him, Wherefore wenteſt not thou with me, Mephiboſheth?

l when Mephiboſheth being at Jeruſalem had met the king.

26 And he anſwered, My lord, O king, my ſervant deceived me; for thy ſervant ſaid, I will ſadle me an aſs, that I may ride thereon, and go to the king, becauſe thy ſervant *is* lame.

27 And * he hath ſlandered thy ſervant unto my lord the king; but my lord the king *is* as an [m] angel of God: do therefore *what is* good in thine eyes.

* *Chap.* 16. 3.

m Able for his wiſdom to judge in all matters.

28 For all *of* my fathers houſe, were [n] but † dead men before my lord the king: yet didſt thou ſet thy ſervant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

n worthy to die for Sauls' cruelty toward thee.
† Heb. *men of death.*

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the [o] land.

o David did evil in taking his lands from him before he knew the cauſe, but much worſe, that knowing the truth, he did not reſtore them.

30 And Mephiboſheth ſaid unto the king, Yea, let him take all, foraſmuch as my lord the king is come again in peace unto his own houſe.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* foureſcore years old, and * he had provided the king of ſuſtenance while he lay at Mahanaim: for he *was* a very great man.

* *Chap.* 17. 27.

33 And the king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem.

34 And Barzillai ſaid unto the king, † How long have I to live, that I ſhould go up with the king unto Jeruſalem?

† Heb. *how many days are the years of my life?*

35 I *am* this day foureſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink? can I hear any more the voice of ſinging-men and ſinging-women? wherefore then ſhould thy ſervant be yet a [p] burden unto my lord the king?

p He thought it not meet to receive benefits of him, to whom he was not able to do ſervice again.

36 Thy ſervant will go a little way over Jordan with the king: and why ſhould the king recompenſe it me with ſuch a reward?

37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy [q] ſervant Chimham, let him go over with my lord the king, and do to him what ſhall ſeem good unto thee.

q My ſon.

38 And the king anſwered, Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee: and whatſoever thou ſhalt † require of me, *that* will I do for thee.

† Heb. *chooſe.*

39 And all the people went over Jordan: and when the king was come over, the king kiſſed Barzillai, and bleſſed him; and he returned unto his own place.

40 Then the king went on to [r] Gilgal, and Chimham went on with him: & all the people of Judah conducted the king, and alſo half the people of [ſ] Iſrael.

r where the tribe of Judah tarried to receive him.

ſ which had taken part with the king.

41 ¶ And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren the men of Judah ſtolen thee away, and have brought the king and his houſhold, and all Davids men with him over [t] Jordan?

t Toward Jeruſalem.

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the kings *coſt*? or hath he given us any gift?

43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts in the king, and we have alſo more *right* in David then ye: why then did ye † deſpiſe us, that our adviſe ſhould not be firſt had in bringing back our king? And the words of the men of Iſrael were fiercer then the words of the men of Iſrael.

† Heb. *ſet us as light.*

Chap. XX.

1 By occaſion of the quarrel, Sheba maketh a party in Iſrael. 3 Davids ten concubines are ſhut up in perpetual priſon. 4 Amaſa made captain over Judah, is ſlain by Joab. 14 Joab purſueth Sheba unto Abel. 16 A wiſe woman ſaveth the city by Sheba's head. 23 Davids officers.

AND there happened to be [a] there a man of Belial, whoſe name *was* Sheba the ſon of Bichri, a Benjamite, and he blew a trumpet, and ſaid, We have no part in [b] David, neither have we inheritance in the ſon of [c] Jeſſe: every man to his tents, O Iſrael.

a where the ten tribes contended againſt Judah.

b As they of Judah ſay.

c He thought by ſpeaking contemptuouſly of the king, to ſtir the people either to ſedition, or elſe by cauſing Iſrael to depart, thought that they of Judah would have leſs eſteemed him.

2 So every man of Iſrael went up from after David, *and* followed Sheba the ſon of Bichri: but the men of Judah clave unto their king, from [d] Jordan even to Jeruſalem.

d From Gilgal, which was neer Jordan.

3 ¶ And David came to his houſe at Jeruſalem, & the king took the ten women *his* * concubines, whom he had left to keep the houſe, and put them in † ward, & fed them, but went not in unto them: ſo they were † ſhut up unto the day of their death, † living in widowhood.

* *Chap.* 16. 22.
† Heb. *a houſe of ward.*
† Heb. *bound.*
† Heb. *in widowhood of life.*

4 ¶ Then ſaid the king to [e] Amaſa, † Aſſemble me the men of Judah within three days, and be thou here preſent.

e who was his chief captain in Joabs room, *Chap.* 19. 13.
† Heb. *call.*

5 So Amaſa went to aſſemble *the men of* Judah; but he tarried longer then the ſet time which he had appointed him.

6 And David ſaid to Abiſhai, Now ſhall Sheba the ſon of Bichri do us more harm then *did* Abſalom: take thou thy [f] lords ſervants, and purſue after him, leſt he get him fenced cities, and † eſcape us.

f Either them which had been under Joab, or Davids men.
† Heb. *deliver himſelf from our eyes.*

7 And there went out after him Joabs men, and the * Cherethites, and the Pelethites, and all the mighty men: and they went out of Jeruſalem, to purſue after Sheba the ſon of Bichri.

* *Chap.* 8. 18.

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8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went before them: and
g which was his coat that he uſed to wear in the wars.
Joabs [g] garment that he had put on, was girded unto him, and upon it a girdle *with* a ſword faſtned upon his loyns in the ſheath thereof, and as he went forth it fell out.

9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? And Joab took Amaſa by the beard with the right hand to kiſs him.

10 But Amaſa took no heed to the ſword that *was* in Joabs hand: ſo he ſmote him therewith in the fifth *rib*, and ſhed out his bowels to the ground, and † ſtrook him not again, and he died: ſo Joab and Abiſhai his brother purſued after Sheba the ſon of Bichri.
† Heb. *doubled not his* ſtroke.

11 And one of Joabs men [h] ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.
h He ſtood by Amaſa at Joabs appointment.

12 And Amaſa wallowed in bloud in the midſt of the high-way: and when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the high-way into the field, and caſt a cloth upon him, when he ſaw that every one that came by him, ſtood ſtill.

13 When he was removed out of the high-way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

14 ¶ And he went through all the tribes of Iſrael unto Abel, and to [i] Beth-maachah, and all the Berites: and they were gathered together, and went alſo after him.
i Unto the city Abel, which was near to Beth-maachah.

15 And they came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the city, and ‡ it ſtood in the trench: and all the people that *were* with Joab, † battered the wall, to [k] throw it down.
‡ Or, *it ſtood againſt the outmoſt wall.*
† Heb. *marred to throw down.*
k *That is*, He went about to overthrow it.

16 ¶ Then cried a wiſe woman out of the city, Hear, hear; ſay, I pray you, unto Joab, Come near hither, that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? And he anſwered, I *am he.* Then ſhe ſaid unto him, Hear the words of thine hand-maid. And he anſwered, I do hear.

18 Then ſhe ſpake, ſaying, ‡ They were [l] wont to ſpeak in old time, ſaying, They ſhall ſurely aſk *counſel* at Abel: and ſo they ended *the matter.*
‡ Or, *they plainly ſpake in the beginning, ſaying, Surely they will aſk of Abel, and ſo make an end.*
l She ſheweth that the old cuſtom was not to deſtroy a city before peace was offered, *Deut* 20. 10, 11.

19 [m] I *am one of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city, and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the LORD?
m She ſpeaketh in the name of the city.

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy.

21 The [n] matter *is* not ſo: but a man of mount Ephraim (Sheba the ſon of Bichri † by name) hath lift up his hand againſt the king, *even* againſt David: deliver him onely, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.
n Hearing his fault told him, he gave place to reaſon, & required onely him that was authour of the treaſon.
† Heb. *by his name.*

22 Then the woman went unto all the people in her wiſdom, and they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab: and he blew a trumpet, and they † retired from the city, every man to his tent: and Joab returned to Jeruſalem unto the king.
† Heb. *were ſcattered.*

23 ¶ Now * Joab *was* over all the hoſt of Iſrael: and Benaiah the ſon of Jehoiada *was* over the Cherethites, and over the Pelethites:
* *Chap.* 8. 16.

24 And Adoram *was* over the tribute: and Jehoſhaphat the ſon of Ahilud *was* ‡ recorder:
‡ Or, *remembrancer.*

25 And Sheva *was* ſcribe: and Zadok and Abiathar *were* the prieſts:

26 And Ira alſo the Jairite was ‡ [o] a chief ruler about David.
‡ Or, *a prince.*
o Either in dignity, or familiarity.

CHAP. XXI.

1 The three years famine for the Gibeonites, ceaſe, by hanging ſeven of Sauls ſons. 10 Rizpahs kindneſs unto the dead. 12 David burieth the bones of Saul and Jonathan in his fathers ſepulchre. 15 Four battels againſt the Philiſtines, wherein four valiants of David ſlay four giants.

THen there was a famine in the days of David, three years, year after year; and David † enquired of the LORD. And the LORD anſwered, *It is* for Saul, and for *his* bloudy houſe, becauſe he ſlew the [a] Gibeonites.
† Heb. *ſought his face*, &c.
a Thinking to gratify the people becauſe theſe were not of the ſeed of Abraham.

2 And the king called the Gibeonites, and ſaid unto them, (now the Gibeonites *were* not of the children of Iſrael, but * of the remnant of the Amorites, and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them, in his zeal to the children of Iſrael and Judah.
* *Joſh.* 9. 1. & 16. 17.

3 Wherefore David ſaid unto the Gibeonites, [b] What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the LORD?
b wherewith may your wrath be appeaſed, that you may pray to God to remove this plague from his people?

4 And the Gibeonites ſaid unto him, ‡ We will have no ſilver nor gold of Saul, nor of his houſe, neither for us ſhalt thou kill [c] any man in Iſrael. And he ſaid, What you ſhall ſay, *that* will I do for you.
‡ Or, *It is not ſilver nor gold that we have to do with Saul or his houſe, neither pertains it to us to kill*, &c.
c Save onely of Sauls ſtock.

5 And they anſwered the king, The man that conſumed us, and that ‡ deviſed againſt us, *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael,
‡ Or, *cut us off.*

6 Let ſeven men of [d] his ſons be delivered unto us, and we will hang them up unto the [e] LORD in Gibeah of Saul, ‡ *whom* the LORD did chooſe. And the king ſaid, I will give *them.*
d Of Sauls kinſmen.
e To pacify the Lord.
‡ Or, *choſen of the LORD.*

7 But the king ſpared Mephibоſheth the ſon of Jonathan the ſon of Saul, becauſe of * the LORDS oath that *was* between them, between David, and Jonathan the ſon of Saul.
* 1 *Sam.* 18. 3. & 20. 8, 42.

8 But the king took the two ſons of Rizpah the daughter of Aiah, whom ſhe bare unto Saul, Armoni, and Mephibоſheth, and the five ſons of ‡ [f] Michal the daughter of Saul, whom ſhe † brought up for Adriel the ſon of Barzillai the Meholathite.
† Or, *Michals ſiſter.*
f Here Michal is named for Merab Adriels wife, as appeareth, 1 *Sam.* 18. 19 for Michal was the wife of Phaltiel, 1 *Sam.* 25 44, and never had child, 2 *Sam.* 6. 23.
‡ Heb. *bare to Adriel.*

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* ſeven together

together, and were put to death in the days of harveſt, in the [g] firſt *days*, in the beginning of barly-harveſt.

g which was in the month of *Abib*, or *Niſan*, which containeth part of *March*, and part of *April*.

10 ¶ And * Rizpah the daughter of Aiah took [h] ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt until [i] water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night.

* Coap. 3. 7.
h To make her a tent, wherein ſhe prayed God to turn away his wrath.
i Becauſe drought was the cauſe of this famine, God by ſending of rain ſhewed that he was pacified.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the * Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa.

* 1 *Sam.* 31. 10.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his ſon, buried they in the country of Benjamin in Zelah, in the ſepulchre of Kiſh his father; and they performed all that the king commanded: and after that, God [k] was intreated for the land.

k For where the magiſtrate ſuffereth faults unpuniſhed, there the plague of God lieth upon the land.

15 ¶ Moreover, the Philiſtines had yet war again with Iſrael, and David went down, and his ſervants with him, and fought againſt the Philiſtines; and David waxed faint.

16 And Iſhbi-benob, which *was* of the ſons of ‡ [l] the giant, (the weight of whoſe † ſpear *weighed* three [m] hundred *ſhekels* of braſs in weight) he being girded with a new *ſword*, thought to have ſlain David.

‡ Or, *Rapha*.
l *That is*, of the race of giants.
† Heb. *the ſtaff*, or, *the head*.
m which amount to nine pound three quarters.

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battel, that thou quench not the † [n] light of Iſrael,

† Heb. *candle*, or, *lamp*.
n For the glory and wealth of the country ſtandeth in the preſervation of the godly magiſtrate.

18 * And it came to paſs after this, that there was again a battel with the Philiſtines [o] at Gob: then Sibbechai the Huſhathite ſlew Saph, which *was* of the ſons of ‡ the giant.

* 1 *Chron.* 20. 4.
o Called Gezer, and Saph is called Sippai, 1 *Chron.* 20. 4.
‡ Or, *Rapha*.

19 And there was again a battel in Gob with the Philiſtines, where Elhanan the ſon of Jaare-oregim a Beth-lehemite, ſlew *the brother of* [p] Goliath the Gittite, the ſtaff of whoſe ſpear *was* like a weavers beam.

p *That is*, Lahmi the brother of Goliath, whom David ſlew.
1 *Chron.* 20. 5.

20 And there was yet a battel in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to ‡ the giant.

‡ Or, *Rapha*.

21 And when he ‡ defied Iſrael, Jonathan the ſon of * Shimeah the brother of David ſlew him.

‡ Or, *reproached*.
* 1 *Sam.* 16. 9.

22 Theſe four were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

CHAP. XXII.

A Pſalm of thankſgiving for Gods powerful deliverance, and manifold bleſſings.

AND David ſpake unto the LORD the words of this [a] ſong, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul.

a In token of the wonderful benefits that he received of God.

2 And he ſaid, * The LORD *is* my [b] rock and my fortreſs, and my deliverer,

* *Pſal.* 18. 2, &c.
b By the diverſity of theſe comfortable names, he ſheweth how his faith was ſtrengthned in all tentations.

3 The God of my rock, in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high towr, and my refuge, my ſaviour; thou ſaveſt me from violence.

4 I will call on the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the ‡ [c] waves of death compaſſed me: the flouds of † ungodly men made me afraid.

‡ Or, *pangs*.
c As David (who was the figure of Chriſt) was by Gods power deliuered from all dangers: ſo Chriſt and his church ſhall overcome moſt grieuous dangers, tyranny and death.
† Heb. *Belial*.

6 The ‡ ſorrows of hell compaſſed me about: the ſnares of death prevented me.

‡ Or, *cords*.

7 In my diſtreſs I called upon the LORD, and cried to my God, and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook becauſe he was wroth.

9 There went up a [d] ſmoke † out of his noſtrils, and [e] fire out of his mouth devoured: coals were kindled by it.

d *That is*, clouds and vapours.
† Heb. *by*.
e Lightning and thundring.

10 He [f] bowed the heavens alſo and came down: and darkneſs *was* under his feet.

f So it ſeemeth when the ayr is dark.

11 And he rode upon a [g] cherub, and did fly: and he was ſeen upon the wings of the wind.

g To flie in a moment through the world.

12 And he made darkneſs pavilions round about him, † dark waters, *and* thick clouds of the skies.

† Heb. *binding of waters*.

13 Through the brightneſs before him were [h] coals of fire kindled.

h By this deſcription of a tempeſt he declareth the power of God againſt his enemies.

14 The LORD thundred from heaven, and the moſt high uttered his voice.

15 And he ſent out arrows, and ſcattered them; lightning, and diſcomfited them.

16 And the [i] chanels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.

i He alludeth to the miracle of the Red ſea.

17 He ſent from above, he took me: he drew me out of ‡ many waters.

‡ Or, *great*.

18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me.

19 They [k] prevented me in the day of my calamity: but the LORD was my ſtay.

k I was ſo beſet, that all meanes ſeemed to fail.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The LORD rewarded me according to my [l] righteouſneſs: according to the cleanneſs of my hands hath he recompenſed me.

l Toward Saul and mine enemies.

22 For I have kept the ways of the LORD, and have not [m] wickedly departed from my God.

m I attempted nothing without his commandment.

23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them.

24 I was alſo upright † before him, and have kept my ſelf from mine iniquity.

† Heb. *to him*.

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25 Therefore the LORD hath recompenſed me according to my righteouſneſs: according to my cleanneſs † in his eye-ſight.

† Heb. *before his eyes.*

26 With the merciful thou wilt ſhew thy ſelf merciful, *and* with the upright man thou wilt ſhew thy ſelf upright.

27 With the pure thou wilt ſhew thy ſelf pure: and with the [n] froward thou wilt ‡ ſhew thy ſelf unſavoury.

n Their wickedneſs is cauſe, that thou ſeemeſt to forget thy wonted mercy.
‡ Or, *wreſtle*, *Pſal.* 18. 27.

28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughty, *that* thou mayeſt bring *them* down.

‡ Or, *candle.*

29 For thou *art* my ‡ lamp, O LORD: and the LORD will lighten my darkneſs.

‡ Or, *broken a troup.*

30 For by thee I have ‡ run through a troup: by my God have I leaped over a wall.

o The manner that God uſeth to ſuccour his, never faileth.
‡ Or, *refined.*

31 *As for* God, his way *is* [o] perfect; the word of the LORD *is* ‡ tried: he *is* a buckler to all them that truſt in him.

32 For who *is* God, ſave the LORD? and who *is* a rock, ſave our God?

† Heb. *riddeth*, or, *looſeth.*
† Heb. *equalleth.*

33 God *is* my ſtrength *and* power: and he † maketh my way perfect.

p He uſeth extraordinary means to make me win moſt ſtrong holds.

34 He † maketh my feet like [p] hinds *feet*: and ſetteth me upon my high places.

† Heb. *for the war.*

35 He teacheth my hands † to war: ſo that a bow of ſteel is broken by mine arms.

† Heb. *multiplied me.*

36 Thou haſt alſo given me the ſhield of thy ſalvation: and thy gentleneſs hath † made me great.

† Heb. *ankles.*

37 Thou haſt enlarged my ſteps under me: ſo that my † feet did not ſlip.

38 I have purſued mine enemies, and deſtroyed them: and turned not again until I had conſumed them.

39 And I have conſumed them, and wounded them, that they could not ariſe: yea, they are fallen under my feet.

q He acknowledgeth that God was the authour of his victories who gave him ſtrength.
† Heb. *cauſed to bowe.*

40 For thou haſt [q] girded me with ſtrength to battel: them that roſe up againſt me, haſt thou † ſubdued under me.

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

r The wicked in their neceſſity are compelled to flee to God, but it is too late.

42 They looked, but *there was* none to ſave: *even* unto the [r] LORD, but he anſwered them not.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, *and* did ſpread them abroad.

f *Meaning*, Of the Jews, who conſpired againſt me.

44 Thou alſo haſt delivered me from the ſtrivings of my [f] people, thou haſt kept me *to be* head of the heathen: a people *which* I knew not, ſhall ſerve me.

† Heb. *ſons of the ſtranger.*
t Not willingly obeying me, but diſſemblingly.
‡ Or, *yeild feigned obedience.*
† Heb. *lie.*

45 † [t] Strangers ſhall ‡ † ſubmit themſelves unto me: aſſoon as they hear, they ſhall be obedient unto me.

46 Strangers ſhall fade away, and they ſhall be afraid out of their cloſe places.

u Let him ſhew his power, that he is the governour of all the world.

47 The LORD liveth, and [u] bleſſed *be* my rock: and exalted be the God of the rock of my ſalvation.

† Heb. *giveth avengements for me.*

48 It *is* God that † avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among * the heathen, and I will ſing praiſes unto thy name. * Rom. 15. 9.

51 *He is* the towr of ſalvation for his king: and ſheweth mercy to his anointed, unto David, and * to his ſeed for evermore. * Chap. 7. 12.

CHAP. XXIII.

1 David in his laſt words profeſſeth his faith in Gods promiſes, to be beyond ſenſe or experience. 6 The different ſtate of the wicked. 8 A catalogue of Davids mighty men.

NOw theſe *be* the [a] laſt words of David: David the ſon of Jeſſe ſaid, and the man *who was* raiſed up on high, the anointed of the God of Jacob, and the ſweet pſalmiſt of Iſrael, ſaid,

a which he ſpake after that he had made the pſalms.

2 The ſpirit of the LORD ſpake by me, and his word *was* in my [b] tongue.

b *Meaning*, He ſpake nothing but by the motion of Gods ſpirit.

3 The God of Iſrael ſaid, the Rock of Iſrael ſpake to me, ‡ He that ruleth over men *muſt be* juſt, ruling in the fear of God:

‡ Or, *He that ruler*, &c.

4 And *he ſhall be* as the light of the morning, *when* the ſun riſeth, *even* a morning without clouds; *as* the tender [c] graſs *ſpringing* out of the earth by clear ſhining after rain.

c which groweth quickly, and fadeth ſoon.

5 Although my houſe *be* not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all *things* and ſure: for *this is* all my ſalvation, and all *my* deſire, although he make *it* not to [d] grow.

d But that my kingdom may continue for ever, according to his promiſe.

6 ¶ But *the ſons* of Belial *ſhall be* all of them as thorns thruſt away, becauſe they cannot be taken with hands.

7 But the man *that* ſhall touch them, muſt be † fenced with iron, and the ſtaff of a ſpear, and they ſhall be utterly burnt with fire in the *ſame* place.

† Heb. *filled.*

8 ¶ Theſe *be* the names of the mighty men whom David had; ‡ The Tachmonite that ſat in the ſeat, chief among the captains, (the ſame *was* Adino the Eznite) ‡ *he lift up his ſpear* againſt eight hundred, † whom he ſlew at one time.

t Or, *Joſheb-baſſebeth the Tachmonite head of the three.*
e As one of the kings counſel.
‡ *See* 1 *Chron.* 11. 11.
† Heb. *ſlain.*

9 And after him *was* * Eleazar the ſon of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philiſtines *that* were there gathered together to battel, and the men of Iſrael were [f] gone away.

* 1 *Chron.* 11. 12.
f *Meaning*, Fled from the battel.

10 He aroſe, and ſmote the Philiſtines until his hand was weary, and his hand [g] clave unto the ſword: and the LORD wrought a great victory that day; and the people returned after him onely to ſpoil.

g By a cramp which came of wearineſs and ſtraining.

11 And after him *was* * Shammah the ſon of Agee the Hararite: and the Philiſtines were gathered together ‡ into a troup, where was a piece of ground full of lentiles: and the people fled from the Philiſtines.

* 1 *Chron.* 11. 27.
‡ Or, *for ſparing.*

12 But he ſtood in the midſt of the ground and defended it, and ſlew the Philiſtines: and the LORD wrought a great [h] victory.

h who hath neither reſpect to many nor few, when he will ſhew power.

13 And ‡ three of the thirty chief went down and came to David in the harveſt-time unto

‡ Or, *the three captains over the thirty.*

unto the cave of Adullam: & the troup of the Philistines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the garison of the Philistines *was* then in Beth-lehem.

i Being overcome with wearines and thirst.

15 And David [i] longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate.

16 And the thee mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but

k Brideling his affection, and also desiring God not to be offended for that rash enterprise.

[k] poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the bloud of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

a 1 Chron. 11. 20.

18 And * Abishai the brother of Joab, the son of Zeruiah, was chief among three; and

† Heb. slain.

he lift up his spear against three hundred, † *and* slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit, he attained not unto the *first* three.

† Heb. great of acts. ‖ Heb. lions of God.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, † who had done many acts, he slew two † lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

† Heb. a man of countenance, or, sight: called 1 Chron. 11. 23, a man of great stature. ‖ which was as big, as a weavers beam, 1 Chron. 11. 23.

21 And he slew an Egyptian, † a goodly man: and the Egyptian had ‖ a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptians hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

‡ Or, honourable among the thirty. m He was more valiant then the 30 that follow, and not so valiant as the six before. ‡ Or, counsel. † Heb. at his command. * Chap. 2. 18.

23 He was ‡ more honourable then the [m] thirty, but he attained not to the *first* three: and David set him over his ‡ † guard.

24 * Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the Harodite, Elika the Harodite,

* 1 Chron. 11. 27.

26 Helez the * Paltite, Ira the son of Ikkesh the Tekoite,

n Divers of these had two names, as appeareth, 1 Chron. 11, and also many more are there mentioned.

27 Abiezer the Anethothite, [n] Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

‡ Or, valleys.

30 Benaiah the Pirathonite, Hiddai of the ‡ brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

o These came to David and helped to restore him to his kingdom.

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: [o] thirty & seven in all.

CHAP. XXIV.

1 *David tempted by Satan, forceth Joab to number the people.* 5 *The captains in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men.* 10 *David having three plagues propounded by Gad, repenteth, and chooseth the three days pestilence.* 15 *After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David by Gads direction purchaseth Araunahs threshing-floor; where having sacrificed, the plague stayeth.*

a Before they were plagued with famine, *Chap.* 21. 1. ‡ *Satan. See* 1 Coron. 21. 1. b The Lord permitted Satan, as 1 Coron. 21. 1. ‡ Or, compass.

AND [a] again the anger of the LORD was kindled against Israel, and ‡ [b] he moved David against them, to say, Go number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, ‡ Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the [c] number of the people.

c Because he did this to try his power, and so to trust therein, it offended God, else it was lawful to number the people, *Exod.* 30. 12. *Numb.* 1. 2.

3 And Joab said unto the king, Now the LORD thy God add unto the people (how many soever they be) an hundred-fold, & that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing?

4 Notwithstanding, the kings word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the ‡ river of Gad, and toward Jazar.

‡ Or, valley.

6 Then they came to Gilead, and to the ‡ land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon,

‡ Or, nether land newly inhabited.

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel [d] eight hundred thousand valiant men that drew the sword; and the men of Judah *were* [e] five hundred thousand men.

d According to Joabs count: for in all there were eleven hundred thousand. 1 Coron. 21. 5.

e Concluding under them the Benjamites: for else they had but four hundred and seventy thousand, 1 Coron. 21. 5.

10 ¶ And Davids heart smote him, after that he had numbred the people: and David said unto the LORD, I have sinned greatly in that I have done: and now I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the

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the word of the LORD came unto the prophet Gad, Davids [f] ſeer, ſaying,

12 Go and ſay unto David, Thus ſaith the LORD, I offer thee three *things;* choſe thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him and ſaid unto him, Shall [g] ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

14 And David ſaid unto Gad, I am in a great ſtrait: let us fall now into the hand of the LORD, (for his mercies *are* ‡ great) and let me not fall unto the hand of man.

15 So the LORD ſent a peſtilence upon Iſrael, from the morning even to the time appointed: and there died of the people from [h] Dan even to Beer-ſheba, ſeventy thouſand men.

16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, * the LORD repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: [i] ſtay now thine hand. And the angel of the LORD was by the threſhing-place of Araunah the Jebuſite.

17 And David ſpake unto the LORD when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, [k] what have they done? let thine hand, I pray thee, be againſt me, and againſt my fathers houſe.

18 ¶ And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the LORD, in the threſhing-floor of Araunah the Jebuſite.

19 And David, according to the ſaying of Gad, went up as the LORD commanded.

20 And Araunah looked, and ſaw the king and his ſervants coming on toward him: and Araunah went out and bowed himſelf before the king on his face upon the ground.

21 And [l] Araunah ſaid, Wherefore is my lord the king come to his ſervant? And David ſaid, To buy the threſhing-floor of thee to build an altar unto the LORD, that the plague may be ſtayed from the people.

22 And Araunah ſaid unto David, Let my lord the king take and offer up what *ſeemeth* good unto him: behold, *here be* oxen for burnt-ſacrifice, and threſhing-inſtruments, and *other* inſtruments of the oxen for wood.

23 All theſe *things* did Araunah, [m] *as* a king, give unto the king: and Araunah ſaid unto the king, The LORD thy God accept thee.

24 And the king ſaid unto Araunah, Nay; but I will ſurely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God, of that which doth coſt me nothing. So David bought the threſhing-floor and the oxen, for [n] fifty ſhekels of ſilver.

25 And David built there an altar unto the LORD, and offered burnt-offerings, and peace-offerings: ſo the LORD was intreated for the land, and the plague was ſtayed from Iſrael.

f whom God had appointed for David, and his time.

g For 3 years of famine were paſt for the Gibeonites matter: this was the fourth year, to the which ſhould have been added other three years more, 1 *Chron.* 21. 12.

‡ Or, *many.*

h From the one ſide of the country to the other.

* 2 *Sam.* 15. 11.

i The Lord ſpared this place, becauſe he had choſen it to build his temple there.

k David ſaw the juſt cauſe why God plagued the people, and therefore he offereth himſelf to Gods correction, as the onely cauſe of this evil.

l Called alſo Ornan, 1 *Chron.* 21. 20.

m *That is,* Abundantly: *for as ſome,* He was king of Jeruſalem before David won the town.

n Some write, that every tribe gave 50, which make 600, or the afterward he bought as much as came to 500 ſhekels, 1 *Chron.* 21. 25.

¶ THE FIRST BOOK OF THE KINGS, COMMONLY CALLED, The third book of the KINGS.

THE ARGUMENT.

BEcauſe the children of God ſhould look for no continual reſt and quietneſs in this world, the holy Ghoſt ſetteth before their eyes in this book the variety and change of things, which came to the people of Iſrael from the death of David, Solomon, and the reſt of the kings, unto the death of Ahab, declaring how that flouriſhing kingdoms, except they be preſerved by Gods protection, (who then favoureth them when his word is truely ſet forth, virtue eſteemed, vice puniſhed, and concord maintained) fall to decay and come to nought: as appeareth by the dividing of the kingdom under Rehoboam, and Ieroboam, which before were but all one people, and now by the juſt puniſhment of God were made two, whereof Judah and Benjamin clave to Rehoboam, and this was called the kingdom of Iudah: and the other ten tribes held with Ieroboam, and this was called the kingdom of Iſrael. The king of Iudah had his throne in Ieruſalem, and the king of Iſrael in Samaria, after it was built by Omri Ahabs father. And becauſe our Saviour Chriſt according to the fleſh ſhould come of the ſtock David, the genealogy of the kings of Judah is here deſcribed, from Solomon to Joram the ſon of Jehoſhaphat, who over reigned Judah in Jeruſalem, as Ahab did over Iſrael in Samaria.

CHAP.

CHAP. I.

1 *Abiſhag cheriſheth David in his extreme age.* 5 *Adonijah, Davids darling, uſurpeth the kingdom.* 11 *By the counſel of Nathan,* 15 *Bath-ſheba moveth the king,* 22 *and Nathan ſecondeth her.* 28 *David reneweth his oath to Bath-ſheba.* 32 *Solomon by Davids appointment, being anointed king by Zadok and Nathan, the people triumph.* 41 *Jonathan bringing theſe news, Adonijahs gueſts flee.* 50 *Adonijah fleeing to the horns of the altar, upon his good behaviour is diſmiſſed by Solomon.*

NOw king David was [a] old, *and* † ſtricken in years; and they covered him with clothes, but he gat [b] no heat.

2 Wherefore his ſervants ſaid unto him, † Let there be ſought for my lord the king † a young virgin, and let her ſtand before the king, and let her † cheriſh him, and let her lie in thy boſom, that my lord the king may get heat.

3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag a [c] Shunammite, and brought her to the king.

4 And the damſel *was* very fair, and cheriſhed the king, and miniſtred to him: but the king knew her not.

5 ¶ Then Adonijah the ſon of Haggith exalted himſelf, ſaying, I will † be king: and he prepared him chariots and hors-men, and [d] fifty men to run before him.

6 And his father had not diſpleaſed him † at any time, in ſaying, Why haſt thou done ſo? and he alſo *was a* very goodly *man*? and *his mother* bare him after Abſalom.

7 And † he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they † following Adonijah [e] helped *him.*

8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah ſlew ſheep and oxen and fat cattel, by the ſtone of Zoheleth, which *is* by ‡ En-rogel, and called all his brethren the kings ſons, and all the men of Judah the kings ſervants.

10 But Nathan the prophet, and Benaiah, and the [f] mighty men, and Solomon his brother he called not.

11 Wherefore Nathan ſpake unto Bath-ſheba the mother of Solomon, ſaying, Haſt thou not heard that Adonijah the ſon of * Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the [g] life of thy ſon Solomon.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine hand-maid, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? why doth Adonijah reign?

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and † confirm thy [h] words.

15 ¶ And Bath-ſheba went in unto the king, into the chamber: and the king was very old; and Abiſhag the Shunammite miniſtred unto the king.

16 And Bath-ſheba bowed, and did obeiſance unto the king: and the king ſaid, † What wouldſt thou?

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the LORD thy God unto thine hand-maid, *ſaying*, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne:

18 And now behold, Adonijah reigneth; and now my lord the king, thou knoweſt [i] *it* not.

19 And he hath ſlain oxen, and fat cattel, and ſheep in abundance, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain of the hoſt: but Solomon thy ſervant hath he not called.

20 And thou, my lord O king, the eyes of all Iſrael *are* upon thee, that thou ſhouldeſt tell them who ſhall ſit on the throne of my lord the king after him.

21 Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers, that I and my ſon Solomon ſhall be [k] counted † offenders.

22 ¶ And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king with his face to the [l] ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen, and fat cattel, and ſheep in abundance, and hath called all the kings ſons, and the captains of the hoſt, and Abiathar the prieſt; and behold, they eat and drink before him, and ſay, † God ſave king Adonijah.

26 But me, *even* me thy ſervant, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed *it* unto thy [m] ſervant, who ſhould ſit on the throne of my lord the king after him?

28 ¶ Then king David anſwered and ſaid, Call me Bath-ſheba: and ſhe came † into the kings preſence, and ſtood before the king.

29 And the king ſware, and ſaid, *As* the LORD liveth, that hath redeemed my ſoul out of all diſtreſs,

30 Even as I [n] ſware unto thee by the LORD God of Iſrael, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

31 Then Bath-ſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid,

a He was about 70 years old, 2 *Sam.* 5. 4.
† Heb. *entred into days.*
b For his natural heat was worn away with travels.
† Heb. *let them ſeek.*
† Heb. *a damſel, a virgin.*
† Heb. *be a cheriſher unto him.*
c which city was in the tribe of Iſſachar, as *Joſh.* 19. 11.
† Heb. *reign.*
d *Read* 2 *Sam.* 15. 1.
† Heb. *from his days.*
† Heb. *his words were with Joab.*
† Heb. *helped after Adonijah.*
e They took his part and followed him.
f As the Cherethites and Pelethites.
* 2 *Sam.* 3. 4.
g For Adonijah will deſtroy thee and thy ſon, if he reign.
† Or, *the well Rogel.*
h By declaring ſuch things as may further the ſame.
† Heb. *what to thee?*
i The king being worn with age could not attend to the affairs of the realm, and alſo Adonijah had many flatterers which kept it from the king.
k And ſo put to death as wicked tranſgreſſours.
† Heb. *ſinners.*
l Acknowledging him to be the true and worthy king appointed of God, as the figure of Chriſt.
† Heb. *Let king Adonijah live.*
m *Meaning,* That he ought in ſuch affairs, enterpriſe nothing except he had conſulted with the Lord.
† Heb. *before the king.*
n Moved by the Spirit of God to do, becauſe he foreſaw that Solomon ſhould be the figure of Chriſt.

276 said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the ° servants of your lord, and cause Solomon my son to ride upon † mine own mule, and bring him down to Gihon.

° *Meaning*, The kings servants, and such as were of his guard.
† Heb. *which* belongeth *to me*.

34 And let Zadok the priest, and Nathan the prophet, anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel, and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater then the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king Davids mule, and brought him to Gihon.

39 And Zadok the priest took an horn of P oyl out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people said, God save king Solomon.

† Heb. *which* belongeth *to me*
P wherewith they accustomed to anoint the priests and the holy instruments, *Exod.* 30. 23.
‡ Or, *flutes*.

40 And all the people came up after him, and the people piped with ‡ pipes, and rejoyced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that *were* with him, heard *it* as they had made an end of eating: and when Joab heard the sound of the trumpet, he said, Wherefore *is* this noise of the city, being in an uprore?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came, and Adonijah said unto him, Come in, for thou *art* a valiant man, and bringest [q] good tidings.

q He praised Jonathan, thinking to have heard comfortable news, but God wrought things contrary to his expectation, and so did bear down his pride.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the kings mule.

45 And Zadok the priest, and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoycing, so that the city rang again: this *is* the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover, the kings servants came to [r] bless our lord king David, saying, God make the name of Solomon better then thy name, and make his throne greater then thy throne:

r To salute him, and to pray, and praise God for him.

and the king bowed himself upon the [s] bed.

s He gave God thanks for the good success.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah, were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the [t] altar.

t which David his father had built in the floor of Araunah, *as* 2 *Sam.* 24. 25.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day, that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar; and he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

CHAP. II.

1 *David having given a charge to Solomon, 3 of religiousness, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon succeedeth. 13 Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death. 16 Abiathar having his life given him, is deprived of the priesthood. 28 Joab fleeing to the horns of the altar, is there slain. 35 Benaiah is put in Joabs room, and Zadok in Abiathars. 36 Shimei confined to Jerusalem, by occasion of going thence to Gath, is put to death.*

NOw the days of David drew nigh, that he should die; and he charged Solomon his son, saying,

2 I go the [a] way of all the earth: be thou strong therefore, and shew thy self a man.

a I am ready to die, as all men must.

3 And keep the [b] charge of the LORD thy God, to walk in his ways, to keep his statutes & his commandments and his judgments and his testimonies, at it is written in the law of Moses, that thou mayst * ‡ prosper in all that thou dost, and whithersoever thou turnest thy self:

b He sheweth how hard a thing it is to govern, and that none can do it well except he obey God.
* *Deut.* 29. 9. *Josh.* 1. 7.
‡ Or, *do wisely*.

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in [c] truth, with all their heart and with all their soul, * there shall not † fail thee (said he) a man on the throne of Israel.

c And without hypocricy.
* 2. *Sam.* 7. 12.
† Heb. *be cut off from thee from the throne.*

5 Moreover, thou knowest also what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto * Abner the son of Ner, and unto * Amasa the son of Jether, whom he slew, and † shed the [d] bloud of war in peace, and put the [e] bloud of war upon his girdle that *was* about his loyns, and in his shoes that *were* on his feet.

* 2 *Sam.* 3. 27.
* 2 *Sam.* 20. 10.
† Heb *put*.
d He shed his bloud in time of peace, as if there had been war.
e He put that bloudy sword into his sheath.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of * Barzillai the Gileadite, and let them be of those

* 2 *Sam.* 19. 31.

thoſe that eat at thy table: for [f] ſo they came to me when I fled becauſe of Abſalom thy brother.

8 And behold, *thou haſt* with thee * Shimei the ſon of Gera, a Benjamite of Bahurim, which curſed me with a † grievous curſe, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the LORD, ſaying, * I will not put thee to death with the ſword.

9 Now therefore hold him not guiltleſs: for thou *art* a wiſe man, and knoweſt what thou oughteſt to do unto him; but his hoar head bring thou down to the grave with [g] bloud.

10 So * David ſlept with his fathers, and was buried in the city of David.

11 And the days that David * reigned over Iſrael, *were* fourty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

12 ¶ * Then ſat Solomon upon the throne of Davids his father, and his kingdom was eſtabliſhed greatly.

13 ¶ And Adonijah the ſon of Haggith came to Bath-ſheba the mother of Solomon, and ſhe ſaid, [h] Comeſt thou peaceably? And he ſaid, Peaceably.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdom was mine, & *that* all Iſrael ſet their [i] faces on me, that I ſhould reign: howbeit the kingdom is turned about, and is become my brothers: for it was his from the LORD.

16 And now I aſk one petition of thee, † deny me not. And ſhe ſaid unto him, Say on.

17 And he ſaid, Speak, I pray thee, unto Solomon the king (for he will not ſay thee nay) that he give me Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſaid, Well, I will ſpeak for thee unto the king.

19 ¶ Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah: and the king roſe up to meet her, and [k] bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the kings mother; and ſhe ſat on his right hand.

20 Then ſhe ſaid, I deſire one ſmall petition of thee, *I pray thee* ſay me not nay. And the king ſaid unto her, Aſk on, my mother, for I will not ſay thee nay.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou aſk Abiſhag the Shunammite for Adonijah? aſk for him the [l] kingdom alſo; (for he *is* mine elder brother) even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah.

23 Then king Solomon ſware by the LORD, ſaying, God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

24 Now therefore, *as* the LORD liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he * promiſed, Adonijah ſhall be put to death this day.

25 And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada, and he fell upon him that he died.

26 ¶ And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth, unto thine own fields, for thou *art* † worthy of death: but I will not at this time put thee to death, becauſe thou [m] bareſt the ark of the Lord GOD before David my father, and becauſe thou haſt been afflicted in all wherein my father was afflicted.

27 So Solomon thruſt out Abiathar from being prieſt unto the LORD; that he might * fulfil the word of the LORD, which he ſpake concerning the houſe of Eli in Shiloh.

28 ¶ Then tidings came to Joab, (for Joab had [n] turned after Adonijah, though he turned not after Abſalom) and Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, *he is* by the [o] altar: then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, Go fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and ſaid unto him, Thus ſaith the king, Come forth. And he ſaid, Nay, but I will die here. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

31 And the king ſaid unto him, Do as he hath ſaid, and [p] fall upon him, and bury him; that thou mayeſt take away the innocent bloud which Joab ſhed, from me, and from the houſe of my father.

32 And the LORD ſhall return his bloud upon his own head, who fell upon two men more righteous and better then he, and ſlew them with the ſword, my father David not knowing *thereof, to wit,* * Abner the ſon of Ner, captain of the hoſt of Iſrael, and * Amaſa the ſon of Jether, captain of the hoſt of Judah.

33 Their bloud ſhall therefore return upon the head of Joab, and upon the [q] head of his ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne ſhall there be peace for ever from the LORD.

34 So Benaiah the ſon of Jehoiada went up, and fell upon him, and ſlew him; and he was buried in his own houſe in the wilderneſs.

35 ¶ And the king put Benaiah the ſon of Jehoiada in his room over the hoſt; [r] and Zadok the prieſt did the king put in the room of Abiathar.

36 ¶ And the king ſent and called for Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.

37 For it ſhall be, *that* on the day thou goeſt out, and paſſeſt over the brook Kidron, thou ſhalt know for certain, that thou ſhalt ſurely die: thy bloud ſhall be upon thine own head.

[f] *That is*, They dealt mercifully with me.

* 2 *Sam.* 16. 5.

† Heb. *ſtrong.*

* 2 *Sam.* 19. 23.

[g] Let him be puniſhed with death, look *ver* 46.

* *Acts* 2. 29. & 13. 36.

* 2 *Sam.* 5. 4. 1 *Chron.* 29. 26, 27.

* 2 *Chron.* 29. 23.

[h] For ſhe feared leſt he would work treaſon againſt the king.

[i] In ſign of their favour and conſent.

† Heb. *turn not away my face.*

[k] In token of reverence, and that others by his example might have her in greater honour.

[l] *Meaning*, That if he ſhould have granted Abiſhag which was ſo dear to his father, he would afterward have aſpired to the kingdom.

* 1 *Sam.* 2. 31, 35.

[n] He took Adonijahs part when he would have uſurped the kingdom, *Chap.* 1. 7.

[o] Thinking to be ſaved by the holineſs of the place.

[p] For it was lawful to take the wilful murderer from the altar, *Exod.* 21. 14.

* 2 *Sam.* 3 27.

* 2 *Sam.* 20. 10.

[q] Joab ſhall be juſtly puniſhed for the bloud that he hath cruelly ſhed.

[r] And ſo took the office of the high prieſt from the houſe of Eli, and reſtored it to the houſe of Phinehas.

† Heb. *a man of death.*

[m] when he fled before Abſalom, 2 *Sam.* 15. 24.

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38 And Shimei ſaid unto the king, The ſaying *is* good: as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many days.

39 And it came to paſs at the end of three years, that two of the [f] ſervants of Shimei ran away unto Achiſh ſon of Maachah king of Gath: and they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

f Thus God appointeth the ways and means to bring his juſt judgments upon the wicked.

40 And Shimei aroſe and ſadled his aſs, and went to Gath to Achiſh to ſeek his ſervants: and [g] Shimei went and brought his ſervants from Gath.

g His coverous mind moved him rather to venture his life, then to loſe his worldly profit, which he had by his ſervants.

41 And it was told Solomon that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſwear by the LORD, and proteſted unto thee, ſaying, Know for a certain, *that* on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? and thou ſaidſt unto me, The word *that* I have heard, *is* good.

43 Why then haſt thou not kept the oath of the LORD, and the commandment that I have charged thee with?

u For though thou wouldeſt deny, yet thine own conſcience would accuſe thee, for reviling and doing wrong to my father, 2 Sam 16. 5.

44 The king ſaid moreover to Shimei, [u] Thou knoweſt all the wickedneſs which thine heart is privy to, that thou didſt to David my father: therefore the LORD ſhall return thy wickedneſs upon thine own head;

45 And king Solomon *ſhall be* bleſſed, and the throne of David ſhall be eſtabliſhed before the LORD for ever.

46 So the king commanded Benaiah the ſon of Jehoiada, which went out and fell upon him, that he died: and the * kingdom was [x] eſtabliſhed in the hand of Solomon.

* 2 *Chron.* 1. 1.

x Becauſe all his enemies were deſtroyed.

CHAP. III.

1 *Solomon marrieth Pharaohs daughter.* 2 *High places being in uſe, Solomon ſacrificeth at Gibeon.* 5 *Solomon at Gibeon, in the choice which God gave him, preferring wiſdom, obtaineth wiſdom, riches, and honour.* 16 *Solomons judgment between the two harlots, maketh him renowned.*

* *Chap.* 7. 8.

AND * Solomon made affinity with Pharaoh king of Egypt, and took Pharaohs daughter and brought her into the [a] city of David, until he had made an end of building his own houſe, and the houſe of the LORD, and the wall of Jeruſalem round about.

a which was Bethlehem.

2 Onely the people ſacrificed in [b] high places, becauſe there was no houſe built unto the name of the LORD, until thoſe days.

b where altars were appointed before the temple was built to offer unto the Lord.

3 And Solomon loved the LORD, walking in the ſtatutes of David his [c] father: onely he ſacrificed and burnt incenſe in high places.

c For his father had commanded him to obey the Lord and walk in *his* ways, *Chap.* 2. 3.

4 And the king went to [d] Gibeon to ſacrifice there; for that *was* the great high place: a thouſand burnt-offerings did Solomon offer upon that altar.

d For there the tabernacle was, 2 *Chron.* 1. 3.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God ſaid, Aſk what I ſhall give thee.

6 And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great ‡ mercy, according as he walked before thee in truth and in righteouſneſs, and in uprightneſs of heart with thee, and thou haſt [e] kept for him this great kindneſs, that thou haſt given him a ſon to ſit on his throne, as *it is* this day.

‡ Or, bounty.

e Thou haſt performed thy promiſe.

7 And now, O LORD my God, thou haſt made thy ſervant king in ſtead of David my father: and I *am but* a little child: I know not *how* to [f] go out or come in.

f *That is*, To behave my ſelf in executing the charge of ruling.

8 And thy ſervant *is* in the midſt of thy people which thou haſt choſen, a great people, that cannot be numbred nor counted for multitude.

9 * Give therefore thy ſervant an † underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo [g] great a people?

* 2 *Chron.* 1. 10.

† Heb. *hearing.*

g which are ſo many in number.

10 And the ſpeech pleaſed the Lord, that Solomon had aſked this thing.

11 And God ſaid unto him, Becauſe thou haſt aſked this thing, and haſt not aſked for thy ſelf † long life, neither haſt aſked riches for thy ſelf, nor haſt aſked the life of thine [h] enemies, but haſt aſked for thy ſelf underdanding † to diſcern judgment;

† Heb. *many days.*

h *That is*, The thine enemies ſhould die.

† Heb. *to hear.*

12 Behold, I have done according to thy words: lo, I have given thee a wiſe and an underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee.

13 And I have alſo * given thee that which thou haſt not aſked, both riches, and honour: ſo that there ‡ ſhall not be any among the kings like unto thee, all thy days.

* *Mat.* 6. 33.

‡ Or, *hath not been.*

14 And if thou wilt walk in my ways, to keep my ſtatutes and my commandments, * as thy father David did walk, then I will lengthen thy days.

* *Chap.* 15. 5.

15 And Solomon awoke, and behold, *it was* a [i] dream: and he came to Jeruſalem, and ſtood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feaſt to all his ſervants.

i He knew that God had appeared unto him in a dream.

16 ¶ Then came there two women *that were* harlots, unto the king, and [k] ſtood before him.

k By this example it appeareth, That God kept promiſe which Solomon in granting him wiſdom.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe, and I was delivered of a child, with her in the houſe.

18 And it came to paſs the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe.

19 And this womans child died in the night; becauſe ſhe overlaid it.

20 And ſhe aroſe at midnight, and [l] took my ſon from beſide me, while thine hand-maid ſlept, and laid it in her boſom, and laid her dead child in my boſom.

l She ſtole the quick child away, becauſe ſhe might both void the ſhame and puniſhment.

21 And when I roſe in the morning to give my child ſuck, behold, it was dead: but when I had conſidered it in the morning, behold,

Solomon's Judgment between

P. P. Rubens in. *Vißcher Excudit.*

FEMINEAS DIRIMIT, REGIS PRUDENTIA LITES,

the 2 Harlots. 1 Kings 3. 16.

UTRAQ3 DUM PROLEM TENDIT HABERE SUAM.

hold, it was not my ſon, which I did bear.

22 And the other woman ſaid, Nay; but the living *is* my ſon, and the dead *is* thy ſon: and this ſaid, No; but the dead *is* thy ſon, and the living *is* my ſon. Thus they ſpake before the king.

23 Then ſaid the king, The one ſaith, This *is* my ſon that liveth, and thy ſon *is* the dead: and the other ſaith, Nay; but thy ſon *is* the dead, and my ſon *is* the living.

m Except God give judges underſtanding, the impudency of the treſpaſſer ſhall overthrow the juſt cauſe of the innocent.

24 And the [m] king ſaid, Bring me a ſword. And they brought a ſword before the king.

25 And the king ſaid, Divide the living child in two, and give half to the one, and half to the other.

† Heb. *were hot.* n Her motherly affection herein appeareth, that ſhe had rather endure the rigour of the law, then ſee her child cruelly ſlain.

26 Then ſpake the woman whoſe the living child *was*, unto the king, (for her bowels † yerned upon her ſon) and ſhe ſaid, [n] O my lord, give her the living child, and in no wiſe ſlay it: but the other ſaid, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king anſwered and ſaid, Give her the living child, and in no wiſe ſlay it: ſhe *is* the mother thereof.

28 And all Iſrael heard of the judgment which the king had judged, and they feared the king: for they ſaw that the wiſdom of God *was* † in him, to do judgment.

† Heb. *in the midſt of him.*

Chap. IV.

1 *Solomons princes.* 7 *His twelve officers for proviſion.* 20, 24 *The peace and largeneſs of his kingdom.* 22 *His daily proviſion.* 26 *His ſtables.* 29 *His wiſdom.*

SO king Solomon was king over all Iſrael.

a *That is*, His chief officers. b He was the ſon of Ahimaaz, and Zadoks nephew. ‡ Or, *the chief officer.* ‖ Or, *ſecretaries.* ‖ Or, *remembrancer.*

2 And theſe *were* the [a] princes which he had, [b] Azariah the ſon of Zadok, ‡ the prieſt:

3 Elihoreph and Ahiah, the ſons of Shiſha, ‡ ſcribes: Jehoſhaphat the ſon of Ahilud, the ‡ recorder.

c Not Abiathar whom Solomon had put from his office, *Chap.* 2. 27. but another of that name.

4 And Benaiah the ſon of Jehoiada *was* over the hoſt: and Zadok and [c] Abiathar *were* the prieſts.

5 And Azariah the ſon of Nathan *was* over the officers: and Zabud the ſon of Nathan *was* principal officer, *and* the kings friend:

* *Chap.* 5. 14. ‡ Or, *levy.*

6 And Ahiſhar *was* over the houſhold: and * Adoniram the ſon of Abda *was* over the ‡ tribute.

7 ¶ And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold: each man his month in a year made proviſion.

† Or, *Ben-hur.*

8 And theſe *are* their names: ‡ the ſon of Hur, in mount Ephraim.

‡ Or, *Ben-dekar.*

9 ‡ The ſon of Dekar, in Makaz, and in Shaalbim, and Beth-ſhemeſh, and Elon-beth-hanan.

‡ Or, *Ben-heſed.*

10 ‡ The ſon of Heſed, in Aruboth: to him *pertained* Sochoh, & all the land of Hepher.

‡ Or, *Ben-abinadab.*

11 ‡ The ſon Abinadab, in all the region of Dor, which had Taphath the daughter of Solomon to wife.

12 Baana the ſon of Ahilud, *to him pertained* Taanach and Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel, from Beth-ſhean to Abel-meholah, *even* unto *the place that is* beyond Jokneam.

† Or, *Ben-geber.*

13 ‡ The ſon of Geber, in Ramoth-gilead: to him *pertained* the towns of [d] Jair the ſon of Manaſſeh, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls, and braſen bars.

d which towns bare Jairs name becauſe he took them of the Canaanites, *Num.* 32. 41.

‡ Or, *to Mahanaim.*

14 Ahinadab the ſon of Iddo *had* ‡ Mahanaim.

15 Ahimaaz *was* in Naphtali; he alſo took Baſmath the daughter of Solomon to wife.

16 Baanah the ſon of Huſhai *was* in Aſher and in Aloth.

e Solomon obſerved not the diviſion that Joſhua made, but divided it as might beſt ſerve for his purpoſe.

17 Jehoſhaphat the ſon of Paruah, in [e] Iſſachar.

18 Shimei the ſon of Elah, in Benjamin,

19 Geber the ſon of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Baſhan; and *he was* the onely officer which *was* in the land.

f They lived in all peace and ſecurity.

20 ¶ Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, [f] eating and drinking, and making merry.

* *Eccl.* 47. 13.

g which is Euphrates.

21 And * Solomon reigned over all kingdoms, from the [g] river unto the land of the Philiſtines, and unto the border of Egypt: they brought preſents, and ſerved Solomon all the days of his life.

† Heb. *bread.* ‖ Heb. *cors.*

22 ¶ And Solomons † proviſion for one day, was thirty † meaſures of fine flour, and threeſcore meaſures of meal,

23 Ten fat oxen, and twenty oxen out of the paſtures, and an hundred ſheep, beſide harts and roe-bucks, and fallow-deer, and fatted fowl.

h For they were all tributaries unto him.

24 For he had dominion over all *the region* on this ſide the river, from Tiphſah even to Azzah, over all the [h] kings on this ſide the river: and he had peace on all ſides round about him.

† Heb. *confidently.*

25 And Judah and Iſrael dwelt † ſafely, every man under his vine, and under his fig-tree, from [i] Dan even to Beer-ſheba, all the days of Solomon.

i Throughout all Iſrael.

* 2 *Chron.* 9. 25.

26 ¶ And * Solomon had fourty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſ-men.

27 And thoſe officers provided victual for king Solomon, and for all that came unto king Solomons table, every man in his month: they lacked nothing.

‡ Or, *mules*, or, *ſwift beaſts.*

28 Barley alſo and ſtraw for the horſes and ‡ dromedaries brought they unto the place where *the officers* were, every man according to his charge.

* *Eccl.* 47. 14, 15, 16.

k *Meaning*, Great underſtanding, & able to comprehend all things.

29 ¶ And * God gave Solomon wiſdom and underſtanding, exceeding much, and [k] largeneſs of heart, even as the ſand that *is* on the ſea-ſhore.

l *To wit*, The Philoſophers and Aſtronomers, which were judged moſt wiſe.

30 And Solomons wiſdom excelled the wiſdom of all the children of the [l] eaſt-country, and all the wiſdom of Egypt.

31 For he was wiſer then all men; then Ethan the Ezrahite, and Heman, and Chalcol,

and Darda, the ſons of Mahol: and his fame was in all nations round about.

32 And he ſpake three thouſand [m] proverbs: and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the [n] hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes.

34 And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

m which for the moſt part are thought to have periſhed in the captivity of Babylon.

n From the higheſt to the loweſt.

CHAP. V.

1 *Hiram ſending to congratulate Solomon is certified of his purpoſe to build the temple, and deſired to furniſh him with timber thereto.* 7 *Hiram bleſſing God for Solomon, and requeſting food for his family, furniſheth him with trees.* 13 *The number of Solomons workmen and labourers.*

AND Hiram king of Tyre ſent his ſervants unto Solomon; (for he had heard that they had anointed him king in the room of his father) for Hiram was ever a lover of David.

2 And * Solomon ſent to Hiram, ſaying,

3 Thou knoweſt how that David my father could not build an houſe unto the name of the LORD his God, for the wars which were about him on every ſide, until the LORD put them under the ſoles of his feet.

4 But now the LORD my God hath given me [a] reſt on every ſide, *ſo that there is* neither adverſary, nor evil occurrent.

5 And behold, I † purpoſe to build an houſe unto the name of the LORD my God, * as the LORD ſpake unto David my father, ſaying, Thy ſon, whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

6 Now therefore command thou, that they hew me cedar-trees out of Lebanon, and my ſervants ſhall be with thy ſervants: and unto thee will I give [b] hire for thy ſervants, according to all that thou ſhalt † appoint: for thou knoweſt that *there is* not among us any that can ſkill to hew timber, like unto the Sidonians.

7 ¶ And it came to paſs, when [c] Hiram heard the words of Solomon, that he rejoyced greatly, and ſaid, Bleſſed *be* the LORD this day, which hath given unto David a wiſe ſon over this great people.

8 And Hiram ſent to Solomon, ſaying, I have † conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar, and concerning timber of fir.

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in flotes, unto the place that thou ſhalt † appoint me, and will cauſe them to be diſcharged there, and thou ſhalt receive *them:* and thou ſhalt accompliſh my deſire, in giving food for my [d] houſhold.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his deſire.

11 And Solomon gave Hiram twenty thouſand † meaſures of wheat *for* food to his houſhold, and twenty meaſures of pure oyl: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wiſdom, * as he promiſed him: and there was peace between Hiram and Solomon, and they two made a [e] league together.

13 ¶ And king Solomon raiſed a † levy out of all Iſrael; and the levy was thirty thouſand men.

14 And he ſent them to Lebanon, ten thouſand a month by courſes: a month they were in Lebanon, *and* two months at home: and * Adoniram *was* over the levy.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and fourſcore thouſand hewers in the mountains:

16 Beſides the chief of Solomons officers which *were* over the work, three thouſand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great ſtones, coſtly ſtones, *and* hewed ſtones, to lay the foundation of the houſe.

18 And Solomons builders, and Hirams builders did hew *them*, and the ‡ [f] ſtone-ſquarers: ſo they prepared timber and ſtones to build the houſe.

4 1 *Chron.* 2. 3.

a He declareth that he was bound to ſet forth Gods glory, foraſmuch as the Lord had ſent him reſt and peace.

1 Heb *ſay.*

* 2 *Sam.* 7 13. 1 *Chron.* 22. 10.

b This was his equity, that he would not receive a benefit without ſome recompence.

† Heb. *ſay.*

c In Hiram is prefigurate the vocation of the Gentiles, who ſhould help to build the ſpiritual temple.

† Heb. *heard.*

† Heb. *ſend.*

d while my ſervants are occupied about thy buſineſs.

† Heb. *corr.*

* *Chap.* 3 12.

e As touching the furniture of wood and victuals.

† Heb. *tribute* of men.

* *Chap.* 4. 6.

‡ Or, *Giblim*, as *Ezek.* 27. 9.

f The Hebrew word is, *Gibim*, which ſome ſay were excellent maſons.

CHAP. VI.

1 *The building of Solomons temple.* 5 *The chambers thereof.* 11 *Goas promiſe unto it.* 15 *The cieling and adorning of it.* 23 *The cherubims.* 31 *The doors.* 36 *The court.* 37 *The time of building it.*

AND * it came to paſs in the four hundred and fourſcore year after the children of Iſrael were come out of the land of Egypt, in the fourth year of Solomons reign over Iſrael, in the month [a] Zif, which *is* the ſecond month, that he † began to build the [b] houſe of the LORD.

2 And the [c] houſe which king Solomon built for the LORD, the length thereof *was* threeſcore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the houſe, twenty cubits *was* the length thereof, according to the breadth of the houſe; *and* ten cubits *was* the breadth thereof, before the houſe.

4 And for the houſe he made ‡ windows of narrow lights.

5 ¶ And ‡ againſt the wall of the houſe he built † chambers round about, *againſt* the walls of the houſe round about, *both* of the temple, and of the [d] oracle: and he made † chambers round about.

6 The nethermoſt chamber *was* five cubits broad, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in the wall* of the houſe he made † narrowed [e] reſts round about, that *the beams* ſhould not be faſtned in the walls of the houſe.

7 And the houſe when it was in building, was built of ſtone, made ready before it was brought thither: ſo that there was neither hammer, nor ax, *nor* any tool of iron heard in the houſe, while it was in building.

8 The door for the middle chamber *was* in the right † ſide of the houſe: and they went up

* 2 *Chron.* 3. 1.

a which moneth containeth part of *April* and part of *May.*

† Heb. *built.*

b whereby is meant the temple and the cradle.

c Or, The court where the people prayed, which was before the place where the altar of burnt-offerings ſtood.

‡ Or, *windows broad* within, and *narrow* without, or, *ſhewed* and *cloſed.*

‡ Or, *upon*, or, *joyning to.*

† Heb. *floors.*

d whence God ſpake between the cherubims, called alſo the moſt holy place.

† Heb. *ribs.*

† Heb *narrowings*, or, *rebatements.*

e which were certain ſtones coming out of the wall as ſtaies for the beams to reſt upon.

† Heb. *ſhoulder*

up with winding ſtairs into the middle *chamber*, and out of the middle into the third.

9 So he built the [f] houſe and finiſhed it; and covered the houſe ‡ with beams and boards of cedar.

10 And *then* he built chambers againſt all the houſe, five cubits high: and they reſted on the houſe with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, ſaying,

12 *Concerning* this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, * which I ſpake unto David thy father.

13 And I will [g] dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe, & finiſhed it.

15 And he built the walls of the houſe within with boards of cedar, ‡ both the floor of the houſe, and the [h] walls of the cieling: *and* he covered *them* on the inſide with wood, and covered the floor of the houſe with planks of fir.

16 And he built twenty cubits on the ſides of the houſe, both the floor, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the moſt holy *place*.

17 And the houſe, that *is*, the temple before it, was fourty [i] cubits *long*.

18 And the cedar of the houſe within *was* carved with ‡ knops, and † open flowers: all *was* cedar, there was no ſtone ſeen.

19 And the oracle he prepared in the [k] houſe within, to ſet there the ark of the covenant of the LORD.

20 And the oracle in the fore-part *was* twenty cubits in length, and twenty cubits in the breadth, and twenty cubits in the height thereof: and he overlaid it with † pure gold, and *ſo* covered the altar *which was of* cedar.

21 So Solomon overlaid the houſe within with pure gold: and he made a partition, by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole houſe he overlaid with gold, until he had finiſhed all the houſe: alſo the whole [l] altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* ‡† olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure, & one ciſe.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe; and * ‡ they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midſt of the houſe.

28 And he [m] overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims, and palm-trees, and † open flowers, within and without.

30 And the floor of the houſe he overlaid with gold, within and without.

31 ¶ And for the entring of the oracle he made doors *of* olive-tree: the lintel *and* ſide-poſts *were* ‡ a fifth part *of the wall*.

32 The ‡ two doors alſo *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and † open flowers, and overlaid *them* with gold, and ſpread [n] gold upon the cherubims, and upon the palm-trees.

33 So alſo made he for the door of the temple, poſts *of* olive-tree ‡ a fourth part *of the wall*.

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers: and covered *them* with gold, fitted upon the carved work.

36 ¶ And he built the [o] inner court with three rows of hewed ſtone, and a row of cedar-beams.

37 ¶ In the fourth year was the foundation of the houſe of the LORD laid, in the month Zif.

38 And in the eleventh year, in the month [p] Bul, (which *is* the eighth month) was the houſe finiſhed ‡ throughout all the parts thereof, and according to all the faſhion of it: So was he ſeven years in building it.

CHAP. VII.

1 *The building of Solomons houſe,* 2 *of the houſe of Lebanon,* 6 *of the porch of pillars,* 7 *of the porch of judgment,* 8 *of the houſe for Pharaohs daughter.* 13 *Hirams work of the two pillars,* 23 *of the molten ſea,* 27 *of the ten baſes,* 38 *of the ten lavers,* 40 *and all the veſſels.*

BUt Solomon was building his own houſe * thirteen years, and he [a] finiſhed all his houſe.

2 ¶ He built alſo the houſe of the [b] foreſt of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the † beams, that *lay* on fourty five pillars, fifteen in a row.

4 And *there were* windows in three rows, and † light *was* [c] againſt light *in* three ranks.

5 And all the ‡ doors and poſts *were* ſquare, with the windows: and light *was* againſt light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, & the breadth

f In Exodus it is called, the tabernacle: and the temple is there called the Sanctuary, and the oracle the moſt holy place.
‡ Or, *the vault-beams and the ſtelings with cedar.*

* 2 *Sam.* 7. 13. 1 *Chron.* 22. 10.

g According as he promiſed unto Moſes, *Exod.* 25. 22.

‡ Or, *from the floor of the houſe, unto the walls,* &c. and *ſo verſ.* 16.
h *Meaning,* Unto the roof, which was alſo cieled.

i For when he ſpake of the houſe in the firſt verſe, he meant both the oracle and the temple.
‡ Or, *gourds.*
† Heb. *openings of flowers.*
k *That is,* In the moſt inward place of the houſe.

† Heb. *ſhut up.*

l *Meaning,* The altar of incenſe, *Exod.* 30. 1.

‡ Or, *oyly.*
† Heb. *trees of oyl.*

* *Exod.* 25. 20.
‡ Or, *the cherubims ſtretched forth their wings.*

m For the other which Moſes made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted divers times to overcome them for their great ſins.
† Heb. *openings of flowers.*

‡ Or, *five-ſquare.*

‡ Or, *leaves of the doors.*

† Heb. *openings of flowers.*
n So that the faſhion of the carved work might ſtil appear.

‡ Or, *four-ſquare.*

o where the prieſts were, and was thus called in reſpect of the great court, which is called, *Acts* 3. 11, the porch of Solomon, where the people uſed to pray.
p which containeth part of *October*, and part of *November.*
‡ Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

* *Chap.* 9. 10.
a After he had built the temple.
b For the beauty of the place and great abundance of cedar-trees that went to the building thereof, it was compared to mount Lebanon in Syria: this houſe he uſed in ſummer for pleaſure and recreation.

† Heb. *ribs.*

† Heb. *ſight againſt ſight.*
c There were as many, and like proportion on the one ſide as on the other, and at every end, even three in a row one above another.
‡ Or, *ſpaces and pillars were ſquare in proſpect.*

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‡ Or, *according to them.*
‡ Or, *according to them.*
e Before the pillars of the house.
d For his house, which was at Jerusalem.
† Heb. *from floor. to floor.*

thereof thirty cubits: and the porch *was* ‡ before them: and the *other* pillars and the thick beam *were* ‡ before [d] them.

7 ¶ Then he made a porch [e] for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar † from one side of the floor to the other.

8 ¶ And his house where he dwelt, *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaohs daughter, (* whom he had taken *to wife*) like unto this porch.

* *Chap.* 3. 1.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the [f] coping, and *so* on the out side toward the great court.

f which were rests and stays for the beams to lie upon.

10 And the foundation *was of* costly stones, *even* great stones; stones of ten cubits, and stones of eight cubits.

g From the foundation upward.

11 And [g] above *were* costly stones (after the measures of hewed stones) and cedars.

h As the lords house was built so was this: only the great court of Solomons house was uncovered.

12 And the [h] great court round about, *was* with three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent and fet Hiram out of Tyre.

† Heb. *the son of a widow woman.*

14 He *was* † a widows son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and [i] he was filled with wisdom and understanding, and cunning to work all works in brass; and he came to king Solomon, and wrought all his work.

i Thus when God will have his glory set forth, he raiseth up men, and giveth them excellent gifts for the accomplishment of the same, *Exod.* 31. 2, 3.

15 For he † cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

† Heb. *fashioned.*

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars, *were* of [k] lily-work in the porch, four cubits.

k As was seen commonly, wrought in costly porches.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-work, and the pomegranates *were* two hundred, in rows round about upon the other chapiter.

* 2 *Chron.* 3. 17.
l which was in the inner court between the temple and the oracle.
m *That is*, He will stablish, *to wit*, his promise toward this house.
n *That is*, In its strength: *Meaning*, The power thereof shall continue.

21 * And he set up the pillars in the [l] porch of the temple: and he set up the right pillar, and called the name thereof [m] Jachin: and he set up the left pillar, and called the name thereof [n] Boaz.

22 And upon the top of the pillars *was* lily-work: so was the work of the pillars finished.

23 ¶ And he made a molten [o] sea, ten cubits † from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

o So called, for the hugeness of the vessel.
† Heb. *from his brim to his brim.*

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, * compassing the sea round about: the knops *were* cast in two rows, when it was cast.

* 2 *Chron.* 4. 3.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand [p] baths.

p Bath and ephah seem to be both one measure, *Ezek.* 45. 11. every bath contained about 10 pottels.

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* They had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges, *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And [q] the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, four-square, not round.

q The mouth of the great base or frame entred into the chapiter or pillar that bare up the caldron.

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* † joyned to the base, and the height of a wheel *was* a cubit and half a cubit.

† Heb. *in them.*

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their spokes *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base it self.

35 And in the top of the base *was there* a [r] round compass of half a cubit high: and on the top of the base, the ledges thereof and the borders thereof *were* of the same.

r which was called the pillar, chapiter, or final base, whereon the caldron stood.

36 For on the plates of the ledges thereof and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the † proportion of every one, and additions round about.

† Heb. *rasures.*

37 After this *manner* he made the ten bases:

ſes: all of them had one caſting, one meaſure, *and* one ciſe.

f To keep waters for the uſe of the ſacrifices.

38 ¶ Then made he [f] ten lavers of braſs: one laver contained fourty baths: *and* every laver was four cubits: *and* upon every one of the ten baſes, one laver.

† Heb. *ſhoulder.*

39 And he put five baſes on the right † ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the [g] houſe eaſt-ward, over againſt the ſouth.

g *To wit,* Of the temple or ſanctuary.

40 ¶ And Hiram made the lavers, and the ſhovels, and the baſons: ſo Hiram made an end of doing all the work that he made king Solomon for the houſe of the LORD.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars: and the two net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars:

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* † upon the pillars:

† Heb. *upon the face of the pillars.*

43 And the ten baſes, and ten lavers on the baſes:

44 And one ſea, and twelve oxen under the ſea:

45 And the pots, and the ſhovels, and the baſons: and all theſe veſſels which [u] Hiram made to king Solomon, for the houſe of the LORD, *were of* † bright braſs.

u By this name alſo, Hiram the king of Tyrus was called.
† Heb. *made bright,* Or, *ſcoured.*

46 In the plain of Jordan did the king caſt them † in the clay-ground, between Succoth and Zarthan.

† Heb. *in the thickneſs of the ground.*

47 And Solomon left all the veſſels *unweighed,* † becauſe they were exceeding many: neither was the weight of the braſs † found out.

† Heb. *for the exceeding multitude.*
† Heb. *ſearched.*

48 And Solomon made all the veſſels that *pertained* unto the houſe of the LORD: the altar of [x] gold, and the table of gold, whereupon the ſhew-bread *was,*

x This was done according to the form that the Lord preſcribed unto Moſes in Exodus.

49 And the candleſticks of pure gold, five on the right *ſide,* and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

y Some take this for ſome inſtrument of muſick.
† Heb. *aſh-pans.*

50 And the bowls, and the [y] ſnuffers, and the baſons, and the ſpoons, and the † cenſers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner houſe, the moſt holy *place, and* for the doors of the houſe, *to wit,* of the temple.

51 So was ended all the work that king Solomon made for the houſe of the LORD: and Solomon brought in the † things, * which David his father had dedicated; *even* the ſilver, and the gold, and the veſſels did he put among the treaſures of the houſe of the LORD.

CHAP. VIII.

1 *The feaſt of the dedication of the temple.* 12, 54 *Solomons bleſſing.* 22 *Solomons prayer.* 62 *His ſacrifice of peace-offerings.*

† Heb. *holy things of David.*
* 2 Chron. 5. 2.

THen * Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the † chief of the fathers of the children of Iſrael, unto king Solomon, in Jeruſalem, that they might [a] bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion.

† Heb. *princes.*

a For David brought it from Obed-edom, and placed it in the tabernacle which he had made for it, 2 *Sam.* 6. 17.

2 And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the month [b] Ethanim, which *is* the ſeventh month.

b Containing part of *September*, and part of *October* in the which month they held three ſolemn feaſts, *Num.* 29. 1.

3 And all the elders of Iſrael came, and the prieſts took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up.

5 And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep, and oxen, that could not be told nor numbred for multitude.

6 And the [c] prieſts brought in the ark of the covenant of the LORD unto his place, into the oracle of the houſe to the moſt holy *place, even* under the wings of the cherubims.

c *That is,* The Kohathites, *Num.* 4. 5.

7 For the cherubims [d] ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above.

d They drew them only out ſo far as they might be ſeen, for they might not pull them altogether out, *Exod.* 25. 15.

8 And they drew out the ſtaves, that the † ends of the ſtaves were ſeen out in the ‡ holy *place* before the oracle, and they were not ſeen without: and there they are unto this day.

† Heb. *heads.*
‡ Or, *ark,* as 2 *Chron.* 5. 9.

9 *There was* nothing in the ark * [e] ſave the two tables of ſtone, which Moſes put there at Horeb, ‡ when the LORD made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

* *Deut.* 10. 5.
e For it is like that the enemies, when they had the ark in their hands, took away the rod of Aaron and the pot with Manna.
‡ Or, *where.*

10 And it came to paſs when the prieſts were come out of the holy place, that the cloud * filled the houſe of the LORD,

* *Exod.* 40 34.

11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the LORD had filled the houſe of the LORD.

12 ¶ Then ſpake Solomon, The LORD * ſaid that he would dwell in the thick darkneſs.

* 2 *Chron.* 6. 1.

13 I have ſurely built thee an houſe to dwell in, a ſettled place for thee to abide in for [f] ever.

f He ſpake according to the tenour of Gods promiſe, which was conditionally, that they ſhould ſerve him aright.

14 And the king turned his face about, and bleſſed all the congregation of Iſrael: (and all the congregation of Iſrael ſtood)

15 And he ſaid, Bleſſed *be* the LORD God of Iſrael, which ſpake with his mouth unto David my father, and hath with his hand fulfilled *it,* ſaying,

16 Since the day that I brought forth my people Iſrael out of Egypt, I choſe no city out of all the tribes of Iſrael to build an houſe that my name might be therein; but I choſe * David to be over my people Iſrael.

* 2 *Sam.* 7. 8.

17 And it was in the heart of David my father, to build an houſe for the name of the LORD God of Iſrael.

18 And the LORD ſaid unto David my father, Whereas it was in thine heart to build

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an houſe unto my name, thou didſt well that it was in thine heart:

19 Nevertheleſs, thou ſhalt not build the houſe, but thy ſon that ſhall come forth out of thy loyns, he ſhall build the houſe unto my name.

20 And the LORD hath performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the LORD promiſed, and have built an houſe for the name of the LORD God of Iſrael.

21 And I have ſet there a place for the ark, wherein *is* the [g] covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

[g] The two tables wherein the articles of the covenant were written.

22 ¶ And Solomon ſtood before * the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands toward heaven:

* 2 *Chron.* 6. 12.

23 And he ſaid, * LORD God of Iſrael, *there is* no God like thee, in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants, that walk before thee with [h] all their heart:

* 2 *Mac.* 2. 8.

[h] Unfainedly and without all hypocricy.

24 Who haſt kept with thy ſervant David my father that thou promiſedſt him: thou ſpakeſt alſo with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, * † There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael; † ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me:

* *Chap.* 2. 4. 2 *Sam* 7. 12.
† Heb. *there ſhall not be cut off unto thee a man from my ſight.*
† Heb. *onely if.*

26 And now, O God of Iſrael, let thy word, I pray thee, be verified, which thou ſpakeſt unto thy ſervant David my father.

27 But will God [i] indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee, how much leſs this houſe that I have builded?

[i] He is raviſhed with the admiration of Gods mercies, who being incomprehenſible and Lord over all, will become familiar with men.

28 Yet have thou reſpect unto the prayer, of thy ſervant and to his ſupplication, O LORD my God, to hearken unto the cry and to the prayer, which thy ſervant prayeth before thee to day:

29 That thine eyes may be open toward this houſe night and day, *even* toward the place of which thou haſt ſaid, * My name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make ‡ towards this place.

* *Deut.* 12. 11.
‡ Or, *in this place.*

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray ‡ towards this place: and hear thou in heaven thy dwelling-place, and when thou heareſt, forgive.

‡ Or, *in this place.*

31 ¶ If any man treſpaſs againſt his neighbour, † and an oath be [k] laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe:

† Heb. *and he ſo jure on oath of him.*
k *To wit*, The judge, or neighbour.

32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head, and juſtifying the righteous, to give him according to his righteouſneſs.

[l] That is, Make it known.

33 ¶ When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and [m] confeſs thy name, and pray, and make ſupplication unto thee ‡ in this houſe:

[m] Acknowledge thy juſt judgment, and praiſe thee.
‡ Or, *towards.*

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land, which thou gaveſt unto their fathers.

35 ¶ When heaven is [n] ſhut up, and there is no rain, becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs thy name, and turn from their ſin, when thou afflicteſt them:

[n] So that there be a drought to deſtroy the fruits of the land.

36 Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land which thou haſt given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, *or* if there be caterpiller; if their enemy beſiege them in the land of their ‡ cities, whatſoever plague, whatſoever ſickneſs *there be;*

‡ Or, *juriſdictions.*

38 What prayer and ſupplication ſoever be *made* by any man, *or* by all thy people Iſrael, which ſhall know every man the plague of his own [o] heart, and ſpread forth his hands towards this houſe:

[o] For ſuch are moſt meet to receive Gods mercies.

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt; (for thou, *even* thou onely knoweſt the hearts of all the children of men)

40 That they may fear thee all the days that they live, in the land which thou gaveſt unto our fathers.

41 Moreover, concerning a [p] ſtranger that *is* not of thy people Iſrael, but cometh out of a far country, for thy names ſake;

[p] He meaneth ſuch as ſhould be turned from theis idolatry, to ſerve the true God.

42 (For they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched-out arm) when he ſhall come and pray towards this houſe:

43 Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy [q] name, to fear thee, as *do* thy people Iſrael, and that they may know that † this houſe which I have builded, is called by thy name.

[q] That this is the true religion wherewith thou wilt be worſhipped.
† Heb. *thy name is called upon this houſe.*

44 ¶ If thy people go out to battel againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhall pray unto the LORD † toward the city which thou haſt choſen, and *toward* the houſe that I have built for thy name:

† Heb. *the way of the city.*

45 Then hear thou in heaven their prayer and their ſupplication, and maintain their ‡ cauſe.

‡ Or, *right.*

46 If they ſin againſt thee, (* for *there is* no man that ſinneth not) and thou be angry with

* 2 *Chron.* 6. 36. *Eccl.* 7. 20. 1 *John.* 1. 8, 10.

with them, and deliver them to the enemy, ſo that they carry them away captives, unto the land of the enemy, far or near;

† Heb. *bring back to their heart.*

47 *Yet* if they ſhall † bethink themſelves, in the land whither they were carried captives, and repent, and make ſupplication unto thee in the [r] land of them that carried them captives, ſaying, We have ſinned, and have done perverſely, we have committed wickedneſs;

[r] Though the temple was the chief place of prayer, yet he ſecluded not them, that being let with neceſſity, call upon him in other places.

48 And *ſo* return unto thee with all their heart and with all their ſoul, in the land of their enemies, which led them away captive, and pray unto thee toward their [s] land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name:

[s] As Daniel did, *Dan.* 6. 10.

49 Then hear thou their prayer and their ſupplication in heaven thy dwelling-place, and maintain their ‡ cauſe,

‡ Or, *right.*

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive, that they may have [t] compaſſion on them:

[t] He underſtood by faith, that God of enemies would make friends unto them that did convert unto him.

51 For they *be* thy people and thine inheritance, which thou broughteſt forth out of Egypt, from the midſt of the furnace of iron:

52 That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee.

53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance, * as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord GOD.

* *Exod.* 19. 5.

54 And it was *ſo*, that when Solomon had made an end of praying all this [u] prayer and ſupplication unto the LORD, he aroſe from before the altar of the LORD, from kneeling on his knees, with his hands ſpread up to heaven.

[u] Solomon is a figure of Chriſt, who continually is the Mediatour between God and his church.

55 And he ſtood, and bleſſed all the congregation of Iſrael, with a loud voice, ſaying,

56 Bleſſed *be* the LORD, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not † failed one word of all his good promiſe, which he promiſed by the hand of Moſes his ſervant.

† Heb. *fallen.*

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forſake us:

[x] He concludeth that man of himſelf is enemy unto God, and that all obedience to his law proceedeth of his meer mercy.

58 That he may [x] incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his ſtatutes, and his judgments, which he commanded our fathers.

59 And let theſe my words wherewith I have made ſupplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael † at all times, as the matter ſhall require:

† Heb. *the thing of a day in his day.*

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none elſe.

61 Let your heart therefore be perfect with the LORD our God, to walk in his ſtatutes, and to keep his commandments, as at this day.

62 ¶ And * the king, and all Iſrael with him, offered ſacrifice before the LORD.

* 2 *Chron.* 7. 4.

63 And Solomon offered a ſacrifice of peace-offerings, which he offered unto the LORD, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the children of Iſrael [y] dedicated the houſe of the LORD.

[y] Before the oracle where the ark was.

64 * The ſame day did the king hallow the middle of the court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: becauſe the braſen altar that *was* before the LORD, *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

* 2 *Chron.* 7. 7.

65 And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation, from the entring in of [z] Hamath, unto the river of Egypt, before the LORD our God, [a] ſeven days and ſeven days, *even* fourteen days.

[z] *That is*, From north to ſouth: *Meaning*, All the country.

[a] Seven days for the dedication, and ſeven for the feaſt.

66 On the eighth day he ſent the people away: and they ‡ bleſſed the king, and went unto their tents joyful and glad of heart, for all the goodneſs that the LORD had done for David his ſervant, and for Iſrael his people.

‡ Or, *thanked.*

CHAP. IX.

1 Gods covenant in a viſion with Solomon. 10 The mutual preſents of Solomon and Hiram. 15 In Solomons works the Gentiles were his bond-men, the Iſraelites honourable ſervants. 24 Pharaohs daughter removeth to her houſe. 25 Solomons yearly ſolemn ſacrifices. 26 His navy fetcheth gold from Ophir.

AND * it came to paſs when Solomon had finiſhed the building of the houſe of the LORD, and the kings houſe, and all Solomons deſire which he was pleaſed to do.

* 2 *Chron.* 7. 12.

2 That the LORD appeared to Solomon the ſecond time, * as he had appeared unto him at Gibeon.

* *Chap.* 3. 5.

3 And the LORD ſaid unto him, I have heard thy prayer and thy ſupplication that thou haſt made before me: I have hallowed this houſe which thou haſt built, * to put my name there for ever, and mine eyes and mine heart ſhall be there perpetually.

* *Chap.* 8. 29.

4 And [a] if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightneſs, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes and my judgments:

[a] If thou walk in my fear, and withdraw thy ſelf from the common manner of men which follow their ſenſuality.

5 Then I will eſtabliſh the throne of thy kingdom upon Iſrael for ever, * as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

* 2 *Sam.* 7. 12. 1 *Chron.* 22. 10.

6 *But* if you ſhall [b] at all turn from following me, you or your children, and will not keep my commandments *and* my ſtatutes, which I have

[b] God declareth that diſobedience againſt him, is the cauſe of his diſpleaſure, and ſo of all miſery.

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I have ſet before you, but go and ſerve other gods, and worſhip them:

7 Then will I cut off Iſrael out of the land which I have given them; and this houſe which I have hallowed * for my name, will I caſt out of my ſight, and Iſrael ſhall be a [c] proverb, and a by-word among all people:

8 And at this houſe *which* is high, every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſs; and they ſhall ſay, * Why hath the LORD done thus unto this land, and to this houſe?

9 And they ſhall anſwer, Becauſe they forſook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the LORD brought upon them all this evil.

10 ¶ And * it came to paſs at the end of twenty years, when Solomon had built the two houſes, the houſe of the LORD, and the kings houſe,

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar-trees, and fir-trees, and with gold, according to all his deſire) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him, and they † pleaſed him not.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of ‡ Cabul unto this day.

14 And Hiram ſent to the king [d] ſixſcore [e] talents of gold.

15 ¶ And this *is* the reaſon of the levy which king Solomon raiſed, for to build the houſe of the LORD, and his own houſe, and [f] Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and ſlain the Canaanites that dwelt in the city, and given it *for* a preſent unto his daughter, Solomons wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderneſs, in the land,

19 And all the cities of [g] ſtore that Solomon had, and cities for his chariots, and cities for his horſ-men, and † that which Solomon deſired to build in Jeruſalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* [h] left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael,

21 Their children that were left after them in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice unto this day.

22 But of the children of Iſrael did Solomon * make no bond-men: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſ-men.

23 Theſe *were* the chief of the officers that *were* over Solomons work, [i] five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But * Pharaohs daughter came up out of the city of David, unto her houſe which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings, & peace-offerings upon the altar which he built unto the LORD, and he burnt incenſe † upon the altar that *was* before the LORD: ſo he finiſhed the houſe.

26 ¶ And king Solomon made a navy of ſhips in Ezion-geber, which *is* beſide Eloth, on the † ſhore of the Red ſea, in the land of Edom.

27 And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and fet from thence gold, [k] four hundred and twenty talents, and brought *it* to king Solomon.

CHAP. X.

1 *The queen of Sheba admireth the wiſdom of Solomon.* 14 *Solomons gold.* 16 *His targets.* 18 *The throne of ivory.* 21 *His veſſels.* 24 *His preſents.* 26 *His chariots and horſe.* 28 *His tribute.*

AND when the * queen of [a] Sheba heard of the fame of Solomon, concerning the name of the LORD, ſhe came to prove him with hard queſtions.

2 And ſhe came to Jeruſalem with a very great train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her † queſtions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had ſeen all Solomons wiſdom, and the houſe that he had built,

5 And the [b] meat of his table, and the ſitting of his ſervants, and the † attendance of his miniſters and their apparel, and his ‡ cup-bearers, and his aſcent by which he went up unto the houſe of the LORD: there was no more ſpirit in her.

6 And ſhe ſaid to the king, It was a true † report that I heard in mine own land, of thy ‡ acts, and of thy wiſdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had ſeen *it:* and behold, the half was not told me: † thy wiſdom and proſperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy [c] wiſdom.

9 Bleſſed be the LORD thy God which [d] delighted in thee, to ſet thee on the throne of Iſrael; becauſe the LORD loved Iſrael for ever, therefore made he [e] thee king, to do judgment and juſtice.

10 And

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* Jer. 7. 14.

c The world ſhall make of you a mocking ſtock, for the vile contempt and abuſing of Gods moſt liberal benefits.

* Deut. 29. 24. Jer. 22. 8.

* 2 Chron. 8. 1.

† Heb. *were not right in his eyes.*

‡ That is, *diſplea. ſing*, or, *dirty.*

d For his tribute toward the building.

e The common talent was about threeſcore pound weight.

f Millo was as the town-houſe or place of aſſembly, which was open above.

g Cities for his munitions of war.

† Heb. *the deſire of Solomon which he deſired.*

h Theſe were as bond-men and payed what was required, whether labour or mony.

* Levit. 25. 39.

i The overſeers of Solomons works, were divided into three parts: The firſt contained 3300, The ſecond 300, And the third 250, which were Iſraelites: ſo here are contained the two laſt parts, which make 550. look more, 2 Chron. 8. 10.

* 2 Chron. 8. 11.

† Heb. *upon it.*

† Heb. *lip.*

k In 2 Chron. 9. 18, is made mention of thirty more which ſeem to have been employed for their charges.

* 2 Chron. 9. 1. Mat. 12. 42. Luk. 11. 31.

a Joſephus ſaith, That ſhe was queen of Ethiopia, and that Sheba was the name of the chief city of Meto, which is an Iſland of Nilus.

† Heb. *word.*

b That is, The whole order, and trade of his houſe

† Heb *ſtanding.*

‡ Or, *butlers.*

† Heb. *word.*

‡ Or, *ſayings.*

† Heb. *thou haſt added wiſdom and goodneſs to the fame.*

e But much more happy are they which hear the wiſdom of God reveiled in his word.

d It is a chief ſign of Gods favour, when godly and wiſe rulers ſit in the throne of juſtice.

e This is the cauſe why kings are appointed.

10 And she gave the king an hundred and twenty talents of gold, & of spices very great store, and precious stones: there came no more such abundance of spices, as these, which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones.

12 And the king made of the almug-trees, ‡† pillars for the house of the LORD, and for the kings house, harps also and psalteries for singers: there came no such * almug-trees, nor were seen unto this day.

‡ Or, *rails.* † Heb. *a prop.* * 2 Chron. 9. 10.

13 And king Solomon gave unto the queen of Sheba, all her desire whatsoever she asked, besides *that* which Solomon gave her † of his royal bounty: so she turned and went to her own country, she and her servants.

† Heb. *according to the hand of king Solomon.*

14 ¶ Now the weight of gold that came to Solomon in one year, was six hundred threescore and six talents of gold,

15 Besides *that he had* of the merchantmen, and of the traffick of the spice-merchants, and of all the kings of Arabia, and of the ‡ governours of the [f] country.

‡ Or, *captains.* f *To wit,* Of Arabia, which for the great abundance of all things, was called happy.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the * house of the forest of Lebanon.

* *Chap.* 7. 2.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round † behind: and *there were* †[g] stays on either side on the place of the seat, and two lions stood beside the stays.

† Heb. *on the hinder part thereof.* † Heb. *hands.* g As the chair bows, or places to lean upon.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not † the like made in any kingdom.

† Heb. *so.*

21 ¶ And all king Solomons drinking-vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold, ‡ none *were of* silver; it was nothing accounted of in the days of Solomon.

‡ Or, *there was no silver* in them.

22 For the king had at sea a navy of Tharshish, with the navy of Hiram: once in three years came the navy of [h] Tharshish, bringing gold and silver, ‡ ivory, and apes, and peacocks.

h By Tharshish is meant Cilicia, which was abundant in variety of precious things. ‡ Or, *elephants teeth.*

23 So king Solomon exceeded all the kings of the earth, for riches and for wisdom.

24 ¶ And all the earth † sought to Solomon, to hear his wisdom, which God had put in his heart.

† Heb. *sought the face of.*

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ * And Solomon gathered together chariots, and horse-men: and he had a thousand and four hundred chariots, and twelve thousand horse-men, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

* 2 Chron. 1. 14.

27 And the king † made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore-trees, that *are* in the vale, for abundance.

† Heb. *gave.*

28 ¶ *† And Solomon had horses brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price.

* 1 Chron. 1. 16, & 9. 28. † Heb. *And the going forth of the horses which was Solomons.*

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out † by their means.

† Heb. *by their hand.*

CHAP. XI.

1 *Solomons wives and concubines.* 4 *In his old age they draw him to idolatry.* 9 *God threatneth him.* 14 *Solomons adversaries were Hadad, who was entertained in Egypt;* 23 *Rezon, who reigned in Damascus;* 26 *and Jeroboam, to whom Ahijah propheſied.* 41 *Solomons acts, reign, and death: Rehoboam succeedeth him.*

BUt king Solomon loved * many [a] strange women, (‡ together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians *and* Hittites:

* *Deut.* 17. 17. a which were idolaters. ‡ Or, *besides.*

2 Of the nations *concerning* which the LORD said unto the children of Israel, * Ye shall not go in to them, neither shall they come in unto you, *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

* *Exod.* 34. 16.

3 And he had seven hundred wives, princesses, and three hundred [b] concubines: and his wives turned away his heart.

b To whom appertained no dowry.

4 For it came to pass when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was [c] not perfect with the LORD his God, as *was* the heart of David his father.

c He served not God with a pure heart.

5 For Solomon went after * Ashtoreth the goddess of the Zidonians, and after [d] Milcom the abomination of the Ammonites.

* *Judg.* 2. 13. d who was also called Molech, *vers.* 7. *Read* 2 *King.* 23. 10.

6 And Solomon did evil in the sight of the LORD, and † went not fully after the LORD, as *did* David his father.

† Heb. *fulfilled not after.*

7 Then did Solomon build an high place for Chemosh, the [e] abomination of Moab, in the hill that *is* before Jerusalem; and for Molech, the abomination of the children of Ammon.

e Thus the scripture termeth whatsoever man doth reverence and serve as God.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel * which had appeared unto him twice,

* *Chap.* 3. 5. & 9. 2.

10 And * had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

* *Chap.* 6. 12.

11 Wherefore the LORD said unto Solomon, [f] Forasmuch as this † is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, * I will surely rend the kingdom from thee, and will give it to thy servant.

f That thou hast forsaken me, and worshipped idols. † Heb. *is with thee.* * *Chap.* 12. 15.

12 Notwithstanding in thy days I will not

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not do it, for David thy fathers ſake: *but* I will rend it out of the hand of thy ſon.

13 Howbeit, I will not rend away all the kingdom: *but* will give [g] one tribe to thy ſon, for David my ſervants ſake, and for Jeruſalems ſake which I have choſen.

[g] Becauſe the tribes of Judah and Benjamin had their poſſeſſions mixed, they are here taken as one tribe.

14 ¶ And the LORD ſtirred up an adverſary unto Solomon, Hadad the Edomite; he *was* of the kings [h] ſeed in Edom.

[h] Of the king of Edoms ſtock.

15 * For it came to paſs when David was in Edom, and Joab the captain of the hoſt was gone up to bury the ſlain, after he had ſmitten every male in Edom:

* 2 *Sam.* 8. 14.

16 (For ſix months did Joab remain there with all Iſrael, until he had cut off every [i] male in Edom)

[i] Of the Edomites.

17 That Hadad [k] fled, he and certain Edomites of his fathers ſervants with him, to go into Egypt; Hadad *being* yet a little child.

[k] Thus God reſerved this idolater to be a ſcourge to puniſh his peoples ſins.

18 And they aroſe out of Midian, and came to Paran, and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an houſe, and appointed him victuals, and gave him land.

19 And Hadad found [l] great favour in the ſight of Pharaoh, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen.

[l] God brought him to honour, that his power might be more able to compaſs his enterpriſes againſt Solomons houſe.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſhold among the ſons of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, † Let me depart, that I may go to mine own country.

† Heb. *ſend me away.*

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that, behold, thou ſeekeſt to go to thine own country? And he anſwered, † Nothing: howbeit let me go in any wiſe.

† Heb. *Not.*

23 ¶ And God ſtirred him up *another* adverſary, Rezon, the ſon of Eliadah, which [m] fled from his lord Hadadezer king of Zobah.

[m] when David had diſcomfited Hadadezer and his army.

24 And he gathered men unto him, and became captain over a band, * when David ſlew them *of Zobah:* and they went to Damaſcus and dwelt therein, and [n] reigned in Damaſcus.

* 2 *Sam.* 8. 3. & 10. 18.

[n] Being made king by the men whom he had gathered unto him.

25 And he was an adverſary to Iſrael all the days of Solomon, beſide the miſchief that Hadad *did:* and he abhorred Iſrael, and reigned over Syria.

26 ¶ And * Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomons ſervant, (whoſe mothers name *was* Zeruah, a widow woman) even he lift up *his* hand againſt the king.

* 2 *Chron.* 13. 6.

27 And this *was* the cauſe that he lift up *his* hand againſt the king: Solomon built Millo, *and* † repaired the breaches of the city of David his father.

† Heb. *cloſed.*

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man that he † was induſtrious, he made

† Heb. *did work.*

him, [o] ruler over all the † charge of the houſe of Joſeph.

[o] He was overſeer of Solomons works for the tribes of Ephraim and Manaſſeh.

† Heb. *burden.*

29 And it came to paſs at that time when Jeroboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himſelf with a new garment; and they two *were* alone in the field.

30 And Ahijah caught the new garment that *was* on him, and [p] rent it *in* twelve pieces.

[p] By theſe viſible ſigns the prophets would more deeply print their meſſage into their hearts, to whom they were ſent.

31 And he ſaid to Jeroboam, Take thee ten pieces: for thus ſaith the LORD, the God of Iſrael, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he ſhall have one tribe for my ſervant Davids ſake, and for Jeruſalems ſake, the city which I have choſen out of all the tribes of Iſrael)

33 Becauſe that they have forſaken me, and have worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my ſtatutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my ſervants ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes:

35 But * I will take the kingdom out of his ſons hand, and will give it unto thee, *even* ten tribes.

* *Chap.* 12. 15.

36 And unto his ſon will I give one tribe, that David my ſervant may have a † [q] light alway before me in Jeruſalem, the city which I have choſen me to put my name there.

† Heb. *lamp*, or, *candle.*

q He hath reſpect unto the Meſſiah, which ſhould be the bright ſtar that ſhould ſhine through all the world.

37 And I will take thee, and thou ſhalt reign according to all that thy ſoul deſireth, and ſhalt be king over Iſrael.

38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did; that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.

39 And I will for this [r] afflict the ſeed of David, but [ſ] not for ever.

r For this idolatry that Solomon hath committed.

ſ For the whole ſpiritual kingdom was reſtored in Meſſiah.

40 Solomon ſought therefore to kill Jeroboam: and Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the reſt of the ‡ acts of Solomon, and all that he did, and his wiſdom, *are* they not written in the [t] book of the acts of Solomon?

‡ Or, *words*, or, *things.*

t which book, as is thought, was loſt in their captivity.

42 And the † time that Solomon reigned in Jeruſalem, over all Iſrael, *was* * fourty years.

† Heb. *days.*

* 2 *Chron.* 9. 30.

43 And Solomon ſlept with his fathers, and was buried in the city of David his father: and * Rehoboam his ſon reigned in his ſtead.

* *Mat.* 1. 7. Called, *Roboam.*

CHAP.

Soloman's Idolatry.

SALOMON AB UXORIBUS PERSUASUS, SEQUEBATUR ASTAROTH ET

1 Kings 11. 4.

TH ET MILCOM, IDOLA ZIDONIORUM ET AMMONITARUM. 1. Regi. 11. 15.

Ahijah & Jeroboam.

Dauidt Vinck boons Inuentor
Joan Ionderseel Schulptor

In partes vestem bis senas rumpit Ahias,
et sic rupturam denotat Imperij.

Jeroboam partes bis quinas
Quot Regni partes

1 Kings. 11. 29.

...radit, et inde, ... habitaturus, habet.

Abia scheurt sijn kleet in stucken twee en tien,
En laet Jeroboam soo 's Rijcks verdeeling sien.

Nic: Visscher excudebat

1 Reg: 11. 29.

CHAP. XII.

1 The Iſraelites aſſembled at Shechem to crown Rehoboam, by Jeroboam make a ſuit of relaxation unto him. 6 Rehoboam refuſing the old mens counſel, by the advice of young men, anſwereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee. 21 Rehoboam raiſing an army, is forbidden by Shemaiah. 25 Jeroboam ſtrengtheneth himſelf by cities, 26 and by the idolatry of the two calves.

* 2 *Chron.* 10. 1. AND * Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king.

2 And it came to paſs when Joroboam the ſon of Nebat, who was yet in * Egypt, heard *of it*, (for he was fled from the preſence of king Solomon, & Jeroboam dwelt in Egypt)

* *Chap.* 11. 40.

3 That they ſent, and called him: and Jeroboam, and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying,

4 Thy father made our * yoke grievous: now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, [a] lighter, and we will ſerve thee.

* *Chap.* 4. 7.

a Oppreſs us not with ſo great charges which we are not able to ſuſtain.

5 And he ſaid unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam conſulted with the old men that ſtood before Solomon his father, while he yet lived, and ſaid, How do you adviſe, that I may anſwer this people?

7 And they ſpake unto him, ſaying, If thou wilt be a [b] ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever.

b They ſhewed him that there was no way to win the peoples hearts, but to grant them their juſt petition.

8 But he forſook the counſel of the old men, which they had given him, and conſulted with the young men that were grown up with him, *and* which ſtood before him:

9 And he ſaid unto them, What [c] counſel give ye, that we may anſwer this people, who have ſpoken to me, ſaying, Make the yoke which thy father did put upon us, lighter?

c There is nothing harder for them that are in authority, then to bridle their affections, and follow good counſel.

10 And the young men that were grown up with him, ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus ſhalt thou ſay unto them, My little *finger* ſhall be [d] thicker then my fathers loyns.

d I am much more able to keep you in ſubjection then my father was.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had [e] appointed, ſaying, Come to me again the third day.

e The people declare their obedience in this, that they would attempt nothing before the king had given them juſt occaſion.

13 And the king anſwered the people † roughly, and forſook the old mens counſel that they gave him;

† Heb. *hardly.*

14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will add to your yoke; my father *alſo* chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

15 Wherefore the king hearkned not unto the people; for the cauſe was from the LORD, that he might perform his ſaying, which the LORD * ſpake by Ahijah the Shilonite unto Jeroboam the ſon of Nebat.

* *Chap.* 11. 31.

16 ¶ So when all Iſrael ſaw that the king hearkned not unto them, the people anſwered the king, ſaying, What portion have we in [f] David? neither *have we* inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents.

f Though their cauſe were good, yet it is moſt hard for the people to bridle their affections, as theſe vile words declare.

17 But *as for* the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Adoram, who *was* over the tribute; and all Iſrael ſtoned him with ſtones, that he died: therefore king Rehoboam † made ſpeed to get him up to his chariot, to flee to Jeruſalem.

† Heb. *ſtrengthned himſelf.*

19 So Iſrael ‡ rebelled [g] againſt the houſe of David unto this day.

‡ Or, *fell away.*

g By the juſt judgment of God, for Solomon ſins.

20 And it came to paſs when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah * onely.

* *Chap.* 11. 13.

21 ¶ And when Rehoboam was come to Jeruſalem, he [h] aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and foureſcore thouſand choſen men, which were warriours, to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

h For as yet he perceived not that the Lord had ſo appointed it.

22 But * the word of God came unto Shemaiah the [i] man of God, ſaying,

* 2 *Chron.* 11. 2.

i *That is*, The Prophet.

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and unto all the houſe of Judah, and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the [k] LORD, Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael: return every man to his houſe, for this thing is from me. They hearkned therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

k who of his juſt judgment will puniſh the treſpaſſer, and of his mercy ſpare the innocent people.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went out from thence, and built Penuel.

26 And Jeroboam ſaid in his heart, Now ſhall the kingdom return to the houſe of David:

27 If this people go up to do ſacrifice in the houſe of the LORD at [l] Jeruſalem, then ſhall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

l He feared leſt his people ſhould have by this means been entiſed to rebel againſt him.

28 Whereupon the king took counſel, and made two calves *of* gold, and ſaid unto them, [m] It is too much for you to go up to Jeruſalem: * behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.

m So craſty are the carnal perſwaſions of princes, when they will make a religion to ſerve to their appetite.

* *Exod.* 32. 8.

29 And he ſet the one in Beth-el, and the other put he in Dan.

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30 And this thing became a ſin: for the people went *to worſhip* before the one, *even* unto Dan.

31 And he made an [n] houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſons of Levi.

32 And Jeroboam ordained a feaſt in the eighth month, on the [o] fifteenth day of the month, like unto the feaſt that *is* in Judah, and he ‡ offered upon the altar, (ſo did he in Beth-el) ‡ ſacrificing unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made.

33 So he ‡ offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, † and burnt incenſe.

n *That is*, a temple, where altars were built for idolatry.

o Becauſe he would the more bind the peoples devotion to his idolatry, he made a new holy day, beſides thoſe that the Lord had appointed in the law.

‡ Or, *went up to the altar*, &c.

‡ Or, *to ſacrifice.*

‡ Or, *went up to the altar*, &c.

† Heb. *to burn incenſe.*

CHAP. XIII.

1 Jeroboams hand that offered violence to him that propheſied againſt his altar at Beth-el, withereth, 6 and at the prayer of the prophet is reſtored. 7 The prophet refuſing the kings entertainment, departeth from Beth-el. 11 An old prophet ſeducing him, bringeth him back. 20 He is reproved by God, 23 ſlain by a lion, 26 buried by the old prophet, 31 who confirmeth his propheſy. 33 Jeroboams obſtinacy.

AND behold, there came a [a] man of God out of Judah, by the word of the LORD unto [b] Beth-el: and Jeroboam ſtood by the altar ‡ to burn incenſe.

2 And he cried againſt the altar in the word of the LORD, and ſaid, O altar, altar, thus ſaith the LORD, Behold, a child ſhall be born unto the houſe of David, * Joſiah by name, and upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and mens bones ſhall be burnt upon thee.

3 And he gave a ſign the ſame day, ſaying, This *is* the [c] ſign which the LORD hath ſpoken; Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, [d] Lay hold on him. And his hand which he put forth againſt him, dried up, ſo that he could not pull it in again to him.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the LORD.

6 And the king anſwered and ſaid unto the man of God, [e] Intreat now the face of the LORD thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought † the LORD, and the kings hand was reſtored again, and became as *it was* before.

7 And the king ſaid unto the man of God, Come home with me, and refreſh thy ſelf, and I will give thee a reward.

8 And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread, nor drink water in this place:

9 For ſo was it charged me by the word of the LORD, ſaying, [f] Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el, and his ſons came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, them they told alſo to their father.

12 And their father ſaid unto them, What way went he? for his ſons had ſeen what way the man of God went, which came from Judah.

13 And he ſaid unto his ſons, Saddle me the aſs. So they ſaddled him the aſs, and he rode thereon,

14 And went after the man of God, and found him ſitting under an oak; and he ſaid unto him, *Art* thou the man of God that cameſt from Judah? And he ſaid, I *am.*

15 Then he ſaid unto him, [g] Come home with me, and eat bread.

16 And he ſaid, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For † it was ſaid to me by the word of the LORD, Thou ſhalt eat no bread, nor drink water there, not turn again to go by the way that thou cameſt.

18 He ſaid unto him, I *am* a prophet alſo as thou *art*, and an [h] angel ſpake unto me by the word of the LORD, ſaying, Bring him back with thee into thine houſe, that he may eat bread, and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his houſe, and drank water.

20 ¶ And it came to paſs as they ſat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the LORD, [i] Foraſmuch as thou haſt diſobeyed the mouth of the LORD, and haſt not kept the commandment which the LORD thy God commanded thee,

22 But cameſt back, and haſt eaten bread, and drunk water in the place of the which *the Lord* did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers.

23 ¶ And it came to paſs after he had eaten bread, and after he had drunk, that he ſaddled for him the aſs, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, [k] a lion met him by the way, and ſlew him: and his carcaſe *was* caſt in the way, and the aſs ſtood by it, the lion alſo ſtood by the carcaſe.

25 And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told *it* in the city where the old prophet dwelt.

26 And

a *That is*, A prophet.

b Not that, that was called Luz in Benjamin, but another of that name.

‡ Or, *to offer.*

* 2 *King.* 23. 16.

c By this ſign ye ſhall know that the Lord hath ſent me.

d The wicked rage againſt the prophets of God, when they declare to them Gods judgment.

e Though the wicked humble themſelves for a time, when they feel Gods judgments, yet after they return to their old malice, and declare that they are but vile hypocrites.

† Heb. *the face of the* LORD.

f Seeing he had the expreſs word of God, he ought not to have declined therefrom, neither for the perſwaſion of man nor angel.

g This he did of a ſimple mind thinking it his duty to deduce friendſhip to a prophet.

† Heb. *a word was.*

h His fault is here double: firſt, in that that he ſuffereth not the prophet to obey Gods expreſs commandment: and next, that he faineth to have a revelation to the contrary.

i God would reprove his folly by him, who was the occaſion to bring him into error.

k By this fearful example God ſetteth forth how dangerous a thing it is for men to behave themſelves coldly, or deceitfully in their charge; whereunto God hath called them.

The Man of God slain by a Lyon.

Gillis. De houdecoutre. Inuentor. Ecce leæna Vorat diuino haud numine plenum

1 Kings. 13. 23.

Vatem, ſvernentem Inſſa Verenda dei,

Viſſcher excudit

Joannes a Londerſelius Scul.

26 And when the prophet that brought him back from the way, heard *thereof*, he ſaid, It *is* the man of God, who was diſobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath † torn him, & ſlain him, according to the word of the LORD, which he ſpake unto him.

† Heb. *broken.*

27 And he ſpake to his ſons, ſaying, Saddle me the aſs. And they ſaddled *him*.

28 And he went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe: the lion had [1] not eaten the carcaſe, nor † torn the aſs.

[1] To declare that this was only the judgment of God: for if the lion had done it for hunger, he would alſo have devoured the body.

† Heb. *broken.*

29 And the prophet took up the carcaſe of the man of God, and laid it upon the aſs, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcaſe in his own [m] grave, and they mourned over him, *ſaying*, Alas my brother.

[m] which he had prepared for himſelf.

31 And it came to paſs after he had buried him, that he ſpake to his ſons, ſaying, When I am dead, then bury me in the ſepulchre wherein the man of God *is* buried, lay my bones beſide his bones.

32 For the ſaying which he cried by the word of the LORD againſt the altar in Beth-el, and againſt all the houſes of the high places which *are* in the cities of Samaria, ſhall ſurely come to paſs.

[n] So the wicked profit not by Gods threatnings, but go backward, and become worſe and worſe, 2 *Tim.* 3. 13.

† Heb. *returned and made.*

† Heb. *filled his hand.*

33 ¶ After this thing Jeroboam [n] returned not from his evil way, but † made again of the loweſt of the people, prieſts of the high places: whoſoever would, he † conſecrated him, and he became *one* of the prieſts of the high places.

34 And this thing became ſin unto the houſe of Jeroboam, even to cut *it* off, and to deſtroy *it* from off the face of the earth.

CHAP. XIV.

1 Abijah being ſick, Jeroboam ſendeth his wife diſguiſed with preſents to the prophet Ahijah at Shiloh. 5 Ahijah forewarned by God, denounceth Gods judgment. 17 Abijah dieth, and is buried. 19 Nadab ſucceedeth Jeroboam. 21 Rehoboams wicked reign. 25 Shiſhak ſpoileth Jeruſalem. 29 Abijam ſucceedeth Rehoboam.

AT that time Abijah the ſon of Jeroboam fell ſick.

2 And Jeroboam ſaid to his wife, Ariſe, I pray thee, and [a] diſguiſe thy ſelf, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there *is* Ahijah the prophet, which told me that * I ſhould *be* king over this people.

[a] His own conſcience bare him witneſs, that the prophet of God would not ſatisfy his affections, which was a wicked man.

* *Chap.* 11. 31.

† Heb. *in thine hand.*

3 And take † with thee [b] ten loavs, & ‡ craknels, and a ‡ cruſe of hony, and go to him: he ſhall tell thee what ſhall become of the child.

[b] According to the cuſtom, when they went to ask counſel of prophets, 1 *Sam.* 9. 7.

‡ Or, *cakes.*

‡ Or, *bottle.*

4 And Jeroboams wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee, for his eyes † were ſet by reaſon of his age.

† Heb. *ſtood for heavineſs.*

5 ¶ And the LORD ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſon, for he *is* ſick: thus and thus ſhalt thou ſay unto her: for it ſhall be when ſhe cometh in, that ſhe ſhall feign her ſelf *to be* [c] another *woman*.

[c] Then the wife of Jeroboam.

6 And it was *ſo*, when Ahijah heard the ſound of her feet, as ſhe came in at the door, that he ſaid, Come in, thou [d] wife of Jeroboam, why feigneſt thou thy ſelf *to be* another? for I *am* ſent to thee with † heavy *tidings*.

[d] For God oftentimes diſcloſeth unto his the craft and ſubtilty of the wicked.

† Heb. *hard.*

7 Go, tell Jeroboam, Thus ſaith the LORD God of Iſrael, Foraſmuch as I exalted [e] thee from among the people, and made thee prince over my people Iſrael,

[e] which waſt but a ſervant.

8 And rent the kingdom away from the houſe of David, and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do *that* onely *which was* right in mine eyes.

9 But haſt done evil above all that were before thee: for thou haſt gone and made thee other gods, and [f] molten images, to provoke me to anger, & haſt caſt me behind thy back:

[f] *To wit*, Two calves.

10 Therefore behold,* I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam * him that [g] piſſeth againſt the wall, *and* him that is [h] ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone.

* *Chap.* 15. 29.

* *Chap.* 21. 21. 2 *King.* 9. 8.

[g] Every male even to the dogs, 1 *Sam.* 25. 22.

[h] As well him that is in the ſtrong hold, as him that is abroad.

11 Him that dieth of Jeroboam in the city, ſhall the dogs eat: and him that dieth in the field, ſhall the fowls of the air eat: [i] for the LORD hath ſpoken *it*.

[i] They ſhall lack the honour of burial in token of Gods malediction.

12 Ariſe thou therefore, get thee to thine own houſe: *and* when thy feet enter into the city, the child ſhall die.

13 And all Iſrael ſhall mourn for him, and bury him: for he onely of Jeroboam ſhall come to the grave, becauſe in him there is found [k] *ſome* good thing toward the LORD God of Iſrael, in the houſe of Jeroboam.

[k] In the mids of the wicked, God had ſome, on whom he doth beſtow his mercies.

14 Moreover, the LORD ſhall raiſe him up a king over Iſrael, who ſhall cut off the houſe of Jeroboam that day: but what? [l] even now.

[l] The Lord will begin to deſtroy it out of hand.

15 For the LORD ſhall ſmite Iſrael, as a reed is ſhaken in the water, and he ſhall root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the [m] river, becauſe they have made their groves, provoking the LORD to anger.

[m] *Meaning*, Euphrates.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who did ſin, and who [n] made Iſrael to ſin.

[n] The people ſhall not be excuſed, when they do evil at the commandment of their governours.

17 ¶ And Jeroboams wife aroſe, and departed, and came to Tirzah: *and* when ſhe came to the threſhold of the door, the child died.

18 And they buried him, and all Iſrael mourned for him, according to the word of the LORD, which he ſpake by the hand of his ſervant Ahijah the prophet.

19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

20 And the days which Jeroboam reigned, *were* two and twenty years: and he † [o] ſlept with his fathers, and Nadab his ſon reigned in his ſtead.

† Heb. *lay down.*

[o] The Lord ſmote him that he died, 2 *Chron.* 13. 20.

21 ¶ And Rehoboam the ſon of Solomon reigned in Judah: * Rehoboam *was* fourty and one years old when he began to reign, and he reigned [p] ſeventeen years in Jeruſalem, the city which the LORD did chooſe out of all the tribes of Iſrael, to put his name there: and his mothers name *was* Naamah an Ammoniteſs.

* 2 *Chron.* 12. 13.

p And died before Jeroboam about four years.

22 And Judah did evil in the ſight of the LORD, and they provoked him to jealouſy with their ſins which they had committed, above all that their fathers had done.

23 For they alſo built them high places, and ‡ images, and groves on every high hill, and under every green tree.

‡ Or, *ſtanding images, or, ſtatues.*

24 And there were alſo [q] ſodomites in the land, *and* they did according to all the abominations of the nations which the LORD caſt out before the children of Iſrael.

q where idolatry reigneth, all horrible vices are committed, till at length Gods juſt judgment deſtroy them utterly.

25 ¶ And it came to paſs in the fifth year of king Rehoboam, *that* Shiſhak king of Egypt came up againſt Jeruſalem:

26 And he took away the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, he even took away all; and he took away all the ſhields of gold * which Solomon had made.

* *Chap.* 10. 16.

27 And king Rehoboam made in their ſtead braſen ſhields, and committed *them* unto the hands of the chief of the † guard, which kept the door of the kings houſe.

† Heb. *runners.*

28 And it was *ſo*, when the king went into the houſe of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the [r] book of the chronicles of the kings of Judah?

r which books were called the books of Shamajah and Iddo the prophets 2 *Chron.* 12. 15.

30 And there was war between Rehoboam and Jeroboam all *their* [s] days.

s *That is*, All the days of Rehoboams life.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David: and his mothers name *was* Naamah an [t] Ammoniteſs. And Abijam his ſon reigned in his ſtead.

t whoſe idolatry Rehoboam her ſon followed.

CHAP. XV.

1 *Abijams wicked reign.* 7 *Aſa ſucceedeth him.* 9 *Aſa's good reign.* 16 *The war between Baaſha and him, cauſeth him to make a league with Benhadad.* 23 *Jehoſhaphat ſucceedeth Aſa.* 25 *Nadabs wicked reign.* 27 *Baaſha conſpiring againſt him, executeth Ahijahs propheſy.* 31 *Nadabs acts and death.* 33 *Baaſha's wicked reign.*

* 2 *Chron.* 13. 1. NOw in the eighteenth year of king * Jeroboam the ſon of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jeruſalem: and his mothers name *was* Maachah, the daughter of [a] Abiſhalom.

a Some think that this was Abſalom, Solomons brother.

3 And he walked in all the ſins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheleſs, for Davids ſake did the LORD his God give him a ‡ [b] lamp in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem:

‡ Or, *candle.*
b *Meaning*, A ſon to reign over Judah.

5 Becauſe David did *that which was* right in the eyes of the LORD, and turned not aſide from any *thing* that he commanded him all the days of his life, * ſave onely in the matter of Uriah the Hittite.

* 2 *Sam.* 11. 4. & 12. 9.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the reſt of the acts of Abijam, and all that he did, *are* they not written in the * book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

* 2 *Chron.* 13. 3.

8 And Abijam ſlept with his fathers, and they buried him in the city of David: and * Aſa his ſon reigned in his ſtead.

* 2 *Chron.* 14. 1.

9 ¶ And in the twentieth year of Jeroboam king of Iſrael, reigned Aſa over Judah.

10 And fourty and one years reigned he in Jeruſalem: and his [c] mothers name *was* Maachah, the daughter of Abiſhalom.

c *That is*, His grandmother, as David is ofttimes called father of them, whoſe grandfather he was.

11 And Aſa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away the ſodomites out of the land, and removed all the idols that his fathers had made.

13 And alſo * Maachah his mother, even her he [d] removed from *being* queen, becauſe ſhe had made an idol in a grove; and Aſa † deſtroyed her idol, and burnt *it* by the brook Kidron.

* 2 *Chron.* 15. 16.

d Neither kindred nor authority ought to be regarded, when they blaſpheme God and become idolaters, but muſt be puniſhed.
† Heb. *cut off.*

14 But the high places were not removed: nevertheleſs, Aſa his heart was [e] perfect with the LORD all his days.

e For in that, that he ſuffered them to worſhip God in other places, then he had appointed, it came of ignorance, and not of malice.

15 And he brought in the † things which his father had dedicated, and the things which himſelf had dedicated, into the houſe of the LORD, ſilver and gold, and veſſels.

† Heb. *holy.*

16 ¶ And there was war between Aſa and Baaſha king of Iſrael all their days.

17 And * Baaſha king of Iſrael went up againſt Judah, and built [f] Ramah, that he might not ſuffer any to go out or come in to Aſa king of Judah.

* 2 *Chron.* 16. 1.

f Of the ſame purpoſe that Jeroboam did, becauſe the people ſhould not go up to Jeruſalem, leſt they ſhould follow Aſa.

18 Then Aſa took all the ſilver and the gold *that were* left in the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, and delivered them into the hand of his ſervants: and king Aſa ſent them to * Ben-hadad the ſon of Tabrimon, the ſon of Hezion king of Syria, that dwelt at Damaſcus, ſaying,

* 2 *Chron.* 16. 2.

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have ſent unto thee a preſent of ſilver and gold; come and break thy league with Baaſha king of Iſrael, that he may † [g] depart from me.

† Heb. *go up.*
g And vex me no longer.

20 So Ben-hadad hearkned unto king Aſa, and ſent the captains of the hoſts, which he had, againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to paſs, when Baaſha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Aſa made a proclamation throughout all Judah, (none *was* † exempted) and

† Heb. *free.*

and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded, and king Aſa built with them Geba of Benjamin, and Mizpah.

23 The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheleſs, in the time of his old age he was diſeaſed in his [h] feet.

h He had the gout, and put his truſt rather in phyſicians then in the Lord, 2 *Chron.* 16. 12.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David [i] his father: and * Jehoſhaphat his ſon reigned in his ſtead.

i His great grandfather.

* *Mat.* 1. 8, called, *Joſaphat.*

25 ¶ And Nadab the ſon of Jeroboam † began to reign over Iſrael, in the ſecond year of Aſa king of Judah, & reigned over Iſrael two years.

† Heb. *reigned.*

26 And he did evil in the ſight of the LORD, and walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin.

27 ¶ And Baaſha the ſon of Ahijah, of the houſe of Iſſachar, conſpired againſt him; and Baaſha ſmote him at Gibbethon, which *belongeth* to the Philiſtines, (for Nadab, and all Iſrael laid ſiege to Gibbethon)

28 Even in the third year of Aſa king of Judah, did Baaſha ſlay him, and reigned in his ſtead.

29 And it came to paſs when he reigned, *that* he [k] ſmote all the houſe of Jeroboam, he left not to Jeroboam any that breathed, until he had deſtroyed him, according unto * the ſaying of the LORD, which he ſpake by his ſervant Ahijah the Shilonite:

k So God ſtirred up one tyrant to puniſh the wickedneſs of another.

* *Chap.* 14. 10.

30 Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael ſin, by his [l] provocation wherewith he provoked the LORD God of Iſrael to anger.

l By cauſing the people to commit idolatry with his calves, and ſo provoking God to anger.

31 ¶ Now the reſt of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

32 And there was war between Aſa and Baaſha king of Iſrael all their days.

33 In the third year of Aſa king of Judah, began Baaſha the ſon of Ahijah to reign over all Iſrael in [m] Tirzah, twenty and four years.

m which was the place where the king of Iſrael remained.

34 And he did evil in the ſight of the LORD, and walked in the way of Jeroboam, and in his ſin wherewith he made Iſrael to ſin.

CHAP. XVI.

1,7 Jehu's prophecy againſt Baaſha. 5 Elah ſucceedeth him. 8 Zimri conſpiring againſt Elah, ſucceedeth him. 11 Zimri executeth Jehu's prophecy. 15 Omri made king by the ſouldiers, forceth Zimri deſperately to burn himſelf. 21 The kingdom being divided, Omri prevaileth againſt Tibni. 23 Omri buildeth Samaria. 25 His wicked reign. 27 Ahab ſucceedeth him. 29 Ahabs moſt wicked reign. 34 Joſhua's curſe upon Hiel the builder of Jericho.

THen the word of the LORD came to Jehu the ſon of Hanani, againſt Baaſha, ſaying,

2 [a] Foraſmuch as I exalted thee out of the duſt, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger with their ſins:

a Thus ſpake Jehu to Baaſha in the name of the Lord.

3 Behold, I will take away the poſterity of Baaſha, and the poſterity of his houſe: and will make thy [b] houſe like * the houſe of Jeroboam the ſon of Nebat.

b *Meaning*, The houſe of Baaſha.

* *Chap.* 15. 29.

4 * Him that dieth of Baaſha in the city, ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the air eat.

* *Chap.* 14. 11.

5 Now the reſt of the acts of Baaſha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſon reigned in his ſtead.

7 And [c] alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the LORD againſt Baaſha, and againſt his houſe, even for all the evil that he did in the ſight of the LORD, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam, and becauſe he killed [d] him.

c *That is*, The prophet did his meſſage.

d *Meaning*, Nadab Jeroboams ſon.

8 ¶ In the twenty and ſixth year of Aſa king of Judah, began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, two years.

9 And his ſervant Zimri (captain of half *his* chariots) conſpired againſt him as he was in Tirzah, [e] drinking himſelf drunk in the houſe of Arza, † ſteward of *his* houſe in Tirzah.

e *The Chaldee text hath thus*, Drinking till he was drunken, in the temple of Arza the idol, by his houſe in Tirza.

† Heb. *which was over.*

10 And Zimri went in and ſmote him, and killed him, in the twenty and ſeventh year of Aſa king of Judah, and reigned in his ſtead.

11 ¶ And it came to paſs when he began to reign, aſſoon as he ſat on his throne, *that* he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt a wall, ‡ neither of his kinſfolks, nor of his friends.

‡ Or, *both his kinſmen and his friends.*

12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the LORD, which he ſpake againſt Baaſha † by Jehu the [f] prophet;

† Heb. *by the hand of.*

f Both Hanani his father, and he were prophets.

13 For all the ſins of Baaſha, and the ſins of Elah his ſon, by which they ſinned, and by which they made Iſrael to ſin, in provoking the LORD God of Iſrael to anger with their vanities.

14 Now the reſt of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

15 ¶ In the twenty and ſeventh year of Aſa king of Judah, did Zimri reign ſeven days in Tirzah: and the people *were* encamped againſt [g] Gibbethon, which *belonged* to the Philiſtines.

g The ſiege had continued from the time of Nadab, Jeroboams ſon.

16 And the people *that were* encamped heard ſay, Zimri hath conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri the captain of the hoſt, king over Iſrael that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged [h] Tirzah.

h where Zimri kept himſelf in hold.

18 And it came to paſs when Zimri ſaw that the city was taken, that he went into the palace of the kings houſe, and burnt the kings houſe over him with fire, and died;

19 For his ſins which he ſinned in doing

294 evil in the ſight of the LORD, in walking in the way of Jeroboam, and in his ſin which he did, to make Iſrael ſin.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael?

21 ¶ Then were the people of Iſrael divided into two parts: [i] half of the people followed Tibni the ſon of Ginath, to make him king; and half followed Omri.

i *That is*, The people which were not at the ſiege of Gibbethon: for there they had choſen Omri.

22 But the people that followed Omri, prevailed againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died, and Omri reigned.

23 ¶ In the thirty and one year of Aſa king of Judah, began Omri to reign over Iſrael twelve years: ſix years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer, for two talents of ſilver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill † Samaria.

† Heb. *Shomeron.*

25 ¶ But Omri wrought evil in the eyes of the LORD, and did [k] worſe then all that *were* before him.

k For ſuch is the nature of idolatry, that the ſuperſtition thereof doth daily increaſe, and the elder it is, the more abominable it is before God and his church.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the LORD God of Iſrael to anger with their vanities.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was buried in [l] Samaria, and Ahab his ſon reigned in his ſtead.

l He was the firſt king that was buried in Samaria, after that the kings houſe was burnt in Tirzah.

29 ¶ And in the thirty and eighth year of Aſa king of Judah, began Ahab the ſon of Omri to reign over Iſrael; and Ahab the ſon of Omri reigned over Iſrael in Samaria, twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the LORD, above all that *were* before him.

† Heb. *was it a light thing*, &c.

31 And it came to paſs, † as if it had been a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat; that he took to [m] wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

m By whoſe means he fell to all wicked and ſtrange idolatry, and cruel perſecution.

32 And he reared up an altar for Baal, in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Iſrael to anger, then all the kings of Iſrael that were before him.

34 ¶ In his days did Hiel the Beth-elite build [n] Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub, according to the word of the LORD, which he ſpake by Joſhua the ſon of Nun.

n *Read Joſh.* 6. 26.

CHAP. XVII.

1 *Elijah having propheſied againſt Ahab, is ſent to Cherith, where the ravens feed him.* 8 *He is ſent to the widow of Zarephath.* 17 *He raiſeth the widows ſon.* 24 *The woman believeth him.*

AND † Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, * *As* the LORD God of Iſrael liveth, before whom I [a] ſtand, there ſhall not be dew nor rain theſe years, but [b] according to my word.

† Heb. *Eliahu.* *Luk.* 4. 25, he is called, *Elias.*
* *Jam.* 5. 17.
a *That is*, whom I ſerve.
b But as I ſhall declare it by Gods revelation.

2 And the word of the LORD came unto him, ſaying,

3 Get thee hence, and turn thee eaſt-ward, and hide thy ſelf by the brook Cherith, that *is* before Jordan.

4 And it ſhall be, *that* thou ſhalt drink of the brook, and I have commanded the [c] ravens to feed thee there.

c To ſtrengthen his faith againſt perſecution, God promiſeth to feed him miraculouſly.

5 So he went, and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening: and he drank of the brook.

7 And it came to paſs † after a while, that the brook dried up, becauſe there had been no rain in the land.

† Heb. *at the end of days.*

8 ¶ And the [d] word of the LORD came unto him, ſaying,

d As the troubles of the ſaints of God are many, ſo his mercy is ever at hand to deliver them.

9 Ariſe, get thee to * Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

* *Luk.* 4. 26, called, *Sarepta.*

10 So he aroſe, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there [e] gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel, that I may drink.

e All this was to ſtrengthen the faith of Elijah, to the intent that he ſhould look upon nothing worldly, but onely truſt on God providence.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oyl in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſs it for me and my ſon, that we may eat it, and [f] die.

f For there is no hope of any meet ſuſtenance.

13 And Elijah ſaid unto her, Fear not; go, *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſon.

14 For thus ſaith the LORD God of Iſrael, The [g] barrel of meal ſhall not waſte, neither ſhall the cruſe of oyl fail, until the day *that* the LORD † ſendeth rain upon the earth.

g God receiveth no benefit for the uſe of his, but he promiſeth a moſt ample recompenſe for the ſame.
† Heb. *giveth.*

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat ‡ [h] *many* days.

‡ Or, *a full year.*
h *That is*, Till he had rain and food on the earth.

16 *And* the barrel of meal waſted not, neither did the cruſe of oyl fail, according to the word of the LORD, which he ſpake † by Elijah.

† Heb. *by the hand of.*

17 ¶ And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the

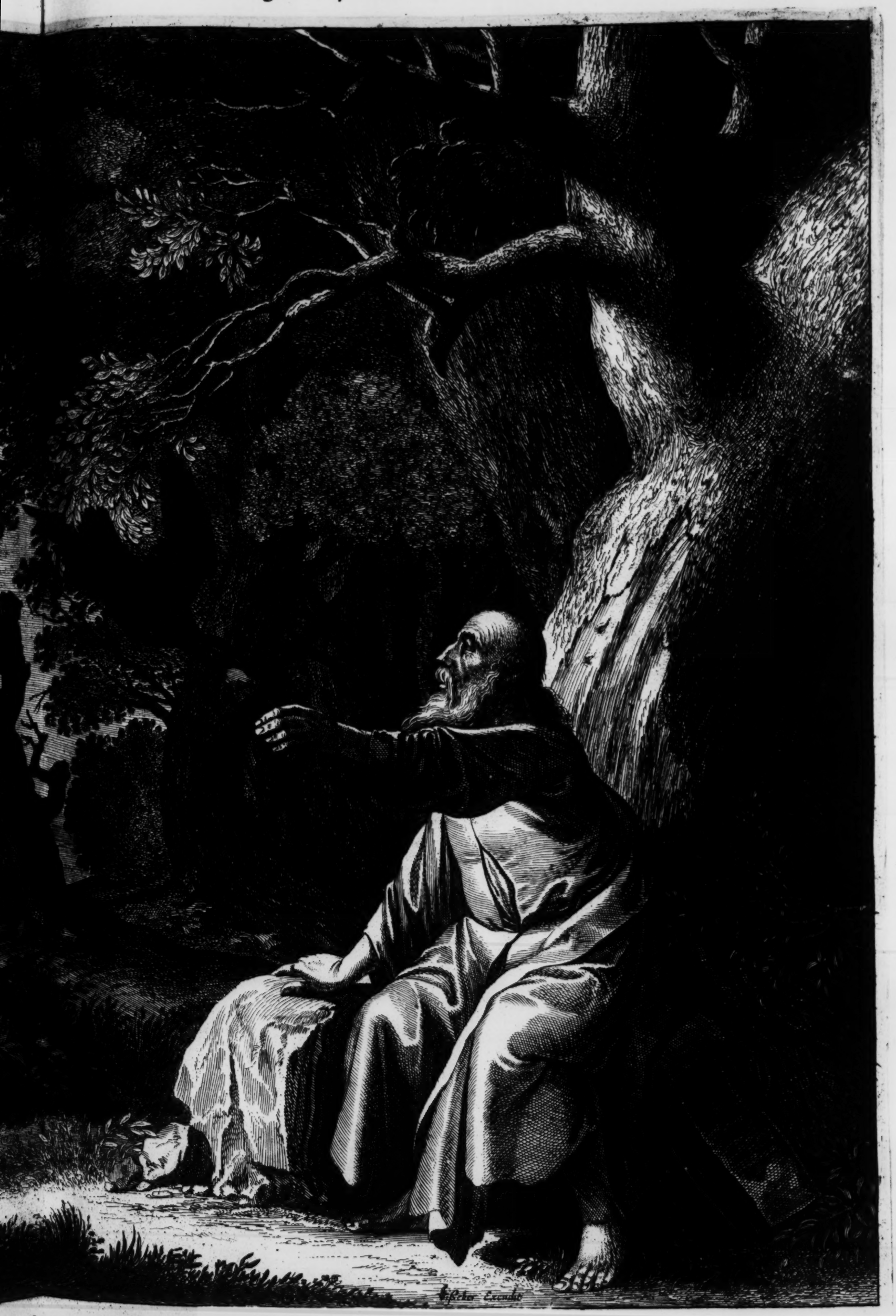
Elijah fed by Ravens.

Pieter Potter pinxit

Elias fugiens rabiem Achabi considet ad rivum Crith, ubi per Corvum illi Dominus prospicit de victu.

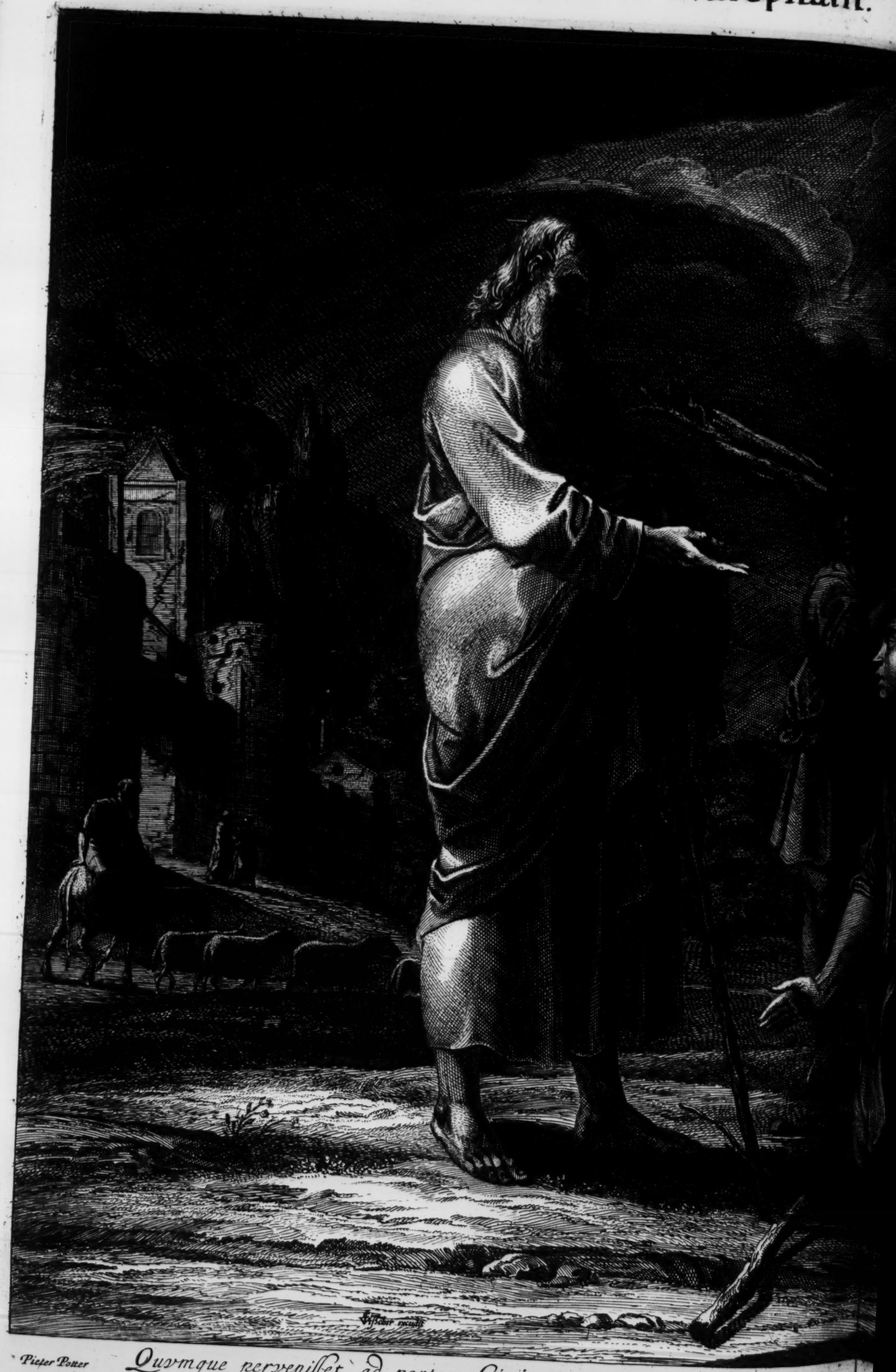
REGUM 1. CA

1 Kings. 17. 6.



1. Cap. 17. Vers. 6.

Elijah sent to ye Widow of Zarephath.



Pieter Potter pinxit.

Quvmque pervenisset ad portam Civitatis,
Ecce mulier vidua colligebat ligna.

1 Kings. 17. 10.

I. CAP. 17. VERS. 10.

the houſe, fell ſick, and his ſickneſs was ſo ſore, that there was no [i] breath left in him.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?

19 And he ſaid unto her, Give me thy ſon. And he took him out of her boſom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and ſaid, O LORD my God, haſt [k] thou alſo brought evil upon the widow, with whom I ſojourn, by ſlaying her ſon?

21 And he † ſtretched himſelf upon the child three times, and cried unto the LORD, and ſaid, O LORD my God, I pray thee, let this childs ſoul come † into him again.

22 And the LORD heard the voice of Elijah, and the ſoul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See, thy ſon liveth.

24 ¶ And the woman ſaid to Elijah, Now by this [l] I know that thou *art* a man of God, and *that* the word of the LORD in thy mouth, *is* truth.

CHAP. XVIII.

1 In the extremity of famine Elijah ſent to Ahab, meeteth good Obadiah. 9 Obadiah bringeth Ahab to Elijah. 17 Elijah reproving Ahab, by fire from heaven convinceth Baals prophets. 41 Elijah by prayer obtaining rain, followeth Ahab to Jezreel.

AND it came to paſs *after* many days, that the word of the LORD came to Elijah in the [a] third year, ſaying, Go ſhew thy ſelf unto Ahab; and I will ſend rain upon the earth.

2 And Elijah went to ſhew himſelf unto Ahab: and *there was* a ſore famine in Samaria.

3 And Ahab called † Obadiah which *was* † the governour of *his* houſe: (now Obadiah [b] feared the LORD greatly:

4 For it was *ſo*, when † Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water)

5 And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find graſs to ſave the horſes and mules alive, † that we leeſe not all the beaſts.

6 So they divided the land between them to paſs throughout it: Ahab went one way by himſelf, and Obadiah went another way by himſelf.

7 ¶ And as Obadiah was in the way, behold, Elijah [c] met him: and he knew him, and fell on his face, and ſaid, *Art* thou that my lord Elijah?

8 ¶ And he anſwered him, I *am:* go tell thy lord, Behold, Elijah *is here.*

9 And he ſaid, What have I ſinned, that thou wouldeſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here.*

12 And it ſhall come to paſs, *as ſoon as* I am gone from thee, that the ſpirit of the LORD ſhall carry thee whither I know not; and *ſo* when I come and tell Ahab, and he cannot find thee, he ſhall ſlay me: but I thy ſervant [d] fear the LORD from my youth.

13 Was it not told my lord, what I did when Jezebel ſlew the prophets of the LORD? how I hid an hundred men of the LORDS prophets, by fifty in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here*: and he ſhall ſlay me.

15 And Elijah ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, [e] I will ſurely ſhew my ſelf unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he that troubleth Iſrael?

18 And he anſwered, I have not troubled Iſrael, but [f] thou and thy fathers houſe, in that ye have forſaken the commandments of the LORD, and thou haſt followed Baalim.

19 Now therefore ſend, *and* gather to me all Iſrael unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebels table.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long [g] halt ye between two ‡ opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people anſwered him not a word.

22 Then ſaid Elijah unto the people, I, *even* I only remain a prophet of the LORD; but Baals prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks, and let them chooſe one bullock for themſelves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dreſs the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that anſwereth by [h] fire, let him be God. And all the people anſwered and ſaid, † It is well ſpoken.

25 And Elijah ſaid unto the prophets of Baal, Chooſe you one bullock for your ſelves, and dreſs *it* firſt; for ye *are* many: and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was

i God would try, whether ſhe had learned by his merciful providence, to make him her onely ſtay and comfort.

k He was afraid leſt Gods name ſhould have been blaſphemed, and his miniſters contemned, except he ſhould have continued his mercies, as he had begun them, ſpecially while he remained there.

† Heb. *meaſured.*

† Heb *into his inward parts.*

l So hard a thing it is to depend on God, except we be confirmed by miracles.

a After that he departed from the river Cherith.

† Heb. *Obadiahu.*

† Heb. *over* his *houſe.*

b God had begun to work his fear in his heart, but had not yet brought him to that knowledge, which is alſo requiſite of the godly: *that is,* To profeſs his name openly.

† Heb. *Izebel.*

† Heb. *that we cut not off* our ſelves *from the beaſts.*

c God pitieth oft times the wicked for the godlies ſake, and cauſeth Elijah to meet with Obadiah, that the benefit might be known to be granted for Gods childrens ſake.

d I am none of the wicked perſecutors that thou ſhouldeſt procure unto me ſuch diſpleaſure, but ſerve God, and favour his children.

e By my preſence I will declare that thou haſt told him the truth.

f The true miniſters of God ought not onely, not to ſuffer the truth to be unjuſtly ſlandered, but to reprove boldly the wicked ſlanderers, without reſpect of perſons.

g Be conſtant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether ye ſerve God wholly, or in part, *Zeph.* 1. 5.

‡ Or, *thoughts.*

h By ſending down fire from heaven, to burn the ſacrifice.

† Heb. *the word* is *good.*

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given them, and they dreſſed *it*, and called on the name of Baal from morning even until noon, ſaying, O Baal, ‡ hear us. But *there was* no voice, nor any that ‡ anſwered. And they ‡ [i] leapt upon the altar which was made.

‡ Or, *anſwer.*
‡ Or, *heard.*
‡ Or, *leaped up and down at the altar.*
i As men raviſhed with ſome ſtrange ſpirit.

27 And it came to paſs at noon, that Elijah mocked them, and ſaid, Cry † aloud: for he *is* a [k] god, either ‡ he is talking, or he † is purſuing, or he is in a journy, *or* peradventure he ſleepeth, and muſt be [l] awaked.

† Heb. *with a great voice.*
k You eſteem him as a god.
‡ Or, *he meditateth.*
† Heb. *hath a purſuit*
l He mocketh their beaſtly madneſs, which think, that by any inſtance or ſuit, the dead and vile idols can help their worſhippers in their neceſſities.

28 And they cried aloud, and cut themſelves after their manner with knives and lancers, till † the bloud guſhed out upon them.

† Heb. *poured out bloud upon them.*

29 And it came to paſs, when mid-day was paſt, and they propheſied until the *time* of the † offering of the *evening* ſacrifice; that *there was* neither voice, nor any to anſwer, nor any † that regarded.

† Heb. *aſcending.*
† Heb. *attention.*

30 And Elijah ſaid unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob, unto whom the word of the LORD came, ſaying, * Iſrael ſhall be thy name.

* Gen. 32. 28. 2 *King.* 17. 34.

32 And with the ſtones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two ‡ meaſures of ſeed.

‡ Heb. *Sats, which ſome trans. contain about three pottels, and a third part a piece.*

33 And he put the wood in order, and cut the bullock in pieces, & laid *him* on the wood, and ſaid, Fill four barrels with water, & pour *it* on the burnt-ſacrifice, and on the wood.

34 And he ſaid, Do *it* the ſecond time: And they did *it* the ſecond time. And he ſaid, Do *it* the third time: And they did *it* the third time.

† Heb. *went.*

35 And the water † ran round about the altar, and he [m] filled the trench alſo with water.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burn even in the water, to the intent, they ſhould have none occaſion to doubt that he is the onely God.

36 And it came to paſs at the time of the offering of the *evening* ſacrifice, that Elijah the prophet came near and ſaid, LORD God of Abraham, Iſaac, and of Iſrael, let it be known this day, that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou haſt turned their heart back [n] again.

n Though God ſuffer his to run in blindneſs and errour for a time, yet at the length he calleth them home to him by ſome notorious ſign and work.

38 Then the fire of the LORD fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw *it*, they fell on their faces: and they ſaid, The LORD, he *is* the God; the LORD, he *is* the God.

‡ Or, *apprehend.*

40 And Elijah ſaid unto them, ‡ Take the prophets of Baal, let not [o] one of them eſcape: and they took them, and Elijah brought them down to the brook Kiſhon, and ſlew them there.

o He commanded them, that as they were truely perſuaded to confeſs the onely God: ſo they would ſerve him with all their power, and deſtroy the idolaters, his enemies.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink, for *there is* ‡ a ſound of abundance of rain.

‡ Or, *a ſound of a noiſe of rain.*

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel, and he caſt himſelf down upon the earth, and put his face between his knees,

43 And ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again [p] ſeven times.

p As Gods ſpirit moved him to pray, ſo was he ſtrengthned by the ſame, that he did not faint, but continued ſtill till he had obtained.

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea, like a mans hand. And he ſaid, Go up, ſay unto Ahab, † Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

† Heb. ?, or, *bind.*

45 And it came to paſs in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loyns, and ran [q] before Ahab, † to the entrance of Jezreel.

q He was ſo ſtrengthned with Gods ſpirit, that he ran faſter then the chariot was able to run.
† Heb. *till thou come to Jezreel.*

CHAP. XIX.

1 Elijah threatned by Jezebel, fleeth to Beer-ſheba. 4 In the wilderneſs being weary of his life, he is comforted by an angel. 9 At Horeb God appeareth unto him, ſending him to anoint Hazael, Jehu, & Eliſha. 19 Eliſha taking leave of his friends, followeth Elijah.

AND Ahab told Jezebel all that Elijah had done, and withall, how he had ſlain all the [a] prophets with the ſword.

a To wit, of Baal.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the [b] gods do *to me*, and more alſo, if I make not thy life as the life of one of them, by to morrow about this time.

b Though the wicked rage againſt Gods children, yet he holdeth them back that they cannot execute their malice.

3 And when he ſaw *that*, he aroſe, and went for his life, and came to Beer-ſheba, which *belongeth* to Judah, and left his ſervant there.

4 ¶ But he himſelf went a days journy into the wilderneſs, and came and ſat down under a juniper-tree: and he requeſted † for himſelf that he might die, and ſaid, It is enough, now O LORD [c] take away my life: for I *am* not better then my fathers.

† Heb. *for his life.*
c So hard a thing it is to bridle our impatience in affliction, that the ſaints could not overcome the ſame.

5 And as he lay and ſlept under a juniper-tree, behold then, an angel touched him, and ſaid unto him, Ariſe *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his † head: and he did eat and drink, and laid him down again.

† Heb. *bolſter.*

7 And the angel of the LORD came again the ſecond time, & touched him, & ſaid, Ariſe *and* eat, [d] becauſe the journy *is* too great for thee.

d He declareth, that except God had nouriſhed him miraculouſly, it had not been poſſible for him to have gone this journy.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat fourty days and fourty nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he ſaid unto him, What doſt thou here, Elijah?

10 And he ſaid, I have been very [e] jealous for the LORD God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and * I, *even* I onely am left, and they ſeek my life, to take it away.

e He complaineth, that the more zealous that he ſhewed himſelf to maintain Gods glory, the more cruelly was he perſecuted.
* *Rom.* 11. 3.

11 And

Elijah's Sacrifice.

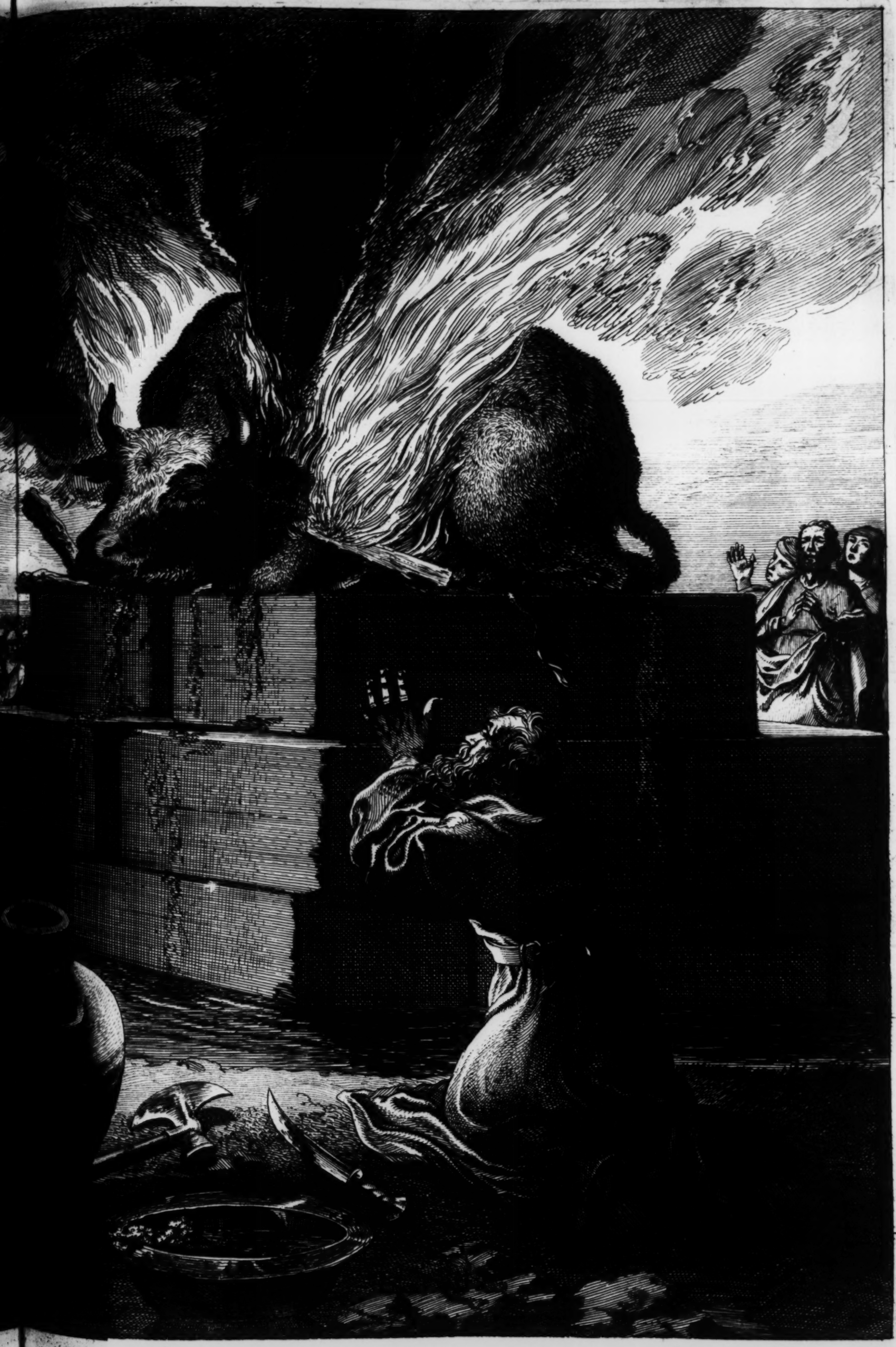
Elias præsente Achabo et populo Israelis precibus a Deo obtinet ignem cœlestem in suum sacrificium demissum, convertit populum, prodefactosque trucidati curat Prophetas Baalis.

I. Breenbergh invent.

1 REG

Visscher excud

1 Kings 18.36.



EG M 18.36.

Schen excudit.

ELijah comforted by an Angel.

1. Reg. 19. 7.

Reversusq; est Angelus Domini secundo, et tetigit eum:
dixitq;. ei; Surge: Comede. Grandis enim tibi restat via.

19. 7.

11 And he said, Go forth, and stand upon the mount before the LORD. And behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the [f] wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entring in of the cave: and behold, *there came* a voice unto him, and said, What dost thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the [g] children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only am left, and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria.

16 And * Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and * Elisha the son of Shaphat of Abel-meholah, shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay.

18 * Yet ‡ I have left *me* seven thousand in Israel, all the [h] knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, [i] kiss my father and my mother, and *then* I will follow thee. And he said unto him, † Go back again; for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boyled their flesh with the [k] instruments of the oxen, and gave unto the people, and they did eat: then he arose, and went after Elijah, and ministred unto him.

f For the nature of man is not able to come near unto God, if he should appear in his strength and full majesty, and therefore of his mercy he submitteth himself to our capacity.

g We ought not to depend on the multitude in maintaining Gods glory, but because our duty so requireth, we ought to do it.

* 2 *King.* 9. 1, 3. * *Luk.* 4. 27. called *Eliseus.*

* *Rom.* 11. 4. † Or, *I will leave.* h He declareth that wicked dissemblers and idolaters are not his.

i Though this natural affection is not to be condemned, yet it ought not to move us when God calleth us to serve him.

† Heb. *go return.*

k He would not stay till wood was brought, so great was his desire to follow his vocation.

CHAP. XX.

1 *Ben-hadad not content with Ahabs homage, besieged Samaria.* 13 *By the direction of a prophet, the Syrians are slain.* 22 *As the prophet forewarned Ahab, the Syrians trusting in the valleys, come against him in Aphek.* 28 *By the word of the prophet, and Gods judgment, the Syrians are smitten again.* 31 *The Syrians submitting themselves, Ahab sendeth Benhadad away with a covenant.* 35 *The prophet under the parable of a prisoner, making Ahab to judge himself, denounceth Gods judgment against him.*

AND Ben-hadad the king of Syria gathered all his host together, and *there were* thirty and two [a] kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

a That is, Governours, and rulers of provinces.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine, thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord O king, according to thy saying, [b] I *am* thine, and all that I have.

b I am content to obey, and pay tribute.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver and thy gold, and thy wives and thy children:

6 [c] Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is † pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

c He would not accept his answer, except he did out of hand deliver whatsoever he should ask, for he sought an occasion, how to make war against him.

† Heb. *desireable.*

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and † I denied him not.

† Heb. *I kept not back from him.*

8 And all the elders, and all the people said unto him, Hearken [d] not *unto him*, nor consent.

d They thought it their duties rather to venture their lives, then to grant to that thing which was not lawful, onely to satisfy the lust of a tyrant.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first, I will do: but this thing I may not do. And the messengers departed, & brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me and more also, if the [e] dust of Samaria shall suffice for handfulls for all the people that † follow me.

e Much less shall there be found any prey, that is worth any thing, when they shall be so many.

† Heb. are *at my feet.*

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness*, [f] boast himself, as he that putteth it off.

f Boast not before the victory be gotten.

12 And it came to pass, when *Ben-hadad* heard this † message (as he *was* drinking, he and the kings in the ‡ pavilions) that he said unto his servants, ‡ Set *your selves in aray*: And they set *themselves in aray* against the city.

† Heb. *word.*

‡ Or, *tents.*

‡ Or, *place* the engines: *And they placed* engines.

13 ¶ And behold, there † came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day, and [g] thou shalt know that I *am* the LORD.

† Heb. *approached.*

g Before God went about with signs and miracles to pull Ahab from his impiety, and now again with wonderful victories.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the ‡ young men of the princes of the provinces. Then he said, who shall † order the battel? And he answered, Thou.

‡ Or, *servants.*

† Heb. *bind*, or, *ty.*

15 Then he numbred the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbred all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon: but Benhadad *was* drinking himself drunk in the pavilions,

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lions, he and the kings, the thirty and two kings that helped him.

17 And the [h] young men of the princes of the provinces, went out firſt, and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So theſe young men of the princes of the provinces, came out of the city, and the army which followed them.

20 And they ſlew every one his man: and the Syrians fled, and Iſrael purſued them: and Ben-hadad the king of Syria eſcaped on an horſe, with the [i] hors-men.

21 And the king of Iſrael went out, and ſmote the horſes and chariots, and ſlew the Syrians with a great ſlaughter.

22 ¶ And the prophet came to the king of Iſrael, and ſaid unto him, Go ſtrengthen thy ſelf, and mark and ſee what thou doſt: for at the return of the year, the king of Syria will come up againſt thee.

23 And the ſervants of the king of Syria ſaid unto him, [k] Their gods *are* gods of the hills, therefore they were ſtronger then we: but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger then they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army, like the army † that thou haſt loſt, horſe for horſe, and chariot for chariot: and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger then they. And he hearkned unto their voice, and did ſo.

26 And it came to paſs at the return of the year, that Ben-hadad numbred the Syrians, and went up to Aphek, † to fight againſt Iſrael.

27 And the children of Iſrael were ‖ numbred, and ‡ were all preſent, and went againſt them: and the children of Iſrael pitched before them, like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the LORD, becauſe the Syrians have ſaid, The LORD *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye ſhall [m] know that I *am* the LORD.

29 And they pitched one over againſt the other ſeven days; and *ſo* it was, that in the ſeventh day the battel was joyned: and the children of Iſrael ſlew of the Syrians an hundred thouſand foot-men in one day.

30 But the reſt fled to Aphek, into the city; and *there* a wall fell upon twenty and ſeven thouſand of the men *that were* left: and Ben-hadad fled, and came into the city ‡ † into an inner chamber.

31 ¶ And his ſervants ſaid unto him, Behold now, we have heard that the kings of the houſe of Iſrael *are* merciful kings: let us, I pray thee, put ſackcloth on our [n] loyns, and ropes upon our heads, and go out to the king of Iſrael; peradventure he will ſave thy life.

32 So they girded ſackcloth on their loyns, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, thy ſervant Ben-hadad ſaith, I pray thee, let me live. And he ſaid, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently obſerve whether *any thing would come* from him, and did haſtily catch *it*: and they ſaid, [o] Thy brother Ben-hadad. Then he ſaid, Go ye, bring him. Then Ben-hadad came forth to him; and he cauſed him to come up into the chariot.

34 And *Ben-hadad* ſaid unto him, the cities which my father took from thy father, I will reſtore, and thou ſhalt make ſtreets for thee in [p] Damaſcus, as my father made in Samaria. Then *ſaid Ahab*, I will ſend thee away with this covenant. So he made a covenant with him, and ſent him away.

35 ¶ And a certain man of the ſons of the prophets, ſaid unto his neighbour in the word of the LORD, [q] Smite me, I pray thee. And the man refuſed to ſmite him.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the LORD, behold, aſſoon as thou art departed from me, a lion ſhall [r] ſlay thee. And aſſoon as he was departed from him, a lion found him, and ſlew him.

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, † ſo that in ſmiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes upon his face.

39 And as the king paſſed by, he cried unto the king: and he ſaid, [s] Thy ſervant went out into the midſt of the battel, and behold, a man turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt † pay a talent of ſilver.

40 And as thy ſervant was buſy here and there, † he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgment *be*, thy ſelf haſt decided *it*.

41 And he haſted, and took the aſhes away from his face, and the king of Iſrael diſcerned him that he *was* of the prophets.

42 And he ſaid unto him, Thus ſaith the LORD, * Becauſe thou haſt let go out of *thy* hand, a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people.

43 And the king of Iſrael went to his houſe, heavy and diſpleaſed, and came to Samaria.

CHAP XXI.

1 Ahab being denied Naboths vineyard, is grieved. 5 Jezebel writting letters againſt Naboth, he is condemned of blaſphemy. 15 Ahab taketh poſſeſſion of the vineyard. 17 Elijah denounceth judgments againſt Ahab and Jezebel. 25 Wicked Ahab repenting, God deferreth the judgment.

AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which

h *That is*, Young men trained in the ſervice of princes.

i with them that were appointed for the preſervation of his perſon.

k Thus the wicked blaſpheme God in their fury, whom notwithſtanding he ſuffereth not unpuniſhed.

† Heb. *that was fallen.*

† Heb. *to the war with Iſrael.*
‖ All they which were in the battel of the former year, *verſe* 15.
‡ Or, *were victualed.*

m who am of like power in the valleys, as I am on the hils: and can as well deſtroy a multitude with few, as with many.

‡ Or, *from chamber to chamber.*
† Heb. *into a chamber within a chamber.*

n In ſign of ſubmiſſion, and that we have deſerved death, if he will puniſh us with rigour.

o He is alive.

p Thou ſhalt appoint in my chief city what thou wilt, and I will obey thee.

q By this external ſign he would more lively touch the kings heart.

r Becauſe thou haſt tranſgreſſed the commandment of the Lord.

† Heb. *ſmiting and wounding.*

s By this parable he maketh Ahab condemn himſelf who made a covenant with Gods enemy, and let him eſcape, whom God had appointed to be ſlain.
† Heb. *weigh.*

† Heb. *he was not.*

* *Chap.* 22. 37.

which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying,
[a] Though Ahabs tyranny be condemned by the holy Spirit, yet he was not ſo rigorous that he would take from another man his right without full recompenſe.
† Heb. be *good in thine eyes.*
[a] Give me thy vineyard, that I may have it for a garden of herbs, becauſe it *is* near unto my houſe, and I will give thee for it a better vineyard then it: *or* if it † ſeem good to thee, I will give thee the worth of it in mony.

3 And Naboth ſaid to Ahab, the LORD forbid it me, that I ſhould give the inheritance of my fathers unto thee.

4 And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his [b] bed, and turned away his face, and would eat no bread.
[b] Thus the wicked conſider not what is juſt and lawful, but fret inwardly, when they cannot have their inordinate appetites ſatisfied.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for mony; or elſe if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him,
[c] As though ſhe ſaid, thou knoweſt not what it is to reign, command and entreat not.
[c] Doſt thou now govern the kingdom of Iſrael? ariſe, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So ſhe wrote letters in Ahabs name, and ſealed *them* with his ſeal, and ſent the letters unto the elders and to the nobles that *were* in his city dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying,
[d] For then they uſed to enquire of mens faults: for none could faſt truely that were notorious ſinners.
† Heb. *in the top of the people.*
[d] Proclaim a faſt, and ſet Naboth † on high among the people:

10 And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king: and *then* carry him out, and ſtone him that he may die.

11 And the [e] men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them, *and* as it *was* written in the letters which ſhe had ſent unto them.
[e] Thus the worldlings contrary to Gods commandment, who willeth not to conſent to the ſhedding of innocent bloud, obey rather the wicked commandments of princes, then the juſt laws of God.

12 They proclaimed a faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned him with ſtones, that he died.
[f] This example of monſtrous cruelty the holy Ghoſt leaveth to us, to the intent that we ſhould abhor all tyranny, and ſpecially in them, whom nature and kind ſhould move to be pitiful and inclined to mercy.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.

15 ¶ And it came to paſs when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, [f] Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite [r] which he refuſed to give thee for mony: for Naboth is not alive, but dead.

16 And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the LORD came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to poſſeſs it.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, [g] Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, In the [h] place where dogs licked the bloud of Naboth, ſhall dogs lick thy bloud, even thine.
[g] Doſt thou think to have any advantage by murdering of an innocent?
[h] This was fulfilled in Joram his ſon, *at* 2 *King* 9. 25, 26

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee:* becauſe thou haſt ſold thy ſelf to work evil in the ſight of the LORD.

21 Behold, * I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab * him that piſſeth againſt the wall, and * him that is ſhut up, and left in Iſrael,
* *Chap.* 14. 10. 2 *King.* 9. 8.
* 1 *Sam* 25. 22.
* *Chap.* 14. 10.

22 And will make thine houſe like the houſe of * Jeroboam the ſon of Nebat, and like the houſe of * Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin.
* *Chap* 15. 29.
* *Chap.* 16. 3.

23 And * of Jezebel alſo ſpake the LORD, ſaying, The dogs ſhall eat Jezebel by the ‡ wall of Jezreel.
* 2 *King.* 9. 36.
‡ Or, *ditch.*

24 Him that dieth of Ahab in the city, the dogs ſhall eat: and him that dieth in the field, ſhall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did [i] ſell himſelf to work wickedneſs in the ſight of the Lord, whom Jezebel his wife ‡ ſtirred up.
[i] By the wicked counſel of his wife, he became a vile idolater and cruel murderer, as one that gave himſelf wholy to ſerve ſin.
‡ Or, *incited.*

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD caſt out before the children of Iſrael.

27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went [k] ſoftly.
[k] In token of mourning, *or as ſome read,* barefooted.

28 And the word of the LORD came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: *but* in his [l] ſons days will I bring the evil upon his houſe.
[l] *Meaning,* In Jorams time, 2 *King.* 9. 26.

CHAP. XXII.

1 *Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain at Ramoth-gilead.* 37 *The dogs lick up his bloud, and Ahaziah ſucceedeth him.* 41 *Jehoſhaphats good reign,* 45 *his acts.* 50 *Jehoram ſucceedeth him.* 51 *Ahaziahs evil reign.*

AND they continued [a] three years without war between Syria and Iſrael.
[a] Ben-hadad, the king of Syria and Ahab made a peace, which endured three years.

2 And it came to paſs in the third year, that

300

that * Jehoſhaphat the king of Judah [b] came down to the king of Iſrael.

3 (And the king of Iſrael ſaid unto his ſervants, Know ye that [c] Ramoth in Gilead *is* ours, and we *be* † ſtill, *and* take it not out of the hand of the king of Syria?)

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battel to Ramoth-gilead? And Jehoſhaphat ſaid to the king of Iſrael, *[d] I *am* as thou *art*, my people as thy people, my horſes as thy horſes.

5 And Jehoſhaphat ſaid unto the king of Iſrael, [e] Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Iſrael gathered the [f] prophets together about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up; for the LORD ſhall deliver *it* into the hand of the king.

7 And Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD [g] beſides, that we might enquire of him?

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man (Micaiah the ſon of Imlah) by whom we may enquire of the LORD; but [h] I hate him, for he doth not propheſie good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

9 Then the king of Iſrael called an ‡ [i] officer, and ſaid, Haſten *hither* Micaiah the ſon of Imlah.

10 And the king of Iſrael, and Jehoſhaphat the king of Judah ſat each on his throne, having put on their [k] robes, in a † void place in the entrance of the gate of Samaria, and all the prophets propheſied before them.

11 And Zedekiah the ſon of Chenaanah made him [l] horns of iron: and he ſaid, Thus ſaith the LORD, With theſe ſhalt thou puſh the Syrians, until thou haſt conſumed them.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the kings hand.

13 And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with [m] one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

14 And Micaiah ſaid, *As* the LORD liveth, what the LORD ſaith unto me, that will I ſpeak.

15 ¶ So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battel, or ſhall we forbear? And he anſwered him, [n] Go, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

16 And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd: and the LORD ſaid, [o] Theſe have no maſter, let them return every man to his houſe in peace.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would propheſy no good concerning me, but evil?

19 And he ſaid, Hear thou therefore the word of the LORD: I ſaw the LORD ſitting on his throne, & all the [p] hoſt of heaven ſtanding by him, on his right hand and on his left.

20 And the LORD ſaid, Who ſhall ‡ perſwade Ahab, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

21 And there came forth a ſpirit, and [q] ſtood before the LORD, and ſaid, I will perſwade him.

22 And the LORD ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be [r] a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſwade *him*, and prevail alſo: go forth, and do ſo.

23 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of all theſe thy prophets, and the LORD hath ſpoken evil concerning thee.

24 But Zedekiah the ſon of Chenaanah went near, and ſmote Micaiah on the cheek, and ſaid, * [ſ] Which *way* went the ſpirit of the LORD from me to ſpeak unto thee?

25 And Micaiah ſaid, Behold, [t] thou ſhalt ſee in that day, when thou ſhalt go ‡ into † an inner chamber to hide thy ſelf.

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governour of the city, and to Joaſh the kings ſon:

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with [t] bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah ſaid, If thou return at all in peace, the LORD hath not ſpoken by me. And he ſaid, [u] Hearken, O people, every one of you.

29 So the king of Iſrael, and Jehoſhaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Iſrael ſaid unto Jehoſhaphat, ‡ I will diſguiſe my ſelf, and enter into the battel, but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battel.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave onely with the king of Iſrael.

32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide to fight againſt him: and Jehoſhaphat [x] cried out.

33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

34 And a *certain* man drew a bow † at a venture, and ſmote the king of Iſrael between the † joynts of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand,

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* 2 *Coron.* 18. 1, &c.

b To ſee and viſit him.

c The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himſelf bound thereby to reſtore it.

† Heb. *ſilent from taking it.*

* 2 *King.* 3. 7,

d I am ready to joyn and go with thee, and all mine is at thy commandment.

e He ſeemed that he would not go to the war, except God approved it, yet when Micaiah counſelled the contrary, he would not obey.

f *Meaning*, The falſe prophets, which were flatterers and ſerved for lucre, whom Jezebel had aſſembled and kept after the death of thoſe whom Elias ſlew.

g Jehoſhaphat did not acknowledge the falſe prophets to be Gods miniſters, but did contemn them.

h whereby we ſee that the wicked cannot abide to hear the truth, but hate the prophets of God and moleſt them.

‡ Or, *eunuch.*

i *Reade Gen.* 37. 36.

k In their kingly apparel.

† Heb. *floor.*

l The true prophets of God were accuſtomed to uſe ſigns for the confirmation of their doctrine, *Iſa.* 20. 2. *Jer.* 7. 2. wherein the falſe prophets did imitate them, thinking thereby to make their doctrine more commendable.

m This is the common argument of the wicked, who think that none ſhould ſpeak againſt a king, if the greater part approve it, be they never ſo ungodly.

n He ſpeaketh this in deriſion, becauſe the king attributed ſo much to the falſe prophets, *meaning*, That by experience he ſhould try that they were but flatterers.

o It is better they return home, then to be puniſhed and ſcattered, becauſe they take war in hand without Gods counſel and approbation.

p *Meaning*, He angels.

‡ Or, *deceive.*

q Here we ſee that though the devil be ever ready to bring us to deſtruction, yet he hath no further power then God giveth him.

r I will cauſe all his prophets to tell lies.

* 2 *Coron.* 18. 23.

ſ Thus the wicked would ſeem that none were in the favour of God, but they, and that God hath given his graces to none ſo much, as to them.

‡ Or, *from chamber to chamber.*

† Heb. *chamber in a chamber.*

t Let him be pined away with hunger, and be fed with a ſmall portion of bread and water.

u That when ye ſhall ſee theſe things come to paſs, ye may give God the glory, and know that I am his true prophet.

‡ Or, *when he was to diſguiſe himſelf and enter into the battel.*

x *That is*, To the Lord for help.

† Heb. *in his ſimplicity.*

† Heb. *joynts and the breaſt-plate.*

hand, and carry me out of the hoſt, for I am † wounded.

† Heb. *made ſick.*

† Heb. *aſcended.*

35 And the battel † increaſed that day: and the [y] king was ſtayed up in his chariot againſt the Syrians, and died at even: and the bloud ran out of the wound, into the † midſt of the chariot.

[y] *To wit*, Ahab king of Iſrael.

† Heb. *boſom.*

36 And there went a proclamation throughout the [z] hoſt, about the going down of the ſun, ſaying, Every man to his city, and every man to his own country.

[z] Of the Iſraelites.

† Heb. *came.*

37 ¶ So the king died, and † was brought to Samaria, and they buried the king in Samaria.

38 And *one* waſhed the chariot in the pool of Samaria, and the dogs licked up his bloud, and they waſhed his armour, according * unto the word of the LORD which he ſpake.

* *Chap.* 21. 19.

39 Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſon reigned in his ſtead.

* 2 *Chron.* 20. 31.

41 ¶ And * Jehoſhaphat the ſon of Aſa began to reign over Judah in the fourth year of Ahab king of Iſrael.

42 Jehoſhaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

[a] *Meaning*, That he was led with an errour, thinking that they might ſtill ſacrifice to the Lord in thoſe places, as well as they did before the temple was built.

43 And he walked in all the way of Aſa his father, he turned not aſide from it, doing *that which was* right in the eyes of the LORD: nevertheleſs, [a] the high places were not taken away; *for* the people offered and burnt incenſe yet in the high places.

44 And Jehoſhaphat made peace with the king of Iſrael.

45 Now the reſt of the acts of Jehoſhaphat, and his might that he ſhewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the ſodomites which remained in the days of his father Aſa, he took out of the land.

47 *There was* then no king in Edom: [b] a deputy *was* king.

[b] In the time of this king, Idumea was ſubject to Judah, and was governed by whom they of Judah appointed.

48 Jehoſhaphat ‡ made ſhips of [c] Tharſhiſh to go to [d] Ophir for gold: but they went not; for the ſhips were broken at Ezion-geber.

‡ Or, had *ten ſhips.*

[c] By Tharſhiſh the ſcripture meaneth Cilicia, and all the Sea, called *Mediterraneum.*

[d] *Joſephus writeth*, That Ophir is in India, where the Egyptians and Arabians traffick for gold.

49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, Let my ſervants go with thy ſervants in the ſhips: but Jehoſhaphat would not.

50 ¶ And Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his ſon reigned in his ſtead.

51 ¶ Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the ſeventeenth year of Jehoſhaphat king of Judah, and reigned two years over Iſrael.

52 And he did evil in the ſight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

53 For he ſerved Baal, and worſhipped him, and provoked to anger the LORD God of Iſrael, according to all that his father had done.

THE SECOND BOOK OF THE KINGS,

Commonly called,

The fourth book of the KINGS.

THE ARGUMENT.

THis ſecond book containeth the acts of the kings of Judah and Iſrael: to wit, of Iſrael from the death of Ahab unto the laſt king Hoſhea, who was impriſoned by the king of Aſſyria, and his city Samaria taken, and the ten tribes by the juſt plague of God for their idolatry and diſobedience to God led into captivity. And alſo of Judah, from the reign of Jehoram ſon of Jehoſhaphat unto Zedekiah, who for contemning the Lords commandment by his prophets, and neglecting his ſundry admonitions, by famin and other means, was taken by enemies, ſaw his ſons moſt cruelly ſlain before his face, and his own eyes put out, as the Lord had declared to him before by his prophet Jeremy: and alſo by the juſt vengeance of God for contempt of his word, Jeruſalem was deſtroyed, the temple burnt, and he and all his people were led away captives into Babylon. In this book are notable examples of Gods favour towards thoſe rulers and people which obey his prophets, and imbrace his word: and contrariwiſe, of his plagues toward thoſe common-weals which neglect his miniſters, and do not obey his commandments.

CHAP. I.

1 Moab rebelleth. 2 Ahaziah sending to Baal-zebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him. 13 He pitieth the third captain, and encouraged by an angel, telleth the king of his death. 17 Jehoram succeedeth Ahaziah.

THen Moab rebelled against Israel,* after the death of Ahab.

2 And [a] Ahaziah fell down through a latteſs in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go, enquire of [b] Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe.

3 But the angel of the LORD ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, [c] *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus ſaith the LORD, † Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, Thus ſaith the LORD, [d] *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.

7 And he ſaid unto them, † What manner of man *was he* which came up to meet you, and told you theſe words?

8 And they anſwered him, *He was* an [e] hairy man, and girt with a girdle of leather about his loyns. And he ſaid, It *is* Elijah the Tiſhbite.

9 Then the king ſent unto him a captain of fifty, with his fifty: and he went up to him, (and behold, he ſat on the top of an [f] hill) and he ſpake unto him, Thou man of God, the king hath ſaid, Come down.

10 And Elijah anſwered and ſaid to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty. And there came down [g] fire from heaven, and conſumed him and his fifty.

11 Again alſo he ſent unto him another captain of fifty, with his fifty: and he anſwered and ſaid unto him, [h] O man of God, thus hath the king ſaid, Come down quickly.

12 And Elijah anſwered and ſaid unto them, If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 ¶ And he ſent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and † fell on his knees before Elijah, and [k] beſought him, and ſaid unto him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be [l] precious in thy ſight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the LORD ſaid unto Elijah, [m] Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſaith the LORD, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron (*is it* not becauſe *there is* no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

17 ¶ So he died, according to the word of the LORD which Elijah had ſpoken: and Jehoram reigned in his ſtead, in the ſecond year of [n] Jehoram the ſon of Jehoſhaphat king of Judah; becauſe he had no ſon.

18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

CHAP. II.

1 Elijah, taking his leave of Eliſha, with his mantle divideth Jordan, 9 and granting Eliſha his requeſt, is taken up by a fiery chariot into heaven. 12 Eliſha dividing Jordan with Elijahs mantle, is acknowledged his ſucceſſour. 16 The young prophets, hardly obtaining leave to ſeek Elijah, could not find him. 19 Eliſha with ſalt healeth the unwholeſom waters. 23 Bears deſtroy the children that mocked Eliſha.

AND it came to paſs when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from [a] Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the LORD hath ſent me to Beth-el. And Eliſha ſaid *unto him, As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Beth-el.

3 And the [b] ſons of the prophets that *were* at Beth-el, came forth to Eliſha, and ſaid unto him, knoweſt thou that the LORD will take away thy maſter from thy [c] head to day? And he ſaid, Yea, I [d] know *it*, hold you your peace.

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the LORD hath ſent me to Jericho. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that *were* at [e] Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to day? And he anſwered, Yea, I know *it*, hold you your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee, here: for the LORD hath ſent me to Jordan. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went, and ſtood † to view afar off: and they two ſtood by Jordan.

8 And

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* *Chap. 1. 1.*

a So that he was puniſhed for his idolatry after two ſorts: for the Moabites which were wont to pay him tribute, rebelled, and he fell down at a grate which was upon his houſe to give light beneath.

b The Philiſtines which dwelt at Ekron, worſhipped this idol, which ſignifieth the god of flies, thinking that he could preſerve them from the biting of flies: or elſe he was ſo called, becauſe flies were ingendred in great abundance of the blood of the ſacrifices that were offered to that idol.

c He ſheweth that idolaters have not the true God, for elſe they would ſeek to none but to him alone.

† Heb. *thou bed whither thou are gone up, thou ſhalt not come down from it.*

d Ignorance is the mother of error and idolatry.

† Heb. *what was the manner of the man.*

e Some think that this is meant of his garments, which were rough and made of hair.

f *To wit,* Carmel.

g He declareth what power Gods word hath in the mouth of his ſervants, when they threaten Gods judgments againſt the wicked.

h He ſpake this in mockery, and therefore provoked Gods wrath ſo much the more.

i *Meaning,* That God would ſhew by effect, whether he was a true prophet or not.

† Heb. *bowed.*

k which humble my ſelf before God and his ſervant.

l *That is,* Spare my life, and let me not die as the other two.

m Thus the Lord giveth boldneſs to his, that they fear not the threatning of tyrants, which otherwiſe of themſelves are afraid to do Gods meſſage.

n Jehoſhaphat going to battel againſt the Syrians, made his ſon Jehoram king in the 17 year of his reign, and in the 18 year, which was the 2 year of his ſon, Jehoram the ſon of Ahab reigned in Iſrael: and in the 5 yea of this Jehoram, Jehoſhaphat died, and the kingdom of Judah was confirmed to his ſon.

a which was the place where the children of Iſrael were circumciſed after they came over Jordan, and had been fourty years in the wilderneſs, *a Joſh. 5. 9.*

b *So called,* Becauſe they are begotten, as it were, anew by the heavenly doctrine.

c *That is,* From being any more thine head: for to be as the head, is to be the maſter, as to be at the feet, is to be a ſcholer.

d For the Lord had revealed it unto him.

e Not onely at Beth-el, but at Jericho and other places were them prophets, which had ſcholers, whom they inſtructed, and brought up in the true fear of God.

† Heb. *in ſight,* or, *over againſt.*

Elijah taken up into Heaven.

Pieter Potter pinxit.

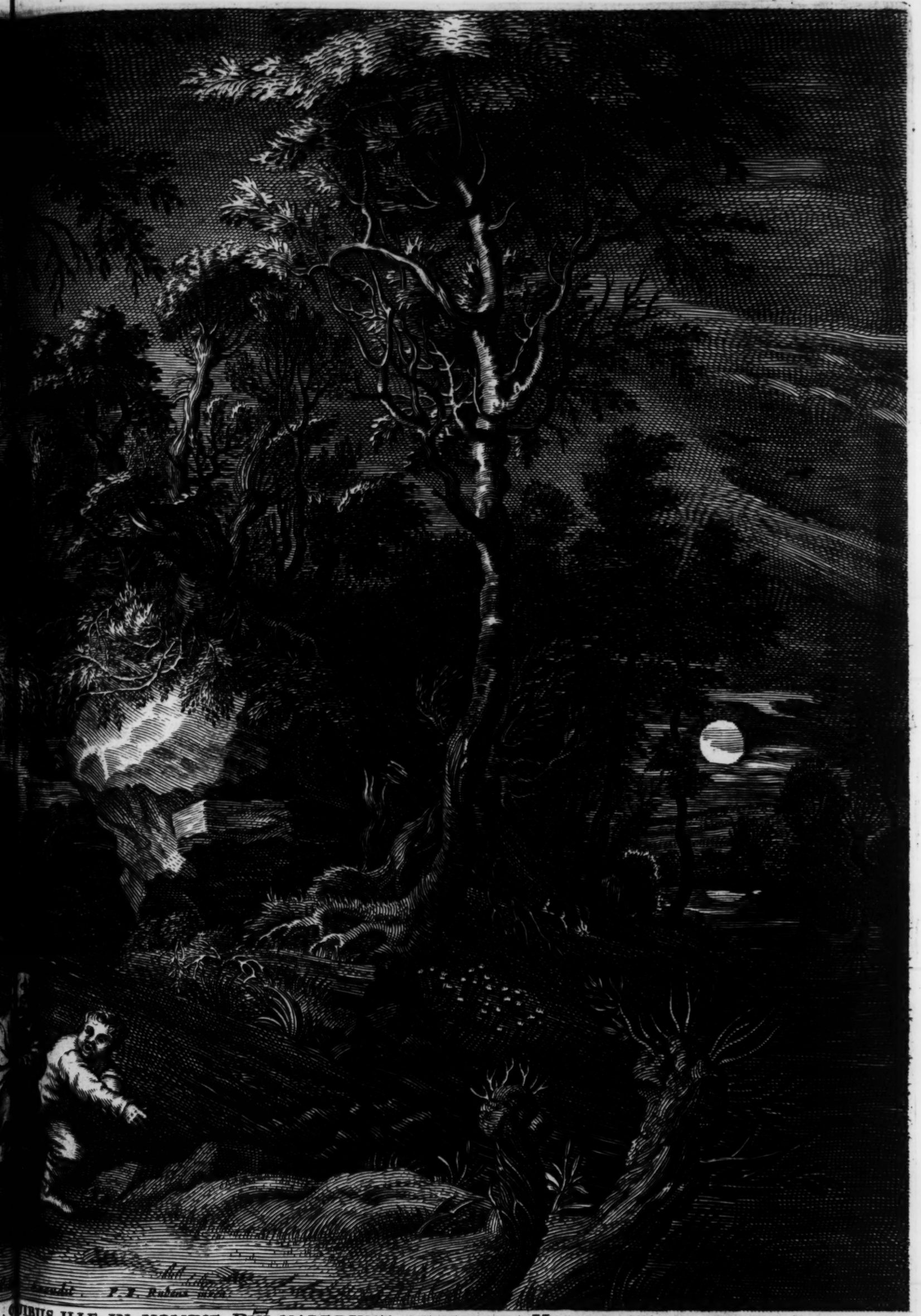
Vt ecce Currus igneus et equi ignei Separationum
Facerent inter utrosque sic ascendit Elias turbine in Coelum.

2 Kings 2.11.

M 2. CAP. 2. VERS. 11.

Elisha curseth ye Children.

BETHELEM ASCENDENS ELISÆUS ILLUDITUR A PUERIS CLAMANTIBUS, ASCENDE CALVE, &c. QUIBUS



. QUIBUS ILLE IN NOMINE DNI MALEDIXIT, VENERUNTQ3 URSI DUO ET DILACERARUNT EORUM 42.

8 And Elijah took his mantle, and wrapt *it* together, and smote the [f] waters, and they were divided hither and thither, so that they two went over on dry ground.

f *To wit*, of Jordan.

9 ¶ And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a [g] double portion of thy spirit be upon me.

g Let thy spirit have double force in me, because of these dangerous times: or let me have twice so much as the rest of the prophets: or thy spirit being divided into three parts, let me have two.

10 And he said, † Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

† Heb. *thou hast done hard in asking.*

11 And it came to pass as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder, and * Elijah went up by a whirlwind into [h] heaven.

* *Eccl.* 48. 9.

h Thus God hath left a testimony in all ages (both before the law, in the law, and in the time of the Gospel) of our resurrection.

12 ¶ And Elisha saw *it*, and he cried, * My father, my father, the chariot of Israel, and the hors-men thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

* *Cap.* 13. 14.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the † bank of Jordan;

† Heb. *lip.*

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* * to view at Jericho, saw him, they said, The spirit of [i] Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him:

* *Vers.* 7.

i The spirit of prophecy is given to him, as it was to Elijah.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty † strong men, let them go, we pray thee, and seek thy [k] master: lest peradventure the spirit of the LORD hath taken him up, and cast him upon † some mountain, or into some valley. And he said, [l] Ye shall not send.

† Heb. *sons of strength.*

k *Meaning*, Elijah: for they thought his body had been cast in some mountain.

† Heb. *one of the mountains.*

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken up to God.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground † barren.

† Heb. *causing to miscarry.*

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the [m] salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death, or barren *land*.

m Thus God gave him power even contrary to nature, to make that water profitable for mans use, which before was hurtful.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up thou bald-head, go up thou bald-head.

24 And he turned back, and looked on them, and [n] cursed them in the name of the LORD: and there came forth two she-bears out of the wood, and tare fourty & two children of them.

n Perceiving their malicious heart against the Lord, and his word, he desireth God to take vengeance of that injury done unto him.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 Jehorams reign. 4 Mesha rebelleth. 6 Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. 21 The Moabites deceived by the colour of the water, coming to spoil, are overcome. 26 The king of Moab, by sacrificing the king of Edoms son, raiseth the siege.

NOw Jehoram the son of Ahab began to reign over Israel in Samaria, the [a] eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

a *Read the annotation on the first chapter and seventeenth ver:.*

2 And he wrought evil in the sight of the LORD, but not like his father, and like his mother; for he put away the † image of Baal that his father had made.

† Heb. *statue.*

3 Nevertheless, he cleaved unto the [b] sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

b He sacrificed to the golden calves, that Jeroboam had made.

4 ¶ And [c] Mesha king of Moab was a sheepmaster, and rendred unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wooll.

c This was done after that David had made the Moabites tributaries to his successours.

5 But it came to pass when * Ahab was dead, that the king of Moab rebelled against the king of Israel.

* *Cap.* 1. 1.

6 ¶ And king Jehoram went out of Samaria the same time, and numbred all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battel? And he said, I will go up: [d] I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

d *Read.* 1 *King.* 22. 4.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the [e] king of Edom: and they fetcht a compass of seven days journy: and there was no water for the host, and for the cattel † that followed them.

e *Meaning*, The viceroy, or lieutenant of the king of Judah, *Read*, 1 *King.* 22. 47.

† Heb. *at their feet.*

10 And the king of Israel said, Alas, that the LORD hath called these three kings together, to deliver them into the hand of Moab.

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israels servants answered and said, Here *is* Elisha the son of Shaphat, which [f] poured water on the hands of Elijah.

f *That is*, who was his servant.

12 And Jehoshaphat said, the [g] word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom went down to him.

g He is able to instruct us what is Gods will in this point.

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13 And Elisha said unto the king of Israel, [h] What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, [i] Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, [k] I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass when the [l] minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattel, and your beasts.

18 And this is *but* a [m] light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and † [n] mar every good piece of land with stones.

20 And it came to pass in the morning when the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they † gathered all that were able to † put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, [o] This *is* blood: the kings are surely † slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but ‡ they [p] went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it, and they stopped all the wells of water, and felled all the good trees: † onely in [q] Kir-haraseth left they the stones thereof: howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battel was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his [r] eldest son that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall: and there was great indignation against Israel: and they departed from him, and returned to *their own* land.

h He knew that this wicked king would have but used his counsel to serve his turn, and therefore he disdained to answer him.

i The wicked esteem not the servants of God, but when they are driven by very necessity and fear of the present danger.

k God suffereth his word to be declared to the wicked, because of the godly, that are among them.

l He sing songs to Gods glory, and so stirred up the prophets heart to prophesy.

m He will not onely miraculously give you waters but your enemies also into your hand.

† Heb. *grieve.*

n Though God bestow his benefits for a time upon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance which is prepared against them.

† Heb. *were cried together.*

† Heb. *girded himself with a girdle.*

o The sudden joy of the wicked is but a preparation to their destruction, which is at hand.

† Heb. *destroyed.*

‡ Or, *they smote in it even smiting.*

p *Meaning*, They followed them into the towns.

† Heb. *until he left the stone thereof in Kir-haraseth.*

q which was one of the principal cities of the Moabites, wherein they left nothing but the walls.

r Some refer it to the king of Idumæa son, whom they say he had taken in that skirmish: but rather it seemed to be his own son, whom he offered to his gods to pacify them, which barbarous cruelty moved the Israelites hearts of pity to depart.

CHAP. IV.

1 Elisha multiplieth the widows oyl. 8 He giveth a son to the good Shunammite. 18 He raiseth again her dead son. 38 At Gilgal he healeth the deadly pottage. 42 He satisfieth an hundred men with twenty loaves.

NOw there cried a [a] certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did [b] fear the LORD: and the creditour is come to take unto him my two sons to be [c] bond-men.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine hand-maid hath not any thing in the house, save a [d] pot of oyl.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels, ‡ borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into [e] all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her, and upon her sons, who brought *the vessels* to her, and she poured out.

6 And it came to pass when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oyl [f] stayed.

7 Then she came and told the man of God: and he said, Go, sell the oyl, and pay thy ‡ debt, and live thou and thy children of the [g] rest.

8 ¶ And † it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she † constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little [h] chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; [i] what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among [k] mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath [l] no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, * About this † season, according

a *Read Chap. 2. 3.*

b And therefore fell not into debt by unthriftiness, or prodigality, but by the hand of the Lord.

c Because I am poor and not able to pay.

d Thus God suffereth his many times to be brought to extream necessity, before he succour them, that afterward they may the more praise his mercy.

‡ Or, *scant not.*

e The prophet declareth hereby unto her, that God never faileth to provide for his servants, their wives and children, if they trust in him.

f To augment and increase in the vessels.

‡ Or, *creditour.*

g God here did not onely provide for his servant, that his debts should be payed, and so kept his doctrine and profession without slander, but also for his wife and children.

† Heb. *there was a day.*

† Heb. *laid hold on him.*

h which should be separate from the rest of the house, that he might more commodiously give himself to study and prayers.

i Thus the servants of God are not unthankful for the benefits they receive.

k I am content with that God hath sent me, and can want nothing that one can do for another.

l which then was a reproach, and therefore he would that his master should pray to God for her, that she might be fruitful.

* *Gen. 18. 10.*

† Heb. *set time.*

cording to the time of life, thou ſhalt embrace a ſon. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lie unto thine hand-maid.

17 And the woman conceived, and bare a ſon at that ſeaſon that Eliſha had ſaid unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he ſaid unto his father, [m] My head, my head. And he ſaid to a lad, Carry him to his mother.

m His head ached ſore, and therefore he cryed thus.

20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died.

21 And ſhe went up, and laid him on the bed of the man of God, and ſhut *the door* upon him, and went out.

22 And ſhe called unto her huſband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may run to the man of God, and come again.

23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither [n] new-moon, nor ſabbath. And ſhe ſaid, *It ſhall be* † well.

n For at ſuch times the people were wont to reſort to the prophets for doctrine and conſolation.
† Heb. *peace.*

24 Then ſhe ſadled an aſs, and ſaid to her ſervant, Drive, and go forward; † ſlack not *thy* riding for me, except I bid thee.

† Heb. *reſtrain not for me to ride.*

25 So ſhe went, and came unto the man of God to mount Carmel: and it came to paſs when the man of God ſaw her afar off, that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and ſay unto her, *Is it* well with thee? *is it* well with thy huſband? *is it* well with the child? and ſhe anſwered, *It is* well.

27 And when ſhe came to the man of God to the hill, ſhe caught † him by the [o] feet: but Gehazi came near to thruſt her away. And the man of God ſaid, Let her alone, for her ſoul *is* † vexed within her: and the LORD hath hid *it* from me, and hath not told me.

† Heb. *by his feet.*
o In token of humility and joy that ſhe had met with him.
† Heb. *bitter.*

28 Then ſhe ſaid, Did I deſire a ſon of my lord? did I not ſay, Do not deceive me?

29 Then he ſaid to Gehazi, Gird up thy loyns, and take my ſtaff in thine hand, and go thy way: if thou meet any man, [p] ſalute him not; and if any ſalute thee, anſwer him not again: and lay my ſtaff upon the face of the child.

p Make ſuch ſpeed that nothing may let thee in the way, *Luk.* 10. 4.

30 And the mother of the child ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And he aroſe, and followed her.

31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the child, but *there was* neither voice, nor † hearing: wherefore he went again to meet him, and told him, ſaying, The child *is* not awaked.

† Heb. *attention.*

32 And when Eliſha was come into the houſe, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and ſhut the door upon them twain, and prayed unto the LORD

34 And he went up, and [q] lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he ſtretched himſelf upon the child, and the fleſh of the child waxed warm.

q The like did Elijah to the widows ſon at Sarephta, 1 *King.* 17. 21, & S. Paul *Act* 20. 10, *ſignifying*, The care that ought to be in them that preach the word of God, and are diſtributers of the ſpiritual life.

35 Then he returned, and walked in the houſe † to and fro, and went up, and ſtretched himſelf upon him: and the child neeſed [r] ſeven times, and the child opened his eyes.

† Heb *once hither and once thither.*
r *Meaning*, Oftentimes.

36 And he called Gehazi, and ſaid, Call this Shunammite. So he called her: and when ſhe was come in unto him, he ſaid, Take up thy ſon.

37 Then ſhe went in, and fell at his feet, and bowed her ſelf to the ground, and took up her ſon, and went out.

38 ¶ And Eliſha came again to Gilgal, and *there was* a dearth in the [s] land, and the ſons of the prophets *were* ſitting before him: and he ſaid unto his ſervant, Set on the great pot, and ſeethe pottage for the ſons of the prophets.

s *That is*, In the land of Iſrael.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof [t] wild gourds his lap-ful, and came and ſhred *them* into the pot of pottage: for they knew *them* not.

t which the apothecaries call *Colocynthida*, and is moſt vehement and dangerous in purging.

40 So they poured out for the men to eat: and it came to paſs as they were eating of the pottage, that they cried out, and ſaid, O thou man of God, *there is* [u] death in the pot: and they could not eat *thereof*.

u They feared that they were poyſoned, becauſe of the bitterneſs.

41 But he ſaid, Then bring meal: and he caſt *it* into the pot; and he ſaid, Pour out for the people, that they may eat: and there was no † harm in the pot.

† Heb. *evil thing.*

42 ¶ And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt-fruits, twenty loavs of barley, and full ears of corn ‡ in the huſk thereof: and he ſaid, Give unto the people, that they may eat.

‡ Or, *in his ſcrip*, or, *garment.*

43 And his ſervitour ſaid, What, ſhould I ſet this before an hundred men? He ſaid again, Give the people, that they may eat: for thus ſaith the LORD, * they ſhall eat, and ſhall leave *thereof*.

* *John.* 6. 11.

44 So he ſet *it* before them, and they did eat, and [x] left *thereof*, according to the word of the LORD.

x It is not the quantity of bread that ſatisfieth, but the bleſſing that God giveth.

CHAP. V.

1 Naaman, by the report of a captive maid, is ſent to Samaria to be cured of his leproſy. 8 Eliſha ſending him to Jordan, cureth him. 15 He refuſing Naamans gifts, granteth him ſome of the earth. 20 Gehazi, abuſing his maſters name unto Naaman, is ſmitten with leproſy.

NOw Naaman captain of the hoſt of the king of Syria, was a great man † with his maſter, and ‡ † honourable, becauſe by him the LORD had given ‡ [a] deliverance unto Syria: he was alſo a mighty man in valour, *but he was* a leper.

† Heb. *before.*
‡ Or, *gracious.*
† Heb. *lifted up*, or, *accepted*, in countenance.
‡ Or, *victory.*
a Here appeareth that among the infidels God hath his, and alſo that the infidels have them in eſtimation, which do good to their country.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid, and ſhe † waited on Naamans wife.

† Heb. *was before.*

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3 And ſhe ſaid unto her miſtreſs, would God my lord *were* † with the [b] prophet that *is* in Samaria: for he would † recover him of his leprocy.

† Heb. *before.*
b *Meaning*, Eliſha.
‡ Heb. *gather in.*

4 And [c] *one* went in, and told his lord, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

c *That is*, Naaman told it to the king of Syria.

5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed, and [d] took † with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment.

d To give this as a preſent to the prophet
† Heb. *in his hand.*

6 And he brought the letter to the king of Iſrael, ſaying, Now when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt recover him of his leprocy.

7 And it came to paſs when the king of Iſrael had read the letter, that he rent his clothes, and ſaid, *Am* I God, to kill and to make alive, that this man doth ſend unto me to recover a man of his leprocy? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 ¶ And it was *ſo*, when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, [e] Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know that there is a prophet in Iſrael.

e The prophet rebuketh the king, becauſe he did not conſider that God was true in his promiſe, and therefore would not leave his church deſtitute of a prophet, whoſe prayers he would hear, and to whom others ſhould have recourſe for comfort.

9 So Naaman came with his horſes, and with his chariot, and ſtood at the door of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go and waſh in Jordan ſeven times, and thy fleſh ſhall come again unto thee, and thou ſhalt be clean.

11 But Naaman was [f] wroth, and went away, and ſaid, Behold, †‡ I thought, He will ſurely come out to me, and ſtand, and call on the name of the LORD his God, and † ſtrike his hand over the place, and recover the leper.

f Mans reaſon murmureth, when it conſidereth onely the ſigns & outward things, & hath not regard to the word of God, which is there contained.
† Heb. *I ſaid.*
‡ Or, *I ſaid with my ſelf, He will ſurely come out*, &c.
† Heb. *move up and down.*

12 *Are* not ‡ Abana and Pharpar, rivers of Damaſcus, better then all the waters of Iſrael? may I not waſh in them and be clean? So he turned, and went away in a rage.

‡ Or, *Amana.*

13 And his ſervants came near, and ſpake unto him, and ſaid, My [g] father, *if* the prophet had bid thee *do ſome* great thing, wouldeſt thou not have done *it?* how much rather then, when he ſaith to thee, Waſh and be clean?

g This declareth that ſervants ought to reverence and love their maſters, as children their fathers, and likewiſe maſters toward their ſervants, muſt be affectioned as toward their children.

14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little child, and [*] he was clean.

* *Luk.* 4. 27.

15 ¶ And he returned to the man of God, he and all his company, and came, and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant.

16 But he ſaid, *As* the LORD liveth, before whom I ſtand, I will receive none. And he urged him to take *it*, but [h] he refuſed.

h So the Lord commandeth that they that receive freely, ſhould give alſo freely.

17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the LORD.

18 In this thing the LORD [i] pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bowe my ſelf in the houſe of Rimmon: when I bowe down my ſelf in the houſe of Rimmon, the LORD pardon thy ſervant in this thing.

i He feeleth his conſcience wounded in being preſent at idol ſervice, and therefore deſireth God to forgive him, leaſt others, by his example might fall to idolatry: for as for his own part he confeſſeth, that he will never ſerve any but the true God.

19 And he ſaid unto him, [k] Go in peace. So he departed from him † a little way.

k The prophet did not approve his act, but after the common maneer of ſpeech he biddeth him farewell.
† Heb. *a little piece of ground.*

20 ¶ But Gehazi the ſervant of Eliſha the man of God ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the LORD liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed after Naaman: and when Naaman ſaw *him*, running after him, he [l] lighted down from the chariot to meet him, and ſaid, † *Is* all well?

l Declaring thereby what honour and affection he bare to the prophet his maſter.
† Heb. *is there peace?*

22 And he ſaid, All *is* well: my maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

23 And Naaman ſaid, Be content, take two talents. And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants, and they bare *them* before him.

24 And when he came to the ‡ towr, he took *them* from their hand, and beſtowed *them* in the houſe; and he let the men go, and [m] they departed.

‡ Or, *ſecret place.*
m Naamans ſervants.

25 But he went in, and ſtood before his maſter: and Eliſha ſaid unto him, Whence *comeſt thou* Gehazi? And he ſaid, Thy ſervant went † no whither.

† Heb. *not hither or thither.*

26 And he ſaid unto him, [n] Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive [o] mony, and to receive garments, and olive-yards, and vineyards, and ſheep, and oxen, and men-ſervants, and maid-ſervants?

n was not I preſent with thee in ſpirit?
o *That is*, Mony to buy poſſeſſions with, *meaning*, that it is deteſtable in the ſervants of God to have covetous minds.

27 The leprocy therefore of Naaman ſhall cleave unto thee, and unto thy [p] ſeed for ever. And he went out from his preſence a leper *as white* as ſnow.

p To be an example to all ſuch, as by whoſe covetouſneſs Gods word might be ſlandred.

CHAP. VI.

1 Eliſha giving leave to the young prophets to enlarge their dwellings, cauſeth iron to ſwim. 8 He diſcloſeth the king of Syria his counſel. 13 The army which was ſent to Dothan to apprehend Eliſha, is ſmitten with blindneſs. 19 Being brought into Samaria, they are diſmiſſed in peace. 24 The famine in Samaria cauſeth women to eat their own children. 30 The king ſendeth to ſlay Eliſha.

AND the ſons of the prophets ſaid unto Eliſha, Behold now, the place where we dwell with thee is to ſtrait for us.

2 Let

Naaman cured of his leprocy.

NAHAMAN DESCENDENS IMMERSIT SE IN IARDENEM SEPTIES, SECU

2 Kings 5.14.

SECUNDUM VERBUM VIRI DEI: ET MUNDUS FACTUS EST. II. Regum. 5. 14.

2 Let us go, we pray thee, unto Jordan, and take thence every man a [a] beam, and let us make us a place there where we may dwell. And he anſwered, Go ye.

[a] Or, a piece of wood fit to build with.

3 And one ſaid, Be content, I pray thee, and go with thy ſervants. And he anſwered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the † axhead fell into the water: and he cried, and ſaid, Alas maſter, for it was borrowed.

† Heb. *iron.*

6 And the man of God ſaid, Where fell it? & he ſhewed him the place. And he cut down a ſtick, and caſt *it* in thither, and the iron did [b] ſwim.

[b] God wrought this miraculouſly to confirm the authority of Eliſha, to whom he had given ſuch abundance of his ſpirit.

7 Therefore ſaid he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred againſt Iſrael, and took counſel with his ſervants, ſaying, In [c] ſuch and ſuch a place *ſhall be* my ‡ camp.

[c] *Meaning*, That he would lie in ambuſh, and take the Iſraelites at unawares.
‡ Or, *encamping.*

9 And the man of God ſent unto the king of Iſrael, ſaying, Beware that thou paſs not ſuch a place; for thither the Syrians are come down.

10 And the king of Iſrael ſent to the place which the man of God told him, and warned him of, and [d] ſaved himſelf there, not once nor twice.

[d] The wicked conſpire nothing ſo craftily, but God can reveil it to his ſervants, and cauſe their counſel to be diſcloſed.

11 Therefore the heart of the king of Syria was ſore troubled for this thing, and he called his ſervants, and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael?

† Heb. *us.*

12 And one of his ſervants ſaid, † None, my lord O king: but Eliſha the prophet, that *is* in Iſrael, telleth the king of Iſrael the words that thou ſpeakeſt in thy [e] bedchamber.

[e] There is nothing ſo ſecret that thou canſt go about, but he knoweth it, and diſcovereth it unto his king.

13 ¶ And he ſaid, Go, and ſpy where he *is*, that I may ſend and fetch him. And it was told him, ſaying, Behold, *he is* in Dothan.

† Heb. *heavy.*

14 Therefore ſent he thither horſes, and chariots, and a †[f] great hoſt: and they came by night, and compaſſed the city about.

[f] Though it had been nothing in mans judgment to have taken Eliſha, yet the wicked ever doubt and think, they are never able to prepare power enough, though it be but againſt one, or a few.

15 And when the † ſervant of the man of God was riſen early and gone forth, behold, an hoſt compaſſed the city, both with horſes and chariots: and his ſervant ſaid unto him, Alas my maſter, how ſhall we do?

‡ Or, *miniſter.*

16 And he anſwered, [g] Fear not: for * they that *be* with us, *are* mo then they that *be* with them.

[g] For he was aſſured of Gods help, and that millions of angels camped about the godly to deliver them.
* 2 *Chron.* 32. 7.

17 And Eliſha prayed, and ſaid, LORD, I pray thee, open his eyes that he may [h] ſee. And the LORD opened the eyes of the young man, and he ſaw: and behold, the mountain *was* full of horſes, and chariots of fire round about Eliſha.

[h] That he may behold how thou haſt prepared an army to reſcue us.

18 And when [i] they came down to him, Eliſha prayed unto the LORD, and ſaid, Smite this people, I pray thee, with blindneſs. And he ſmote them with blindneſs, according to the word of Eliſha.

[i] *Meaning*, The Syrians his enemies, which came down, thinking themſelves ſure of him.

19 ¶ And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city: † follow me, and I will bring you to the man whom ye ſeek. [k] But he led them to Samaria.

† Heb. *come ye after me.*

[k] Thus he did being led by the ſpirit of God, and not becauſe he ſought his own revengment, but only to ſet forth the glory of God.

20 And it came to paſs when they were come into Samaria, that Eliſha ſaid, LORD open the eyes of theſe *men* that they may ſee. And the LORD opened their eyes, and they ſaw, and behold, *they were* in the midſt of Samaria.

21 And the king of Iſrael ſaid unto Eliſha, when he ſaw them, [l] My father, ſhall I ſmite *them?* ſhall I ſmite *them?*

[l] The wicked uſe reverent and grave words towards the ſervants of God, when they think to have any commodity by them, though in their heart they cannot abide them.

22 And he anſwered, Thou ſhalt not ſmite *them:* wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow? ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And he prepared great proviſion for them: and when they had eaten and drunk, he ſent them away, and they went to their maſter. So the bands of Syria came [m] no more into the land of Iſrael.

[m] For this gentle intreaty and the miracle wrought by the prophet, did more prevail for common quietneſs, then if they had been overcome in battel: for they returned no more at that time to fight againſt Iſrael, or in that kings days.

24 ¶ And it came to paſs after this, that Ben-hadad king of Syria gathered all his hoſt, and went up, and beſieged Samaria.

25 And there was a great famine in Samaria: and behold, they beſieged it, until an aſſes head was *ſold* for foureſcore *pieces* of ſilver, and the fourth part of a [n] cab of doves dung for five *pieces* of ſilver.

[n] The Hebrews write, that they burned it in the ſiege for lack of wood.

26 And as the king of Iſrael was paſſing by upon the wall, there cried a woman unto him, ſaying, Help, my lord O king.

‡ Or, *let not the LORD ſave thee.*

27 And he ſaid, ‡ If the LORD do not help thee, whence ſhall I help thee? out of the [o] barn-floor, or out of the wine-preſs?

[o] *Meaning*, Any kind of victuals, as corn and wine, *&c.*

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to day, and we will eat my ſon to morrow.

29 So * we boiled my ſon, and did eat him: and I ſaid unto her on the † next day, Give thy ſon, that we may eat him: and ſhe hath hid her ſon.

* *Deut.* 28 53.
† Heb. *other.*

30 ¶ And it came to paſs when the king heard the words of the woman, that he rent his clothes, and he paſſed by upon the wall, and the people looked, and behold, *he had* [p] ſackcloth within, upon his fleſh.

[p] Thus hypocrites, when they feel Gods judgments, think to pleaſe him with outward ceremonies, whom in proſperity they will not know.

31 Then he ſaid, God do ſo and more alſo to me, if the head of Eliſha the ſon of Shaphat, ſhall ſtand on him this day.

32 But Eliſha ſat in his houſe, (and the elders ſat with him) and *the king* ſent a man from before him: but ere the meſſenger came to him, he ſaid to the elders, See ye how this [q] ſon of a murderer hath ſent to take away mine head? look when the meſſenger cometh, ſhut the door, and hold him faſt at the door: *is* not the ſound of his maſters feet behind him?

[q] *Meaning*, Jehoram Ahabs ſon, who killed the prophets, and cauſed Naboth to be ſtoned.

33 And while he yet talked with them, behold, the meſſenger came down unto him: and he ſaid, Behold, this evil *is* of the LORD, [r] what ſhould I wait for the LORD any longer?

[r] So the wicked fall into a rage and deſperation, if they find not ſudden remedy againſt their afflictions.

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CHAP. VII.

1 Eliſha propheſieth incredible plenty in Samaria. 3 Four lepers venturing on the hoſt of the Syrians, bring tidings of their flight. 12 The king finding by ſpies the news to be true, ſpoileth the tents of the Syrians. 17 The lord who would not believe the prophecy of plenty, having the charge of the gate, is troden to death in the preſs.

THen Eliſha ſaid, Hear ye the word of the LORD, Thus ſaith the LORD, [a] To morrow about this time *ſhall* a meaſure of fine flour *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

2 Then † a lord on whoſe hand the king [b] leaned, anſwered the man of God and ſaid, behold, *if* the LORD would make [c] windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt [d] not eat thereof.

3 ¶ And there were four leprous men at the [e] entring in of the gate: and they ſaid one to another, Why ſit we here until we die?

4 If we ſay we will enter into the city, then the famin *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die.

5 And they roſe up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the hoſt of the Syrians to hear a [f] noiſe of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes, and their aſſes, even the camp as it *was*, and [g] fled for their life.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, & did eat and drink, & carried thence ſilver and gold, and raiment, and went & hid *it*; and came again, and entred into another tent, and carried thence *alſo*, and went and hid *it*.

9 Then they ſaid one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, † ſome miſchief will come upon us: now therefore come, that we may go and tell the kings houſhold.

10 So they came, and called unto the porter of the city: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

11 And he called the porters, and they told *it* to the kings houſe within.

12 ¶ And the king aroſe in the night, and ſaid unto his ſervants, [h] I will now ſhew you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp, to hid themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive, and get into the city.

13 And one of his ſervants anſwered and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left † in the city, (behold, they *are* as all the [i] multitude of Iſrael that are left in it: behold, *I ſay*, they *are* even as all the multitude of the Iſraelites that are conſumed) and let us ſend and ſee.

14 They took therefore two chariot-horſes, and the king ſent after the hoſt of the Syrians, ſaying, Go and ſee.

15 And they went after them unto Jordan, & lo, all the way *was* full of garments & veſſels, which the Syrians had caſt away in their haſte: and the meſſengers returned & told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a [k] ſhekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people [l] trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

18 And it came to paſs as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel, ſhall be to morrow about this time in the gate of Samaria:

19 And that lord anſwered the man of God and ſaid, Now behold, if the LORD ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 The Shunammite, having left her country ſeven years, to avoid the fore-warned famine, for Eliſha's miracles, ſake hath her land reſtored by the king. 7 Hazael being ſent with a preſent by Ben-hadad to Eliſha at Damaſcus, after he had heard the prophecy, killeth his maſter, and ſucceedeth him. 16 Jehorams wicked reign in Judah. 20 Edom & Libnah revolt. 23 Ahaziah ſucceedeth Jehoram. 25 Ahaziahs wicked reign. 28 He viſiteth Jehoram wounded at Jezreel.

THen ſpake Eliſha unto the woman, (* whoſe ſon he had reſtored to life) ſaying, Ariſe, & go thou and thine houſhold, and ſojourn whereſoever thou [a] canſt ſojourn: for the LORD hath called for a famine, and it ſhall alſo come upon the land ſeven years.

2 And the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years.

3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to [b] cry unto the king for her houſe, and for her land.

4 And the king talked with Gehazi the ſervant

a The godly are ever aſſured of Gods help in their neceſſities, but the times and hours are onely reveiled by Gods ſpirit.

† Heb. *a lord which* belonged *to the king leaning upon the hand.*

b To whom the king gave the charge and overſight of things, *as vers.* 17.

c He mocketh at the prophets word, ſaying, That if God rained down corn from heaven, yet this could not come to paſs.

d Thy infidelity ſhall be puniſhed herein when thou ſhalt ſee this miracle, and yet not be partaker thereof.

e For it was commanded in the law, that they ſhould dwell apart, and not among their brethren, *Levit.* 13. 46.

f Thus God needeth no great preparation to deſtroy the wicked, though they be never ſo many: for he can ſcatter them with a ſmall noiſe, or ſhaking of a leaf.

g The wicked need no greater enemy, then their own conſcience to purſue them.

† Heb. *we ſhall find puniſhment.*

h He miſtruſted the prophets words, and therefore could believe nothing, as they which are more politick then godly, ever caſt more perils then needeth.

i There are no more left but they, or the reſt are conſumed with the famine, as the reſt of the people.

† Heb. *in it.*

k which he ſpake by the mouth of Eliſha, *vers.* 1.

l As the people preſſed out of the gate to run to the Syrians tents, where they had heard was meat, and great ſpoil left.

* *Chap.* 4. 35.

a where thou canſt find a commodious place to dwell, where as is plenty.

b *That is*, To complain on them which had taken her poſſeſſions, whiles ſhe was abſent.

vant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

5 And it came to paſs as he was telling the [c] king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life.

c Gods wonderful providence appeareth in this, that he cauſeth the king to be deſirous to hear of him, whom before he contemned, and alſo hereby prepared an entrance to the poor widows ſuit.

6 And when the king asked the woman, ſhe told him. So the king appointed unto her a certain ‡ officer ſaying, Reſtore all that *was* hers, and all the [d] fruits of the field, ſince the day that ſhe left the land, even till now.

‡ Or, *eunuch.*

d The king cauſed that to be juſtly reſtored which was wrongfully holden from her.

7 ¶ And Eliſha came to Damaſcus; and Ben-hadad the king of Syria was ſick, & it was told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the LORD by him, ſaying, Shall I recover of this diſeaſe?

9 So Hazael went to meet him, and took a preſent † with him, even of every [e] good thing of Damaſcus, fourty camels burden, and came and ſtood before him, and ſaid, Thy ſon Ben-hadad king of Syria hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

† Heb. *in his hand.*
e Of all the chiefeſt and precious things of the country.

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly [f] recover: howbeit, the LORD hath ſhewed me, that he ſhall ſurely die.

f *Meaning*, That he ſhould recover of this diſeaſe: but he knew that this meſſenger Hazael ſhould ſlay him to obtain the kingdom.

11 And he ſetled his countenance † ſtedfaſtly, until he was aſhamed: and the man of God wept.

† Heb. *and ſet it. ſted faſtly.*

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child,

13 And Hazael ſaid, But what, *is* thy ſervant a [g] dog that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria.

g That I ſhould be without all humanity and pity.

14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me *that* thou ſhouldeſt ſurely recover.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipt *it* in water, and ſpread *it* on his [h] face, ſo that he died: and Hazael reigned in his ſtead.

h Under pretence to refreſh or eaſe him, he ſtifled him with this cloth.

16 ¶ And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, [*i] Jehoram the ſon of Jehoſhaphat king of Judah † began to [k] reign.

*2 *Chron.* 21. 4.
i *Read chap.* 1. 17.
† Heb. *reigned.*
k He was confirmed in his kingdom after his fathers death.

17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jeruſalem.

18 And he walked in the way of the kings of Iſrael, as did the houſe of Ahab: for the [l] daughter of Ahab was his wife; and he did evil in the ſight of the LORD.

l The holy Ghoſt ſheweth hereby what danger it is to joyn with infidels.

19 Yet the LORD would not deſtroy Judah, for David his ſervants ſake, *as he promiſed him to give him alway a ‡ light, *and* to his children.

*2 *Sam.* 7. 13.
‡ Or, *candle*, or, *lamp.*

20 ¶ In his days Edom [m] revolted from under the hand of Judah, and made a king over themſelves.

m which had been ſubject from Davids time until this time of Jehoram.

21 So Joram went over to Zair, and all the chariots with him, and he roſe by night and ſmote the Edomites which compaſſed him about: and the captains of the chariots, and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then [n] Libnah revolted at the ſame time.

n This was a city in Judah given to the Levites, *Joſh.* 21. 13, and after turned from king Jehoram, becauſe of his idolatry.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and * Ahaziah his ſon reigned in his ſtead.

* 2 *Chron.* 22. 1.

25 ¶ In the twelfth year of Joram the ſon of Ahab king of Iſrael, did Ahaziah the ſon of Jehoram king of Judah begin to reign.

26 ° Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem; and his mothers name *was* Athaliah, the daughter of Omri king of Iſrael.

o which is to be underſtood, that he was made king when his father reigned, but after his fathers death he was confirmed king, when he was fourty two years old, as 2 *Chron.* 22. 2.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the LORD, as *did* the houſe of Ahab; for he *was* the ſon in law of the houſe of Ahab.

28 ¶ And he went with Joram the ſon of Ahab, to the war againſt Hazael king of Syria in [p] Ramoth-gilead, and the Syrians wounded Joram.

p which was a city in the tribe of Gad beyond Jordan.

29 And king Joram went back to be healed in [q] Jezreel, of the wounds † which the Syrians had given him at Ramah, when he fought againſt Hazael king of Syria: and Ahaziah the ſon of Jehoram king of Judah, went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick.

q This is a city belonging to the tribe of Iſſachar.
† Heb *wherewith the Syrians had wounded.*

CHAP. IX.

1 Eliſha ſendeth a young prophet with inſtructions to anoint Jehu at Ramoth-gilead 4 The prophet having done his meſſage, fleeth. 11 Jehu being made king by the ſouldiers, killeth Joram in the field of Naboth. 27 Ahaziah is ſlain at Gur, and buried at Jeruſalem. 30 Proud Jezebel is thrown down out of a window, and eaten by dogs.

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, [a] Gird up thy loyns, and take this box of oyl in thine hand, and go to Ramoth-gilead.

a Prepare thy ſelf to go diligently about thy buſineſs: for in thoſe countrys they uſed long garments which they tucked up, when they went about earneſt buſineſs.
† Heb. *chamber in a chamber.*
* 1 *King.* 19 16.

2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go in, and make him ariſe up from among his brethren, and carry him to an † inner chamber.

3 Then * take the box of oyl, and pour *it* on his head, and ſay, Thus ſaith the LORD, I have anointed thee king over Iſrael: then open the door, and flee, and tarry not.

4 ¶ So

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4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O captain. And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain.

6 And he aroſe, and went into the houſe, and he poured the oyl on his head, and ſaid unto him, Thus ſaith the LORD God of Iſrael, I have [b] anointed thee king over the people of the LORD, *even* over Iſrael.

[b] This anointing was for kings, prieſts, and prophets, which were all figures of Meſſiah, in whom theſe three offices were accompliſhed.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the bloud of my ſervants the prophets, and the bloud of all the ſervants of the LORD, * at the hand of Jezebel.

* 1 *King.* 21. 15.

8 For the whole houſe of Ahab ſhall periſh, and * I will cut off from Ahab, him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael.

* 1 *King.* 14. 10. & 21. 21.

9 And I will make the houſe of Ahab, like the houſe of * Jeroboam the ſon of Nebat, and like the houſe of * Baaſha the ſon of Ahijah.

* 1 *King.* 14. 10. & 21. 22.
* 1 *King.* 16. 3.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the [c] ſervants of his lord, and *one* ſaid unto him, *Is* all well? wherefore came this [d] mad *fellow* to thee? And he ſaid unto them, Ye know the man, and his communication.

[c] *That is*, The reſt of the army, whom he called before his brethren, *verſ.* 2.

[d] In this eſtimation the world hath the miniſters of God: notwithſtanding foraſmuch as the world hath ever ſlandered the children of God, (yea, they called the ſon of God a deceiver, and ſaid, He had a devil:) therefore they ought not to be diſcouraged.

12 And they ſaid, *It is* falſe, tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

13 Then they haſted, and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu † is king.

† Heb. *reigneth.*

14 So Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, conſpired againſt Joram: (now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria:

15 But * king † Joram was returned to be healed in Jezreel, of the wounds which the Syrians † had given him, when he fought with Hazael king of Syria) And Jehu ſaid, if it be your minds, *then* † let none go forth *nor* eſcape out of the city, to go to tell *it* in Jezreel.

* *Chap.* 8. 29.
† Heb. *Jehoram.*

† Heb. *ſmote.*

† Heb. *let no eſcaper go*, &c.

16 So Jehu rode in a chariot, and went to Jezreel, (for Joram lay there) and [e] Ahaziah king of Judah was come down to ſee Joram.

e God had thus ordained, *As is read*, 2 *Chron.* 22. 7, That this wicked and idolatrous king, who was more ready to gratify wicked Joram, then to obey the will of God, ſhould periſh with him, by whoſe means he thought to have been ſtronger.

17 And there ſtood a watchman on the towr in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, take an hors-man, and ſend to meet them, and let him ſay, *Is it* peace?

18 So there went one on hors-back to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent out a ſecond on hors-back, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behind me.

20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the ‡ driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth † [f] furiouſly.

‡ Or, *marching.*
† Heb. *in madneſs.*
f As one that went earneſtly about his enterprice.

21 And Joram ſaid, † Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu, and † met him in the portion of Naboth the Jezreelite.

† Heb. *bind.*

† Heb. *found.*

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace, Jehu? And he anſwered, [g] What peace, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts *are ſo* many?

g *Meaning*, That foraſmuch as God is their enemy becauſe of their ſins, that he will ever ſtir up ſome to revenge his cauſe.

23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu † drew a bow with his full ſtrength, and ſmote Jehoram between his arms, and the arrow went out at his heart, and he † ſunk down in his chariot.

† Heb. *filled his hand with a bow.*

† Heb. *bowed.*

25 Then ſaid *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, * the LORD laid this burden upon him.

* 1 *King.* 21. 29.

26 Surely, I have ſeen yeſterday the † bloud of Naboth, and the bloud of his [h] ſons, ſaid the LORD, and I will requite thee in this ‡ plat, ſaith the LORD. Now therefore take *and* caſt him into the plat *of ground*, according to the word of the LORD.

‡ Heb. *bloods.*
h By this place it is evident, that Jezebel cauſed both Naboth and his ſons to be put to death, that Ahab might enjoy his vineyard more quietly: for elſe his children might have claimed poſſeſſion.

27 ¶ But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden-houſe: and Jehu followed after him, and ſaid, Smite him alſo in the chariot: *and they did ſo*, at the going up to Gur, which *is* by Ibleam: and he fled to [i] Megiddo, and died there.

† Or, *portion.*
i After that he was wounded in Samaria, he fled to Megiddo, which was a city of Judah.

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his fathers in the city of David.

29 And in the [k] eleventh year of Joram the ſon of Ahab, began Ahaziah to reign over Judah.

k *That is*, Eleven whole years: for *chap.* 8. 25, before when he ſaid, that he began to reign the twelfth year of Joram, he taketh part of the year for the whole.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe † painted her face, and tired her head, and [l] looked out at a window.

† Heb. *put her eyes in painting.*
l Being of an haughty and cruel nature ſhe would ſtill retain her princely ſtate and dignity.

31 And as Jehu entred in at the gate, ſhe ſaid, *Had* [m] Zimri peace, who ſlew his maſter?

m As though ſhe would ſay, Can any traitour, or any that riſeth againſt his ſuperiour, have good ſucceſs? *Read*, 1 *King.* 16. 10.

32 And he lift up his face to the window, and ſaid, Who *is* on my ſide, who? And there looked out to him two *or* three ‡ eunuchs.

‡ Or, *chamberlains.*

33 And he ſaid, Throw her down. So they threw her down; and *ſome* of her bloud was [n] ſprinkled on the wall, and on the horſes: and he trode her under foot.

n This he did by the motion of the Spirit of God, that her bloud ſhould be ſhed, that had ſhed the bloud of innocents, to be a ſpectacle and example of Gods judgments to all tyrants.

34 And when he was come in, he did eat and

and drink, and ſaid, Go ſee now this curſed *woman*, and bury her: for ſhe *is* ° a kings daughter.

° *To wit*, Of the king of Zidon, 1 *King.* 16. 31.

35 And they went to bury her, but they found no more of her then the ſcull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he ſaid, This *is* the word of the LORD, which he ſpake † by his ſervant Elijah the Tiſhbite, ſaying, * In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel:

† Heb. *by the hand of.*
* 1 *King.* 21. 23.

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel, *ſo* that they ſhall not ſay, This *is* ᵖ Jezebel.

ᵖ Thus Gods judgments appear even in this world, againſt them that ſuppreſs his word and perſecute his ſervants.

CHAP. X.

1 Jehu by his letters cauſeth ſeventy of Ahabs children to be beheaded. 8 He excuſeth the fact by the prophecy of Elijah. 12 At the ſhearing-houſe he ſlayeth two and fourty of Ahaziahs brethren. 15 He taketh Jehonadab into his company. 18 By ſubtilty he deſtroyeth all the worſhippers of Baal. 29 Jehu followeth Jeroboams ſins. 32 Hazael oppreſſeth Iſrael. 34 Jehoahaz ſucceedeth Jehu.

AND Ahab had ſeventy ª ſons in Samaria: and Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to † them that brought up Ahabs *children*, ſaying,

ª The ſcripture uſeth to call them ſons, which are either children, or nephews.

† Heb. *nouriſhers.*

2 Now aſſoon as this letter cometh to you, ſeeing your maſters ſons *are* with you, and *there are* with you chariots & horſes, a fenced city alſo, and armour:

3 Look even out the beſt and meeteſt of your maſters ſons, and ᵇ ſet *him* on his fathers throne, and fight for your maſters houſe.

ᵇ He wrote this, to prove them, whether they would take his part or no.

4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand?

5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* † mine, and *if* ye will hearken unto my voice, take ye the ᶜ heads of the men your maſters ſons, and come to me to Jezreel by to morrow this time: (now the kings ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up)

† Heb. *for me.*

ᶜ God as a juſt judge, puniſheth the wicked children of wicked parents, unto the third and fourth generation.

7 And it came to paſs when the letter came to them, that they took the kings ſons, and ſlew ſeventy perſons, and put their heads in baskets, and ſent him *them* to Jezreel.

8 ¶ And there came a meſſenger, and told him, ſaying, They have brought the heads of the kings ſons. And he ſaid, Lay ye them in two heaps at the entring in of the gate, until the morning.

ᵈ Ye cannot juſtly condemn me for the kings death, ſeeing ye have done the like to his poſterity: for the Lord commanded me, and moved you to execute this his judgment.

9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people, ᵈ Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?

10 Know now, that there ſhall fall unto the earth nothing of the word of the LORD, which the LORD ſpake concerning the houſe of Ahab: for the LORD hath done *that* which he ſpake * † by his ſervant Elijah.

* 1 *King.* 21. 29.
† Heb. *by the hand of.*

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his ‡ kinſfolks, and his ᵉ prieſts, until he left him none remaining.

‡ Or, *acquaintance.*
ᵉ *Meaning*, which were the idolatrous prieſts.

12 ¶ And he aroſe and departed, and came to Samaria. *And* as he *was* at the † ſhearing-houſe in the way,

† Heb. *houſe of ſhepherds binding* ſheep.

13 Jehu † met with the brethren of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah, and we go down † to ſalute the children of the king, and the children of the queen.

† Heb. *found.*

† Heb. *to the peace of*, &c.

14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the pit of the ſhearing-houſe, *even* two and fourty men; neither ᶠ left he any of them.

ᶠ Thus Gods vengeance is upon them that have any part of familiarity with the wicked.

15 ¶ And when he was departed thence, he † lighted on Jehonadab the ſon of Rechab, *coming* to meet him, and he † ᵍ ſaluted him, and ſaid to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab anſwered, It is. If it be, give *me* thine hand: and he gave *him* his hand, and he took him up to him into the chariot.

† Heb. *found.*
† Heb. *bleſſed.*
ᵍ For he feared God, and lamented the wickedneſs of thoſe times: therefore Jehu was glad to joyn with him: of Rechab *read* Jer. 35. 2.

16 And he ſaid, Come with me, and ſee my zeal for the LORD: ſo they made him ride in his chariot.

17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the ſaying of the LORD, which he ſpake to Elijah.

18 ¶ And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved ʰ Baal a little, *but* Jehu ſhal ſerve him much.

ʰ Here Baal is taken for Aſhtaroth the idol of the Zidonians, which Jezebel cauſed to be worſhipped, as is alſo uſed, 1 *King.* 16. 32. & 22. 53.

19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts, let none be wanting: for I have a great ſacrifice *to do* to Baal; whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty, to the intent that he might deſtroy the worſhippers of Baal.

20 And Jehu ſaid, † Proclaim a ſolemn aſſembly for Baal. And they proclaimed *it*.

† Heb. *ſanctify.*

21 And Jehu ſent through all Iſrael, and all the worſhippers of Baal came, ſo that there was not a man left that came not: and they came into the houſe of Baal; and the houſe of Baal was ‡ full from one end to another.

‡ Or, ſo *full* that they ſtood *mouth to mouth.*

22 And he ſaid unto him that *was* over the veſtry, Bring forth veſtments for all the worſhippers of Baal. And he brought them forth veſtments.

23 And Jehu went, and Jehonadab the ſon of Rechab into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the ⁱ ſervants of the LORD, but the worſhippers of Baal onely.

ⁱ Thus God would have his ſervants preſerved, and idolaters deſtroyed: as in his law he giveth expreſs commandment, *Deut.* 13.

24 And when they went in to offer ſacrifices, and burnt-offerings, Jehu appointed fourſcore

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ſcore men without, and ſaid, *If* any of the men whom I have brought into your hands, eſcape, *he that letteth him go*, his life *ſhall be* for the life of him.

25 And it came to paſs aſſoon as he had made an end of offering the burnt-offering, that Jehu ſaid to the guard, and to the captains, Go in, *and* ſlay them, let none come forth. And they ſmote them with † the edge of the ſword, and the guard and the captains caſt *them* out, and went to the [k] city of the houſe of Baal.

† Heb. *the mouth.*

k which city was neer to Samaria.

26 And they brought forth the † images out of the houſe of Baal, and burnt them.

† Heb. *ſtatues.*

27 And they brake down the image of Baal, and brake down the houſe of Baal, and made it a draught-houſe unto this day.

28 Thus Jehu deſtroyed Baal out of Iſrael.

29 ¶ Howbeit *from* the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD ſaid unto Jehu, Becauſe thou haſt done well in executing *that which is* right in mine eyes, *and* haſt done unto the houſe of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* ſhall [l] ſit on the throne of Iſrael.

l Thus God approveth and rewardeth his zeal, in executing Gods judgment, albeit his wickedneſs was afterward puniſhed.

31 But Jehu † took no heed to walk in the law of the LORD God of Iſrael, with all his heart: *for* he departed not from the ſins of Jeroboam, which made Iſrael to ſin.

† Heb. *obſerved not.*

32 ¶ In thoſe days the LORD began † to cut Iſrael ſhort: and Hazael ſmote them in all the coaſts of Iſrael;

† Heb. *to cut off the ends.*

33 From Jordan † eaſt-ward, all the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites, from Aroer, (which *is* by the river Arnon) ‡ even Gilead and Baſhan.

† Heb. *toward the riſing of the ſun.*

‡ Or, *even to Gilead and Baſhan.*

34 Now the reſt of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers, and they buried him in Samaria, and Jehoahaz his ſon reigned in his ſtead.

† Heb. *the days were.*

36 And † the time that Jehu reigned over Iſrael in Samaria, *was* twenty & eight years.

CHAP. XI.

1 *Joaſh, being ſaved by Jehoſheba his aunt from Athaliahs maſſacre of the ſeed royal, is hid ſix years in the houſe of God.* 4 *Jehoiada giving order to the captains, in the ſeventh year anointeth him king* 13 *Athaliah is ſlain.* 17 *Jehoiada reſtoreth the worſhip of God.*

* 2 *Chron.* 22. 10.
† Heb. *ſeed of the kingdom.*
a *Meaning*, All the poſterity of Jehoſhaphat, to whom the kingdom appertained: thus God uſed the cruelty of this woman, to deſtroy the whole family of Ahab.
b The Lord promiſed to maintain the family of David and not to quench the light thereof; therefore he moved the heart of Jehoſheba to preſerve him.
c where the prieſts did lie.

AND when * Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the † [a] ſeed royal.

2 But Jehoſheba the daughter of king Joram, ſiſter of Ahaziah, took [b] Joaſh the ſon of Ahaziah, and ſtole him from among the kings ſons *which were* ſlain; and they hid him, *even* him and his nurſe in the [c] bed-chamber from Athaliah, ſo that he was not ſlain.

3 And he was with her hid in the houſe of the LORD, ſix years: and Athaliah did reign over the land.

4 ¶ And * the ſeventh year [d] Jehoiada ſent and fet the rulers over hundreds, with the captains and the guard, and brought them to him into the houſe of the LORD, and made a covenant with them, and took an oath of them in the houſe of the LORD, and ſhewed them the kings ſon.

* 2 *Chron.* 23. 1.
d The chief prieſt Jehoſheba's huſband.

5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; a third part of [e] you that enter in on the ſabbath, ſhall even be keepers of the watch of the [f] kings houſe:

e Of the Levites which had charge of the keeping of the temple, and kept watch by courſe.
f That none ſhould come upon them, while they were crowning the king.

6 And a third part *ſhall be* at the gate of [g] Sur: and a third part at the gate behind the guard: ſo ſhall ye keep the watch of the houſe ‡ that it be not broken down.

g Called the eaſt gate of the temple, 2 *Chron.* 23. 5.
‡ Or, *from breaking up.*

7 And two ‡ † parts of all you, that [h] go forth on the ſabbath, *even* they ſhall keep the watch of the houſe of the LORD about the king.

‡ Or, *companies.*
† Heb. *hands.*
h whoſe charge is ended.

8 And ye ſhall compaſs the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be ſlain; and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the prieſt commanded: and they took every man his men that were to come in [i] on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt.

i *Read verſ.* 5. *& 7.*

10 [k] And to the captains over hundreds, did the prieſt give king Davids ſpears and ſhields that *were* in the temple of the LORD.

k To wit, Jehoiada.

11 And the guard ſtood, every man with his weapons in his hand, round about the king, from the right † corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

† Heb. *ſhoulder.*

12 And he brought forth the [l] kings ſon, and put the crown upon him, and *gave him* the [m] teſtimony, and they made him king, and anointed him, and they clapt their hands, and ſaid, † God ſave the king.

l *That is*, Joaſh, which had been kept ſecret ſix years.
m *Meaning*, The law of God, which is his chief charge, and whereby onely his throne is eſtabliſhed.
† Heb. *Let the king live.*

13 ¶ And when Athaliah heard the noiſe of the guard, *and* of the people, ſhe came to the people, into the temple of the LORD.

14 And when ſhe looked, behold, the king ſtood by a [n] pillar, as the manner *was*, and the princes, and the trumpeters by the king, and all the people of the land rejoyced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treaſon, treaſon.

n where the kings place was in the temple.

15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt, and ſaid unto them, Have her forth without the ranges; and him that [o] followeth her, kill with the ſword. For the prieſt had ſaid, Let her not be ſlain in the houſe of the LORD.

o To take her part.

16 And they laid hands on her, and ſhe went by the way by the which the horſes came into the kings houſe, and there was ſhe ſlain.

17 ¶ And Jehoiada made a covenant between the LORD, and the king and the people, that

that they ſhould be the LORDS people;
p between the q king alſo and the people.

18 And all the people of the land went into the houſe of Baal, and brake it down, his altars, and his images brake they in pieces throughly, and ſlew Mattan the prieſt of Baal before the r altars: and f the prieſt appointed † officers over the houſe of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land, and they brought down the king from the houſe of the LORD, and came by the way of the gate of the guard to the kings houſe: and he ſat on the throne of the kings.

20 And all the people of the land rejoyced, and the citie was in t quiet: *and* they ſlew Athaliah with the ſword *beſide* the kings houſe.

21 Seven years old *was* Jehoaſh when he began to reign.

p That both the king and the people ſhould maintain the true worſhip of God, and deſtroy all idolatry.
q That he ſhould govern, and they obey in the fear of God.
r Even in that place where he had blaſphemed God, and thought to have been holpen by his idol, there God poured his vengeance upon him.
f *To wit*, Jehoiada.
† Heb. *offices*
t which by her cruelty, and perſecution had vexed the whole land before.

CHAP. XII.

1 Jehoaſh reigned well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 17 Hazael is diverted from Jeruſalem by a preſent of the hallowed treaſures. 19 Jehoaſh being ſlain by his ſervants, Amaziah ſucceedeth him.

* IN the ſeventh year of Jehu, Jehoaſh began to reign; and fourtie years reigned he in Jeruſalem: and his mothers name *was* Zibiah of Beer-ſheba. * *2 Chron. 24. 1.*

2 And Jehoaſh did *that which was* right in the ſight of the LORD all his days, wherein a Jehoiada the prieſt inſtructed him.

3 b But the high places were not taken away: the people ſtill ſacrificed, and burnt incenſe in the high places.

a So long as rulers give ear to the true miniſters of God, they proſper.
b So hard a thing it is for them, that are in authority to be brought to the perfect obedience of God.

4 ¶ And Jehoaſh ſaid to the prieſts, All the money of the ‡ † dedicated things that is brought into the houſe of the LORD, *even* the money of every one that paſſeth *the account*, † c the money that every one is ſet at, *and* all the money that † cometh into any mans heart to bring into the houſe of the LORD,

‡ Or, *holy things*
† Heb. *holineſſes*
† Heb. *the money of the ſouls of his eſtimation,*
c *That is*, the money of redemption, *Exod.* 30. 12. alſo the money which the prieſt valued the vows at, *Levit.* 27. 2. and their free liberalitie.

5 Let the prieſts take *it* to them, every man of his acquaintance, and let them repair the d breaches of the houſe, whereſoever any breach ſhall be found.

i Heb. *aſcendeth upon the heart of a man*
d For the temple which was built an hundred fifty and five years before, had many things decayed in it, both by the negligence of the kings his predeceſſors, and alſo by the wickedneſs of the idolaters.

6 But it was *ſo*, *that* † in the three and twentieth year of king Jehoaſh, the prieſts had not repaired the breaches of the houſe.

† Heb. *in the twentieth year and third year.*

7 Then king Jehoaſh called for Jehoiada the prieſt and the *other* prieſts, and ſaid unto them, Why repair ye not the breaches of the houſe? now therefore e receive no *more* money of your acquaintance, but deliver it for the breaches of the houſe.

e He taketh from them the ordering of the money, becauſe of their negligence.

8 And the prieſts conſented to receive no *more* money of the people, neither to repair the breaches of the houſe.

9 But Jehoiada the prieſt took a cheſt, and bored a hole in the lid of it, and ſet it beſide the altar, on the f right ſide, as one cometh into the houſe of the LORD: and the prieſts that kept the † door, put therein all that money *that was* brought into the houſe of the LORD.

f *That is*, on the ſouthſide,
† Heb. *threshold*,

10 And it was *ſo*, when they ſaw that *there was* much money in the cheſt, that the kings ‡ ſcribe, and the high prieſt came up, and they † put up in bags, and told the money *that was* found in the houſe of the LORD.

‡ Or, *ſecretary*,
† Heb. *bound up*

11 And they gave the money, being told, into the hands of them that g did the work, that had the overſight of the houſe of the LORD: & they † laid it out to the carpenters and builders, that wrought upon the houſe of the LORD,

g For the king had appointed others which were meet for that purpoſe. So *Chap.* 22. 5.
† Heb. *brought it forth.*

12 And to maſons, and hewers of ſtone, and to buy timber, and hewed ſtone, to repair the breaches of the houſe of the LORD, and for all that † was laid out for the houſe to repair *it*.

† Heb. *went forth*

13 Howbeit, there were h not made for the houſe of the LORD, bowls of ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of ſilver, of the money *that was* brought into the houſe of the LORD:

h For theſe men had onely the charge of the reparation of the temple, and the reſt of the money was brought to the king, who cauſed theſe afterward to be made, *2 Chron.* 24. 14.

14 But they gave that to the workmen, and repaired therewith the houſe of the LORD.

15 Moreover, they reckoned not with the men, into whoſe hand they delivered the money to be beſtowed on workmen: for they dealt faithfully.

16 The treſpaſs-money, and ſin-money was not brought into the houſe of the LORD; it was the prieſts.

17 ¶ Then Hazael king of Syria went up, and fought againſt Gath, and took it: and Hazael ſet his face to go up to Jeruſalem.

18 And Jehoaſh king of Judah took all the i hallowed things that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicated, and his own hallowed things, & all the gold *that was* found in the treaſures of the houſe of the LORD, and in the kings houſe, and ſent *it* to Hazael king of Syria, and he † went away from Jeruſalem.

i After the death of Jehoiada, Joaſh fell to Idolatry: therefore God rejecteth him, and ſtirreth up his enemy againſt him, whom he pacified with the treaſures of the temple: for God would not be ſerved with thoſe gifts, ſeeing the kings heart was wicked
† Heb. *went up*

19 ¶ And the reſt of the acts of Joaſh, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his ſervants aroſe, and made a conſpiracie, and k ſlew Joaſh in ‡ the houſe of † Millo, which goeth down to Silla.

k Becauſe he had put Zecharie the ſon of Jehoiada to death, *2 Chron.* 24. 25.
‡ Or, *Beth-millo*,
† Read *2 Sam.* 5. 9.

21 For Jozachar the ſon of Shimeath, and Jehozabad the ſon of Shomer, his ſervants, ſmote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his ſon reigned in his ſtead.

CHAP. XIII.

1 Jehoahaz his wicked reign. 3 Jehoahaz oppreſſed by Hazael, is relieved by prayer. 8 Ioaſh ſucceedeth him. 10 His wicked reign. 13 Ieroboam ſucceedeth him. 14 Eliſha dying, propheſieth to Ioaſh three victories over the Syrians. 20 The Moabites invading the land, Eliſha's bones raiſe up a dead man. 22 Hazael dying, Ioaſh getteth three victories over Ben-hadad.

IN † the three and twentieth year of Joaſh the ſon of Ahaziah king of Judah, Jehoahaz the ſon of Jehu began to reign over Iſrael in Samaria, *and reigned* ſeventeen years. † Heb. *the twentieth year and third year*

2 And he did *that which was* evil in the ſight of the LORD, and † followed the ſin of Jeroboam the ſon of Nebat, which made Iſrael to a ſin, he departed not therefrom. † Heb. *walked after*
a By worſhipping the calvs, which Jeroboam did erect in Iſrael.

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3 ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, [b] all *their* days.

b while Jehoahaz lived.

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a [c] saviour, so that they went out from under the hand of the Syrians: and the children of Israel [d] dwelt in their tents, † as before-time.

c *To wit*, Joash the son of Jehoahaz.

d Safely, and without danger.
† Heb. *as yesterday, and third day.*

6 Nevertheless, they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* † walked therein: and there † remained the [e] grove also in Samaria)

† Heb. *he walked*
‖ Heb. *stood*
e wherein they did commit their idolatry, and which the Lord had commanded to be destroyed, *Deut.* 16. 21.

7 Neither did he leave of the people to Jehoahaz, but fifty horsmen, and ten chariots, and ten thousand footmen; for the king of [f] Syria had destroyed them, and had made them like the dust by threshing.

f *That is*, Hazael and Ben-hadad his son, as *verse* 3 Read. of Hazael, *chap.* 8. 12.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of [g] Judah, began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

g His chief purpose is to describe the kingdom of Judah, and how God performed his promise made to the house of David: but by the way, he sheweth how Israel was afflicted and punished for their great idolatry, who though they had now degenerated, yet God both by sending them sundry prophets and divers punishments, did call them unto him again.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died, and Ioash the king of Israel came down unto him, and wept over his face, and said, O my [h] father, my father, the chariot of Israel, and the horsmen thereof.

h Thus they used to call the prophets and servants of God, by whom God blessed his people, as *chap.* 2. 12. *Meaning*, that by their prayers they did more prosper in their countrey, than by force of arms.

15 And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he said to the king of Israel, † Put thine hand upon the bow: and he put his hand *upon it*: and Elisha put his hands upon the kings hands.
‖ Heb. *make thine hand to ride*

17 And he said, Open the window [i] eastward: and he opened *it*. Then Elisha said, Shoot: and he shot. And he said, the arrow of the LORDS deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou hast consumed *them*.

i *That is*, toward Syria, so that he did not onely prophesie with words, but also confirmed him by these signs that he should have the victory.

18 And he said, Take the arrows: and he took *them*. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed.

19 And the man of God was [k] wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice.

k Because he seemed content to have victory against the enemies of God for twice or thrice, and had not a zeal to overcome them continually, and to destroy them utterly.

20 ¶ And Elisha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass as they were burying a man, that behold, they spied a band *of men*, and they cast the man into the sepulchre of Elisha: and when the man † was let down, and touched the bones of Elisha, * he [l] revived, and stood upon his feet.

† Heb. *went down,*
* *Eccles* 48. 14.
l By this miracle God confirmed the authoritie of Elisha whose doctrin in his life they contemned, that at his sight they might return and embrace the same doctrin.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his † presence as [m] yet.

† Heb. *face*
m *That is*, untill their sins were come to a full measure, and there was no more hope of amendment.

24 So Hazael king of Syria died, and Benhadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz † took again out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.
† Heb. *returned and took.*

CHAP. XIV.

1 Amaziah his good reign. 5 His justice on the murderers of his father. 7 His victory over Edom. 8 Amaziah provoking Jehoash, is overcome and spoiled. 16 Jeroboam succeedeth Jehoash. 17 Amaziah slain by a conspiracie. 21 Azariah succeedeth him. 23 Jeroboams wicked reign. 28 Zachariah succeedeth him.

IN the second year of Joash son of Jehoahaz king of Israel, reigned * Amaziah the son of Joash king of Iudah.
* 2 *Chron.* 25. 1.

2 He was twentie and five years old when he began to reign, and reigned twentie & nine years in Jerusalem: and his mothers name *was* Iehoaddan of Ierusalem.

3 And he did *that which was* [a] right in the sight of the LORD, yet not like David his father: he did according to all things as Ioash his father did.

a In the beginning of his reign he seemed to have an outward shew of Godlinesse, but afterward he became an idolater, and worshipped the idols of the Idumeans.

4 Howbeit, the high places were not taken away: as yet the people did sacrifice, and burnt incense on the high places.

5 ¶ And it came to pass assoon as the kingdom was confirmed in his hand, that he slew his servants * which had slain the king his father.
* *Chap.* 12. 20.

6 But the children of the murderers he [b] slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, * The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.
b Because they neither consented, not were partakers with their fathers in that act.
* *Deut.* 24. 16. *Ezek.* 18. 20.

7 He

7 He slew of [c] Edom in the valley of salt, ten thousand, and took ‡ Selah by war, and called the name of it Joktheel, unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu king of Israel, saying, Come, [d] let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon, sent to the [e] cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trod down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: [f] glory *of this*, and tarrie † at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear: therefore Jehoash king of Israel went up, and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah † was put to the worse before Israel, and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim, unto the corner-gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels *that were* found in the house of the LORD, and in the treasures of the kings house, and [g] hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah, lived after the death of Jehoash son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now * they made a conspiracie against him in Jerusalem: and he fled to [h] Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses; and he was buried at Jerusalem with his fathers in the citie of David.

21 ¶ And all the people of Judah took [i] Azariah, (which *was* sixteen years old) and made him king in stead of his father Amaziah.

22 He built [k] Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah, the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* fourtie and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the [l] sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entring of Hamath, unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant * Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any [m] shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and [n] Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

CHAP. XV.

1 *Azariah his good reign.* 5 *He dying a leper, Jotham succeedeth.* 8 *Zachariah, the last of Jehu his generation, reigning ill, is slain by Shallum.* 13 *Shallum reigning a moneth, is slain by Menahem.* 16 *Menahem strengtheneth himself by Pul.* 21 *Pekahiah succeedeth him.* 23 *Pekaiah is slain by Pekah.* 27 *Pekah is oppressed by Tiglath-pileser, and slain by Hoshea.* 32 *Jothams good reign.* 36 *Ahaz succeedeth him.*

IN the twenty and seventh year of Jeroboam king of Israel, began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fiftie years in Jerusalem, and his mothers name *was* Jecholiah of Jerusalem.

3 And he did *that which was* [a] right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed, and burnt incense still on the high places.

5 ¶ And the LORD [b] smote the king, so that he was a leper unto the day of his death, and dwelt in a severall house, and Jotham the kings son *was* over the house, [c] judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of David; and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah, did Zachariah the son of Jeroboam reign over Israel in Samaria [d] six moneths.

[c] For the Idumeans whom David had brought to subjection, did rebel in the time of Jehoram son of Jehoshaphat.

‡ Or, *the rock.*

[d] Let us fight hand to hand and trie it by battel, and not destroy one anothers cities.

[e] By this parable Jehoash compareth himself to a cedar tree, because of his great kingdom over ten tribes, and Amaziah to a thistle, because he ruled but over two tribes, and the wild beasts are Jehoash his soldiers that spoiled the cities of Judah.

[f] Brag of thy victory so that thou tarrie at home, and annoy me not.

† Heb. *at thy house:*

† Heb. *was smitten*

[g] *That is*, which the Israelites had given to them of Judah for an assurance of peace.

* 2 *Chron* 25.27.

[h] which citie Roboam built in Judah for a fortress.

2 *Chron.* 11.9.

[i] 2 *Chron.* 26. 1. he is called *Uzziah.*

[k] which is also called Elanon, or Eloth.

[l] Because this idolatrie was so vile, and almost incredible, that men should forsake the living God, to worship calvs, the work of mans hands, therefore the scripture doth often times repeat it in the reproach of all idolaters.

* *Matt.* 12. 39, 40. called *Jonas.*

[m] Read 1 *King.* 14. 10.

[n] which was also called Antiochia of Syria, of Ritlah.

[a] So long as he give ear to Zachariah the prophet.

[b] His father and grandfather were slain by their subjects and servants, and he because he would usurp the priests office, contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie. 2 *Chron.* 26. 21.

[c] As viceroy, or deputie to his father.

[d] He was the fourth in descent from Jehu, who reigned according to Gods promise; but in him God began to execute his wrath against the house of Jehu.

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9 And he did *that which was* evil in the ſight of the LORD, as his fathers had don: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

10 And Shallum the ſon of Jabeſh conſpired againſt him, and ſmote him before the people, and [e] ſlew him, and reigned in his ſtead.

e Zachariss was the laſt in Iſrael, that had the kingdom by ſucceſſion, ſave only Pekahiah the ſon of Menahem, who reigned but two years.

11 And the reſt of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

12 This *was* * the word of the LORD which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael, unto the fourth *generation.* And ſo it came to paſs.

* *Chap.* 10. 30.

13 ¶ Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of * Uzziah king of Judah, and he reigned † a full moneth in Samaria.

* *Matth.* 1. 8, 9. called *Oziss.*
† Heb. *a moneth of days*

14 For Menahem the ſon of Gadi, went up from Tirzah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and the conſpiracie which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

16 ¶ Then Menahem ſmote [f] Tiphſah, and all that *were* therein, and the coaſts thereof from Tirzah: becauſe they opened not *to him,* therefore he ſmote *it, and* all the women therein that were with child, he ript up.

f which was a citie of Iſrael, that would not receive him to be king.

17 In the nine and thirtieth year of Azariah king of Judah, began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the LORD: he departed not all his days from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

19 *And* * Pul the king of Aſſyria came againſt the [g] land: & Menahem [h] gave Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand.

2 *Chron.* 5. 26.

g *That is*, of Iſrael.
h In ſtead of ſeeking help of God, he went about by money to purchaſe the favour of this king, being an infidel, and therefore God forſook him, and Pul ſoon afterward brake promiſe, deſtroyed his countrey, and led his people away captive.
† Heb. *caused to come forth*

20 And Menahem † exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria: ſo the king of Aſſyria turned back, and ſtayed not there in the land.

21 ¶ And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſon reigned in his ſtead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the ſight of the LORD, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 But Pekah the ſon of Remaliah, a captain of his conſpired againſt him, and ſmote him in Samaria, in the place of the kings houſe, with [i] Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

i which were of the ſame conſpiracie.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the ſon of Remaliah began to reign over Iſrael in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the ſight of the LORD, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

29 In the days of Pekah king of Iſrael, came [k] Tiglath-pileſer king of Aſſyria, and took Ijon, and Abel-beth-maachach, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Aſſyria.

k For God ſtirred up Pul, and Tiglath-pileſer againſt Iſrael for their ſin. 1 *Chron.* 5. 26.

30 And Hoſhea the ſon of Elah made a conſpiracie againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead, in the twentieth year of Jotham the ſon of Uzziah.

31 And the reſt of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

32 ¶ In the ſecond year of Pekah the ſon of Remaliah king of Iſrael, began * Jotham the ſon of Uzziah king of Judah to reign.

* 2 *Chron.* 27. 1.

33 Five and twenty years old was he when he began to reign, and he reigned ſixteen years in Jeruſalem: and his mothers name *was* Jeruſha, the daughter of Zadok.

34 And he did *that which was* [l] right in the ſight of the LORD: he did according to all that his father Uzziah had don.

† He ſheweth that his uprightneſs was not ſuch, but that he had many and great faults.

35 ¶ Howbeit, the high places were not removed: the people ſacrificed and burnt incenſe ſtill in the high places: he built the higher gate of the houſe of the LORD.

36 ¶ Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 ([m] In thoſe days the LORD began to ſend againſt Judah, Rezin the king of Syria, and [n] Pekah the ſon of Remaliah)

m After the death of Jotham.

n which ſlew of Judah in one day ſixſcore thouſand fighting men, 2 *Chron.* 28. 6. becauſe they had forſaken the true God.

38 And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his ſon reigned in his ſtead.

CHAP. XVI.

1 Ahaz his wicked reign. 5 Ahaz aſſailed by Rezin and Pekah, hireth Tiglath-pileſer againſt them. 10 Ahaz ſending a patern of an altar from Damaſcus to Urijah, diverteth the braſen altar to his own devotion. 17 He ſpoileth the temple. 19 Hezekiah ſucceedeth him.

IN * the ſeventeenth year of Pekah the ſon of Remaliah, [a] Ahaz the ſon of Jotham king of Judah began to reign.

* 2 *Chron.* 28. 1.
a This was a wicked ſon of a godly father, as of him again came Godly Hezekiah, and of him wicked Manaſſeh, ſave that God in the end ſtayed him mercie. Thus we ſee how uncertain it is to depend on the dignity of our fathers.

2 Twenty years old *was* Ahaz when he began to reign, and reigned ſixteen years in Jeruſalem, and did not *that which was* right in the

the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to [b] pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

b *That is*, offred him to Molech, or made him to pass between two fires, as the manner of the Gentiles was. *Levit.* 18. 21. *Deut.* 18. 10.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

* *Isa.* 7. 1.

5 ¶ * Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz: but could [c] not overcome *him*.

c For the Lord preserved the citie, and his people for his promise sake made to David.

6 At that time Rezin king of Syria recovered [d] Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

d which citie Azariah had taken from the Arabites, & fortified it. *Chap.* 14. 22.

7 So Ahaz sent [e] messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant & thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

e Contrary to the admonition of the prophet. *Isa.* 7. 4.

8 And Ahaz took the silver and gold *that was* found in the [f] house of the LORD, and in the treasures of the kings house, and sent *it for* a present to the king of Assyria.

f Thus he spared not to spoil the temple of God to have succour of men, and would not once lift up his heart toward God to desire his help, nor yet hear his prophets counsell.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against † Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

† Heb. *Dammesek*,

10 ¶ And king Ahaz went to Damascus, to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the patern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to [g] all that king Ahaz had sent from Damascus: so Urijah the priest made *it*, against king Ahaz came from Damascus.

g we see that there is no prince so wicked, but he shall find flatterers, and false ministers to serve his turn.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered [h] thereon.

h Either offerings for peace or prosperitie, or of thanksgiving, as *Levit.* 3. 1. or els meaning the morning and evening-offering, *Exod.* 29. 38. *Num.* 28. 3. and thus he contemned the means and the altar which God had commanded by Solomon, to serve God after his own fantasie.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the bloud of † his peace-offerings upon the altar.

† Heb. *which were his*

14 And he brought also the brasen altar which *was* before the LORD, from the fore-front of the house, from between the altar and the house of the LORD, and put it on the [i] north-side of the altar.

i *That is*, at the right hand, as men went into the temple.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the kings burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and sprinkle upon it all the bloud of the burnt-offering, and all the bloud of the sacrifice: and the [k] brasen altar shall be for me to enquire *by*.

k Here he establisheth by commandment his own wicked proceedings, and doth abolish the commandment and ordinance of God.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them, and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

18 And the [l] covert for the sabbath that they had built in the house, and the kings entry without, turned he *from* the house of the LORD, [m] for the king of Assyria.

l Or, tent, wherein they laid on the sabbath, which had served their week in the temple, and so departed home.

m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or els that the temple might be a refuge for him, if the king should suddenly assail his house.

19 ¶ Now the rest of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his son reigned in his stead.

CHAP. XVII.

1 Hoshea his wicked reign. 3 Being subdued by Shalmaneser, he conspireth against him with So king of Egypt. 5 Samaria, for their sins, is captivated. 24 The strange nations which were transplanted in Samaria, being plagued with lions, make a mixture of religions.

IN the twelfth year of Ahaz king of Judah, began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD: [a] but not as the kings of Israel that were before him.

a Though he invented no new idolatry or impiety, as others did, yet he sought for help at the Egyptians, which God had forbidden

3 ¶ Against him came up Shalmaneser king of Assyria, and Hoshea became his servant, and † gave him ‡ presents.

† Heb. *rendred*

‡ Or, *tribute*.

4 And the king of Assyria found conspiracie in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, [b] as *he had don* year by year: therefore the king of Assyria shut him up, and bound him in prison.

b For he had paid tribute for the space of eight years.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ * In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the [c] Medes.

* *Chap.* 18. 10.

c For at this time the Medes and Persians were subject to the Assyrians.

7 For *so* it was, that the children of Israel had [d] sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared others gods,

d He setteth forth at length the cause of this great plague and perpetuall captivity; to admonish all people and nations to cleave to the Lord God, and onely worship him for fear of like judgements.

8 And walked in the statutes of the heathen, (whom the LORD cast out from before the children of Israel) and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right, against the LORD their God, and they built them high places in all their cities, [e] from the tower of the watchmen, to the fenced city.

e *Meaning*, Throughout all their borders.

10 And they set them up † images and groves in every high hill, and under every green tree:

† Heb. *statues*

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger.

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12 For they ſerved idols, whereof the LORD had ſaid unto them, * Ye ſhall not do this thing.

* *Deut.* 4. 19.

13 Yet the LORD teſtified againſt Iſrael, and againſt Judah, ‡ by all the prophets, *and by* all the ſeers, ſaying, * Turn ye from your evil ways, and keep my commandments *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets.

‡ Heb. *by the hand of all*

* *Jer.* 18. 11. & 25. 5. & 35. 15.

14 Notwithſtanding, they would not hear, but * hardened their necks, like to the neck of their [f] fathers, that did not beleeve in the LORD their God.

* *Deut.* 31. 27.

f So that to alledge the authority of our fathers or great antiquity, except we can prove that they were godly, is but to declare that we are the children of the wicked.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them, and they followed vanity, and became vain, and went after the heathen that *were* round about them, concerning whom the LORD had charged them, that they ſhould not do like them.

16 And they left all the commandments of the LORD their God, and * made them molten images, *even* two calvs, and made a grove, and worſhipped all the [g] hoſt of heaven, and ſerved Baal.

* *Exod.* 32. 8. 1 *Kyng.* 12. 28.

g *That is*, The ſun, the moon and ſtars, *Deut.* 4. 19.

17 And they cauſed their ſons and their daughters to [h] paſs through the fire, and uſed divination and inchantments, and [i] ſold themſelvs to do evil in the ſight of the LORD, to provoke him to anger.

h Read *Chap.* 16. 3.

i Read of this phraſe, 1 *Kyng.* 21. 20, & 25.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight, there was none left but the tribe of Judah [k] onely.

k No whole tribe was left but Judah: and they of Benjamin and Levi, which remained, were counted with Judah.

19 Alſo Judah kept not the commandments of the LORD their God, but walked in the ſtatutes of Iſrael which they made.

20 And the LORD rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, untill he had caſt them out of his [l] ſight.

l Out of the land where he ſhewed the greateſt tokens of his preſence and favour.

21 [m] For he rent Iſrael from the houſe of David, and they made Jeroboam the ſon of Nebat king, and Jeroboam drave Iſrael from following the LORD, and made them ſin a great ſin.

m *That is*, God cut off the ten tribes. 1 *Kyng.* 12. 16, 20.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them:

23 Until the LORD removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets: ſo was Iſrael carried away out of their own land to Aſſyria, unto this day.

24 ¶ And the king of Aſſyria brought men from Babylon, and from [n] Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, in ſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

n Of theſe people came the Samaritans, whereof mention is ſo much made in the Goſpel, and with whom the Jews would have nothing to do: Joon 4 9.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared [o] not the LORD; therefore the LORD ſent lions among them, which ſlew *ſome* of them.

o *That is*. They ſerved him not: therefore, leaſt they ſhould blaſpheme him, as though there were no God, becauſe he chaſtiſed the Iſraelites, he ſheweth his mighty power among them by this ſtrange puniſhment.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the [p] land.

p *That is*, how to worſhip him: thus the wicked rather than to loſe their commodities, will change to all religions.

28 Then one of the prieſts whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they ſhould fear the LORD.

29 Howbeit, every nation made gods of their own, and put *them* in the houſes of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made [q] Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

q *Meaning*, That every country ſerved that idol, which was moſt eſteemed in that place whence they came.

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech, and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelvs of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places.

* *Zeph.* 1. 5.

33 * They [r] feared the LORD, and ſerved their own gods, after the manner of the nations, ‡ whom they carried away from thence.

r *That is*, They had a certain knowledge of God and feared him becauſe of the puniſhment, but they continued ſtill idolaters, as do the Papiſts which worſhip both God and idols: but this is not to fear God, as appeareth *verſ.* 34.

‡ Or, *who carried them away from thence.*

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after [ſ] their ſtatutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, * whom he named Iſrael;

ſ He meaneth this by the Iſraelites, to whom god had given his commandments.

* *Gen.* 32. 28. 1 *Kyng.* 18. 31. * *Judge.* 6. 10.

35 With whom the LORD had made a covenant, and charged them, ſaying, * Ye ſhall not fear other gods, nor bow your ſelvs to them, not ſerve them, nor ſacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt, with great power, and a ſtretched-out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you ye ſhall obſerve to do for evermore, and ye ſhall not fear other gods.

38 And the covenant that I have made with you, ye ſhall not forget, neither ſhall ye fear other gods.

39 But the LORD your God ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

t *That is*, Theſe ſtrangers which were ſent into Samaria by the Aſſyrians.

41 So [t] theſe nations feared the LORD, and ſerved their graven images, both their children,

dren, and their childrens children: as did their fathers, so do they unto this day.

CHAP. XVIII.

1 *Hezekiah his good reign.* 4 *He destroyeth idolatry, and prospereth.* 9 *Samaria is carried captive for their sins.* 13 *Sennacherib invading Judah, is pacified by a tribute.* 17 *Rab-shakeh sent by Sennacherib again, revileth Hezekiah, and by blasphemous perswasions, solliciteth the people to revolt.*

NOw it came to pass in the third year of Hoshea son of Elah king of Israel, *that* * Hezekiah the son of Ahaz king of Judah began to reign.

* 2 *Chron.* 28. 27. & 29. 1. He is called *Ezekias*, *Mat.* 1. 9.

2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: his mothers name also *was* Abi, the daughter of Zechariah.

3 And he did *that which was* [a] right in the sight of the LORD, according to all that David his father did.

a Although they of Judah were given to idolatry and impiety, as they of Israel were, yet God for his promise sake was mercifull unto the throne of David: and yet by his judgement toward the other, provoked them to repentance.

4 ¶ He removed the high places, and brake the ‡ images, and cut down the groves, and brake in pieces the * brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it [b] Nehushtan.

‡ Heb. *statues*, * *Num.* 21. 9.

b *That is*, A piece of brass, thus he calleth the serpent by contempt, which notwithstanding was set up by the word of God, and miracles were wrought by it: yet when it was abused to idolatry, this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brass.

5 He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not † from following him, but kept his commandments, which the LORD commanded Moses.

† Heb. *from after him*,

7 And the LORD was with him, *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistins even unto † Gaza, and the borders thereof, from the tower of the [c] watchmen to the fenced city.

† Heb. *Azzah*,

c Read *Chap.* 17. 9.

9 ¶ And * it came to pass in the fourth year of king Hezekiah, (which *was* the seventh year of Hoshea son of Elah king of Israel) *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

* *Chap.* 17. 5.

10 And at the end of three years they took it, *even* in the sixth year of Hezekiah (that is * the ninth year of Hoshea king of Israel) Samaria was taken.

* *Chap.* 17. 6.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now * in the fourteenth year of king Hezekiah, did † Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

* 2 *Chron.* 32. 1. *Isa.* 36. 1. *Jer.* 26. 1. † Heb. *Sancherib*

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, [d] I have offended, return from me: that which thou puttest on me, I will bear. And the king of Assyria appointed unto Hezekiah king of Judah, three hundred talents of silver, and thirty talents of gold.

d As his zeal was before praised, so his weakness is here set forth, that none should glory in himself.

15 And Hezekiah gave *him* all the silver *that was* found in the house of the LORD, and in the treasures of the kings house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave † it to the king of Assyria.

† Heb. *them*

17 And the king of Assyria sent [e] Tartan, and Rab-saris, and Rab-shakeh from Lachish, to king Hezekiah with a ‡ great host against Jerusalem: and they went up and came to Jerusalem: & when they were come up, they came and stood by the conduit of the upper pool, which *is* in the high-way of the fullers field.

e After certain years when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captains and army against him.

‡ Heb. *heavy*

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the housholds, and Shebna the ‡ scribe, and Joah the son of Asaph the recorder.

‡ Or, *secretary*,

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou ‡ sayest, (but *they are but* † vain words) ‡ *I have* [f] counsel and strength for the war: now on whom dost thou trust, that thou rebellest against me?

‡ Or, † *talkest*, † Heb. *words of the lips.* ‡ Or, *but counsel and strength are for the war:* f Thou thinkest that words will serve to perswade thy people, or to move my master.

21 Now behold, thou † trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and [g] pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

† Heb. *trustest thee* g Egypt shall not onely not be able to succour thee, but shall be an hurt unto thee.

22 But if ye say unto me, We trust in the LORD our God: *is* [h] not that he whose high places, and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

h Thus the idolaters think that Gods religion is destroyed, when superstition and idolatry are reformed.

23 Now therefore, I pray thee, give ‡ [i] pledges to my lord the king of Assyria, And I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

‡ Or, *hostages* i *Meaning*, That it was best for him to yeeld to the King of Assyria, because his power was so small that he had not men to furnish two thousand horses.

24 How then wilt thou turn away the face of one captain of the least of my masters servants, and put thy trust on Egypt for chariots and for horsmen?

25 Am I now come up without the [k] LORD against this place to destroy it? the LORD said to me, Go up against this land, and destroy it.

k The wicked always in their prosperity flatter themselvs, that God doth favour them. Thus he speaketh to fear Hezekiah, that by resisting him he should resist God.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language, (for we understand *it*) and talk not with us in the Jews language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink † their own piss with you?

† Heb. *the water of their feet*?

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28 Then Rabſhakeh ſtood and cried with a loud voice in the Jews language, and ſpake, ſaying, Hear the word of the great king, the king of Aſſyria.

29 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, and this citie ſhall not be delivered into the hand of the king of Aſſyria.

31 Hearken not unto Hezekiah: for thus ſaith the king of Aſſyria, ‡ † Make *an agreement* with me by a preſent, and come out to me, and then eat ye every *man* of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ‡ ciſtern:

‡ Or, *ſeek my favour*,
† Heb *make with me a bleſſing*,

‡ Or, *pit*.

32 [l] Untill I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oyl-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he ‡ perſwadeth you, ſaying, The LORD will deliver us.

l He maketh himſelf ſo ſure, that he will not grant them truce, except they render themſelvs to him to be led away captivs.

‡ Or, *deceiveth*

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countreys, that have delivered their countrey out of mine hand, that the [m] LORD ſhould deliver Jeruſalem out of mine hand?

m This is an execrable blaſphemy againſt the true God, to make him equall with the idols of other nations: therefore God did moſt ſharply puniſh it.

36 But the people held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-ſhakeh.

CHAP. XIX.

1 *Hezekiah mourning, ſendeth to Iſaiah to pray for them.* 6 *Iſaiah comforteth them.* 8 *Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah.* 14 *Hezekiah his prayer.* 20 *Iſaiah his propheſie of the pride and deſtruction of Sennacherib, and the good of Zion.* 35 *An angel ſlayeth the Aſſyrians.* 36 *Sennacherib is ſlain at Nineveh by his own ſons.*

* *Iſa.* 37. 1.

AND * it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to *[a] Iſaiah the prophet the ſon of Amoz.

* *Luke* 3. 4. called *Eſaias*
a To hear ſome new propheſie, and to have comfort of him

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke and ‡ blaſphemie: for the children are come to the [b] birth, and *there is* not ſtrength to bring forth.

‡ Or, *provocation*:
b The dangers are ſo great that we can neither avenge this blaſphemie, nor help our ſelvs, no more than a woman in her travail.

4 It may be the LORD thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the [c] remnant *that are* † left.

c *Meaning*, For Jeruſalem, which onely remained of all the cities of Judah
† Heb. *found*.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the LORD, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a [d] blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land.

d The Lord can with one blaſt blow away all the ſtrength of man, and turn it into duſt.

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And when [e] he heard ſay of Tirhakah king of Ethiopia, [f] Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

e *That is*, Sennacherib.
f For the kings of Ethiopia, and Egypt joyned together againſt the king of Aſſyria, becauſe of his oppreſſion of other countries.

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not [g] thy God, in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

g The more neer that the wicked are to their deſtruction, the more they blaſpheme.

11 Behold, thou haſt heard what the kings of Aſſyria have don to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelaſar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the citie of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the [h] LORD.

h Before the ark of the covenant.

15 And Hezekiah [i] prayed before the LORD, and ſaid, O LORD God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

i He ſheweth what is the true refuge and ſuccour in all dangers, *to wit*, To flee to the Lord by earneſt prayer.

16 LORD, [k] bow down thine ear, and hear: open, LORD, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the [l] living God.

k Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.
l By this little he diſcerneth God from all idols and falſe gods.

17 Of a truth, LORD, the kings of Aſſyria have deſtroyed the nations and their lands,

18 And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

† Heb. *given*

19 Now therefore, O LORD our God, I beſeech thee, ſave thou us out of his hand, that all the [m] kingdoms of the earth may know that thou art the LORD God, *even* thou onely.

m He ſheweth for what end the faithfull deſire of God to be delivered: *to wit*, That he may be glorified by their deliverance.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard.

21 This

An Angel ſlayeth ye Aſſyrians.

ITAQUE FUIT NOCTE EADEM, UT PRODIENS ANGELUS IEHOVÆ PERCUTERET IN

2. Kings 19. 35.

ERET IN CASTRIS ASSYRIORUM CENTUM OCTOGINTA QUINQUE MILLIA. 2 Regum 19,35.

21 This *is* the word that the LORD hath spoken concerning him, The [n] virgin, the daughter of Zion hath despised thee, *and* laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached, and blasphemed? and against whom hast thou exalted *thy* voice, and lift up thine eyes on high? *even* [o] against the holy *one* of Israel.

23 † By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down † the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the [p] lodgings of his borders, *and into* ‡ the forrest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of ‡ besieged places.

25 ‡ Hast thou not heard long ago, *how* I have don it, *and* of ancient times that I have formed it? [q] now have I brought it to pass that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 [r] Therefore their inhabitants were † of small power, they were dismayed & confounded, they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as corn* blasted before it be grown up.

27 But I know thy ‡ abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my [t] hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* [t] a sign unto thee, Ye shall eat this year such things as grow of themselvs, and in the second year that which springeth of the same, and in the third year sow ye and reap, and plant vineyards, and eat the fruits thereof.

30 And † the remnant that is escaped of the house of Judah, shall yet again take [u] root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and † they that escape out of mount Zion: the [x] zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this citie, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city to save it, for mine own sake, and for my servant Davids sake.

35 ¶ And * it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians, an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer * his sons [y] smote him with the sword: and they escaped into the land of † Armenia, and Esarhaddon his son reigned in his stead.

CHAP. XX.

1 *Hezekiah having received a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward, for a sign of that promise.* 12 *Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures.* 14 *Isaiah understanding thereof, foretelleth the Babylonian captivity.* 20 *Manasseh succeedeth Hezekiah.*

IN * those days was Hezekiah sick unto death: and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, † Set thine house in order, for thou shalt die, and not live.

2 Then he turned his face to the [a] wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now, how I have walked before thee in truth, and with [b] a perfect heart, and have don *that which is* good in thy sight: and Hezekiah [c] wept † sore.

4 And it came to pass afore Isaiah was gon out into the middle ‡ court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard [d] thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the [e] house of the LORD.

6 And I will add unto thy days fifteen years, and I will deliver thee, and this city, out of the hand of the king of Assyria, and I will defend this city for mine own sake, and for my servant Davids sake.

7 And Isaiah said, Take a [f] lump of figs. And they took and laid *it* on the boyl, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but [g] let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD, and * he brought the shadow ten degrees backward, by which it had gon down in the † [h] diall of Ahaz.

12 ¶ * At that time Berodach-baladan the son

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[n] Because as yet Jerusalem had not been taken by the enemie, therefore he calleth her, virgin.

[o] God counteth that injury don to him, and will revenge it, which is don to any of his saints.

† Heb. *by the hand of*

† Heb. *the tallnes &c.*

[p] *Meaning*, Jerusalem, which Isaiah calleth the height of his borders, *to wit*, of Judah. *Isa.* 37. 24.

‡ Or, *the forrest and his fruitful field.*

‡ Or, *fenced*

‡ Or, *hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?*

[q] He declareth that forasmuch as he is the author and beginning of his church, he will never suffer it utterly to be destroyed, as other cities and kingdoms.

[r] Thus he describeth the wicked, which for a time flourish, and afterward fade and decay like flowers.

† Heb. *short of hand,*

‡ Or, *sitting,*

[t] I will bridle thy rage, and turn thee to and fro as pleaseth me.

[t] God did not onely promise him the victory, but giveth him a sign to confirm his faith.

† Heb. *the escaping of the house of Judah that remaineth,*

[u] The Lord will multiply in great number that small remnant of Judah that is escaped.

† Heb. *the escaping*

[x] The love that God beareth toward his church shall overcome the counsels and enterprises of men.

* *Isa.* 37. 36.
Ecclus. 48. 21.
† *Isa.* 37. 38.
‡ *Isa.* 4. 19.

* *Tob.* 1. 21.

[y] This was the just judgement of God for his blasphemie, that he should be slain before that idol, whom he preferred to the living God, and by them, by whom he ought by nature to have been defended.

† Heb. *Ararat,*

* *2 Chron.* 32. 24.
Isa. 38. 1.

† Heb. *give charge concerning thine house,*

[a] That his mind might not be troubled.

[b] *Meaning*, without all hypocrysie.

[c] Not so much for his own death, as for fear that idolatry should be restored, which he had destroyed, and so Gods name be dishonoured.

† Heb. *with a great weeping.*

‡ Or, *cette,*

[d] Because of his unfained repentance and prayer, God turned away his wrath.

[e] To give thanks for thy deliverance.

[f] He declareth that albeit God can heal without other medicins, yet he sheweth that he will not have these inferiour means contemned.

[g] Let the sun go so many degrees back, that the hours may be so many the fewer in the kings diall.

* *Isa.* 38. 8.
Ecclus 48. 23.

† Heb. *degrees*

[h] which diall was set in the top of the stairs that Ahaz had made.

* *Isa.* 39. 1.

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son of Baladan king of Babylon, sent letters and [i] a present unto Hezekiah: for he had heard that Hezekiah had been sick.

i Moved with the favour that God shewed to Hezekiah, and also because he had declared himself enemie to Sennacherib his enemy, which was now destroyed.

13 And Hezekiah hearkened unto them, and shewed them the house of his ‡ precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his ‡† armour, and all that was found in his treasures: [k] there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

‡ Or, *spicery*,
‡ Or, *jewels*,
† Heb. *vessels*,
k Being moved with ambition and vain glory, and also because he seemed to rejoyce in the friendship of him that was Gods enemie, and an infidell.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, they are come from a far countrey, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my treasures, that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, * shall be carried into Babylon: nothing shall be left, saith the LORD.

* *Chap.* 24. 13. and 25. 13. Jer. 27. 22.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon.

l He acknowledgeth Isiah to be the true prophet of God, and therefore humbleth himself to his word.
‡ Or, *shall there not be peace and truth &c.*
m Seeing that God hath shewed me this favour to grant me quietness during my life: for he was afraid least the enemies should have had occasion to rejoyce, if the church had decayed in his time, because he had restored religion.

19 Then said Hezekiah unto Isaiah, [l] Good *is* the word of the LORD which thou hast spoken. And he said, ‡ *Is it* not *good*, if [m] peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers, and Manasseh his son reigned in his stead.

CHAP. XXI.

1 *Manasseh his reign.* 3 *His great idolatry.* 10 *His wickedness causeth prophesies against Judah.* 17 *Amon succeedeth him.* 19 *Amons wicked reign.* 23 *He being slain by his servants, and those murderers slain by the people, Josiah is made king.*

MAnasseh * *was* twelve years old when he began to reign, and reigned fiftie and five years in Jerusalem: and his mothers name *was* Hephzi-bah.

* 2 *Chron.* 33. 1.

2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places * which Hezekiah his father had destroyed, and he reared up altars for Baal, and made a grove, as did Ahab king of Israel, and worshipped all the host of heaven, and served them.

* *Chap.* 18. 4.

4 And * he built altars in the house of the LORD, of which the LORD said, * in Jerusalem will I put my name.

* Jer. 32. 34.
* 2 *Sam.* 7. 13.

5 And he built altars for all the host of heaven, in the two courts of the house of the LORD.

6 And he made his son [a] pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits, and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

a Read *Chap.* 16. 3.

7 And he set a graven image of the grove that he had made, in the house, of which the LORD said to David, and to Solomon his son, * In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

* 1 *Kings* 8. 29. and 9. 3. *Chap.* 23. 27.

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; onely if they will [b] observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

b Therefore seeing they obeyed not the commandment of God, they were justly cast forth of that land which they had but on condition.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations, whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by this servants the prophets, saying,

11 * Because Manasseh king of Judah hath don these abominations, *and* hath don wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols:

* Jer. 15. 4.

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both * his ears shall [c] tingle.

* 1 *Sam.* 3. 11.
c *Meaning*, that whosoever shall hear of this great plague shall be astonished.

13 And I will stretch over Jerusalem the line of [d] Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, † wiping *it*, and turning *it* upside down.

d As I have destroyed Samaria and the house of Ahab, so will I destroy Judah.
† Heb. *he wipeth and turneth it upon the face thereof.*

14 And I will forsake the [e] remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey, and a spoil to all their enemies;

e *Meaning*, Judah and Benjamin, which were onely left of the rest of the tribes.

15 Because they have done *that which was* evil in my sight, and have provoked me to anger since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manasseh shed [f] innocent bloud very much, till he had filled Jerusalem † from one end to another, beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

f The Hebrews write, that he slew Isiah the prophet who was his father in law.
† Heb. *from mouth to mouth.*

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are they* not written in the book of the chronicles of the kings of Judah?

* 2 *Chron.* 33. 20.

18 And * Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem: and his mothers name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And

20 And he did *that which was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the [g] way of the LORD.

[g] *That is*, according to his commandments.

23 ¶ And the servants of Amon conspired against him, & slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon, and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre, in the garden of Uzza, and * Josiah his son reigned in his stead.

[*] *Mat.* 1. 10. called *Josias*.

CHAP. XXII.

1 *Josiah his good reign.* 3 *He taketh care for the repair of the temple.* 8 *Hilkiah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord.* 15 *Huldah propheseth the destruction of Jerusalem, but respite thereof in Josiahs time.*

[*] 2 *Chron.* 34. 1.

JOsiah * *was* eight years old when he began to reign, & he reigned thirty and one years in Jerusalem: and his mothers name *was* Jedidah, the daughter of Adaiah of Boscath.

2 And he did *that which was* right in the sight of the LORD, and [a] walked in all the way of David his father, and turned not aside to the right hand or to the left.

[a] His zeal was prophetied of, and his name mentioned by Jaddo the prophet, more than three hundred years before, 1 *Kings* 13. 2. and being but eight year old, he sought the God of his father David. 2 *Chron.* 34. 3.

3 ¶ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver *which is* brought into the house of the LORD, which the keepers of the [†] [b] door have gathered of the people.

[†] Heb. *threshold*
[b] Certain of the priests were appointed to this office. as *chap.* 12. 9.

5 And let them [c] deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work, which *is* in the house of the LORD, to repair the breaches of the house,

[c] From the time of Joash for the space of 224 years the themple remained without reparation, through the negligence of the priests. This declareth, that they that have a charge, and execute it not, ought to have it taken from them.

6 Unto carpenters, and builders, and masons, and to buy timber and hewen stone to repair the house:

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, because they [d] dealt faithfully.

[d] So God provided him of faithfull servants, seeing he went about so zealously to set forth the work of God.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the [e] book of the law in the house of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

[e] This was the copie that Moses left them, as appeareth, 2 *Chron.* 34. 14. which either by the negligence of the priests had been lost, or els by the wickeness of idolatrous kings had been abolished.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have [†] gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

[†] Heb. *melted*

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book: and Shaphan read it before the king.

11 And it came to pass when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, & Ahikam the son of Shaphan, & Achbor the son of Michajah, and Shaphan the scribe, And Asahiah a servant of the kings, saying,

13 Go ye, [f] enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book *that is* found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all *that which* is written concerning us.

[f] *Meaning*, To some prophet whom God revealeth the knowledge of things unto, as *Jer.* 21. 1. though at other times they enquired of the Lord by Urim and Thummim.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the propheteſs, the wife of Shallum the son *of* Tikvah, the son of Harhas, keeper of the [†] wardrobe, (now she dwelt in Jerusalem [‡] in the [g] colledge) and they communed with her.

[†] Heb. *garments*,
[‡] Or, *in the second part*.
[g] Or, the house of doctrin which was near to the temple, and where the learned assembled to entreat of the scriptures, and the doctrin of the prophets.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the [h] works of their hands: therefore my wrath shall be kindled against this place, and shall not be quenched.

[h] The works of mans hand here signifie, all that man inventeth beside the word of God, which are abominable in Gods service.

18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was [i] tender, and thou hast humbled thy self before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and hast rent thy clothes, and wept before me: I also have heard *thee*, saith the LORD.

[i] *Meaning*, That he did repent, as they that do not repent, are said to harden their heart. *Psal.* 95. 8.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in [k] peace, and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

[k] whereupon we may gather that the anger of God is ready against the wicked, when God taketh his servants out of this world.

CHAP. XXIII.

1 *Josiah causeth the book to be read in a solemn assembly.* 3 *He reneweth the covenant of the Lord.* 4 *He destroyeth idolatry.* 15 *He burnt dead mens bones upon the altar of Beth-el, as was fore-propheſied.* 21 *He kept a most solemn passover,* 24 *He put away witches, and all abomination.* 26 *Gods finall wrath against Judah.* 29 *Josiah provoking Pharaoh Nechoh, is slain at Megiddo.* 31 *Jehoahaz succeeding him, is imprisoned by Pharaoh Nechoh, who made Jehoiakim king.* 36 *Jehoiakim his wicked reign.*

AND * the king [a] sent, and they gathered unto him all the elders of Judah and of Jerusalem.

[*] 2 *Chron.* 34. 30.
[a] Because he saw the great plagues of God that were threatned, he knew no more speedy way to avoid them, than to turn to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

2 And

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2 And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people † both small and great: and he read in their ears all the words of the book of the covenant *which was* found in the house of the LORD.

† Heb. *from small even unto great.*

3 ¶ And the king stood by a [b] pillar, & made a [c] covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant, *that were* written in this book: & all the people stood to the covenant.

b where the king had his place, *Chap.* 11. 14.
c As Joshua did, *Josh.* 24. 22, 25.

4 And the king commanded Hilkiah the high priest, and the [d] priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels *that were* made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Ierusalem in the fields of Kidron, and carried the [e] ashes of them unto Beth-el.

d *Meanine*, them which were next in dignitie to the high priest.
e In contempt of that altar which Jeroboam had there built to sacrifice to his calvs.

5 And he † put down the †[f] idolatrous priests, whom the kings of Iudah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the sun, and to the moon, and to the ‡ planets, and to all the host of heaven.

† Heb. *caused to cease*
† Heb *chemarim*, f *Meaning*, the priests of Baal, which were called Chemarims, either because they wore black garments: or els were smoked with burning incense to idols.
‡ Or, *twelve signs*, or *constellations*, * *Chap.* 21. 7.

6 And he brought out the * [g] grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stampt *it* small to powder, and cast the powder thereof upon the [h] graves of the children of the people.

g He removed the grove which idolaters for devotion had planted near unto the temple, contrary to the commandment of the Lord, *Deut.* 16. 21. or, as some read, the similitude of a grove which was hanged in the temple.
h Both in contempt of the idols and reproach of them which had worshipped them in their lives.

7 And he brake down the houses of the Sodomites that *were* by the house of the LORD, where the women wove † hangings for the grove.

† Heb *houses*

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entring in of the gate of Joshua the governor of the city, which *were* on a mans left hand at the gate of the city.

i Because that those that had forsaken the Lord to serve idols were not meet to minister in the service of the Lord, for the instruction of others.

9 Nevertheless, the [i] priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened *bread* among their brethren.

10 And he defiled [k] Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

k which was a valley neat to Jerusalem, and signifieth a tabret, because they smote on the tabret, while their children were burning, that their crie should not be heard, *Levit.* 18. 21. where after Josiah commanded carions to be cast in contempt thereof.

11 And he took away the [l] horses that the kings of Iudah had given to the sun, at the entring in of the house of the LORD, by the chamber of Nathan-melech the ‡ chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire.

l The idolatrous kings had dedicated horses and chariots to the sun, either to carrie the image thereof about, as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.
‡ Or, *eunuch*, or *officer*,

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which * Manasseh had made in the two courts of the house of the LORD, did the king beat down, and ‡ brake *them* down from thence, and cast the dust of them into the brook Kidron.

* *Chap.* 21. 5.
‡ Or, *ran from thence*,

13 And the high places that *were* before Jerusalem, which *were* on the right hand of ‡ the [m] mount of corruption, which * Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

‡ *That is, the mount of olives.*
m That was the mount of olivs, so called, because it was full of idols.
* 1 *Kings* 11. 7.

14 And he brake in pieces the † images, and cut down the groves, and filled their places with the bones of men.

† Heb. *statues.*

15 ¶ Moreover, the [n] altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, *and* burnt the high place, *and* stampt *it* small to powder, and burnt the grove.

n which Jeroboam had built in Israel, 1 *King.* 12. 28, 29.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burnt *them* upon the altar, and polluted it, according to the * word of the LORD which the [o] man of God proclaimed, who proclaimed these words.

* 1 *Kings.* 13. 2.
o According to the prophecie of Jaddo, 1 *Kings* 13. 2.

17 Then he said, What title *is* that that I see? And the men of the citie told him, *it is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast don against the altar of Beth-el.

18 And he said, Let him alone, let no man move his bones: so they let his bones † alone, with the bones of the [p] prophet that came out of Samaria.

† Heb. *to escape*,
p *Meaning*, the prophet which came after him, and caused him to eat contrary to the commandment of the Lord, which two were both buried in one grave. 1 *King.* 13. 31.

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had don in Beth-el.

20 And he ‡ slew all the priests of the high places that *were* there, upon the altars, and burnt mens bones upon them, and returned to Jerusalem.

‡ Or, *sacrificed*

21 ¶ And the king commanded all the people, saying, * Keep the passover unto the LORD your God, * as *it is* written in this book of the covenant.

* 2 *Chron.* 35. 1. 1 *Esd.* 1. 1.
* *Exod.* 12. 3. *Deut.* 16. 2.

22 Surely there was not holden [q] such a passover, from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah:

q For the multitude and zeal of the people, with the great preparation.

23 But in the eighteenth year of king Josiah *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, the *workers with* familiar spirits, and the wizards, and the ‡ images, and the idols, and all the abominations that were spied in the land of Iudah, & in Ierusalem, did Iosiah put away, that he might perform the words of * the law, *wich were* written in the book

‡ Or, *theraphim*,
* *Levit.* 20. 27. *Deut.* 18. 11.

book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding, the LORD turned not from the [r] fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the † provocations that Manasseh had provoked him withal.

r Because of the wicked heart of the people, which would not turn unto him by repentance.
† Heb. *angers.*

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, * My name shall be there.

* 1 *King.* 8. 29. & 9. 3. *Chap.* 21. 7.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written, in the book of the chronicles of the kings of Judah?

29 ¶ * In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah [s] went against him, and he slew him at Megiddo, when he had seen him.

* 2 *Chron.* 35 20.

s Because he passed through his country, he feared lest he would have done him harm, & therefore would have stayed him, yet he consulted not with the Lord, and therefore was slain.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and * the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his fathers stead.

* 2 *Chron.* 36. 1.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his [t] fathers had done.

t *Meaning*, The wicked kings before.

33 And Pharaoh-nechoh put him in bands at [u] Riblah, in the land of Hamath, ‡ that he might not reign in Jerusalem, and † put the land to a tribute of an hundred talents of silver, and a talent of gold.

u which was Antiochia in Syria, called also Hamath.
‡ Or, *because he reigned.*
† Heb. *set a mulct upon the land.*

34 And Pharaoh-nechoh made Eliakim the son of Josiah king, in the room of Josiah his father, and turned his name to * Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

* *Mat.* 1. 11. called, *Iakim.*

35 And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the mony according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mothers name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

CHAP. XXIV. 325

1 *Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin.* 6 *Jehoiachin succeedeth him.* 7 *The king of Egypt is vanquished by the king of Babylon.* 8 *Jehoiachin his evil reign.* 10 *Jerusalem is taken, and carried captive into Babylon.* 17 *Zedekiah is made king, and reigneth ill, unto the utter destruction of Judah.*

IN his [a] days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

a In the end of the third year of his reign, and in the beginning of the fourth, *Dan.* 1. 1.

2 And the LORD sent against him bands of the Caldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, * according to the word of the LORD, which he spake † by his servants the prophets.

* *Chap.* 20. 17. & 23. 27.
† Heb. *by the hand of.*

3 Surely at the [b] commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did:

b Though God used these wicked tyrants to execute his just judgment, yet they are not to be excused, because they proceeded of ambition and malice.

4 And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood) which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim [c] slept with his fathers: and Jehoiachin his son reigned in his stead.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: *Read Ier.* 22. 19.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months: and his mothers name *was* Nehushta the daughter of Elnathan, of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ * At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city † was besieged.

* *Dan.* 1. 1.
† Heb. *came into siege.*

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah [d] went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his ‡ officers: and the king of Babylon took him in the [e] eighth year of his reign.

d *That is*, yeilded himself unto him by the counsel of Jeremy.
‡ Or, *eunuchs.*
e In the reign of the king of Babylon.

13 * And he carried out thence all the treasures of the house of the LORD, and the treasures of the kings house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

* *Chap.* 20 17. *Isa.* 39. 6.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land.

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15 And * he carried away Jehoiachin to Babylon, and the kings mother, and the kings wives, and his ‡ officers, and the mighty of the land, *thoſe* carried he into captivity, from Jeruſalem to Babylon.

* 2 *Chron.* 36. 10. *Eſth* 2. 6.
‡ Or, *eunuchs.*

16 And all the men of might, *even* ſeven thouſand, and craftſmen, and ſmiths a thouſand, all *that were* ſtrong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And * the king of Babylon made Mattaniah his fathers brother king in his ſtead, and changed his name to Zedekiah.

* *Jer.* 37. 1.

18 * Zedekiah *was* twenty & one years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

* *Jer.* 52. 1.

19 And he did *that which was* evil in the ſight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to paſs in Jeruſalem and Judah, until he had caſt them out from his [f] preſence, that Zedekiah rebelled againſt the king of Babylon.

[f] Out of Jeruſalem and Judah into Babylon.

CHAP. XXV.

1 Jeruſalem is beſieged. 4 Zedekiah taken, his ſons ſlain, his eyes put out. 8 Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity, 13 ſpoileth and carrieth away the treaſures. 18 The nobles are ſlain at Riblah. 22 Gedaliah, who was ſet over them that remained, being ſlain, the reſt flee into Egypt. 27 Evil-merodach advanceth Jehoiachin in his court.

* *Jer* 39. 1. & 52. 4.

AND it came to paſs * in the [a] ninth year of his reign, in the [b] tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his hoſt, againſt Jeruſalem, and pitched againſt it, and they built forts againſt it round about.

[a] *That is*, of Zedekiah.
[b] which the Hebrews call *Tebet*, and it containeth part of *December*, and part of *January*.

2 And the city was beſieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the * *fourth* month, the famine [c] prevailed in the city, and there was no bread for the people of the land.

* *Jer* 52. 6.
[c] In ſo much that the mothers did eat their children, *Lam.* 4. 10.

4 ¶ And the city was broken up, and all the men of war *fled* by night, by the way of the [d] gate, between two walls, which *is* by the kings garden, (now the Caldees *were* againſt the city round about) and *the king* went the way toward the plain.

[d] which was a poſtern door, or ſome ſecret gate to iſſue out at.

5 And the army of the Caldees purſued after the king, & overtook him in the plains of Jericho: & all his army were ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah, and they † gave [e] judgment upon him.

† Heb. *ſpake judgment with him.*
[e] Or condemned him for his perjury and treaſon. 2 *Chron.* 36. 13.

7 And they ſlew the ſons of Zedekiah before his eyes, and † put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon.

† Heb *made blind*

8 ¶ And in the fifth month, on the [f] ſeventh *day* of the month (which *is* the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan ‡ captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

[f] Jeremy writeth, *Chap* 52. 12. the tenth day, becauſe the fire continued from the ſeventh day, to the tenth.

‡ Or, *chief-marſhal.*

9 And he burnt the houſe of the LORD, and the kings houſe, and all the houſes of Jeruſalem, and every great *mans* houſe burnt he with fire.

10 And all the army of the Caldees that *were* with the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now the reſt of the people *that were* left in the city, and the † fugitives that [g] fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

† Heb. *fallers away*
[g] while the ſiege endured.

12 But the captain of the guard left of the poor of the land, *to be* vine-dreſſers, and huſbandmen.

13 And * the pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, did the Caldees break in pieces, and carried the braſs of them to Babylon.

* *Chap.* 20. 17. *Jer.* 27. 22.

14 And the [h] pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtred, took they away.

[h] Of theſe, read *Exod.* 27. 3.

15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, † one ſea, and the baſes which Solomon had made for the houſe of the LORD, the braſs of all theſe veſſels was without weight.

† Heb *the one ſea*

17 * The height of the one pillar *was* eighteen cubits, & the chapiter upon it *was* braſs: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen-work.

* 1 *Kings* 7. 15. *Jer.* 52. 21.

18 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the [i] ſecond prieſt, and the three keepers of the † door.

[i] *That is*, One appointed to ſucceed in the high prieſts room, if he were ſick, or otherwiſe letted.
† Heb. *threſhold.*

19 And out of the city he took an ‡ officer, that was ſet over the men of war, and [k] five men of them that † were in the kings preſence, which were found in the city, and the ‡ principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the city.

‡ Or, *eunuch.*
[k] Jeremy maketh mention of ſeven, but here he ſpeaketh of them that were the chiefeſt.
† Heb. *ſaw the kings face.*
‡ Or, *ſcribe of the captain of the hoſt.*

20 And Nebuzar-adan captain of the guard took theſe, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ * And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam, the ſon of Shaphan, ruler.

* *Jer.* 40. 5, 9.

23 And when all the * captains of the armies, they, and their men, heard that the king of

* *Jer.* 40. 7.

of Babylon had made Gedaliah governour, there came to Gedaliah to Mizpah, even Ishmael the ſon of Nethaniah, and Iohanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netophathite, and Iaazaniah the ſon of a Maachathite, they, and their men.

24 And Gedaliah [l] ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Caldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed [†] royal, came, and ten men with him, and * ſmote Gedaliah, that he died, and the Iews and the Caldees that were with him at Mizpah.

26 And all the people both ſmall and great, and the captains of the armies aroſe, & came to [m] Egypt: for they were afraid of the Caldees.

27 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of [n] Jehoiachin king of Judah, in the twelfth month, on the ſeven and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Iehoiachin king of Iudah out of priſon.

28 And he ſpake [†] kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

29 And changed his priſon-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a [o] continual allowance given him of the king, a daily rate for every day, all the days of his life.

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[l] *That is*, He did exhort them in the name of the Lord according to Jeremiahs counſel, to ſubmit themſelves to Nebuchadnezzar, ſeeing it was the reveiled will of the Lord.

[†] Heb. *of the kingdom.*

* *Ier.* 41. 2.

m Contrary to Jeremiahs counſel, *Ier.* 40. 41, 42, & 43 chapters.

n Thus long was he, his wife, and his children in Babylon, whom Nebuchadnezzars ſon, after his fathers death preferred to honour: thus by Gods providence the ſeed of David was reſerved even unto Chriſt.

[†] Heb. *good things with him.*

o *Meaning*, That he had an ordinary in the court.

¶ THE FIRST BOOK OF THE CHRONICLES.

THE ARGUMENT.

THe Jews comprehend both theſe books in one, which the Grecians becauſe of the length, divide into two: and they are called Chronicles, becauſe they note briefly the hiſtories from Adam to the return from their captivity in Babylon. But theſe are not thoſe books of Chronicles, which are ſo oft mentioned in the books of the kings of Judah and Iſrael, which did at large ſet forth the ſtory of both the kingdoms, and afterward periſhed in the captivity: but an abridgment of the ſame, and were gathered by Ezra, as the Jews write, after their return from Babylon. This firſt book containeth a brief rehearſal of the children of Adam unto Abraham, Iſaac, Jacob, and the twelve Patriarches, chiefly of Judah, and of the reign of David, becauſe Chriſt came of him according to the fleſh. And therefore it ſetteth forth more amply his acts, both concerning civil government, and alſo the adminiſtration, and care of things concerning religion, for the good ſucceſs whereof he rejoyceth, and giveth thanks to the Lord.

CHAP. I.

1 *Adams line to Noah.* 5 *The ſons of Japheth.* 8 *The ſons of Ham.* 17 *The ſons of Shem.* 24 *Shems line to Abraham.* 29 *Iſhmaels ſons.* 32 *The ſons of Keturah.* 34 *The poſterity of Abraham by Eſau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

ADam, [*] [a] Sheth, Enoſh,

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuſhelah, Lamech,

4 Noah, [b] Shem, Ham, and Japheth.

5 ¶ [*] The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

6 And the ſons of Gomer; Aſhchenaz, and [‡] Riphath, and Togarmah.

7 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and [‡] Dodanim.

8 ¶ The ſons of Ham; Cuſh, and Mizriam, Put, and Canaan.

9 And the ſons of Cuſh; Seba, and Havilah, and Sabta, and Raama, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.

10 And Cuſh * begat [c] Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathruſim, and Caſluhim, (of whom came the Philiſtines) and * Caphthorim.

13 And Canaan begat Zidon his firſt-born, and Heth,

14 The Jebuſite alſo, and the Amorite, and the Girgaſhite,

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The ſons of * Shem; Elam, and Aſſhur, and Arphaxad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and [‡] Meſhech.

18 And Arphaxad begat Shelah, and Shelah begat [e] Eber.

* Gen. 5. 3, 9.

a *Meaning*, That Seth was Adams ſon, and Enoſh Seths ſon.

b It had been ſufficient to have named Shem, of whom came Abraham and David, but becauſe the world was reſtored by thoſe three, mention is alſo made of Ham and Japheth.

[a] Gen 10. 2.

‡ Or, *Diphath*, as it is in ſome copies.

‡ Or, *Rodanim*, according to ſome copies.

* *Gen.* 10. 8.

c who did firſt lift up himſelf above others, *Gen.* 10. 8.

* *Deut.* 2. 23.

* *Gen.* 10. 23. & 11. 10

d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.

‡ Or, *Maſh. Gen.* 10. 23.

e Of him came the Hebrews, which were afterward called Iſraelites of Iſrael, which was Jacob: and Jews of Judah, becauſe of the excellency of that tribe.

19 And unto Eber were born two ſons: the name of the one *was* ‡ Peleg, (becauſe in his days the earth was divided) and his brothers name *was* Joktan.

‡ That is, *Diviſion.*

20 And * Ioktan begat Almodad, and Sheleph, and Hazermaveth, and Ierah,

* *Gen.* 10. 26.

21 Hadoram alſo, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Iobab. All theſe *were* the ſons of Ioktan.

24 ¶ * [f] Shem, [g] Arphaxad, Shelah,

25 * Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 * Abram, the ſame *is* Abraham.

28 The ſons of Abraham; * Iſaac, and * Iſhmael.

* *Luk.* 3. 36.
f He repeateth Shem again, becauſe he would come to the ſtock of Abraham.
g who came of Shem and of him Shelah.
* *Gen.* 11. 15.
* *Gen.* 17. 5.
* *Gen.* 21. 2, 3.
* *Gen.* 16. 11.
* *Gen.* 25. 13 to 17.

29 ¶ Theſe *are* their generation: The * firſt-born of Iſhmael, Nebaioth; then Kedar, and Adbeel, and Mibſam,

30 Miſhma, and Dumah, Maſſa, ‡ Hadad, and Tema,

‡ Or, *Hadar*, *Gen.* 25. 15.

31 Jetur, Naphiſh, and Kedemah. Theſe are the ſons of Iſhmael.

32 ¶ Now the ſons of Keturah, Abrahams concubine: ſhe bare Zimran, & Iokſhan, & Medan, & Midian, & Iſhbak, & Shuah. And the ſons of Iokſhan; Sheba, and Dedan.

h *Gen.* 25. 1, 2, 3.

33 And the ſons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All theſe *are* the ſons of Keturah.

34 And Abraham begat Iſaac. The ſons of Iſaac; Eſau and Iſrael.

35 ¶ The ſons of * Eſau; [i] Eliphaz, Reuel, and Ieuſh, and Iaalam, and Korah.

* *Gen.* 36. 9, 10.
i Theſe were born of three divers mothers, *Read*, *Gen.* 36. 4.
‡ Or, *Zepho*, *Gen.* 36. 11.
k which was Eliphaz concubine: *Gen.* 36. 12.

36 The ſons of Eliphaz; Teman, and Omar, ‡ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.

37 The ſons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the ſons of [l] Seir; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezar, and Diſhan.

l He is alſo called Seir the Horite, which inhabited mount Seir, *Gen.* 36. 12.

39 And the ſons of Lotan; Hori, and ‡ Homam: and Timna *was* Lotans ſiſter.

‡ Or, *Heman*, *Gen.* 36. 22.

40 The ſons of Shobal; ‡ Alian, and Manahath, and Ebal, ‡ Shephi, and Onam. And the ſons of Zibeon; Aiah, and Anah.

‡ Or, *Alvan*, *Gen.* 36. 23.
‡ Or, *Shepho*, *Gen.* 36. 23.

41 The ſons of Anah; * Diſhon. And the ſons of Diſhon; ‡ Amram, and Eſhban, and Ithran, and Cheran.

* *Gen.* 36. 25.

42 The ſons of Ezer; Bilhan, and Zavan, *and* ‡ Jakan. The ſons of Diſhon; Uz, and Aran.

‡ Or, *Hemdan*, *Gen.* 36. 26.

43 ¶ Now theſe *are* the * [m] kings that reigned in the land of Edom, before *any* king reigned over the children of Iſrael; Bela the ſon of Beor: and the name of his city *was* Dinhabah.

‡ Or, *Achan*, *Gen.* 36. 27.

44 And when Bela was dead, Jobab the ſon of Zerah of [n] Boſrah, reigned in his ſtead.

* *Gen.* 36. 31.
m He maketh mention of the kings that came of Eſau, according to Gods promiſe made to Abraham concerning him, that kings ſhould come of him. Theſe eight kings reigned one after another in Idumea unto the time of David, who conquered their country.
n which was the principal city of the Edomites.

45 And when Jobab was dead, Huſham of the land of the Temanites, reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſon of Bedad (which ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Maſrekah reigned in his ſtead.

48 * And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead.

* *Gen.* 36. 37.

49 And when Shaul was dead, Baal-hanan the ſon of Achbor reigned in his ſtead.

50 And when Baal-hanan was dead, ‡ Hadad reigned in his ſtead: and the name of his city *was* ‡ Pai; and his wives name *was* Mehetabel the daughter of Matred, the daughter of Mezahab.

‡ Or; *Hadar*, *Gen.* 36. 39.
‡ Or, *Pau*, *Gen.* 36. 39.

51 ¶ Hadad died alſo. And the * dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

* *Gen.* 36. 42.

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. Theſe *are* the dukes of Edom.

CHAP. II.

1 *The ſons of Iſrael.* 3 *The poſterity of Judah by Tamar.* 13 *The children of Jeſſe.* 18 *The poſterity of Caleb the ſon of Heſron.* 21 *Heſrons poſterity by the daughter of Machir.* 25 *Jerahmeels poſterity.* 34 *Sheſhans poſterity.* 42 *Another branch of Calebs poſterity.* 50 *The poſterity of Caleb the ſon of Hur.*

THeſe *are* the ſons of ‡ Iſrael; * Reuben, Simeon, Levi, and Iudah, Iſſachar, and Zebulun,

‡ Or, *Iacob.*
* *Gen.* 29. 32. & 30. 5. & 35. 18, 22. & 46. 8, &c.

2 Dan, Ioſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 ¶ The ſons of * [a] Iudah; Er and Onan, and Shelah: *which* three were born unto him of the daughter of * Shua the Canaaniteſs. And Er, the firſt-born of Iudah, was evil in the ſight of the LORD, and he ſlew him.

* *Gen.* 38. 1. & 46. 12.
a Though Judah was not Jacobs eldeſt ſon, yet he firſt beginneth at him, becauſe he would come to the genealogy of David, of whom came Chriſt.
* *Gen.* 38. 2.

4 And * Tamar his daughter in law, bare him Pharez, and Zerah. All the ſons of Iudah *were* five.

* *Gen.* 38. 29, 30. *Mat.* 1. 3.

5 The ſons of * Pharez; Hezron, and Hamul.

* *Ruth* 4. 18.

6 And the ſons of Zerah; ‡ Zimri, * and [b] Ethan, and Heman, and Calcol, and ‡ Dara: five of them in all.

‡ Or, *Zabi*, *Ioſh.* 7. 1.
* 1 *King.* 4. 31.
b Of theſe read 1 *King.* 4. 31.
‡ Or, *Darda.*

7 And the ſons of Carmi; ‡ Achar, the troubler of Iſrael, who tranſgreſſed in the thing * accurſed.

‡ Or, *Achan.*
* *Ioſh.* 6. 19. & 7. 1.

8 And the ſons of Ethan; Azariah.

9 The ſons alſo of Hezron, that were born unto him; Jerahmeel, and [c] Ram, and ‡ Chelubai.

c whom ſaint Matthew calleth Aram, *Mat.* 1. 3.
‡ Or, *Caleb*, *verſ.* 18

10 And Ram * begat Amminadab; and Amminadab begat Nahſhon, [d] prince of the children of Iudah;

* *Ruth* 4. 19.
d That is, Chief of the family.

11 And Nahſhon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Ieſſe,

13 ¶ * And Ieſſe begat his firſt-born Eliab, and Aminadab the ſecond, and ‡ Shimma the third,

* 1 *Sam.* 16. 6.
‡ Or, *Shammah*, 1 *Sam.* 16. 9.

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh:

16 Whoſe ſiſters *were* Zeruiah, & Abigail.

And

And the sons of Zeruiah; Abishai, and Ioab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa *was* Iether the Ishmeelite.

e who was called Chelubai the son of Hezron, *vers.* 9.

18 ¶ And [e] Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Ierioth: her sons *are* these; Iesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

* *Exod* 31. 2.

20 And Hur begat Uri, and Uri begat * Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of Machir, the father of [f] Gilead, whom he † married when he was threescore years old, and she bare him Segub.

f who was prince of mount Gilead, *Read Num.* 32. 40

† Heb *took*

22 And Segub begat Iair, who had three and twenty cities in the land of Gilead.

* *Num.* 32. 41. *Deut.* 3. 14. *Iosh.* 13. 30.

23 * And he took Geshur, and Aram, with the towns of [g] Iair, from them, with Kenath and the towns thereof, *even* threescore cities: all these *belonged to* the sons of Machir, the father of Gilead.

g *That is*, The Geshurites & Syrians took the towns from Jairs children.

h which was a town named of the husband and wife, called also Beth-lehem-ephratah.

24 And after that Hezron was dead in [h] Caleb-ephratah, then Abiah Hezrons wife bare him Ashur the father of [i] Tekoa.

i *Meaning*, The chief and prince.

25 ¶ And the sons of Ierahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah, she *was* the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz, and Iamin, and Ekar.

28 And the sons of Onam were, Shammai, and Iada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; [k] Ahlai.

k who died whiles his father was alive, and therefore it is said, *vers.* 34. that Sheshan had no sons.

32 And the sons of Iada the brother of Shammai; Iether, and Ionathan: and Iether died without children.

33 And the sons of Ionathan; Peleth, and Zaza. These were the sons of Ierahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name *was* Iarha.

35 And Sheshan gave his daughter to Iarha his servant to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat* Zabad,

* *Chap.* 11. 41.

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Iehu, and Iehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Iekamiah, and Iekamiah begat Elishama.

42 ¶ Now the sons of Caleb the brother of Ierahmeel *were*, Mesha his first-born, which *was* the [l] father of Ziph: and the sons of Maresha the father of Hebron.

l *That is*, The chief governour or prince of the Ziphims, because the prince ought to have a fatherly care and affection toward his people.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Iorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah Calebs [m] concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

m This difference was between the wife and the concubine, that the wife was taken with certain solemnities of marriage, and her children did inherit: the concubine had no solemnities in marriage neither did her children inherit, but had a portion of goods of mony given them.

47 And the sons of Iahdai; Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maacha Calebs concubine bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Shevah the father of Machbenah, and the father of Gibeah: and the daughter of Caleb *was* * Achsah.

* *Iosh.* 15. 17.

50 ¶ These were the sons of Caleb the son of Hur, the first-born of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim, had sons; ‡ Haroe, *and* ‡ half of the Manahethites.

† Or, *Reaiah*, *Chap.* 4. 2.
‡ Or, *half of the Menuchites*, or, *Hatsi hammenuchoth.*

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came the Zareathites, and the Eshtaulites.

54 The sons of Salmah; Beth-lehem, and the Netophathites, ‡ [n] Ataroth, the house of Ioab, and half of the Manahethites, the Zorites.

‡ Or, *Atarites*, or, *crowns of the house of Ioab.*
n *Meaning*, The chief and principal.

55 And the families of the [o] scribes which dwelt at Iabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [p] * Kenites that came of Hemath, the father of the house of * Rechab.

o which were men learned, and expert in the law.
p *Read Num.* 10.
* *Iudg.* 1. 16.
* *Ier.* 35. 2.

Chap. III.

1 The sons of David. 10 His line to Zedekiah. 17 The successours of Jeconiah.

NOw these were the sons of [a] David, which were born unto him in Hebron; the first-born * Amnon, of Ahinoam the * Iezreelitess: the second [b] Daniel, of Abigail the Carmelitess:

a He returneth to the genealogy of David, to shew that Christ came of his stock.
* 2 *Sam.* 3. 2.
* *Iosh.* 15. 56.
b which 2 *Sam.* 3. 3. is called *Chileab*, born of her that was Nabals wife the Carmelite.

2 The third, Absalom the son of Maachah, the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by * Eglah his wife.

* 2 *Sam.* 3. 5.

4 *These* six were born unto him in Hebron, and there he reigned seven years and six months: and in Ierusalem he reigned thirty and three years.

5 * And these were born to him in Ierusalem; ‡ Shimea, and Shobab, and Nathan, and

* 2 *Sam.* 5. 14.
‡ Or, *Shammua*, 2 *Sam.* 5. 14.

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Solomon, four, of ‡ [e] Bath-ſhua the daughter of ‡ Ammiel:

6 Ibhar alſo, and ‡ [d] Eliſhma, and Eliphelet,

7 And Noga, and Nepheg, and Japhia,

8 And Eliſhama, and ‡ Eliada, and Eliphelet, nine.

9 *Theſe were* all the ſons of David, beſide the ſons of the concubines, and * Tamar their ſiſter.

10 ¶ And Solomons ſon *was* * Rehoboam, ‡ Abia his ſon, Aſa his ſon, Ieholhaphat his ſon,

11 Ioram his ſon, ‡ Ahaziah his ſon, Ioaſh his ſon,

12 Amaziah his ſon, ‡ Azariah his ſon, Iotham his ſon,

13 Ahaz his ſon, Hezekiah his ſon, Manaſſeh his ſon,

14 Amon his ſon, Ioſiah his ſon.

15 And the ſons of Ioſiah *were*, the [e] firſt-born ‡ Iohanan, the ſecond ‡ Iehoiakim, the third ‡ Zedekiah, the fourth Shallum.

16 And the ſons of * Jehoiakim; ‡ Jeconiah his ſon, Zedekiah * his ſon.

17 ¶ And the ſon of Ieconiah; Aſſir, † Salathiel * his ſon,

18 Malchiram alſo, and Pedaiah, and Shenazar, Iecamiah, Hoſhama, and Nedabiah.

19 And the ſons of Pedaiah *were* [f] Zerubbabel, and Shimei: and the ſons of Zerubbabel; Meſhullam, and Hananiah, and Shelomith their ſiſter:

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, Iuſhab-heſed, five.

21 And the ſons of Hananiah; Pelatiah, and Ieſaiah: the ſons of Rephaiah, the ſons of Arnan, the ſons of Obadiah, the ſons of Shechaniah.

22 And the ſons of Shechaniah; Shemaiah: and the ſons of Shemaiah; Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, [g] ſix.

23 And the ſons of Neariah; Elioenai, and † Hezekiah, and Azrikam, three.

24 And the ſons of Elioenai, *were*, Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.

‡ Or, *Bath-ſheba*, 2 *Sam.* 11. 3.

[e] Called alſo Bath-ſheba the daughter of Eliam: ſo they gave them divers names.

‡ Or, *Eliam*, 2 *Sam.* 11. 3.

‡ Or, *Eliſhua*, 2 *Sam.* 5. 15.

[d] Eliſhama, or Eliſhua, 2 *Sam.* 5. 15. and Eliphelet died, and David named thoſe ſons which were next born by the ſame names, in the book of the kings his children are mentioned which were alive, and here both they that were alive and dead.

‡ Or, *Beliada*, *Chap.* 14. 7.

* 2 *Sam.* 13. 1.

* 1 *King.* 11. 43.

& 15. 6.

‡ Or, *Abijam*, 1 *King.* 15. 1.

‡ Or, *Azariah*, 2 *Chron.* 22. 6.

& 21. 17.

‡ Or, *Uzziah*, 2 *King.* 15. 30.

[e] *So called*, Becauſe he was preferred to the dignity royal, before his brother Jehojakim which was the elder.

‡ Or, *Iehoahaz*, 2 *King.* 23. 30

‡ Or, *Eliakim*, 2 *King.* 23. 34

‡ Or, *Mattaniah*, 2 *King.* 24. 17.

* *Mat.* 1. 11.

‡ Or, *Iehoiachin*, 2 *King.* 24. 6. or, *Coniah*, *Jer.* 22. 24.

* 2 *King.* 24. 17, *being his uncle.*

† Heb. *Shealtiel.*

* *Mat.* 1. 12.

[f] Saint Matthew ſaith, that Zorobabel was ſon to Salathiel, *meaning*, That he was his nephew, according to the Hebrew ſpeech: for he was Pedaiahs ſon.

[g] So that Shemaiah was Shechaniahs natural ſon, and the other five his nephews, and in all were ſix.

† Heb. *Hizkijah.*

CHAP. IV.

1, 11 *The poſterity of Judah by Caleb the ſon of Hur.* 5 *Of Aſhur the poſthumus ſon of Hezron.* 9 *Of Jabez, and his prayer.* 21 *The poſterity of Shelah.* 24 *The poſterity, and cities of Simeon.* 39 *Their conqueſt of Gedor, and of the Amalekites in mount Seir.*

THE [a] ſons of Iudah; * Pharez, Hezron, and ‡ Carmi, and Hur, and Shobal.

2 And ‡ Reaiah the ſon of Shobal, begat Iahath, and Iahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathites.

3 And theſe *were of* the father of Etam; Iezreel, and Iſhma, and Idbaſh: and the name of their ſiſter *was* Hazelelponi.

4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſons of Hur, the [b] firſt-born of Ephratah, the father of Beth-lehem.

[a] *Meaning*, They came of Judah, as nephews and kinſmen: for onely Pharez was his natural ſon.

* *Gen.* 38. 29. & 46. 12.

‡ Or, *Caelubai*, *Chap.* 2. 9. Or, *Caleb*, *Chap.* 2 18.

‡ Or, *Haroe*, *Chap.* 2. 52.

5 ¶ And * Aſhur the father of Tekoa, had two wives, Helah and Naarah.

* *Chap.* 2. 24.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Ahaſhtari. Theſe *were* the ſons of Naarah.

7 And the ſons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the ſon of Harum.

9 ¶ And Iabez was more honourable then his brethren: and his mother called his name ‡ [c] Iabez, ſaying, Becauſe I bare him with ſorrow.

‡ That is, *ſorrowful.*

[c] Otherwiſe called Othniel, *Judg.* 1. 13.

10 And Iabez called on the God of Iſrael, ſaying, † Oh that thou wouldeſt bleſs me indeed, and enlarge my coaſt, and that [d] thine hand might be with me, & that thou wouldeſt † keep *me* from evil, that it may not grieve me. And God granted him that which he requeſted.

† Heb. *If thou wilt*, &c.

[d] It is to be underſtood, that then he would accompliſh his vow which he made.

† Heb. *do me.*

11 ¶ And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of ‡ Ir-nahaſh. Theſe *are* the men of Rechah.

‡ Or, *the city of Nahaſh.*

13 And the ſons of Kenaz; Othniel, and Seraiah: and the ſons of Othniel; ‡ Hathath.

‡ Or, *Hathath, and Meonothai, who begat*, &c.

14 And Meonothai begat Ophrah: and Seraiah begat Ioab, the [e] father of the ‡ valley of ‡ Charaſhim, for they were craftſmen.

[e] The lord of that valley where the artificers did work.

‡ Or, *inhabitants of the valley.*

‡ That is, *craftſmen.*

15 And the ſons of Caleb the ſon of [f] Jephunneh; Iru, Elah, and Naam: and the ſons of Elah, ‡ even Kenaz.

[f] Called alſo Eſhton.

‡ Or, *Vnaz.*

16 And the ſons of Jehaleleel; Ziph, and Ziphah, Tiria, and Aſareel.

17 And the ſons of Ezra *were*, Iether, and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 And his wife ‡ Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And theſe *are* the ſons of Bithiah the daughter of Pharaoh, which Mered took.

‡ Or, *this Iewiſh.*

19 And the ſons of *his* wife ‡ Hodiah, the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.

‡ Or, *Iehudijah, mentioned before.*

20 And the ſons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſons of Iſhi *were*, Zoheth, and Benzoheth.

21 ¶ The ſons of Shelah * the ſon of Judah *were*, Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linen, of the houſe of Aſhbea,

* *Gen.* 38. 1, 5.

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem. And *theſe are* ancient things.

23 Theſe *were* the potters, and thoſe that dwelt amongſt plants and hedges: there they [g] dwelt with the king for his work.

[g] They were king Davids gardiners, and ſerved him in his works.

‡ Or, *Ismael*, *Gen.* 46. 10. *Exod.* 6. 15.

24 ¶ The ſons of Simeon *were* ‡ Nemuel, and Jamin, Jarib, Zerah, *and* [h] Shaul:

[h] His ſon Obad is here omitted.

25 Shal-

25 Shallum his ſon, Mibſam his ſon, Miſhma his ſon.

26 And the ſons of Miſhma; Hamuel his ſon, Zacchur his ſon, Shimei his ſon.

27 And Shimei had ſixteen ſons, and ſix daughters; but his brethren had not many children, neither did all their family multiply, † like to the children of Judah.

† Heb. *unto.*

28 And they dwelt at *[i] Beer-ſheba, and Moladah, and Hazar-ſhual,

* *Joſh.* 19. 2.

i These cities belonged to the tribe of Judah *Joſh.* 19. 1, and were given to the tribe of Simeon.

29 And at ‡ Bilha, and at Ezem, and at ‡ Tolad,

‡ Or, *Balah*, *Joſh.* 19. 3.

‡ Or, *Eltolad*, *Joſh.* 19. 4.

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at ‡ Hazar-ſuſim, and at Beth-birei, and at Shaaraim: Theſe *were* their cities, unto the reign of [k] David.

‡ Or, *Haſar-ſuſah*, *Joſh.* 19. 5.

k Then David reſtored them to the tribe of Judah.

32 And their villages *were*, ‡ Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities.

‡ Or, *Eſher*, *Joſh.* 19. 7.

33 And all their villages that *were* round about the ſame cities, unto ‡ Baal. Theſe *were* their habitations, and ‡ their genealogy.

‡ Or, *Baalath-beer*, *Joſh.* 19. 8.

‡ Or, *as they diuided themſelues by nations among them.*

34 And Meſhobab, and Iamlech, and Ioſhah, the ſon of Amaziah,

35 And Ioel, and Iehu the ſon of Ioſibiah, the ſon of Seraiah, the ſon of Aſiel,

36 And Elioenai, and Iaakobah, and Ieſohaiah, and Aſaiah, and Adiel, and Ieſimiel, and Benaiah,

37 And Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Iedaiah, the ſon of Shimri, the ſon of Shemaiah.

† Heb. *coming.*

38 Theſe † mentioned by *their* names, *were* princes in their families: and the houſe of their fathers increaſed greatly.

1 For the tribe of Simeon was ſo great in number, that in the time of Ezekiah they ſought new dwellings unto Gedor, which is in the tribe of Dan.

39 ¶ And [l] they went to the entrance of Gedor, *even* unto the eaſt-ſide of the valley, to ſeek paſture for their flocks.

40 And they found fat paſture and good, and the land *was* wide, and quiet, and peaceable: for *they* of Ham had dwelt there of old.

41 And theſe written by name, came in the days of Hezekiah king of Judah, and ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms: becauſe *there was* paſture there for their flocks.

42 And *ſome* of them, *even* of the ſons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the ſons of Iſhi.

43 And they ſmote the reſt of the Amalekites that were eſcaped, and dwelt there unto this day.

Chap. V.

1 *The line of Reuben (who loſt his birth-right) unto the captivity.* 9 *Their habitation and conqueſt of the Hagarites.* 11 *The chief men, and habitations of Gad.* 18 *The number and conqueſt of Reuben, Gad and the half of Manaſſeh,* 23 *The habitations and chief men of that half-tribe.* 25 *Their captivity for their ſin.*

* Gen. 35. 22. & 49. 4.

a Becauſe they were made two tribes, they had a double portion.

NOw the ſons of Reuben the firſt-born of Iſrael, (for he *was* the firſt-born, but foraſmuch as he *defiled his fathers bed, his birth-right was given unto the [a] ſons of Ioſeph the ſon of Iſrael: and the genealogy is not to be reckoned after the birth-right.

2 For * Iudah prevailed above his brethren, and of him *came* the * chief ‡ [b] ruler, but the birth-right *was* Ioſephs)

* Gen. 49. 8, 10.

* Mic. 5. 2. Mat. 2. 6.

‡ Or, *prince.*

b That is, He was the chiefeſt of all the tribes according to Jacobs prophecy, Gen. 49. 8. and becauſe Chriſt ſhould come of him.

3 The ſons, *I ſay*, of * Reuben the firſt-born of Iſrael *were*, Hanoch, and Pallu, Hezron, and Carmi.

* Gen. 46. 9. Exod. 6. 14. Num. 26. 5.

4 The ſons of Ioel; Shemaiah his ſon, Gog his ſon, Shimei his ſon,

5 Micah his ſon, Reaiah his ſon, Baal his ſon,

6 Beerah his ſon, whom ‡ Tilgath-pilneſer king of Aſſyria, [c] carried away *captive*: he *was* prince of the Reubenites.

‡ Or, *Tiglath-pileſer*, 2 King. 15. 29. & 16. 7.

c *To wit*, In the time of Uzziah king of Iſrael.

7 And his brethren by their families (when the genealogy of their generations was reckoned) *were* the chief, Jeiel, and Zechariah,

8 And Bela the ſon of Azaz, the ſon of ‡ Shema, the ſon of Joel, who dwelt in *[d] Aroer, even unto Nebo, and Baal-meon.

‡ Or, *Shemaiah*, verſ. 4.

* Joſh. 13. 15, 16.

d These places were beyond Jordan toward the eaſt, in the land given to the Reubenites.

9 And eaſt-ward he inhabited unto the entring in of the wilderneſs from the river Euphrates: becauſe their cattel were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the [e] Hagarites, who fell by their hand: and they dwelt in their tents † throughout all the eaſt-*land* of Gilead.

e The Iſhmaelites that came of Hagar Abrahams concubine.

† Heb. *upon all the face of the eaſt.*

11 ¶ And the children of Gad dwelt over againſt them, in the land of * Baſhan unto Salcah:

* Joſh. 13. 11.

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Baſhan.

13 And their brethren of the houſe of their fathers *were*, Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *are* the children of Abihail the ſon of Huri, the ſon of Jeroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz;

15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers.

16 And they dwelt in Gilead in [f] Baſhan, and in her towns, and in all the ſuburbs of * Sharon, upon † their borders.

f Both the whole country and one peculiar city were called by this name Baſhan.

* Chap. 27. 29.

† Heb. *their goings forth.*

17 All theſe were reckoned by genealogies in the days of * Jotham king of Iudah, and in the days of Jeroboam king of Iſrael.

* 2 King. 15. 5, 32.

18 ¶ The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh, † of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and skilful in war, *were* four and fourty thouſand ſeven hundred and threeſcore, that went out to the war.

† Heb. *ſons of valour.*

19 And they made war with the Hagarites, with [g] Jetur, and Nephiſh, and Nodab.

g These twain were the ſons of Ishmael, Gen. 25. 15.

20 And they were [h] helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battel, and he was intreated of them, becauſe they put their truſt in him

h *To wit*, By the Lord that gave them the victory.

21 And they † took away their cattel; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of † men an hundred thousand.

† Heb. *led captive.*

† Heb. *souls of men, as Num.* 31.35.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the [i] captivity.

[i] *Meaning*, The captivity of the ten tribes under Tilgath-pilneser.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan, unto [k] Baal-hermon, and Senir, and unto mount Hermon.

[k] Otherwise called Baal-gad.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, † famous men, *and* heads of the house of their fathers.

† Heb. *men of names.*

25 ¶ And they transgressed against the God of their fathers, and went a * whoring after the gods of the people of the land, whom God destroyed before them.

* 2 *King.* 17.7.

26 And the God of Israel [l] stirred up the spirit of * Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh) and brought them unto * Halah, and Habor, & Hara, & to the river of Gozan, unto this day.

[l] Thus God stirred up the wicked, and used them as instruments to execute his just judgment against sinners, although they were led with malice and ambition.

* 2 *King.* 15.19.
* 2 *King.* 17.6.

CHAP. VI.

1 *The sons of Levi.* 4 *The line of the priests unto the captivity.* 16 *The families of Gershon, Merari, and Kohath.* 49 *The office of Aaron, and his line unto Ahimaaz.* 54 *The cities of the priests and Levites.*

THE sons of Levi; * ‡ Gershon, Kohath, and Merari.

* Gen. 46. 11. *Exod.* 6. 16.
‡ Or, *Gershom, verse.* 16.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; * Nadab, and Abihu, Eleazar, and Ithamar.

* *Levit.* 10. 1.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat [a] Zadok, and * Zadok begat Ahimaaz,

[a] which was high priest after that Abiathar was deposed, according to the prophecy of Eli the priest, 1 *Sam.* 2. 31, 35.
* 2 *Sam.* 15. 27.

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the [b] priests office, † in the * temple that Solomon built in Jerusalem)

[b] And did valiantly resist king Uzziah, who would have usurped the priests office, 2 *Chron.* 26. 17, 18.
† Heb. *in the house*
* 1 *King.* 6.
2 *Chron.* 3.

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat ‡ Shallum,

‡ Or, *Meshullam, Ezra* 7. 2. *Neh.* 11. 11.

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat * Seraiah, and Seraiah begat Jehozadak,

* *Neh.* 11. 11.

15 And [c] Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchad-nezzar.

[c] *That is*, He was led into captivity with his father Seraiah the high priest, 2 *King.* 25. 18.

16 ¶ The sons of Levi; * ‡ Gershom, Kohath and Merari.

* *Exod.* 6. 16.
‡ Or, *Gershon, verse.* 1.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, * Zimmah his son,

* *Verse.* 42.

21 ‡ Joah his son, ‡ Iddo his son, Zerah his son, Jeaterai his son.

‡ Or, *Ethan, verse.* 42.
‡ Or, *Adaiah, verse.* 41.

22 The sons of Kohath; ‡ [d] Amminadab his son, Korah his son, Assir his son,

‡ Or, *Izhar, verse* 2, 18.
d who seemeth to be called Izhar, *Exod.* 6. 21.

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; * Amasai, and Ahimoth.

* *See verse* 35, 36.

26 *As for* Elkanah: the sons of Elkanah; ‡ Zophai his son, and Nahath his son,

‡ Or, *Zuph.* 1 *Sam.* 1. 1.

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born [e] Vashni, and Abiah.

e who is also called Joel, *ver.* 33. 1 *Sam.* 8, 2.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 And these *are they* whom David set over the service of song in the house of the LORD, after that the * ark had [f] rest.

* *Chap.* 16. 1.
f After it was brought to that place where the Temple should be built, and was no more carried to and fro.

32 And they ministred before the dwelling-place of the tabernacle of the congregation, with [g] singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office, according to their order.

g *Exod.* 27. 21.

33 And these *are* they that † waited with their children: of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,

† Heb. *stood.*

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of * Ebiasaph, the son of Korah,

* *Exod.* 6. 24.

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother [h] Asaph (who stood on his right hand) *even* Asaph the son of Berachiah, the son of Shimea,

h *Meaning*, The cousin of Heman *ver.* 33.

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The

43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.

44 And their brethren the ſons of Merari, *ſtood* on the left hand: Ethan the ſon of ‡ Kiſhi, the ſon of Abdi, the son of Malluch,

‡ Or, *Kushaiah*, *Chap.* 15. 17.

45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,

46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,

47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.

48 Their [i] brethren alſo the Levites *were* [k] appointed unto all manner of ſervice of the tabernacle of the houſe of God.

i The Levites are called the ſingers brethren, becauſe they came of the ſame ſtock.
k *Num.* 4. 4.

49 ¶ But Aaron and his ſons offered * upon the altar of the burnt-offering, and * on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an atonement for Iſrael according to all that Moſes the ſervant of God had commanded.

* *Levit.* 1. 9.
* *Exod.* 30. 7.

50 And theſe *are* the ſons of Aaron; Eleazar his ſon, Phinehas his ſon, Abiſhua his ſon,

51 Bukki his ſon, Uzzi his ſon, Zerahiah his ſon,

52 Meraioth his ſon, Amariah his ſon, Ahitub his ſon,

53 Zadok his ſon, Ahimaaz his ſon.

54 ¶ Now theſe *are* their [l] dwelling-places throughout their caſtles in their coaſts of the ſons of Aaron, of the families of the Kohathites: for theirs was the [m] lot.

l Or, cities which were given to the Levites.
m They were firſt appointed, and prepared for.

55 And they gave them [n] Hebron in the land of Judah, and the ſuburbs thereof round about it.

n which was alſo called Kirjath-arba, *Gen.* 23. 2. *Josh.* 21. 11.

56 But the fields of the city, and the villages thereof, they gave to Caleb the ſon of Jephunneh.

57 And to the ſons of Aaron they gave the cities of Iudah, *namely*, Hebron, *the city* of [o] refuge, and Libnah with her ſuburbs, and Iattir, and Eſhtemoa, with their ſuburbs,

o That he that had killed a man might flee thereunto for ſuccour, till his cauſe were tried, *Deut.* 19. 2.

58 And [p] Hilen with her ſuburbs, Debir with her ſuburbs,

p which Joſhua called Holon, *Josh.* 15. 51. & 21. 15.

59 And ‡ Aſhan with her ſuburbs, and Beth-ſhemeſh with her ſuburbs:

‡ Or, *Ain.* *Josh.* 21. 16.

60 And out of the tribe of Benjamin; Geba with her ſuburbs, and [q] Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throughout their families *were* thirteen cities.

q Or, *Almon*, *Josh.* 21. 18.

61 And unto the ſons of [r] Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely, out of* the half-*tribe* of Manaſſeh, * by lot, ten cities.

r *That is*, They gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the half-tribe of Manaſſeh, and out of Ephraim, *verſ.* 66.
* *Josh.* 21. 5.

62 And to the ſons of Gerſhom throughout their families, out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

63 Unto the ſons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, & out of the tribe of Zebulun, * twelve cities.

* *Josh.* 21. 7, 34.

64 And the children of Iſrael gave to the Levites *theſe* cities, with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names.

66 And *the reſidue* of the families of the ſons of Kohath, had cities of their coaſts, out of the tribe of Ephraim.

67 * And they gave unto them *of* the cities of refuge, Shechem in mount Ephraim, with her ſuburbs: *they gave* alſo Gezer with her ſuburbs,

* *Josh.* 21. 21.

68 And Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs,

69 And Aijalon with her ſuburbs, and Gath-rimmon with her ſuburbs:

70 And out of the half-tribe of Manaſſeh; Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſons of Kohath.

71 Unto the ſons of [s] Gerſhom *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs:

s who in the firſt verſe is called alſo Gerſhon.

72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Daberath with her ſuburbs,

73 And Ramoth with her ſuburbs, and Anem with her ſuburbs:

74 And out of the tribe of Aſher; Maſhal with her ſuburbs, and Abdon with her ſuburbs,

75 And Hukok with her ſuburbs, and Rehob with her ſuburbs:

76 And out of the tribe of Naphtali; Kedeſh in Galilee with her ſuburbs, & Hammon with her ſuburbs, and Kirjathaim with her ſuburbs.

77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs:

78 And on the other ſide Jordan by Jericho, on the eaſt-ſide of Jordan *were given them* out of the tribe of Reuben, Bezer in the wilderneſs with her ſuburbs, and Jahzah with her ſuburbs,

79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

CHAP. VII.

1 *The ſons of Iſſachar, 6 of Benjamin, 13 of Naphtali, 14 of Manaſſeh, 20, 24 and of Ephraim.*
21 *The calamity of Ephraim by the men of Gath.*
23 *Beriah is born.* 28 *Ephraims habitations.*
30 *The ſons of Aſher.*

NOw the ſons of Iſſachar *were*, * Tola, and Puah, [a] Jaſhub, and Shimron, four.

* *Gen.* 46. 13. *Num* 26. 23.
a who alſo is called Job, *Gen.* 46. 13.

2 And the ſons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads of their fathers houſe, *to wit*, of Tola: *they were* valiant men of might in their generations; * [b] whoſe number *was* in the days of David two and twenty thouſand and ſix hundred.

* 2 *Sam.* 24. 1, 2.
b *That is*, Their number was found thus great when David numbred the people, 2 *Sam.* 24. 1.

3 And

3 And the ſons of Uzzi ; Izrahiah : and the ſons of Izrahiah ; Michael, and Obadiah, and Joel, Iſhiah, [c] five : all of them chief men.

c *Meaning*, The four ſons, and the father.

4 And with them, by their generations, after the houſe of their fathers *were* bands of ſouldiers for war, ſix and thirty thouſand *men:* for they had many wives and ſons.

5 And their brethren among all the families of Iſſachar, *were* valiant men of might, reckoned in all by their genealogies, fourſcore and ſeven thouſand.

* *Gen.* 46. 21.

6 ¶ *The ſons* of * Benjamin ; Bela, and Becher, and [d] Jediael, [e] three.

d Called alſo Aſhbel, *Gen.* 46. 21. *Num* 26. 38.

e which were the chief : for els they were ſeven in all, as appeareth, *Gen.* 46. 21.

7 And the ſons of Bela ; Ezbon, and Uzzi, and Uzziel, and Ierimoth, and Iri, five ; heads of the houſe of *their* fathers, mighty men of valour, and were reckoned by their genealogies, twenty and two thouſand and thirty and four.

8 And the ſons of Becher ; Zemira, and Ioaſh, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſons alſo of Iediael ; Bilhan : and the ſons of Bilhan ; Ieuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe the ſons of Iediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſouldiers*, fit to go out for war *and* battel.

12 Shuppim alſo, and Huppim, the children of ‡ Ir, *and* Huſhim, the ſons of ‡ [f] Aher.

‡ Or, *Iri, verſ.* 7.
‡ Or, *Ahiram, Num.* 26. 38.
f He was not the ſon of Benjamin, but of Dan, *Gen.* 46. 23.

13 ¶ The ſons of Naphtali ; Iahziel, and Guni, and Iezer, and Shallum, the ſons of [g] Bilhah.

g Theſe came of Dan and Naphtali, which were the ſons of Bilhah, *Gen.* 46. 23, 24, 25.

14 ¶ The ſons of Manaſſeh ; Aſhriel, whom ſhe bare : (*but* his concubine the Aramiteſs bare Machir the father of Gilead :

15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, whoſe ſiſters name *was* Maachah) and the name of the ſecond *was* Zelophehad : and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſon, and ſhe called his name Pereſh ; and the name of his brother *was* Shereſh ; and his ſons *were* Ulam, and Rakem.

* 1 *Sam.* 12. 11.

17 And the ſons of Ulam ; * Bedan. Theſe *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.

h *Meaning*, The ſiſter of Gilead.

18 And his [h] ſiſter Hammoleketh bare Iſhad, and Abiezer, and Mahalah.

19 And the ſons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the ſons of Ephraim ; Shuthelah, and Bered his ſon, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon,

21 ¶ And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead, whom the men of [i] Gath *that were* born in *that* land ſlew, becauſe they came down to take away their cattel.

i which was one of the five principal cities of the philiſtines, ſlew the Ephraimites.

22 And Ephraim their father mourned many days, & his brethren came to comfort him.

23 ¶ And when he went in to his wife, ſhe conceived and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-ſherah)

25 And Rephah *was* his [k] ſon, alſo Rezeph, and Tela his ſon, and Tahan his ſon,

k *To wit*, of Ephraim.

26 Laadan his ſon, Ammihud his ſon, Eliſhama his ſon,

27 ‡ Non his ſon, Jehoſhua his ſon.

‡ Or, *Nun, Num.* 13. 8.

28 ¶ And their poſſeſſions and habitations *were*, Beth-el, and the towns thereof, and eaſtward * Naaran, and weſt-ward Gezer with the † towns thereof, Shechem alſo and the towns thereof, unto ‡ Gaza and the towns thereof :

* *Joſh.* 16. 7.
† Heb. *daughters.*
‡ Or, *Adaſa.*

29 And by the borders of the children of * Manaſſeh, Beth-ſhean and her towns, Taanach and her towns, * Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph the ſon of Iſrael.

1 *Mac.* 7. 45.
* *Joſh.* 17. 7.
* *Joſh.* 17. 11.

30 ¶ * The ſons of Aſher ; Imnah, and Iſuah, and Iſhuai, and Beriah, & Serah their ſiſter.

* *Gen.* 46. 17.

31 And the ſons of Beriah ; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer ; and Hotham, and Shuah their ſiſter.

33 And the ſons of Japhlet ; Paſach, and Binhal, and Aſhvath : theſe *are* the children of Japhlet.

34 And the ſons of Shamer ; Ahi, and Rohgah, Iehubbah, and Aram.

35 And the ſon of his brother Helem, Zophah, and Imna, and Sheleſh, and Amal.

36 The ſons of Zophah ; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſons of Jether ; Iephunneh, and Piſpah, and Ara.

39 And the ſons of Ulla ; Arah, and Haniel, and Rezia.

40 All theſe *were* the children of Aſher, heads of *their* fathers houſe, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battel, *was* twenty and ſix thouſand men.

Chap. VIII.

1 *The ſons and chief men of Benjamin.* 33 *The ſtock of Saul and Jonathan.*

NOw Benjamin [a] begat * Bela his firſt-born, Aſhbel the ſecond, & Aharah the third,

a He continueth in the deſcription of the tribe of Benjamin, becauſe his purpoſe is to ſet forth the genealogy of Saul.
* *Gen.* 46. 21. *Num.* 26. 38.

2 Noah the fourth, and Rapha the fifth.

3 And the ſons of Bela were, ‡ Addar, and Gera, and Abihud,

‡ Or, *Ard, Gen.* 46. 21.

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and ‡ Shephuphan, and Huram.

‡ Or, *Shupham, Num.* 26. 39.

6 And theſe *are* the ſons of Ehud : theſe are the heads of the fathers of the inhabitants of Geba, and [b] they removed them to * Manahath :

b *Meaning*, The inhabitants of the city Geba.
* *Chap.* 2. 52.

7 And

7 And Naaman, and Ahiah, and Gera, he removed them, and [c] begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had [d] ſent them away; Huſhim and Baara *were* his wives.

9 And he begat of Hodeſh his wife, Jobab, and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. Theſe *were* his ſons, heads of the fathers.

11 And of Huſhim he begat Abitub, and Elpaal.

12 The ſons of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod with the towns thereof:

13 Beriah alſo and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shaſhak, and Jerimoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Iſpah, and Joha, the ſons of Beriah;

17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,

18 Iſhmerai alſo, and Jezliah, and Jobab, the ſons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the ſons of ‡ Shimhi;

22 And Iſhpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, & Antothijah,

25 And Iphedeiah, and Penuel, the ſons of Shaſhak;

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Jareſiah, and Eliah, and Zichri, the ſons of Jeroham.

28 Theſe *were* heads of the [c] fathers, by their generations, chief *men*. Theſe dwelt in Jeruſalem.

29 And at Gibeon *dwelt* the ‡ father of Gibeon (whoſe * wives name *was* Maachah)

30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab,

31 And Gedor, and Ahio, and ‡ Zacher.

32 And Mikloth begat ‡ Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over againſt them.

33 ¶ And *[f] Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchi-ſhua, and Abinadab, and ‡ [g] Eſh-baal.

34 And the ſon of Jonathan *was* ‡ [b] Merib-baal; and Merib-baal begat Micah.

35 And the ſons of Micah *were*, Pithon, and Melech, and ‡ Tarea, and Ahaz.

36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Aſmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his ſon, Elaſa his ſon, Azel his ſon:

38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel.

39 And the ſons of Eſhek his brother *were*, Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam were mighty men of valour, archers, and had many ſons, and ſons ſons an hundred and fifty. All theſe *are* of the ſons of Benjamin.

Chap. IX.

1 The original of Iſraels and Judahs genealogies. 2 The Iſraelites, 10 the prieſts, 14 and the Levites, with Nethinims, which dwelt in Jeruſalem. 27 The charge of certain Levites. 35 The ſtock of Saul and Jonathan.

SO all Iſrael were reckoned by genealogies, and behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were [a] carried away to Babylon for their tranſgreſſion.

2 ¶ Now the firſt inhabitants *that dwelt* in their poſſeſſions in their cities *were*, the Iſraelites, the prieſts, Levites, and the [h] Nethinims.

3 And in * Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh:

4 Uthai the ſon of Ammihud, the ſon of Omri, the ſon of Imri, the ſon of Bani, of the children of Pharez the ſon of Judah.

5 And of the Shilonites; Aſaiah the firſt-born, and his ſons.

6 And of the ſons of Zerah; Jeuel, and their brethren, ſix hundred and ninety.

7 And of the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Hodaviah, the the ſon of Haſenuah,

8 And Ibneiah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shephatiah, the ſon of Reuel, the ſon of Ibnijah,

9 And their brethren, according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers.

10 ¶ And of the prieſts; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub the [c] ruler of the houſe of God,

12 And Adaiah the ſon of Jeroham, the ſon of Paſhur, the ſon of Malchijah, and Maaſiai the ſon of Adiel, the ſon of Jahzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer,

13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore; † very able men for the [d] work of the ſervice of the houſe of God.

14 And of the Levites; Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari,

15 And Bakbakkar, Hereſh, and Galal, and Mattaniah the ſon of Micah, the ſon of Zichri, the ſon of Aſaph.

16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of Jeduthun, and Berechiah, the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Netophathites.

17 And

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c To wit, Ehud.

d After he had put away his two wives.

‡ Or, *Shema*, verſ. 13.

c The chief of the tribe of Benjamin that dwelt in Jeruſalem.

‡ Called *Iehiel*, Chap. 9. 35.
* Chap. 9. 35.

‡ Or, *Zechariah*, Chap. 9. 37.
‡ Or, *Shimeam*, Chap. 9. 38.
* 1 Sam. 14. 51.
f who in the 1 Sam. 9. 1, is called Abiel.
‡ Or, *Ish-boſeth*. 2 Sam. 2. 8.
g He is alſo named Iſh-boſheth, 2 Sam. 2. 8.
‡ Or, *Mephi-boſheth*. 2 Sam. 4. 4.
h He is likewiſe called Mephi-boſheth, 2 Sam. 9. 6.
‡ Or, *Tahrea*, Chap. 9. 41.

a Hitherto he hath deſcribed their genealogies before they went into captivity: and now he deſcribeth their hiſtory after their return.
b *Meaning*, The Gibeonites, which ſerved in the temple, Read *Joſh.* 9. 23.
* *Neh.* 11. 1.

c *That is*, He was the high prieſt.

† Heb. *mighty men of valour.*
d To ſerve in the temple, every one according to his office.

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17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.

e So called, because the king came into the temple thereby, and not the common people.

18 (Who hitherto *waited* in the [e] kings gate east-ward) They *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren: (of the house of his father) the Korahites *were* over the work of the service, keepers of the

† Heb. *thresholds.*
f Their charge was, that none should enter into those places, which were onely appointed for the priests to minister in.

†gates of the [f] tabernacle: and their fathers *being* over the host of the LORD, *were* keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah, *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates, *were* two hundred and twelve. These were reckoned by their genealogy in their villages: whom David and Samuel the seer

† Heb. *founded.*
‡ Or, *trust.*

† did ordain in their ‡ set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely* the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their

g They served weekly, *a. Ezek.* 4. 10.

villages, *were* to come after [g] seven days from time to time with them.

‡ Or, *trust.*

26 For these Levites, the four chief porters, were in *their* ‡ set office, and were over the

‡ Or, *storehouses.*

‡ chambers and treasures of the house of God.

27 ¶ And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of

† Heb. *bring them in by tale, and carry them out by tale.*

the ministring vessels, that they should † bring them in and out by tale.

‡ Or, *vessels.*

29 *Some* of them also *were* appointed to oversee the vessels, and all the ‡ instruments of

h whereof the meat-offering was made, *Levit.* 2. 1.

the sanctuary, and the [h] fine flour, & the wine, and the oyl, and the frankincense, & the spices.

* *Exod.* 30. 23.

30 And *some* of the sons of the priests made * the ointment of the spices.

‡ Or, *trust.*

31 And Mattithiah, *one* of the Levites (who *was* the first-born of Shallum the Korahite) had the ‡ set office over the things that were

‡ Or, *or on flat plates,* or, *slices.*

made ‡ in the pans.

† Heb. *bread of ordering.*

32 And *other* of their brethren of the sons of the Kohathites, *were* over the † shew-bread to prepare *it* every sabbath.

† Heb. *upon them.*

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers, *were* free: for † they were employed

i were continually occupied in singing praises to God.

in *that* [i] work, day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

* *Chap.* 8. 29.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wives name *was* * Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab.

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

* *Chap.* 8. 33.

39 * And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

* *Chap.* 8. 35.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, * *and Ahaz.*

k who was also called Jehoadah, *Chap.* 8. 36.

42 And Ahaz begat [k] Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ismael, and Shearíah, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAP. X.

1 Sauls overthrow and death. 8 The Philistines triumph over Saul. 11 The kindness of Jabesh-gilead toward Saul and his sons. 13 Sauls sin: for which the kingdom was translated from him to David.

* 1 *Sam.* 31. 1, 2.

NOw * the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down ‡ slain in mount Gilboa.

‡ Or, *wounded.*

2 And the Philistines followed hard after Saul, and after his sons, and the Philistines slew Jonathan, and ‡ Abinadab, and Malchi-

‡ Or, *Ishui.* 1 *Sam.* 14. 49.

shua, the sons of Saul.

† Heb. *sharpened with bowes.* ‡ Heb. *found him.*

3 And the battel went sore against Saul, and the † archers † hit him, and he was wounded of the archers.

‡ Or, *mock me.*

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come, and ‡ abuse me. But his armour-bearer would not, for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley, saw that they fled, and that Saul and his sons were dead; then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of

of their gods, and faſtned his head in the temple of [a] Dagon.

[a] which was the idol of the Philiſtines, and from the belly downward had the form of a fiſh, and upward of a man.

11 ¶ And when all Jabeſh-gilead heard all that the Philiſtines had done to Saul;

12 They aroſe, all the valiant men, and took away the body of Saul, and the bodies of his ſons, and brought them to Jabeſh, and buried their bones under the oak in Jabeſh, and faſted ſeven days.

13 ¶ So Saul died for his tranſgreſſion which he † committed againſt the LORD, * *even* againſt the word of the LORD which he kept not, and alſo for asking *counſel* of one that had a familiar ſpirit, * to enquire *of it;*

† Heb. *tranſgreſſed.*
* 1 Sam. 15. 23.
* 1 Sam. 28. 7.

14 And enquired not of the LORD: therefore he ſlew him, and turned the kingdom unto David the ſon of † Jeſſe.

† Heb. *Iſai.*

CHAP. XI.

1 *David by a general conſent is made king at Hebron.* 4 *He winneth the caſtle of Zion from the Jebuſites, by Joabs valour.* 10 *A catalogue of Davids mighty men.*

* 2 Sam. 5. 1.
[a] This was after the death of Iſh-boſheth Sauls ſon, when David had reigned over Judah ſeven years & ſix months in Hebron, 2 Sam. 5. 5.

THen * all Iſrael [a] gathered themſelves to David unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh.

† Heb. *both yeſterday and the third day.*
‡ Or, *rule.*

2 And Moreover † in time paſt, even when Saul was king, thou *waſt* he that leddeſt out, and broughteſt in Iſrael: and the LORD thy God ſaid unto thee, Thou ſhalt ‡ feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael.

† Heb. *by the hand of.*
* 1 Sam. 16. 13.

3 Therefore came all the elders of Iſrael to the king to Hebron, and David made a covenant with them in Hebron, before the LORD, and they anointed David king over Iſrael, according to the word of the LORD, † by * Samuel.

* 2 Sam. 5. 6.

4 ¶ And David and all Iſrael * went to Jeruſalem which *is* Jebus, where the Jebuſites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs, David took the caſtle of Zion, which *is* the city of David.

† Heb. *head.*

6 And David ſaid, Whoſoever ſmiteth the Jebuſites firſt, ſhall be † chief and captain. So Joab the ſon of Zeruiah went firſt up, and was chief.

‡ *That is*, Zion, 2 Sam. 5. 7.

7 And David dwelt in the caſtle, therefore they called ‡ it, The city of David.

† Heb. *revived.*

8 And he built the city round about, even from Millo round about: and Joab † repaired the reſt of the city.

† Heb. *went in going and increaſing.*
* 2 Sam. 23. 8.

9 So David † waxed greater and greater: for the LORD of hoſts *was* with him.

10 ¶ * Theſe alſo *are* the chief of the mighty men whom David had, who ‡ ſtrengthned themſelves with him in his kingdom, *and* with all Iſrael to make him king according to the word of the LORD, concerning Iſrael.

‡ Or, *held ſtrongly with him.*

11 And this *is* the number of the mighty men whom David had; Jaſhobeam ‡ an Hachmonite, the [b] chief of the captains: He lift up his ſpear againſt three hundred, ſlain *by him* at one time.

‡ Or, *ſon of Hachmoni.*
[b] *Meaning*, The moſt excellent & beſt eſteemed for his valiantneſs: *Some read*, The chief of the princes.

12 And after him *was* Eleazar the ſon of Dodo the Ahohite, who *was one* of the three mighties.

13 He was with David at ‡ Pas-dammim, and there the Philiſtines were gathered together to battel, where was a parcel of ground full of barley, and the people fled from before the Philiſtines.

‡ Or, *Epheſ-dammim*, 1 Sam. 17. 1.

14 And [c] they ‡ ſet themſelves in the midſt of *that* parcel, and delivered it, and ſlew the Philiſtines; and the LORD ſaved *them* by a great ‡ deliverance.

[c] This act is referred to Shammah, 2 Sam. 23. 11. which ſeemeth was the chiefeſt of theſe.
‡ Or, *ſtood.*
‡ Or, *ſalvation.*

15 ¶ Now ‡ three of the [d] thirty captains * went down to the rock to David, into the cave of Adullam, and the hoſt of the Philiſtines encamped in the valley of Rephaim.

‡ Or, *three captains over the thirty.*
[d] *That is*, Eleazar and his two companions.
* 2 Sam. 23. 13.

16 And David *was* then in the hold, and the Philiſtines gariſon *was* then at Beth-lehem.

17 And David longed and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it* and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And ſaid, My God forbid it me, that I ſhould do this thing: ſhall I drink the [e] bloud of theſe men † that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. Theſe things did theſe three mightieſt.

[e] *That is*, This water, for the which they ventured their bloud.
† Heb. *with their lives.*

20 ¶ And Abiſhai the brother of Joab, he was chief of the three: for lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three.

21 * Of the three, he was more honourable then the two, for he was their captain; howbeit, he attained not unto the *firſt* three.

* 2 Sam. 23. 19, &c.

22 Benaiah the ſon of Jehoiada, the ſon of a valiant man of Kabzeel, † who had done many acts, he ſlew two lion-like men of Moab; alſo he went down and ſlew a lion in a pit in a ſnowy day.

† Heb. *great of deeds.*

23 And he ſlew an Egyptian, † a man of *great* ſtature, five cubits high, and in the Egyptians hand *was* a ſpear like a weavers beam, and he went down to him with a ſtaff, and pluckt the ſpear out of the Egyptians hand, and ſlew him with his own ſpear.

† Heb. *a man of meaſure.*

24 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the [f] *firſt* three: and David ſet him over his guard.

[f] *Meaning*, thoſe three which brought the water to David.

26 ¶ Alſo the valiant men of the armies, *were* Aſah-el the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem,

27 [g] Shammoth the ‡ Harorite, Helez, the Pelonite,

[g] Called alſo Shemmoah, 2 Sam. 23. 25.
‡ Or, *Hararite*, 2 Sam. 23. 33.

28 Ira the ſon of Ikkeſh the Tekoite, Abiezer the Antothite,

29 [h] Sibbecai the Huſhathite, Ilai the Ahohite,

[h] He is alſo called Mebunnai, 2 Sam. 23. 27.

30 Maharai the Netophathite, Heled the ſon of Baanah the Netophathite,

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31 Ithai the ſon of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shage the Hararite,

35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſon of Ezbai,

‡ Or, *the Haggerite.*

38 Joel the brother of Nathan, Mibhar ‡ the ſon of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the ſon of Zeruiah.

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſon of Ahlai,

42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the ſon of Maacah, and Joſhaphat the Mithnite,

44 Uzzia the Aſhterathite, Shama and Jehiel the ſons of Hothan the Aroerite,

‡ Or, *Shimrite.*

45 Jediael the ‡ ſon of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jaſiel the Meſobaite.

Chap. XII.

1 The companies that came to David at Ziklag. 23 The armies that came to him at Hebron.

* 1 *Sam.* 27. 2.
a To take his part againſt Saul, who perſecuted him.
† Heb. *being yet ſhut up.*

NOw * theſe *are* they that came to [a] David to Ziklag † while he yet kept himſelf cloſe, becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could uſe both the right hand and the left, in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even* of Sauls [b] brethren of Benjamin.

b *That is*, Of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with ſlings, *Judg.* 20. 16.
‡ Or, *Haſmaah.*

3 The chief *was* Ahiezer, then Joaſh, the ſons of ‡ Shemaah the Gibeathite, and Jeziel, and Pelet, the ſons of Azmaveth and Berachah, and Jehu the Antothite,

4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jeſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites,

7 And Joelah, and Zebadiah, the ſons of Jeroham of Gedor.

8 And of the Gadites there ſeparated themſelves unto David, into the hold to the wilderneſs, men of might, *and* men † of war fit for the battel, that could handle ſhield and buckler, whoſe faces *were like* the faces of [c] lions, and *were* † as ſwift as the roes upon the mountains:

† Heb. *of the hoſt.*

c *Meaning*, Fierce and terrible.
† Heb. *as the roes upon the mountains do make haſte.*

9 Ezer the firſt, Obadiah the ſecond, Eliab the third,

10 Miſhmannah the fourth, Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh.

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 Theſe *were* of the ſons of Gad, captains of the hoſt: ‡ one of the leaſt *was* over an hundred, and the greateſt over a thouſand.

‡ Or, *one that was leaſt* could reſiſt *an hundred, and the greateſt a thouſand.*

15 Theſe *are* they that went over Jordan in the [d] firſt month, when it had † overflown all his banks, and they put to flight all *them* of the valleys, *both* toward the eaſt, and toward the weſt.

d which the Hebrews called *Niſan*, or *Abib*, containing half *March* and half *April*, when Jordan was wont to overflow his banks, *Read Joſh.* 3. 15.
† Heb. *filled even.*

16 And there came of the children of Benjamin, and Judah, to the hold unto David.

17 And David went out † to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall † be knit unto you: but if *ye be come* to betray me to mine enemies, ſeeing *there is* no ‡ wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

† Heb. *before them.*
† Heb. *be one.*
‡ Or, *violence.*

18 Then † [e] the ſpirit came upon Amaſai, *who was* chief of the captains, *and he ſaid*, Thine *are we*, David, and on thy ſide, thou ſon of Jeſſe: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

† Heb. *the ſpirit clothed Amaſai.*
e The ſpirit of boldneſs and courage moved him to ſpeak thus.

19 And there fell *ſome* of Manaſſeh to David (when he came with the Philiſtines againſt Saul to battel, but they helped them [f] not, for the lords of the Philiſtines, upon adviſement, ſent him away, ſaying, * He will fall to his maſter Saul, † to *the jeopardy of* our heads)

f They came onely to help David and not to ſuccour the Philiſtines: which were enemies to their country.
* 1 *Sam.* 29. 4.
† Heb. *to our heads.*

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad, and Iediel, and Michael, and Iozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Manaſſeh.

21 And they helped David ‡ againſt the [g] band *of the rovers*: for they *were* all mighty men of valour, and were captains in the hoſt.

‡ Or, *with about.*
g *To wit*, Of the Amalekites which had burned the city Ziklag, 1 *Sam.* 30. 1, 8.

22 For at *that* time day by day, there came to David to help him, until *it was* a great hoſt, like the hoſt of [h] God.

h *Meaning*, Mighty or ſtrong: for the Hebrews ſay a thing is of God, when it is excellent.

23 ¶ And theſe *are* the numbers of the ‡† bands *that were* ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

‡ Or, *captains, or, men.*
† Heb. *heads.*

24 The children of Judah that bare ſhield and ſpear, *were* ſix thouſand and eight hundred, ready ‡ armed to the war.

‡ Or, *prepared.*

25 Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.

26 Of

26 Of the children of Levi, four thouſand and ſix hundred.

27 And Iehoiada *was* the leader of the [i] Aaronites, and with him *were* three thouſand and ſeven hundred.

i Of the Levites which came by deſcent of Aaron.

28 And Zadok, a young man mighty of valour, and of his fathers houſe twenty and two captains.

29 And of the children of Benjamin the †kindred of Saul, three thouſand: for hitherto † the [k] greateſt part of them had kept the ward of the houſe of Saul.

† Heb. *brethren.*

† Heb. *a multitude of them.*
k *That is*, The greateſt number took Sauls part.

30 And of the children of Ephraim, twenty thouſand and eight hundred, mighty men of valour, † famous throughout the houſe of their fathers.

† Heb. *men of name.*

31 And of the half-tribe of Manaſſeh, eighteen thouſand which were expreſſed by name, to come and make David king.

32 And of the children of Iſſachar, *which were men* that had underſtanding of the times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

l Men of good experience, which knew at all times what was to be done.

33 Of Zebulun, ſuch as went forth to battel, ‡ expert in war, with all inſtruments of war, fifty thouſand, which could ‡ keep rank: *they were* † not of double heart.

‡ Or, *rangers of battel*, or, *ranged in battel.*
‡ Or, *ſet the battel in aray.*
† Heb. *without a heart and a heart.*

34 And of Naphtali a thouſand captains, and with them, with ſhield and ſpear, thirty and ſeven thouſand.

35 And of the Danites expert in war, twenty and eight thouſand and ſix hundred.

36 And of Aſher, ſuch as went forth to battel, ‡ expert in war, fourty thouſand.

‡ Or, *keeping their rank.*

37 And on the other ſide of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manaſſeh, with all manner of inſtruments of war for the battel, an hundred and twenty thouſand.

38 [m] All theſe men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo of Iſrael, *were* of one heart to make David king.

m So that his whole hoſt were three hundred twenty and two thouſand two hundreth twenty and two.

39 And there they were with David three days, eating and drinking: for their [n] brethren had prepared for them.

n The reſt of the Iſraelites.

40 Moreover, they that were nigh them, *even* unto Iſſachar, and Zebulun, and Naphtali, brought bread on aſſes, and on camels, and on mules, and on oxen, *and* ‡ meat, meal, cakes of figs, and bunches of raiſins, and wine, and oyl, and oxen, and ſheep abundantly, for *there was* joy in Iſrael.

‡ Or, *victual of meal.*

Chap. XIII.

1 David fetcheth the ark with great ſolemnity from Kirjath-jearim. 9 Uzza being ſmitten, the ark is left at the houſe of Obed-edom.

AND David conſulted with the captains of thouſands, and hundreds, *and* with every leader.

2 And David ſaid unto all the congregation of Iſrael, If *it ſeem* good unto you, and *that it be* of the LORD our God, † let us ſend abroad unto our brethren every where, *that are* left in all the land of Iſrael, and with them *alſo* to the prieſts and Levites *which are* † in their cities *and* ſuburbs, that they may gather themſelves unto us.

† Let us ſend forth and ſpread.

† Heb. *in the citie of their ſuburbs.*

3 And let us † bring again the [a] ark of our God to us: for we enquired not at it in the days of Saul.

† Heb. *bring about.*
a His firſt care was to reſtore religion, which had in Sauls days been corrupted and neglected.

4 And all the congregation ſaid, that they would do ſo: for the thing was right in the eyes of all the people.

5 So * David gathered all Iſrael together, from Shihor of Egypt, even unto the entring of Hemath, to bring the ark of God from [b] Kirjath-jearim.

* 1 Sam. 7. 1. 2 Sam. 6. 2.

b *That is*, From Gibeah, where the inhabitants of Kirjath-jearim had placed it in the houſe of Abinadab, 2 Sam. 6. 3.

6 And David went up, and all Iſrael to * Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whoſe name is called *on it*.

* Joſh. 15. 9.

7 And they † carried the ark of God in a new cart, out of the houſe of Abinadab: and [c] Uzza and Ahio drave the cart.

† Heb. *made the ark to ride.*

c Both the ſons of Abinadab.

8 And David and all Iſrael played [d] before God with all *their* might, and with † ſinging, and with harps, and with pſalteries, and with timbrels, and with cimbals, and with trumpets.

d *That is*, Before the ark where God ſhewed himſelf: ſo that the ſign is taken for the thing ſignified, which is common to all ſacraments both in the old and new Teſtament.

† Heb. *ſongs.*

9 ¶ And when they came unto the threſhingfloor of [e] Chidon, Uzza put forth his hand to hold the ark, for the oxen ‡ ſtumbled.

e Called alſo Nachon, 2 Sam. 6. 6.
‡ Or, *ſhook it.*

10 And the anger of the LORD was kindled againſt Uzza, and he ſmote him * becauſe he put his hand to the ark: and there he died [f] before God.

* Num. 4. 15.

f Before the ark for uſurping that which did not appertain to his vocation: for this charge was given to the prieſts, *Num.* 4. 15, ſo that here all good intentions are condemned, except they be commanded by the word of God.

11 And David was diſpleaſed, becauſe the LORD had made a breach upon Uzza; wherefore that place is called ‡ Perez-uzza to this day.

‡ That is, *The breach of Uzza.*

12 And David was afraid of God that day, ſaying, How ſhall I bring the ark of God *home* to me?

13 So David † brought not the ark *home* to himſelf to the city of David, but carried it aſide into the houſe of [g] Obed-edom the Gittite.

† Heb. *removed.*

g who was a Levite, and called Gittite, becauſe he had dwelt at Gath.

14 And the ark of God remained with the family of Obed-edom in his houſe three months. And the LORD bleſſed * the houſe of Obed-edom, and all that he had.

* Ai chap. 26. 5.

Chap. XIV.

1 Hirams kindneſs to David. 2 Davids felicity in people, wives and children. 8 His two victories againſt the Philiſtines.

NOw * Hiram king of Tyre ſent meſſengers to David, and timber of cedars, with maſons and carpenters, to build him an houſe.

* 2 Sam. 5. 11, &c.

2 ¶ And David perceived that the LORD had confirmed him king over Iſrael, for his kingdom was lift up on high, becauſe of his people [a] Iſrael.

a Becauſe of Gods promiſe made to the people of Iſrael.

3 And David took † mo wives at Jeruſalem: and David begat mo ſons and daughters.

† Heb. *yet.*

4 Now these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and [b] Elpalet,

6 And Noga, and Nepheg, and Japhia,

7 And Elishama, and ‡ Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that * David was anointed king over all Israel, all the Philistines went up to seek David: and David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up, for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place, ‡ [e] Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them, turn away from them, * and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battel: for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

CHAP. XV.

1 *David having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom.* 25 *He performeth the solemnity thereof with great joy.* 29 *Michael despiseth him.*

AND *David* made him houses in the [a] city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, † None ought to carry the * ark of God, but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the [b] ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites.

5 Of the sons of Kohath: Uriel the chief, and his ‡ brethren an hundred and twenty.

6 Of the sons of Merari: Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom: Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of [c] Elizaphan: Shemaiah the chief, and his brethren two hundred.

9 Of the sons of [d] Hebron: Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel: Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: [e] sanctify yourselves *both* ye & your brethren, that you may bring up the ark of the LORD God of Israel, unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due [f] order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as * Moses commanded, according to the word of the LORD.

16 And David spake to the chief of the Levites, to appoint their brethren *to be* the singers with [g] instruments of musick, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed * Heman the son of Joel: and of his brethren, * Asaph the son of Berechiah: and of the sons of Merari their brethren, * Ethan the son of Kushaiah.

18 And with them their brethren of the [h] second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphaleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on [i] Alamoth;

21 And Mattithiah, and Eliphaleh, and Mikneiah, and Obed-edom, and Jeiel, & Azzaziah, with harps ‡ on the [k] Sheminith to excel.

22 And Chenaniah [l] chief of the Levites ‡ *was* for † song: he instructed about the song, because he *was* skilful.

23 And Berechiah, and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the priests, did blow with the trumpets before the ark of God: and [m] Obed-edom, and Jehiah *were* door-keepers for the ark.

25 ¶ So

b Eliphat and Nogah are not mentioned, 2 Sam. 5. 14. so there are but eleven and here thirteen.
‡ Or, *Eliada*, 2 Sam. 5. 16.
* 2 Sam. 5. 17.

‡ That is, *A place of breaches.*
e Or the valley of divisions, because the enemies were dispersed there like waters.

* 2 Sam. 5. 23.

† Heb. It is *not to carry the ark of God, but for the Levites.*
* Num. 4. 2, 15.

b From the house of Obed-edom, 2 Sam. 6. 10, 12.

‡ Or, *kinsmen.*

a That was in the place of the city called Zion, 2 Sam. 5. 7, 9.

c who was the son of Uzziel, the fourth son of Kohath, *Exod.* 6. 18, 22. & *Num.* 3. 30.
d The third son of Kohath, *Exod.* 6. 18.

e Prepare your selves, and be pure, abstain from all things whereby ye might be polluted, and so not able to come to the tabernacle.

f According to he hath appointed in the Law.

* *Exod.* 25. 14.

g These instruments and other ceremonies, they observed, were instructions of their infancy, which continued to the coming of Christ
* *Chap.* 6. 33.
* *Chap.* 6. 39.
* *Chap.* 6. 44.

h which were inferiour in dignity.

i This was an instrument of musick, or a certain tune wherunto they accustomed to sing psalms.
‡ Or, *on the eighth to overset.*
k which was the eighth tune, over the which he that was most excellent had charge.
l *To wit*, To appoint psalms, and songs to them that sung.
‡ Or, *was for the carriage: he instructed about the carriage.*
† Heb. *lifting up.*
m with Berechiah and Elkanah, ver. 23.

* 2 *Sam.* 6. 12, 13, &c.

25 ¶ So * David and the elders of Iſrael, and the captains over thouſands, went to bring up the ark of the covenant of the LORD, out of the houſe of Obed-edom with joy.

n *That is*, Gave them ſtrength to execute their office

26 And it came to paſs when God [n] helped the Levites that bare the ark of the covenant of the LORD, that they offered [o] ſeven bullocks, and ſeven rams.

o Beſides the bullock and the fat beaſts which David offered at every ſixt pace, 2 *Sam.* 6. 13.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the ſingers, and Chenaniah the maſter of the ‡ ſong, with the ſingers: David alſo *had* upon him an [p] ephod of linen.

‡ Or, *carriage.*

p 2 *Sam.* 6. 14.

28 Thus all Iſrael brought up the ark of the covenant of the LORD with ſhouting, and with ſound of the cornet, and with trumpets, and with cymbals, making a noiſe with pſalteries and harps.

29 ¶ And it came to paſs *as* the ark of the [q] covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window, ſaw king David dancing and playing: and ſhe deſpiſed him in her heart.

q It was ſo called, becauſe it put the Iſraelites in remembrance of the Lords covenant made with them,

CHAP. XVI.

1 *Davids feſtival ſacrifice.* 4 *He ordereth a quire to ſing thankſgiving.* 7 *The pſalm of thankſgiving.* 37 *He appointeth miniſters, porters, prieſts, and muſicians, to attend continually on the ark.*

* 2 *Sam.* 6. 17.

SO * they brought the ark of God, and ſet it in the midſt of the tent that David had pitched for it: and they offered burnt-ſacrifices, and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he [a] bleſſed the people in the name of the LORD.

a He called upon the name of God, deſiring him to proſper the people, and give good ſucceſs to their beginnings.

3 And he dealt to every one of Iſrael, both man and woman, to every one a loaf of bread, and a good piece of fleſh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to miniſter before the ark of the LORD, and to [b] record, and to thank and praiſe the LORD God of Iſrael:

b *To wit*, Gods benefits toward his people.

5 Aſaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mittithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel † with pſalteries, and with harps: but Aſaph made a ſound with cymbals.

† Heb. *with inſtruments of pſalteries and harps.*

6 Benaiah alſo and Jahaziel the prieſts with trumpets continually before the ark of the covenant of God.

c David gave them this pſalm to praiſe the Lord, *confeſſing*, That in all our enterpriſes the name of God ought to be praiſed and called upon.
* *Pſal.* 105. 1.
d whereof this is the chiefeſt, that he had choſen himſelf a church to call upon his name
e who of his wonderful providence hath choſen a few of the ſtock of Abraham to be his children.
f In overcoming Pharaoh, which judgments were declared by Gods mouth to Moſes.

7 ¶ Then on that day, David [c] delivered firſt *this pſalm* to thank the LORD, into the hand of Aſaph and his brethren.

8 * Give thanks unto the LORD, call upon his name, make known his [d] deeds among the people.

9 Sing unto him, ſing pſalms unto him, talk you of all his [e] wondrous works.

10 Glory ye in his holy name, let the heart of them rejoyce that ſeek the LORD.

11 Seek the LORD and his ſtrength, ſeek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the [f] judgments of his mouth.

13 O ye ſeed of Iſrael his ſervant, ye children of Jacob his [g] choſen ones.

g *Meaning hereby*, That the promiſe of adoption onely appertaineth to the church.

14 He *is* the LORD our God, his judgments *are* in all the earth.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thouſand generations;

16 *Even of the* * *covenant* which he made with Abraham, and of his oath unto Iſaac:

* *Gen.* 17. 2. & 26. 3. & 28. 13.

17 And hath confirmed the ſame to Jacob for a law, *and* to Iſrael *for* an everlaſting covenant,

18 Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance.

† Heb. *the cord.*

19 When ye were but † [h] few, * even a few, and ſtrangers in it:

† Heb. *men of number.*

h *Meaning*, From the time that Abraham entred, unto the time that Jacob went into Egypt for famine.
* *Gen.* 34. 30.

20 And *when* they went from nation to nation, and from *one* kingdom to another people:

21 He ſuffered no man to do them wrong: yea, he * reproved [i] kings for their ſakes,

* *Gen.* 12. 17. & 20. 3.

22 *Saying*, * Touch not mine [k] anointed, and do my [l] prophets no harm.

i As Pharaoh and Abimelech
* *Pſal.* 105. 15.
k Mine elect people, and them whom I have ſanctified
l To whom God declared his word, and they declared it to their poſterity.

23 * Sing unto the LORD all the earth: ſhew forth from day to day his ſalvation.

* *Pſal.* 96. 1.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praiſed: he alſo *is* to be feared above all gods.

26 For all the gods * of the people *are* [m] idols: but the LORD made the heavens.

* *Lev.* 19. 4.

m His ſtrong faith appeareth therein, that though all the world would follow idols, yet he would cleave to the living God.

27 Glory and honour *are* in his preſence, ſtrength and gladneſs *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory & ſtrength.

29 Give unto the LORD the glory *due* unto his name: bring an offering and come before him, worſhip the LORD in the beauty of holineſs.

30 [n] Fear before him all the earth: the world alſo ſhall be ſtable, that it be not moved.

n Humble your ſelves under the mighty hand of God.

31 Let the [o] heavens be glad, and let the earth rejoyce: and let *men* ſay among the nations, The LORD reigneth.

o He exhorteth the dumb creatures to rejoyce with him in conſidering the greatneſs of the grace of God.

32 Let the ſea roar, and the fulneſs thereof: let the fields rejoyce, and all that *is* therein.

33 Then ſhall the trees of the wood ſing out at the preſence of the LORD, becauſe he cometh to [p] judge the earth.

p To reſtore all things to their eſtate.

34 * O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

* *Pſal.* 107. 1. & 118. 1. & 136. 1.

35 And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* [q] glory in thy praiſe.

q He eſteemeth this to be the chiefeſt felicity of man.

36 Bleſſed *be* the LORD God of Iſrael for ever and ever: and all * the people ſaid, [r] Amen, and praiſed the LORD.

* *Deut.* 27. 15.
r He willeth all the people both in heart and mouth to conſent to theſe praiſes.

37 ¶ So he left there before the ark of the covenant of the LORD, Aſaph and his brethren, to miniſter before the ark continually, as every days work required:

38 And Obed-edom, with their brethren, threeſcore and eight: Obed-edom alſo the ſon of Jeduthun, and Hoſah *to be* porters:

39 And Zadok the prieſt and his brethren

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the prieſts, before the tabernacle of the LORD, in the high place that *was* at Gibeon,

40 To offer burnt-offerings unto the LORD, upon the altar of the burnt-offering continually † morning and evening, and *to do* according to all *that is* written in the law of the LORD, which he commanded Iſrael:

† Heb. *in the morning, and in the evening.*

41 And with [f] them Heman and Jeduthun, and the reſt *that were* choſen, who were expreſſed by name, to give thanks to the LORD, becauſe his mercy *endureth* for ever:

f with Zadok and the reſt of the prieſts.

42 And with them Heman and Jeduthun with trumpets and cymbals for thoſe that ſhould make a ſound, and with muſical inſtruments of God: and the ſons of Jeduthun *were* † porters.

† Heb. *for the gate.*

43 And all the people departed every man to his houſe: and David returned to [t] bleſs his houſe.

t Declaring that after our duty to God, we are chiefly bound to our own houſe, for the which, as for all other things, we ought to pray unto God, and inſtruct our families to praiſe his name.

CHAP. XVII.

1 Nathan firſt approving the purpoſe of David, to build God an houſe, 3 after by the word of God forbiddeth him. 11 He promiſeth him bleſſings and benefits in his ſeed. 16 Davids prayer and thanksgiving.

NOw * it came to paſs, as David ſat in his houſe, that David ſaid to Nathan the prophet, Lo, I dwell in an houſe of [a] cedars, but the ark of the covenant of the LORD *remaineth* under [b] curtains.

* 2 Sam. 7. 1, &c.

a well built and fair.

b *That is,* In tents covered with ſkins.

2 Then Nathan ſaid unto David, [c] Do all that *is* in thine heart, for God *is* with thee.

c As yet God had not reveiled to the prophet, what he purpoſed concerning David: therefore ſeeing God favoured David, he ſpake what he thought.

3 ¶ And it came to paſs the [d] ſame night, that the word of God came to Nathan, ſaying,

d After that Nathan had ſpoken to David.

4 Go and tell David my ſervant, Thus ſaith the LORD, Thou ſhalt not build me an houſe to dwell in.

5 For I have not dwelt in an houſe ſince the day that I brought up Iſrael, unto this day, but † have gone from [e] tent to tent, and from *one* tabernacle *to another.*

† Heb. *have been.*
e *That is,* In a tent which removed to and fro.

6 Whereſoever I have [f] walked with all Iſrael, ſpake I a word to any of the judges of Iſrael, (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedars?

e *Meaning,* where ſoever his ark went, which was a ſign of his preſence.

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the *ſheep*-cote, *even* †from following the [g] ſheep, that thou ſhouldeſt be ruler over my people Iſrael:

† Heb *from after.*
g Of a ſhepherd of ſheep, I made thee a ſhepherd of men, ſo that thou cameſt not to this dignity through thine own merits, but by my pure grace.

8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Alſo I will ordain a place for my people Iſrael, and will [h] plant them, and they ſhall dwell in their place, and ſhall be moved no more; neither ſhall the children of wickedneſs waſte them any more: (as at the beginning,

h Make them ſure that they ſhall not remove.

10 And ſince that time that I commanded judges *to be* over my people Iſrael) moreover, I will ſubdue all thine enemies. Furthermore, I tell thee, that the LORD will [i] build thee an houſe.

i will give thee great poſterity.

11 ¶ And it ſhall come to paſs, when thy days be expired, that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdom.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for [k] ever.

k *That is,* Unto the coming of Chriſt for then theſe figures ſhould ceaſe.

13 * I will be his father, and he ſhall be my ſon, and I will not take my mercy away from him, as I took *it* from *him* that was before [l] thee.

* 2 Sam. 7. 14.
l which was Saul.

14 But I will ſettle him in mine houſe, and in my kingdom for ever, and his throne ſhall be eſtabliſhed for evermore.

15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

16 ¶ And David the king [m] came, and ſat before the LORD, and ſaid, Who *am* I, O LORD God, and what *is* mine houſe, that thou haſt brought me [n] hitherto?

m He went into the tent where the ark was, ſhewing what we ought to do when we receive any benefits of the Lord.
n *Meaning,* To this kingly eſtate.

17 And *yet* this was a ſmall thing in thine eyes, O God, for thou haſt *alſo* ſpoken of thy ſervants houſe for a great while to come, and haſt regarded me according to the eſtate of a man of [o] high degree, O LORD God.

o Thou haſt promiſed a kingdom that ſhall continue to me and my poſterity, and that Chriſt ſhall proceed of me.

18 What can David *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant.

19 O LORD, for thy ſervants ſake, and according to thine [p] own heart haſt thou done all this greatneſs, in making known all *theſe* † great things.

p Freely, and according to the purpoſe of thy will without any deſerving.
† Heb *greatneſs.*

20 O LORD, *there is* none like thee, neither *is there any* God beſides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of greatneſs and terribleneſs, by driving out nations from before thy people whom thou haſt redeemed out of Egypt?

22 For thy people Iſrael didſt thou make thine own people for ever, and thou LORD, becameſt their God.

23 Therefore now LORD, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do as thou haſt ſaid.

24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The LORD of hoſts *is* the God of [q] Iſrael, *even* a God to Iſrael: and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee.

q *That is,* He ſheweth himſelf indeed to be their God, by delivering them from dangers, and preſerving them.

25 For thou, O my God, † [r] haſt told thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee.

† Heb. *haſt revailed the ear of thy ſervant.*
r Thou haſt declared unto me by Nathan the prophet.

26 And now, LORD, (thou art [s] God, and haſt promiſed this goodneſs unto thy ſervant)

† And canſt not break promiſe.

27 Now therefore ‡ let it pleaſe thee to bleſs the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O LORD, and *it ſhall be* bleſſed for ever.

‡ Or, *it hath pleaſed thee.*

CHAP.

CHAP. XVIII.

1 David ſubdueth the Philiſtines and the Moabites. 3 He ſmiteth Hadarezer and the Syrians. 9 Tou ſendeth Hadoram with preſents to bleſs David. 11 The preſents and the ſpoil David dedicateth to God. 13 He putteth gariſons in Edom. 14 Davids officers.

NOw after this, it came to paſs, that David ſmote the Philiſtines, and ſubdued them, and took [a] Gath and her towns out of the hand of the Philiſtines.

a which 2 *Sam.* 8. 1, is called the bridle of bondage, becauſe it was a ſtrong town, and kept the country round about in ſubjection.

2 And he ſmote Moab; and the Moabites became Davids ſervants, *and* brought gifts.

3 ¶ And David ſmote ‡ Hadarezer king of Zobah unto Hamath, as he went to ſtabliſh his dominion by the river Euphrates.

‡ Or, *Hadadezer*, in 2 *Sam.* 8. 3.

4 And David took from him a thouſand chariots, and ſeven thouſand horſ-men, and twenty thouſand foot-men: David alſo houghed all the chariot-*horſes*, but reſerved of them an hundred chariots.

† Heb. *Darmeſek.*

5 And when the Syrians of † Damaſcus came to help Hadarezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put *gariſons* in Syria-damaſcus, and the Syrians became Davids ſervants, *and* brought gifts. Thus the LORD [b] preſerved David whitherſoever he went.

b That is, In all things that he enterpriſed.

7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem.

c which, 2 *Sam.* 8. 8, are called Beta and Berothai.

8 Likewiſe from [c] Tibbath, and from Chun, cities of Hadarezer, brought David very much braſs, wherewith * Solomon made the braſen ſea, and the pillars, and the veſſels of braſs.

* 1 *King.* 7. 23. 2 *Chron.* 4. 15.

‡ Or, *Toi*, 2 *Sam.* 8. 9.

9 ¶ Now when ‡ Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah:

d Called alſo Joram, 2 *Sam.* 8. 10.
‡ Or, *to ſalute.*
† Heb. *to bleſs.*

10 He ſent [d] Hadoram his ſon to king David, ‡ to enquire of his welfare, and † to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him, (for Hadarezer † had warred with Tou) and *with him* all manner of veſſels of gold, and ſilver, and braſs.

† Heb. *was the man of wars.*

11 ¶ Them alſo king David dedicated unto the LORD, with the ſilver and the gold that he brought from all *theſe* nations; from [e] Edom, and from Moab, and from the children of Ammon, and from the Philiſtines, and from Amalek.

e Becauſe the Edomites and the Syrians joyned their power together, it is ſaid, 2 *Sam.* 8. 12, that the Aramites were ſpoiled.

12 Moreover, Abiſhai the ſon of Zeruiah ſlew of the Edomites in the valley of ſalt, [f] eighteen thouſand.

f which is underſtood that Joab ſlew twelve thouſand, as in the title of the 60 *Pſalm*, and Abiſhai the reſt.

13 ¶ And he put gariſons in Edom; and all the Edomites became Davids ſervants. Thus the LORD preſerved David whitherſoever he went.

14 ¶ So David reigned over all Iſrael, and executed judgment and juſtice among all his people.

15 And Joab the ſon of Zeruiah *was* over the hoſt, and Jehoſhaphat the ſon of Ahilud, ‡ recorder.

‡ Or, *remembrancer.*

16 And Zadok the ſon of Ahitub, and ‡ Abimelech the ſon of Abiathar, *were* the prieſts; and ‡ Shavſha *was* ſcribe.

‡ Called *Ahimelech* in 2 *Sam.* 8. 17.

17 And Benaiah the ſon of Jehoiada *was* over the [g] Cherethites, and the Pelethites: and the ſons of David *were* chief † about the king.

g 2 *Sam.* 8. 18.
† Heb. *at the hand of the king.*

CHAP. XIX.

1 Davids meſſengers ſent to comfort Hanun the ſon of Nahash, are villanouſly entreated. 6 The Ammonites ſtrengthned by the Syrians, are overcome by Joab and Abiſhai. 16 Shophach making a new ſupply of the Syrians, is ſlain by David.

NOw * it came to paſs after this, that Nahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead.

* 2 *Sam.* 10. 1, &c.

2 And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, becauſe his [a] father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father: ſo the ſervants of David came into the land of the children of Ammon, to Hanun, to comfort him.

a Becauſe Nahaſh received David and his company, when Saul perſecuted him, he would now ſhew pleaſure to his ſon for the ſame.

3 But the princes of the children of Ammon ſaid to Hanun, † Thinkeſt thou that David doth honour thy father that he hath ſent comforters unto thee? are not his ſervants come unto thee for to [b] ſearch, and to overthrow, and to ſpy out the land?

† Heb. *In thine eyes doth David,* &c.

b Thus the malicious ever interpret the purpoſe of the godly in the worſt ſenſe.

4 Wherefore Hanun took Davids ſervants, and [c] ſhaved them, and cut [d] off their garments in the midſt hard by their buttocks, and ſent them away.

c They ſhaved off the half of their beards, 2 *Sam.* 10. 4.
d To put them to ſhame and villany, whereas the ambaſſadors ought to have been honoured: and becauſe the Jews uſed to wear ſide garments and beards, they thus disfigured them, to make them odious to others.

5 Then there went *certain*, and told David how the men were ſerved; and he ſent to meet them (for the men were greatly aſhamed) and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they had made themſelves † odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſ-men out of Meſopotamia, and out of Syria-maachah, and out of [e] Zobah.

† Heb. *to ſtink.*

e which were five in all.

7 So they hired thirty and two thouſand chariots, and the king of Maachah and his people, who came and pitched before [f] Medeba. And the children of Ammon gathered themſelves together from their cities, and came to battel.

f which was a city of the tribe of Reuben beyond Jordan.

8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty men.

9 And the children of Ammon came out, and put the battel in aray before the gate of the city: and the kings that were come, *were* by themſelves in the field.

10 Now when Joab ſaw that † the battel was ſet againſt him, before and behind, he choſe out of all the ‡ choice of Iſrael, and put *them* in aray againſt the Syrians.

† Heb. *the face of the battel was.*
‡ Or, *young men.*

11 And the reſt of the people he delivered unto the hand of † Abiſhai his brother, and they ſet *themſelves* in aray againſt the children of Ammon.

† Heb. *Abiſhai.*

12 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will help thee.

13 Be of good courage, and let us behave

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g He declareth that where the cauſe is evil, the courage cannot be valiant, and that in good cauſes, men ought to be courageous, and commit the ſucceſs to God.

our ſelves valiantly for our [g] people, and for the cities of our God: and let the LORD do *that which is* good in his ſight.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon ſaw that the Syrians were fled, they likewiſe fled before Abiſhai his brother, and entred into the city. Then Joab came to Jeruſalem.

16 ¶ And when the Syrians ſaw that they were put to the worſe before Iſrael, they ſent meſſengers, and drew forth the Syrians that *were* beyond the [h] river: and ‡ Shophach the captain of the hoſt of Hadarezer, *went* before them.

h *That is*, Euphrates.
‡ Or, *Shobach*, 2 Sam. 10. 16.

17 And it was told David, and he gathered all Iſrael, and paſſed over Jordan, and came upon them, and ſet *the battel* in aray againſt them: ſo when David had put the battel in aray againſt the Syrians, they fought with him.

18 But the Syrians fled before Iſrael, and David ſlew of the Syrians [i] ſeven thouſand men, *which fought in* chariots, and fourty thouſand foot-men, and killed Shophach the captain of the hoſt.

i For this place, 2 Sam. 10. 18.

19 And when the ſervants of Hadarezer ſaw that they were put to the worſe before Iſrael, they made peace with David, and became his ſervants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

1 *Rabbah is beſieged by Joab, ſpoiled by David, and the people thereof tortured.* 4 *Three giants are ſlain in three ſeveral overthrows of the Philiſtines.*

* 2 Sam. 11. 1.
† Heb. *at the return of the year.*

AND * it came to paſs, that † after the year was expired, at the time that kings go out *to battel*, Joab led forth the power of the army, and waſted the country of the children of Ammon, and came and beſieged [a] Rabbah (but David tarried at Jeruſalem) and Joab ſmote Rabbah, and deſtroyed it.

a which was the chief city of the Ammonites.

* 2 Sam. 12. 30.
† Heb. *the weight of.*
b which mounteth about the value of ſeven thouſand and ſeventy crowns, which is about threeſcore pound weight.

2 And David * took the crown of their king from off his head, and found it † to weigh a [b] talent of gold, and *there were* precious ſtones in it, and it was ſet upon Davids head; and he brought alſo exceeding much ſpoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with ſaws and with harrows of iron, and with axes: even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem.

* 2 Sam. 21. 18.
‡ Or, *continued.*
† Heb. *ſtood.*
‡ Or, *Gob.*
‡ Or, *Rapha.*

4 ¶ And it came to paſs after this, * that there ‡ † aroſe war at ‡ Gezer with the Philiſtines, at which time Sibbechai the Huſhathite, ſlew Sippai *that was* of the children of ‡ the giant, and they were ſubdued.

‡ Called alſo Jaare-oregim.
c 2 Sam. 21. 19.

5 And there was war again with the Philiſtines, and Elhanan the ſon of ‡ Jair, ſlew [c] Lahmi the brother of Goliath the Gittite, whoſe ſpear-ſtaff *was* like a weavers beam.

* 2 Sam. 21. 20.
† Heb. *a man of meaſure.*

6 And yet again * there was war at Gath, where was † a man of *great* ſtature, whoſe fingers and toes *were* four and twenty, ſix *on each hand*, and ſix *on each foot*: and he alſo was † the ſon of the giant.

† Heb. *born to the giant*, or, *Rapha.*

7 But when he ‡ defied Iſrael, Jonathan the ſon of ‡ Shimea, Davids brother, ſlew him.

‡ Or, *reproached.*
‡ Called Shammah. 1 Sam. 16. 9.

8 Theſe were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his ſervants.

CHAP. XXI.

1 *David tempted by Satan, forceth Joab to number the people.* 5 *The number of the people being brought, David repenteth of it.* 9 *David having three plagues propounded by Gad, chooſeth the peſtilence.* 14 *After the death of ſeventy thouſand, David by repentance preventeth the deſtruction of Jeruſalem.* 18 *David, by Gads direction, purchaſeth Ornans threshing-floor: where having built an altar, God giveth a ſign of his favour by fire, and ſtayeth the plague.* 28 *David ſacrificeth there, being reſtrained from Gibeon by fear of the angel.*

* 2 Sam. 24. 1, &c.
a He tempted David in ſetting before his eyes his excellency and glory, his power and victories.
b *That is*, From ſouth to north.

AND * [a] Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

2 And David ſaid to Joab, and to the rulers of the people, Go, number Iſrael from [b] Beerſheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab anſwered, The LORD make his people an hundred times ſo many mo as they *be*: but my lord the king, *are* they not all my lords ſervants? why then doth my lord require this thing? why will he be a cauſe of [c] treſpaſs to Iſrael?

c It was a thing indifferent and uſual to number the people, but becauſe he did it of an ambitious mind, as though his ſtrength ſtood in his people, God puniſhed him.

4 Nevertheleſs, the kings word prevailed againſt Joab: wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem.

5 ¶ And Joab gave the ſum of the number of the people unto David. And all *they of* Iſrael were a thouſand thouſand and an [d] hundred thouſand men that drew ſword: and Judah *was* [e] four hundred threeſcore and ten thouſand men that drew ſword.

d Joab partly for grief, and partly through negligence gathered not the whole ſum, as it is here declared.
e In Samuel is mention of thirty thouſand more: which was either by joyning to them ſome of the Benjamites, which were mixed with Judah, or as the Hebrews write, here the chief and princes are left out.

6 But Levi and Benjamin counted he not among them: for the kings word was abominable to Joab.

7 † And God was diſpleaſed with this thing, therefore he ſmote Iſrael.

† Heb. *And it was evil in the eyes of the LORD concerning this thing.*

8 And David ſaid unto God, * I have ſinned greatly, becauſe I have done this thing: but now, I beſeech thee, do away the iniquity of thy ſervant, for I have done very fooliſhly.

* 2 Sam. 24. 10.

9 ¶ And the LORD ſpake unto Gad, Davids ſeer, ſaying,

10 Go and tell David, ſaying, Thus ſaith the LORD, I † offer thee *three* things, chooſe thee one of them that I may do *it* unto thee.

† Heb. *ſtretch out.*

11 So Gad came to David, and ſaid unto him, Thus ſaith the LORD, † Chooſe thee

† Heb. *take to thee.*

12 Either three years famine, or three months to be deſtroyed before thy foes, (while that the ſword of thine enemies overtaketh *thee*) or elſe three days the ſword of the LORD, even the peſtilence in the land, and the angel of the LORD deſtroying throughout all the coaſts of Iſrael: now therefore adviſe thy ſelf, what word I ſhall bring again to him that ſent me.

13 And

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD, (for very ‡ great *are* his mercies) but let me not fall into the hand of man.

‡ Or, *many.*

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an * angel unto Jerusalem to destroy it: and [f] as he was destroying, the LORD beheld, and he [g] repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing-floor of ‡ Ornan the Jebusite.

* 2 *Sam.* 24. 16.

f 2 *Sam.* 24. 16.

g when God driveth back his plagues, he seemeth to repent, *Read Gen.* 6. 6.

‡ Or, *Araunah*, 2 *Sam.* 24. 18.

16 And David lift up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders *of Israel*, *who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbred? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my fathers house, but not on [h] thy people, that they should be plagued.

h Thus he both sheweth a true repentance, and a fatherly care toward his people, which desireth God to spare them and to punish him and his.

18 ¶ Then the * angel of the LORD commanded Gad to say to David, that David should go up and set up an altar unto the LORD, in the threshing-floor of Ornan the Jebusite.

* 2 *Chron.* 3. 1.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

† Or, *When Ornan turned back and saw the angel*, then he *and his four sons with him hid themselves.*

20 ‡ And Ornan turned back, and saw the angel; and his four sons with him [i] hid themselves. Now Ornan was threshing wheat.

i If a man hide himself at the sight of an angel which is a creature, how much lesse is a sinner able to appear before the face of God.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

‡ Heb. *Give.*

22 Then David said to Ornan, † Grant me the place of *this* threshing-floor, that I may build an [k] altar therein unto the LORD: thou shalt grant it me for the full price, that the plague may be stayed from the people.

k Thus he did by the commandment of God, as ver. 18, for else it had been abominable, except he had either Gods word, or revelation.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering, I give it all.

l *That is*, As much at it is worth: for having enough of his own, and yet to have taken of another mans goods to offer unto the Lord, it had been theft, and not acceptable to God.

24 And king David said to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without [l] cost.

m 2 *Sam.* 24. 24.

25 So David gave to Ornan for the place, [m] six hundred shekels of gold by weight.

n God declared that he heard his request, in that he sent down fire from heaven, for else they might use no fire in sacrifice, but of that which was reserved still upon the altar, *Levit.* 6. 13. and came down from heaven, *Levit.* 9. 24, as appeared by the punishment of Nadab and Abihu. *Levit.* 10. 1.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD, and he [n] answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel, and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD which Moses made in the wilderness, and the altar of the burnt-offering *were* at that season in the high place at * Gibeon.

* 1 *King.* 3. 4. *Chap.* 16. 39. 2 *Chron.* 1. 3.

30 But David could not go before it to enquire of God; for he was afraid, because of the sword of the angel of the LORD.

CHAP. XXII.

1 *David fore-knowing the place of the temple, prepareth abundance for the building of it.* 6 *He instructeth Solomon in Gods promises, and his duty in building the temple.* 17 *He chargeth the princes to assist his son.*

THen David said, This is the [a] house of the LORD God, and this *is* the altar of the burnt-offering for Israel.

a *That is*, The place wherein he will be worshipped

2 And David commanded to gather together the [b] strangers that *were* in the land of Israel, and he set masons to hew wrought stones to build the house of God.

b *Meaning*, Cunning men of other nations, which dwelt among the Jews.

3 And David prepared iron in [c] abundance for the nails for the doors of the gates, and for the joynings; and brass in abundance without weight;

c *To wit*, which weighed fifty shekels of gold, 2 *Chron.* 3. 9.

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, * Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD, *must be* exceeding magnifical, of fame and of glory throughout all countrys: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

* *Chap.* 29. 1.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, * [d] Thou hast shed bloud abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much bloud upon the earth in my sight.

* *Chap.* 28. 3.

d This declareth how greatly God detesteth the shedding of bloud, seeing David for this cause is stayed to build the temple of the Lord, albeit he enterprised no war, but by Gods commandment, and against his enemies.

9 Behold, a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be ‡ Solomon, and I will give peace and quietness unto Israel in his days.

‡ *That is*, peaceable.

10 * He shall build an house for my name, and he shall be my son, and I *will be* his father, and I will establish the throne of his kingdom over Israel for ever.

* 2 *Sam.* 7. 13.

11 Now my son, the LORD be with thee, and [e] prosper thou, and build the house of the LORD thy God, as he hath said of thee.

e He sheweth that there can be no prosperity but when the Lord is with us.

12 Onely the LORD give thee [f] wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

f These are only the means whereby kings govern their subjects aright, and whereby the realms do prosper and flourish.

13 Then shalt thou prosper, if thou takest heed

346 heed to fulfil the ſtatutes and judgments which the LORD charged Moſes with, concerning Iſrael: be ſtrong, and of good courage, dread not, nor be diſmayed.

‡ Or, *in my poverty.* g For David was poor in reſpect of Solomon.

14 Now behold, ‡ g in my trouble I have prepared for the houſe of the LORD an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; and of braſs, and iron, without * weight (for it is in abundance) timber alſo and ſtone have I prepared, and thou mayſt add thereto.

* *As ver.* 3.

15 Moreover, *there are* workmen with thee in abundance, hewers, and ‡ workers of ſtone and timber, and all manner of cunning men for every manner of work.

‡ That is, *maſons and carpenters.*

16 Of the gold, the ſilver, and the braſs, and the iron, *there is* no number. h Ariſe *therefore*, and be doing, and the LORD be with thee.

h *That is*, Go about it quickly.

17 ¶ David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying*,

18 *Is* not the LORD your God with you? and hath he *not* given you reſt on every ſide? for he hath given the i inhabitants of the land into mine hand, and the land is ſubdued before the LORD, and before his people.

i The nations round about.

19 Now k ſet your heart and your ſoul to ſeek the LORD your God, ariſe therefore, and build ye the ſanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

k For els he knew that God would plague them, and not proſper their labours, except they ſought with all their hearts to ſet forth his glory.

CHAP. XXIII.

1 *David in his old age maketh Solomon king.* 2 *The number and diſtribution of the Levites.* 7 *The families of the Gershonites.* 12 *The ſons of Kohath.* 21 *The ſons of Merari.* 24 *The office of the Levites.*

SO when David was old and full of days, he made * Solomon his ſon king over Iſrael.

* *Chap.* 28. 5.

2 ¶ And he gathered together all the princes of Iſrael, with the prieſts and the Levites.

3 Now the Levites were numbred from the age of * thirty years and upward: and their number by their polls, man by man, was thirty and eight thouſand.

* *Num.* 4. 3.

4 Of which, twenty and four thouſand *were* ‡ to ſet forward the work of the houſe of the LORD: and ſix thouſand *were* officers and judges.

‡ Or, *to overſee.*

5 Moreover, four thouſand *were* porters, and four thouſand praiſed the LORD with the inſtruments which I made *(ſaid David)* to praiſe *therewith.*

6 And * David divided them into † courſes among the ſons of Levi, *namely*, Gerſhon, Kohath, and Merari.

* *Exod.* 6. 16. *Chap.* 6. 1, &c. 2 *Chron.* 8. 14. & 29. 25. † Heb. *diviſions.*

7 ¶ Of the * Gerſhonites *were* ‡ Laadan and Shimei.

* *Chap.* 26. 21. ‡ Or, *Libni. Chap.* 6. 17.

8 The ſons of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shimei; Shelomith, and Haziel, and Haran, three. Theſe *were* the chief of the fathers of Laadan.

10 And the ſons of Shimei *were*, Jahath, ‡ Zina, and Jeuſh, and Beriah. Theſe four *were* the ſons of Shimei.

‡ Or, Zizah, ver. 11.

11 And Jahath was the chief, and Zizah the ſecond: but Jeuſh and Beriah † had not many ſons: therefore they were in one reckoning, according to *their* fathers houſe.

† Heb. *did not multiply ſons.*

12 ¶ The ſons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The ſons of * Amram; Aaron and Moſes: and * Aaron was ſeparated, that he ſhould a ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the LORD, to miniſter unto him, and to bleſs in his name for ever.

* *Exod.* 6. 20.

* *Exod.* 28. 1. *Heb.* 5. 4.

a *That is*, To ſerve in the moſt holy place, and to conſecrate the holy things.

14 Now *concerning* Moſes the man of God, his ſons were named of the b tribe of Levi.

b They were but of the order of the Levites, and not of the prieſts, as Aarons ſons.

15 * The ſons of Moſes *were*, Gerſhom and Eliezer.

* *Exod.* 2. 22. & 18. 3, 4.

16 Of the ſons of Gerſhom, Shebuel *was* the chief.

17 And the ſons of Eliezer *were*, * Rehabiah ‡ the c chief. And Eliezer had none other ſons; but the ſons of Rehabiah † were very many.

* *Chap.* 26. 25. ‡ Or, *the firſt.* c The ſcripture uſeth to call chief, or the firſt-born, although he be alone, and there be none born after, *Mat.* 1. 25. † Heb. *were ingly multiplied.*

18 Of the ſons of Izhar, Shelomith the chief.

19 Of the ſons of Hebron; Jeriah the firſt, Amariah the ſecond, Jahaziel the third, and Iekameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Ieſiah the ſecond.

21 ¶ The ſons of Merari; Mahli, and Muſhi: the ſons of Mahli; Eleazar, and Kiſh:

22 And Eleazar died, and had no ſons, but daughters: and their d brethren the ſons of Kiſh took them.

d *Meaning*, Their couſins.

23 The ſons of Muſhi; Mahli, and Eder, and Ieremoth, three.

24 ¶ Theſe *were* the ſons of * Levi after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the LORD, from the age of * e twenty years and upward.

* *Num.* 10, 17, 21.

* *Num.* 1. 3. e David did caſt the Levites out, firſt, at the age of thirty, as ver. 3. and again afterward at 20, as the neceſſity of the office did require: at the beginning they had no charge in the temple before they were five and twenty years old, and had none after fifty, *Num.* 1. 3.

25 For David ſaid, The LORD God of Iſrael hath given reſt unto his people, ‡ that they may dwell in Ieruſalem for ever;

‡ Or, *and he dwelleth in Jeruſalem*, &c.

26 And alſo unto the Levites: they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

27 For by the laſt words of David, the Levites *were* † numbred from twenty years old and above:

† Heb. *numbers.*

28 Becauſe † their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the LORD, in the courts, and in the chambers, and in the f purifying of all holy things, and the work of the ſervice of the houſe of God;

† Heb. *their ſtation was at the hand of the ſons of Aaron.* f In waſhing and cleanſing all the holy veſſels.

29 Both for the ſhew-bread, and for * the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the ‡ pan, and for that which is fryed, and for all manner of meaſure and ciſe:

* *Levit.* 6. 20. *Chap.* 9. 29, &c. ‡ Or, *flat plate.*

30 And to ſtand every morning to thank and praiſe the LORD, and likewiſe at even:

31 And to offer all burnt-ſacrifices unto the LORD in the ſabbaths, in the new-moons, and on the ſet feaſts, by number, according to the order

order commanded unto them continually before the LORD:

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the ſons of Aaron their brethren, in the ſervice of the houſe of the LORD.

CHAP. XXIV.

1 *The diviſions of the ſons of Aaron by lot into four and twenty orders.* 20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOw theſe *are* the diviſions of the ſons of Aaron: * The ſons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

* *Levit.* 10. 1, 6.

2 But * Nadab and Abihu [a] died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſts office.

* *Num.* 3. 4. & 26. 61.
a whiles their father yet lived.

3 And David diſtributed them, both Zadok of the ſons of Eleazar, and Ahimelech of the ſons of Ithamar, according to their offices in their ſervice.

4 And there were mo chief men found of the ſons of Eleazar, then of the ſons of Ithamar; and *thus* were they divided: Among the ſons of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſons of Ithamar according to the houſe of their fathers.

5 Thus were they divided by lot, one ſort with another; for the governours of the ſanctuary, and governours *of the houſe* of God, were of the ſons of Eleazar, and of the ſons of Ithamar.

6 And Shemaiah the ſon of Nethanael the ſcribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the prieſts and Levites: one † principal houſhold being taken for Eleazar, and *one* taken for Ithamar.

† Heb. *houſe of the father.*

7 Now the firſt [b] lot came forth to Jehoiarib, the ſecond to Jedaiah,

b This lot was ordained to take away all occaſion of envy or grudging of one againſt another.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eight to [c] Abijah,

c Zachary the father of John Baptiſt was of this courſe, or lot of Abia, *Luk.* 1. 5.

11 The ninth to Jeſhuah, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 Theſe *were* the orderings of them in their ſervice to come into the houſe of the LORD, according to their manner, under [d] Aaron their father, as the LORD God of Iſrael had commanded him.

d By the dignity that God gave to Aaron.

20 ¶ And the reſt of the ſons of Levi *were theſe*: Of the ſons of Amram; Shubael: of the ſons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the ſons of Rehabiah, the firſt *was* Iſhiah.

22 Of the Izharites; Shelomoth: of the ſons of Shelomoth; Jahath.

23 And the ſon *of* * *Hebron; Jeriah the firſt*, Amariah the ſecond, Iahaziel the third, Iekameam the fourth.

* *Chap.* 23. 19. & 26. 31.

24 *Of* the ſons of Uzziel; Michah: of the ſons of Michah; Shamir.

25 The brother of Michah *was* Iſhiah: of the ſons of Iſhiah; Zechariah.

26 The ſons of Merari *were*, Mahli and Muſhi: the ſons of Iaaziah; Beno.

27 ¶ The ſons of Merari by Iaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no ſons.

29 Concerning Kiſh: the ſon of Kiſh *was* Ierahmeel.

30 The ſons alſo of [e] Muſhi; Mahli, and Eder, and Ieremoth. Theſe *were* the ſons of the Levites, after the houſe of their fathers.

e which was the ſecond ſon of Merari.

31 Theſe likewiſe caſt [f] lots over againſt their brethren the ſons of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts and Levites, even the principal fathers over againſt their younger brethren.

f *That is,* Every one had that dignity, which fell unto him by lot.

CHAP. XXV.

1 *The number and offices of the ſingers.* 8 *Their diviſion by lot, into four and twenty orders.*

MOreover, David and the captains of the hoſt [a] ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſie with harps, with pſalteries, and with cymbals: and the number of the workmen, according to their ſervice, was:

a Theſe ſingers were divided into 24 courſes, ſo that every courſe or order contained twelve, and in all there were 288, *as ver.* 7.

2 Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah, and ‡ Aſarelah, the ſons of Aſaph under the hands of Aſaph, which propheſied † according to the order of the king.

‡ Otherwiſe called *Iesharelah*, *ver.* 14.

† Heb. *by the hands of the king.*

3 Of Jeduthun: the ſons of Jeduthun; Gedaliah, and ‡ Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah, ‡ [b] ſix, under the hands of their father Jeduthun, who [c] propheſied with a harp, to give thanks and to praiſe the LORD.

‡ Or, *Izri.* *ver.* 11.
‡ with Shimei mentioned, *ver.* 17.
b whereof one is not here numbered.

4 Of Heman: the ſons of Heman; Bukkiah, Mattaniah, ‡ Uzziel, ‡ Shebuel, and Jerimoth, Hananiah, Hanani, Eliatha, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mahazioth:

c *Meaning,* Pſalms and ſongs to praiſe God.
‡ Or, *Azarel*, *ver.* 18.
‡ Or, *Shubael*, *ver.* 20.

5 All theſe *were* the ſons of Heman the kings ſeer in the ‡ words of God, to lift up the horn. And God gave to Heman fourteen ſons and three daughters.

‡ Or, *matters.*

6 All theſe were under the hands of their father, for ſong *in* the houſe of the LORD with cymbals, pſalteries and harps, for the ſervice of the houſe of God, † according to the kings

† Heb. *by the hands of the king.*

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kings order, to Aſaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were inſtructed in the ſongs of the LORD, *even* all that were cunning, *was* two hundred fourſcore and eight.

d who ſhould be in every company and courſe. e without reſpect to age or cunning. f So that he ſerved in the firſt turn, and the reſt every one as his turn followed orderly.

8 ¶ And they caſt lots,[d] ward againſt *ward*, as well the [e] ſmall as the great, the teacher as the ſcholar.

9 Now the firſt lot came forth for Aſaph to [f] Joſeph, the ſecond to Gedaliah, who with his brethren and ſons *were* twelve:

10 The third to Zaccur, *he*, his ſons and his brethren *were* twelve:

11 The fourth to Izri, *he*, his ſons and his his brethren *were* twelve:

12 The fifth to Nethaniah, *he*, his ſons and his brethren *were* twelve:

13 The ſixth to Bukkiah, *he*, his ſons and his brethren *were* twelve:

14 The ſeventh to Jeſharelah, *he*, his ſons and his brethren *were* twelve:

15 The eighth to Jeſhaiah, *he*, his ſons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his ſons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his ſons and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his ſons and his brethren *were* twelve:

19 The twelfth to Haſhabiah, *he*, his ſons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his ſons and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his ſons and his brethren *were* twelve:

22 The fifteenth to Jerimoth, *he*, his ſons and his brethren *were* twelve:

23 The ſixteenth to Hananiah, *he*, his ſons and his brethren *were* twelve:

24 The ſeventeenth to Joſhbekaſhah, *he*, his ſons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his ſons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his ſons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his ſons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his ſons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his ſons and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his ſons and his brethren *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his ſons and his brethren *were* twelve.

CHAP. XXVI.

1 *The diviſion of the porters.* 13 *The gates aſſigned by lot.* 20 *The Levites that had charge of the treaſures.* 29 *Officers and judges.*

‡ Or, *Shelemiah. ver.* 14.

† Heb. *Ebiaſaph*, *Chap.* 6. 37. & 9. 19.

a This Aſaph was not the notable muſician, but another of that name, called alſo Ebiaſaph, *Chap.* 6. 33. 37. & 9. 19. and alſo Jaſaph.

CONcerning the diviſions of the porters: of the Korhites *was* ‡ Meſhelemiah the ſon of Kore, of the ſons of ‡[a] Aſaph.

2 And the ſons of Meſhelemiah *were*, Zechariah the firſt-born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh.

4 Moreover, the ſons of Obed-edom *were*, Shemaiah the firſt-born, Jehozabad the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God [b] bleſſed ‡ him.

b In giving him many children. ‡ *That is*, Obed-edom, *as chap.* 13. 14.

6 Alſo unto Shemaiah his ſon were ſons born, that [c] ruled throughout the houſe of their father: for they *were* mighty men of valour.

c Or, Like their fathers houſe, *meaning*, worthy-men and valiant.

7 The ſons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whoſe brethren *were* ſtrong men; Elihu and Semachiah.

8 All theſe of the ſons of Obed-edom: they and their ſons and their brethren, able men for [d] ſtrength for the ſervice, *were* threeſcore and two of Obed-edom.

d And meet to ſerve in the office of the porterſhip.

9 And Meſhelemiah had ſons and brethren, ſtrong men, eighteen.

10 Alſo Hoſah of the children of Merari, had ſons; Simri the chief, (for *though* he was not the firſt-born, yet his father made him the chief)

11 Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the ſons and brethren of Hoſah *were* thirteen.

12 Among theſe *were* the diviſions of the porters, *even* among the chief men, *having* wards one [e] againſt another, to miniſter in the houſe of the LORD.

e According to their turns, as well the one as the other.

13 And they caſt lots ‡ as well the ſmall as the great, according to the houſe of their fathers for every gate.

‡ Or, *as well for the ſmall as for the great.*

14 And the lot eaſt-ward fell to ‡ Shelemiah; then for Zechariah his ſon ([f] a wiſe counſeller) they caſt lots, and his lot came out north-ward.

‡ Called, *Meſhelemiah*, *ver.* 1. f One expert and meet to keep that gate.

15 To Obed-edom ſouth-ward, and to his ſons, the houſe of †[g] Aſſuppim.

† Heb. *gatherings.* g This was an houſe where they uſed to reſort to conſult of things concerning the temple, as a convocation-houſe.

16 To Shuppim and Hoſah, *the lot came forth* weſt-ward, with the gate [h] Shallecheth, by the cauſey of the going ‡ up, ward againſt ward.

h whereat they uſed to caſt out the filth of the city. ‡ 1 *King.* 10. 5. 2 *Chron.* 9. 4.

17 Eaſt-ward *were* ſix Levites, north-ward four a day, ſouth-ward four a day, and toward Aſſuppim [i] two *and* two.

i *Meaning*, Two one day, and two another.

18 At [k] Parbar weſt-ward, four at the cauſey, *and* two at Parbar.

k which was an houſe wherein they kept the inſtruments of the temple.

19 Theſe *are* the diviſions of the porters among the ſons of Kore, and among the ſons of Merari.

20 And of the Levites, Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the † dedicate things.

† Heb. *holy things.*

21 *As concerning* the ſons of ‡ Laadan: the ſons of the Gerſhonite Laadan, chief fathers, *even* of Laadan the Gerſhonite *were*, ‡ Jehieli.

‡ Or, *Libni*, *Chap.* 6. 17. ‡ Or, *Iehiel*, *Chap.* 23. 8.

22 The ſons of Iehieli; Zetham, and Ioel his brother, *which were* over the treaſures of the houſe of the LORD.

23 Of the [l] Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

l Theſe alſo had charge over the treaſures.

24 And Shebuel the ſon of Gerſhom, the ſon of Moſes, *was* ruler of the treaſures.

25 And

25 And his brethren by Eliezer; Rehabiah his ſon, and Jeſhaiah his ſon, and Joram his ſon, and Zichri his ſon, and Shelomith his ſon.

26 Which Shelomith and his brethren, *were* over all the treaſures of the dedicate things, which David the king and the chief fathers, the captains over thouſands and hundreds, and the captains of the hoſt had [m] dedicated.

27 † Out of the ſpoils won in battels, did they dedicate to maintain the houſe of the LORD.

28 And all that Samuel the ſeer, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zeruiah had dedicated, *and* whoſoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his ſons *were* for the [n] outward buſineſs over Iſrael, for officers and judges.

30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* † officers among them of Iſrael on this ſide Jordan weſt-ward, in all buſineſs of the LORD, and in the ſervice of the [o] king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fourtieth year of the reign of David, they were ſought for, and there were found among them mighty men of valour, at Jazer of Gilead.

32 And his [p] brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manaſſeh, for every matter pertaining to [q] God, and † affairs of the king.

m According as the Lord commanded, *Num.* 31. 28.
† Heb. *out of the battels and ſpoils.*
n *Meaning*, The things, that were out of the city.
† Heb. *over the charge.*
o *That is*, For the kings houſe.
p *To wit*, The couſins of Jerijah.
q Both in ſpiritual and temporal things.
† Heb. *thing.*

CHAP. XXVII.

1 *The twelve captains for every ſeveral month.* 16 *The princes of the twelve tribes.* 23 *The numbring of the people is hindred.* 25 *Davids ſeveral officers.*

NOw the children of Iſrael after their number, *to wit*, the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of the courſes, which [a] came in and went out month by month, throughout all the months of the year, of every courſe *were* twenty and four thouſand.

2 Over the firſt courſe for the firſt month, *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand.

3 Of the children of Perez, *was* the chief of all the captains of the hoſt for the firſt month.

4 And over the courſe of the ſecond month, *was* ‡ Dodai an Ahohite, and of his courſe *was* Mikloth alſo the [b] ruler: in his courſe likewiſe *were* twenty and four thouſand.

5 The third captain of the hoſt for the third month, *was* Benaiah the ſon of Jehoiada a ‡ chief prieſt: and in his courſe *were* twenty and four thouſand.

a which executed their charge and office, which is meant by coming in and going out.
‡ Or, *Dodo.* 2 *Sam.* 23. 9.
b *That is*, Dodai's lieutenant.
‡ Or, *principal officer.*

6 This *is that* Benaiah, *who was* * mighty *among* the thirty, and above the thirty: and in his courſe *was* Amizabad his ſon.

7 The fourth *captain* for the fourth month, *was* Aſahel the brother of Joab, and Zebadiah his ſon after him: and in his courſe *were* twenty and four thouſand.

8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite: and in his courſe *were* twenty and four thouſand.

9 The ſixth *captain* for the ſixth month, *was* Ira the ſon of Ikkeſh the Tekoite: and in his courſe *were* twenty and four thouſand.

10 The ſeventh *captain* for the ſeventh month, *was* Helez the Pelonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

11 The eighth *captain* for the eighth month, *was* Sibbecai the Huſhathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

12 The ninth *captain* for the ninth month, *was* Abiezer the Anetothite, of the Benjamites: and in his courſe *were* twenty and four thouſand.

13 The tenth *captain* for the tenth month, *was* Maharai the Netophathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

14 The eleventh *captain* for the eleventh month, *was* Benaiah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

15 The twelfth *captain* for the twelfth month, *was* ‡ Heldai the Netophathite, of Othniel: and in his courſe *were* twenty and four thouſand.

16 ¶ Furthermore, over the tribes of Iſrael: the [c] ruler of the Reubenites *was* Eliezer the ſon of Zichri: of the Simeonites, Shephatiah the ſon of Maachah:

17 Of the Levites, Haſhabiah the ſon of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu *one* of the brethren of David: of Iſſachar, Omri the ſon of Michael:

19 Of Zebulun, Iſhmaiah the ſon of Obadiah: of Naphtali, Jerimoth the ſon of Azriel:

20 Of the children of Ephraim, Hoſhea the ſon of Azaziah: of the half-tribe of Manaſſeh, Joel the ſon of Pedaiah:

21 Of the [d] half-*tribe* of Manaſſeh in Gilead, Iddo the ſon of Zechariah: of Benjamin, Jaaſiel the ſon of Abner:

22 Of Dan, Azareel the ſon of Jeroham. Theſe *were* the princes of the tribes of Iſrael.

23 ¶ But David took not the number of them from twenty years old and under: becauſe the LORD had ſaid, he would increaſe Iſrael like to the ſtars of the heavens.

24 Joab the ſon of Zeruiah began to number, but he finiſhed not, [e] becauſe * there fell wrath for it againſt Iſrael, neither † was

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* 2 *Sam.* 23. 20, 22, 23. *Chap.* 11. 22, &c.
‡ Or, *Heled.* *Chap.* 11. 30.
c *Meaning*, Beſides theſe twelve captains.
d which is beyond Jordan in reſpect of Judah: alſo one captain was over the Reubenites and the Gadites.
e And the commandment of the king was abominable to Joab, *Chap.* 21. 6.
* 2 *Sam.* 24. 15. *Chap* 23 7.
† Heb. *aſcended.*

350 the number put in the accompt of the [f] chronicles of king David.

f The Hebrews make both theſe books of Chronicles but one, and at this verſe make the midſt of the book, as touching the number of verſes.

25 ¶ And over the kings treaſures *was* Azmaveth the ſon of Adiel: and over the ſtore-houſes in the fields, in the cities, and in the villages, and in the caſtles, *was* Jehonathan the ſon of Uzziah.

26 And over them that did the work of the field for tillage of the ground, *was* Ezri the ſon of Chelub.

27 And over the vineyards *was* Shemei the Ramathite: † over the increaſe of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite.

† Heb. *over that which was of the vineyards.*

28 And over the olive-trees and the ſycomore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oyl *was* Joaſh.

29 And over the herds that fed in Sharon, *was* Shetrai the Sharonite: and over the herds *that were* in the valleys, *was* Shaphat the ſon of Adlai.

30 Over the camels alſo, *was* Obil the Iſhmaelite: and over the aſſes, *was* Jehdeiah the Meronothite.

31 And over the flocks *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* king Davids.

32 Alſo Jonathan Davids uncle was a counſellour, a wiſe man, and a ‡ [g] ſcribe: and Jehiel the ‡ ſon of Hachmoni *was* with the kings [h] ſons.

‡ Or, *ſecretary.*
g *That is,* A man learned in the word of God.
‡ Or, *Hachmonite.*
h To be their ſchoolmaſter and teacher.

33 And Ahithophel *was* the kings counſellour, and Huſhai the Archite *was* the kings companion.

34 And [i] after Ahithophel, *was* Jehoiada the ſon of Benaiah, and Abiathar: and the general of the kings army *was* Joab.

i After that Ahithophel had hanged himſelf. 2 *Sam.* 17. 23. Jehoiada was made counſeller.

CHAP. XXVIII.

1 *David in a ſolemn aſſembly, having declared Gods favour to him, and promiſe to his ſon Solomon, exhorteth them to fear God.* 9,20 *He encourageth Solomon to build the temple.* 11 *He giveth him patterns for the form, and gold and ſilver for the materials.*

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtred to the king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and ‡ poſſeſſion of the king, and of his ſons, with the † officers, and with the mighty men, and with all the valiant men unto Jeruſalem.

‡ Or, *cattel.*

† Or, *eunuchs.*

2 Then David the king ſtood up upon his feet, and ſaid, Hear me, my brethren, and my people, *As for me,* I had in mine heart to build an houſe of [a] reſt for the ark of the covenant of the LORD, and for the footſtool of our God, and had made ready for the building:

a wherein the ark ſhould remain and remove no more to and fro.
* 2 *Sam.* 7. 5, 13. 1 *King.* 5. 5. *Chap.* 22. 8.

3 But God ſaid unto me, * Thou ſhalt not build an houſe for my name, becauſe thou *haſt been* a man of war, and haſt ſhed † bloud.

† Heb. *bloods.*

4 Howbeit, the LORD God of Iſrael choſe me before all the houſe of my father, to be king over Iſrael for ever: for he hath choſen * [b] Judah *to be* the ruler; and of the houſe of Judah, the houſe of my father; and among the ſons of my father, he liked me to make *me* king over all Iſrael:

* *Gen.* 49. 8. 1 *Sam.* 16. 13. *Pſal.* 78. 68.
b According to the prophecy of Jacob, *Gen.* 49. 8.

5 * And of all my ſons (for the LORD hath given me many ſons) he hath choſen Solomon my ſon, to ſit upon the throne of the kingdom of the LORD over Iſrael.

* *Chap.* 23. 1.

6 And he ſaid unto me, * Solomon thy ſon, he ſhall build my houſe and my courts: for I have choſen him *to be* my ſon, and I will be his father.

* 2 *Sam.* 7. 13. 2 *Chron.* 1. 9.

7 Moreover, I will eſtabliſh his kingdom for ever, if he be † conſtant to do my commandments and my judgments, as at [c] this day.

† Heb. *ſtrong.*

c If he continue to keep my law and depart not therefrom, as he doth hitherto.

8 Now therefore in the ſight of all Iſrael the congregation of the LORD, and in the audience of our God, keep and ſeek for all the commandments of the LORD your God: that ye may poſſeſs this [d] good land, and leave *it* for an inheritance for your children after you for [e] ever.

d *To wit,* of Canaan.

e He declareth that nothing can ſeparate them from the commodity of this land, both for themſelves and their poſterity, but their ſins and iniquity.

9 ¶ And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for * the LORD ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

* 1 *Sam.* 16. 7. *Pſal.* 7. 9. & 139. 2. *Jer.* 11. 20. & 17. 10. & 20. 12.

10 Take heed now, for the LORD hath choſen thee to build an [f] houſe for the ſanctuary: be ſtrong and [g] do *it.*

f *Meaning,* For his ark.
g Put it in execution.

11 ¶ Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat,

12 And the pattern † of all that he had by the ſpirit, of the courts of the houſe of the LORD, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicate things.

† Heb. *of all that was with him.*

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the LORD, and for all the veſſels of ſervice in the houſe of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice, *ſilver alſo* for all inſtruments of ſilver by weight, for all inſtruments of every kind of ſervice:

15 Even the weight for the [h] candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof: and for the candleſticks of ſilver by weight, *both* for the candleſtick and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

h *That is,* The ten candleſticks, 1 *King.* 7. 49.

16 And by weight *he gave* gold for the tables of ſhew-bread, for every table, and *likewiſe* ſilver for the tables of ſilver;

17 Alſo pure gold for the fleſh-hooks, and the bowls and the cups: and for the golden baſons *he gave gold* by weight for every baſon;

bason; and *likewise silver* by weight for every bason of silver:

18 And for the altar of incense, refined gold by weight; and gold for the pattern of the [i] chariot of the * cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this, said David*, the LORD made me understand in writing by *his* [k] hand upon me, *even* all the works of this pattern.

20 And David said to Solomon his son, Be strong and of good courage, and do *it:* fear not, nor be dismayed, for the LORD God, *even* my God, *will be* with thee, he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God, and *there shall be* with thee for all manner of workmanship, every [l] willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

i *Meaning*, Of the mercy-seat which covered the ark, which was called the chariot, because the Lord declared himself there.
* 1 *Sam.* 4. 4. 2 *King.* 6. 23, *&c.*
k For all this was left in writing in the book of the law, *Exod.* 25. 40. which book the king was bound to put in execution, *Deut.* 17. 19.
l *That is*, Every one will be ready to help thee with those gifts that God hath given him.

CHAP. XXIX.

1 David by his example and intreaty 6 causeth the princes and people to offer willingly. 10 Davids thanksgiving and prayer. 20 The people having blessed God, and sacrificed, make Solomon king. 26 Davids reign and death.

FUrthermore, David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* * young and tender, and the work *is* great: for the palace *is* not for man, but for the [a] LORD God

2 Now I have prepared with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, & wood for *things* of wood; onyx-stones, & *stones* to be set, glistring stones, and of divers colours, and all manner of precious stones, and marble-stones in abundance.

3 Moreover, because I have set my [b] affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* [c] three thousand talents of gold, of the gold of * Ophir, and seven thousand talents of refined silver, to overlay the walls of the house *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is [d] willing † to consecrate his service this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the kings work, offered willingly,

7 And gave for the service of the house of God, of gold, five thousand talents, and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

* *Chap.* 22. 5.
a And therefore it ought to be excellent in all points.
b His great zeal toward the furtherance of the temple made him to spare no expences, but to bestow his own peculiar treasure.
c He sheweth what he had of his own store for the Lords house.
* 1 *King.* 9. 28.
d He was not only liberal himself, but provoked others to set forth the work of God.
† Heb. *to fill his hand.*

8 And they with whom *precious* stones were [e] found, gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoyced, for that they offered willingly, because with [f] perfect heart they offered willingly to the LORD: and David the king also rejoyced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of [g] Israel our father, for ever and ever.

11 * Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth, *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reignest over all, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should † be able to offer so willingly after this sort? for all things *come* of [h] thee, and † of thine own have we given thee.

15 For * we *are* [i] strangers before thee, and sojourners, as *were* all our fathers: * our days on the earth *are* as a shadow, and *there is* none † abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou * triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: & now have I seen with joy, thy people which are † present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel our fathers, keep this for ever in the [k] imagination of the thoughts of the heart of thy people, and ‡ prepare their heart unto thee.

19 And give unto Solomon my son a perfect heart to keep thy commandments, thy testimonies and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD and the [l] king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their [m] drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness, and they made Solomon the son of David king the second

e *Meaning*, Them that had any.
f *That is*, With a good courage and without hypocrisy.
g which didst reveil thy self to our father Jacob.
* *Mat.* 6. 13. 1 *Tim.* 1. 17. *Rev.* 5. 13.
† Heb. *retain*, or, *obtain strength.*
h we gave thee nothing of our own, but that which we have received of thee: for whether the gifts be corporal or spiritual we receive them all of God, and therefore must give him the glory.
i Heb. *of thine hand.*
* *Psal.* 39. 12. *Heb* 11. 13. 1 *Pet.* 2. 11.
i And therefore have this land but lent to us for a time.
* *Psal.* 90. 9.
† Heb. *expectation.*
* 1 *Sam.* 16. 7. *Chap.* 28. 9.
‡ Heb. *found.*
k Continue them in this good mind, that they may serve thee willingly.
‡ Or, *stablish.*
l *That is*, Did reverence to the king.
m *Meaning*, All kind of liquor which they mingled with their sacrifices, as wine, oil, *&c.*

time, and * anointed *him* unto the LORD *to be* the chief governour, & Zadok *to be* prieſt.

* 1 *King.* 1. 39.

23 Then Solomon ſat on the [n] throne of the LORD as king in ſtead of David his father, and proſpered, and all Iſrael obeyed him.

n This declareth that the kings of Judah were figures of Chriſt, who was the true anointed, and to whom God gave the chief governement of all things.

24 And all the princes and all the mighty men, and all the ſons likewiſe of king David † ſubmitted themſelves unto Solomon the king.

† Heb. *gave the hand under Solomon.*

25 And the LORD magnified Solomon exceedingly in the ſight of all Iſrael, and * beſtowed upon him *ſuch* royal majeſty as had not been on any king before him in Iſrael.

* 1 *King.* 3. 13. 2 *Chron.* 1. 12. *Eccleſ.* 2. 9.

26 ¶ Thus David the ſon of Jeſſe, reigned over all Iſrael.

27 And the time that he reigned over Iſrael, *was* fourty years; ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his ſon reigned in his ſtead.

29 Now the acts of David the king, firſt and laſt, behold, they *are* written in the ‡† book of Samuel the ſeer, and in the book of [o] Nathan the prophet, and in the book of Gad the ſeer,

‡ Or, *hiſtory,* † Heb. *words.* o The books of Nathan and Gad are thought to have been loſt in the captivity.

30 With all his reign and his might, and the [p] times that went over him, and over Iſrael, and over all the kingdoms of the countrys.

p *Meaning,* Trouble and griefs.

THE SECOND BOOK OF THE CHRONICLES.

THE ARGUMENT.

THis ſecond book containeth briefly in effect, That which is comprehended in the two books of the kings: that is, *From the reign of Solomon to the deſtruction of Jeruſalem, and the carrying away of the people captive into Babylon. In this ſtory are certain things declared and ſet forth more copiouſly then in the books of the kings, and therefore ſerve greatly to the underſtanding of the prophets. But three things are here chiefly to be conſidered. Firſt, That the godly kings, when they ſaw the plagues of God prepared againſt their country for ſin, had recourſe to the Lord; and by earneſt prayer were heard, and the plagues removed. The ſecond, How it is a thing that greatly offendeth God, that ſuch as fear him and profeſs his religion, ſhould joyn in amity with the wicked. And thirdly, How the good rulers ever loved the prophets of God, and were very zealous to ſet forth his religion throughout all their dominions, and contrariwiſe the wicked hated his miniſters, depoſed them, and for the true religion and word of God, ſet up idolatry, and ſerved God according to the fantaſie of men. Thus have we hitherto the chief acts from the beginning of the world to the building again of Jeruſalem, which was the two and thirtieth year of Darius, and contain in the whole, three thouſand five hundred threeſcore and eighteen years and ſix months.*

CHAP. I.

1 The ſolemn offering of Solomon at Gibeon. 7 Solomons choice of wiſdom is bleſſed by God. 13 Solomons ſtrength and wealth.

* 1 *King.* 2. 46.

AND * Solomon the ſon of David was ſtrengthned in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon [a] ſpake unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governour in all Iſrael, the chief of the fathers.

a *That is,* He proclaimed a ſolemn ſacrifice, and commanded that all ſhould be at the ſame.

3 So Solomon and all the congregation with him, went to the high place that *was* at [b] * Gibeon, for there was the tabernacle of the [c] congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſs.

b 1 *King.* 3. 4 * 1 *Chron.* 16. 39. c *So called,* Becauſe that God thereby ſhewed certain ſigns to the congregation of his preſence, * 2 *Sam.* 6. 2, 17.

4 * But the ark of God had David brought up from Kirjath-jearim, to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem.

5 Moreover, * [d] the braſen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made, ‡ he put before the tabernacle of the LORD: and Solomon and the congregation ſought unto it.

* *Exod.* 38. 1. d which was for the burnt-offerings, *Exod.* 27. 1. ‡ Or, *was there.*

6 And Solomon went up thither to the braſen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me * to reign in his ſtead.

* 1 *Chron.* 28. 5.

9 Now, O LORD God, let thy promiſe unto David my father be [e] eſtabliſhed: * for thou haſt made me king over a people, † like the duſt of the earth in multitude.

e Perform thy promiſe made to my father concerning me. * 1 *King.* 3. 7. † Heb *much as the duſt of the earth.*

10 * Give

10 * Give me now wiſdom and knowledge, that I may *[f] go out and come in before this people: for who can judge this thy people, *that is ſo* great?

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the [g] life of thine enemies, neither yet haſt aſked long life; but haſt aſked wiſdom and knowledge for thy ſelf, that thou mayeſt judge my people, over whom I have made thee king:

12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as * none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like.

13 ¶ Then Solomon came *from his journy* to the high place that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

14 * And Solomon gathered chariots and hors-men: and he had a thouſand and four hundred chariots, and twelve thouſand horſmen, which he placed in the [h] chariot-cities, and with the king at Jeruſalem.

15 * And the king † made ſilver and gold at Jeruſalem *as plenteous* as [i] ſtones, and cedar-trees made he as the ſycomore-trees that *are* in the vale for abundance.

16 And † Solomon had horſes brought out of Egypt, and linen yarn: the kings [k] merchants received the linen yarn at a price.

17 And they fetcht up, and brought forth out of Egypt a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria, † by their means.

CHAP. II.

1, 17 *Solomons labourers for the building of the temple.* 3 *His embaſſage to Huram for workmen and proviſion of ſtuff.* 11 *Huram ſendeth him a kind anſwer.*

AND Solomon determined to build an houſe for the name of the LORD, and an houſe for his kingdom.

2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountain, and three thouſand and [a] ſix hundred to overſee them.

3 ¶ And Solomon ſent to ‡ Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.*

4 Behold, I build an houſe to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him † ſweet incenſe, and for the continual ſhew-bread, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts of the LORD our God. This *is an ordinance* for ever to Iſrael.

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 * But who † is able to build him an houſe, ſeeing the heaven, and heaven of heavens cannot contain him? who *am* I then that I ſhould build him an houſe, ſave only to [b] burn ſacrifice before him?

7 Send me now therefore a man, cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can ſkill † to grave with the cunning men that *are* with me in Judah and in Jeruſalem, whom David my father did provide.

8 Send me alſo cedar-trees, fir-trees, and ‡ [c] algum-trees out of Lebanon: (for I know that thy ſervants can ſkill to cut timber in Lebanon) and behold, my ſervants *ſhall be* with thy ſervants,

9 Even to prepare me timber in abundance: for the houſe which I am about to build, *ſhall be* † wonderful great.

10 And behold, I will give to thy ſervants, the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty [d] thouſand baths of oyl.

11 ¶ Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the LORD hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the LORD God of Iſrael that made heaven and earth, who hath given to David the king a [e] wiſe ſon, † endued with prudence and underſtanding, that might build an houſe for the LORD, and an houſe for his kingdom.

13 And now I have ſent a cunning man (endued with underſtanding) of Huram my fathers;

14 The ſon of a woman of the [f] daughters of Dan, and his father *was* a man of Tyre, ſkilful to work in gold and in ſilver, in braſs, in iron, in ſtone and in timber, in purple, in blue, and in fine linen, and in crimſon: alſo to grave any manner of graving, and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oyl, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants:

16 And we will cut wood out of Lebanon, † as much as thou ſhalt need, and we will bring it to thee in flotes by ſea to † Joppa, and thou ſhalt carry it up to Jeruſalem.

17 ¶ * And Solomon numbred all † the ſtrangers that *were* in the land of Iſrael, after the numbring wherewith David his father had numbred them; and they were found an hundred and fifty thouſand and three thouſand and ſix hundred.

18 And he ſet * threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountain, and three thouſand and ſix hundred overſeers to ſet the people a work.

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* 1 *King.* 3. 19.

* *Num.* 27. 17.
f That I may govern this people, *Read*, 1 *Chron.* 27. 2. & 1 *King.* 3. 7.

g *That is*, To be revenged on thine enemies.

* 1 *Chron.* 29. 25. *Chap.* 9. 22. *Eccleſ.* 2. 9.

* 1 *King.* 4. 26. & 10. 26, &c.

h which were cities appointed to keep and maintain the chariots.

* 1 *King.* 10. 27. *Chap.* 9. 27.
† Heb. *gave.*
i He cauſed ſo great plenty, that it was no more eſteemed then ſtones.

† Heb. *the going forth of the horſes which was Solomons.*
k 1 *King.* 10. 28. *Chap.* 9. 28.

† Heb. *by their hand.*

a which is to be underſtood of all ſorts of officers and overſeers: for elſe the chief officers were but 3300, as 1 *King.* 4. 16.

‡ Or, *Hiram*, 1 *King.* 5. 1.

† Heb. *incenſe of ſpices.*

* 1 *King.* 3. 27. *Chap.* 6. 18.
† Heb. *hath retained*, or, *obtained ſtrength.*
b *That is*, To do that ſervice which he had commanded, *ſignifying*, That none is able to honour and ſerve God in that perfection as his majeſty deſerveth.
† Heb. *to grave gravings.*

‡ Or, *almuggim*, 1 *King.* 10. 11.
c Some take it for braſil, or the wood called Ebony, others, for coral.

† Heb. *great and wonderful.*

d Or Bath, 1 *King.* 7. 26. it is alſo called Ephah: but Ephah is to meaſure dry things, as Bath is a meaſure for liquors.

e The very heathen confeſſed that it was a ſingular gift of God, when he gave to any nation a king that was wiſe and of underſtanding, albeit it appeareth that this Huram had the true knowledge of God.
† Heb. *knowing prudence and underſtanding.*
f It is alſo written that ſhe was of the tribe of Naphtali, 1 *King.* 7. 14. which may be underſtood that by reaſon of the confuſion of tribes, which then began to be, they married in divers tribes, ſo that by her father ſhe might be of Dan, and by her mother of Naphtali.

† Heb. *according to all thy need.*
† Heb. *Iapho.*

* *As verſe* 2.
† Heb. *the men the ſtrangers.*

* *As verſe* 2.

Chap. III.

1 The place and time of building the temple. 3 The meaſure and ornaments of the houſe. 11 The cherubims. 14 The vail and pillars.

THen * Solomon began to build the houſe of the LORD at Jeruſalem in mount [a] Moriah, ‡ where *the LORD* appeared unto David his father, in the place that David had prepared in the threſhing-floor of * ‡ Ornan the Jebuſite.

2 And he began to build in the ſecond *day* of the ſecond month, in the fourth year of his reign.

3 ¶ Now theſe *are the things* * *wherein* Solomon was † inſtructed for the building of the houſe of God. The length by cubits after the firſt [b] meaſure, *was* threeſcore cubits, and the breadth twenty cubits.

4 And the * porch that *was* in the front *of the houſe*, the length *of it was* according to the [c] breadth of the houſe, twenty cubits, and the height *was* an [d] hundred and twenty: and he overlaid it within with pure gold.

5 And the greater houſe he cieled with fir-tree, which he overlaid with fine gold, and and ſet thereon palm-trees and chains.

6 And he † garniſhed the houſe with precious ſtones for beauty: and the gold *was* gold of [e] Parvaim.

7 He overlaid alſo the houſe, the beams, the poſts, and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the moſt holy houſe, the length whereof *was* according to the breadth of the houſe, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold *amounting* to ſix hundred talents.

9 And the weight of the nails *was* fifty ſhekels of gold: and he overlaid the upper chambers with gold.

10 And in the moſt holy houſe he made two cherubims ‡ of image-work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the houſe: & the other wing *was likewiſe* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the houſe: and the other wing *was* five cubits *alſo*, joyning to the wing of the other cherub.

13 The wings of theſe cherubims ſpread themſelves forth twenty cubits: & they ſtood on their feet, and their faces *were* ‡ inward.

14 ¶ And he made the * [f] vail *of* blue, and purple, and crimſon, and fine linen, and † wrought cherubims thereon.

15 Alſo he made before the houſe * two pillars of [g] thirty and five cubits † high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars, and made an [h] hundred pomegranates, and put *them* on the chains.

17 And he * reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, ‡ Jachin, and the name of that on the left, ‡ Boaz.

Chap. IV.

1 The altar of braſs. 2 The molten ſea upon twelve oxen. 6 The ten lavers, candleſticks, and tables. 9 The courts, and the inſtruments of braſs. 19 The inſtruments of gold.

MOreover, he made an altar of braſs, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ * Alſo he made a molten [a] ſea of ten cubits, † from brim to brim, round in compaſs, and five cubits the height thereof, and a line of thirty cubits did compaſs it round about.

3 * And [b] under it *was* the ſimilitude of oxen, which did compaſs it round about: [c] ten in a cubit compaſſing the ſea round about. Two rows of oxen *were* caſt, when it was caſt.

4 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

5 And the thickneſs of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, ‡ with flowers of lilies; *and* it received and held [d] three thouſand baths.

6 ¶ He made alſo ten lavers, and put five on the right hand, and five on the left, to waſh in them: † ſuch things as they offered for the burnt-offering, they waſhed in them; but the ſea *was* for the prieſts to waſh in.

7 And he made ten candleſticks of gold according to their [e] form, and ſet *them* in the temple, five on the right hand, and five on the left.

8 He made alſo ten tables, and placed *them* in the temple, five on the right ſide, and five on the left: and he made an hundred ‡ baſons of gold.

9 ¶ Furthermore, he made the court of the prieſts, and the great [f] court, and doors for the court, and overlaid the doors of them with braſs.

10 And he ſet the ſea on the right ſide of the eaſt-end, over againſt the ſouth.

11 And Huram made the pots, and the ſhovels, and the ‡ baſons, and Huram † finiſhed the work that he was to make for king Solomon for the houſe of God:

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars:

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the

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* 1 *King.* 6. 1, &c.

a which is the mountain where Abraham thought to have ſacrificed his ſon, *Gen.* 22. 2.
‡ Or, *which was ſeen of David his father.*
* 1 *Chron.* 21. 18.
‡ Or, *Aranuah.* 2 *Sam.* 24. 18.

* 1 *King.* 6. 2.

† Heb. *founded.*

b According to the whole length of the temple comprehending the moſt holy place with the reſt.
* 1 *King.* 6. 3.
c It contained as much as did the breadth of the temple, 1 *King.* 6. 3.
d From the foundation to the top: for in the book of the kings, mention is made from the foundation to the firſt ſtage.
† Heb. *covered.*
e Some think it is that place which is called *Peru.*

‡ Or, (as ſome think) *of moveable work.*

‡ Or, *toward the houſe*
* *Mat.* 27. 51.
f which ſeparated the temple from the moſt holy place
† Heb. *cauſed to aſcend.*
* 1 *King.* 7. 15. *Jer.* 52. 21
g Every one was 18 cubits long, but the half cubit could not be ſeen, for it was hid in the roundneſs of the chapiter, and therefore he giveth to every one but 17 and an half.
† Heb. *long.*

h For every pillar an hundred, *Read*, 1 *King.* 7. 20.
* 1 *King.* 7. 21.

‡ That is, *He ſhall eſtabliſh.*
‡ That is, *In it is ſtrength.*

* 1 *King.* 7. 23.
a A great veſſel of braſs, ſo called, becauſe of the great quantity of water, which it contained.
1 *King.* 7. 23.
† Heb *from his brim to his brim.*
* 1 *King* 7. 24.
b *Meaning*, Under the brim of the veſſel, as 1 *King.* 7. 24.
c In the length of every cubit were ten heads or knops, which in all are 300.

‡ Or, *like a lily, flower.*
d In the firſt book of Kings, *Chap.* 7. 26, mention is only made of two thouſand: but the leſs number was taken there, and here according as the meaſures proved afterward is declared.
† Heb. *the work of burnt-offering.*
e Even as they ſhould be made.

‡ Or, *bowls.*

f Called alſo the porch of Solomon, *Acts* 3. 11. It is alſo taken for the temple where Chriſt preached, *Mat.* 21. 23.

‡ Or, *bowls.*
† Heb. *finiſhed to make.*

† Heb. *upon the face.*
‡ Or, *caldrons.*

the chapiters, which *were* † upon the pillars.

14 He made alſo baſes; and ‡ lavers made he upon the baſes;

15 One ſea, and twelve oxen under it:

16 The pots alſo and the ſhovels, and the fleſh-hooks, & all their inſtruments, did [g] Huram his father make to king Solomon for the houſe of the LORD, of † bright braſs.

g whom Solomon reverenced for the gifts that God had given him, as a father: he had the ſame name alſo that Huram, the king of Tyrus had, his mother was a Jeweſs, and his father a Tyrian. *Some read*, For his father, The authour of this work.

† Heb *made bright*, or, *ſcoured.*

17 In the plain of Jordan did the king caſt them, in the † clay-ground, between Succoth and Zeredathah.

† Heb. *thickneſſes of the ground.*

18 Thus Solomon made all theſe veſſels in great abundance: for the weight of the braſs could not be found out.

19 ¶ And Solomon made all the veſſels that *were* for the houſe of God, the golden altar alſo, and the tables whereon the [h] ſhew-bread *was ſet*;

h *In Hebrew*, The bread of the faces, becauſe they were ſet before the ark, where the Lord ſhewed his preſence.

20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle, of pure gold:

21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that † perfect gold.

† Heb. *perfections of gold.*
‡ Or, *bowls.*

22 And the ſnuffers, and the ‡ baſons, and the ſpoons, and the cenſers, *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the houſe of the temple, *were of* [i] gold.

i *That is*, Covered with plate of gold.

CHAP. V.

1 *The dedicated treaſures.* 2 *The ſolemn induction of the ark into the oracle.* 11 *God being praiſed, giveth a viſible ſign of his favour.*

THus all the work that Solomon made for the houſe of the LORD, was finiſhed: * and Solomon brought in *all* the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God.

* 1 *King.* 7. 51.

2 ¶ * Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael unto Jeruſalem, to bring up the ark of the covenant of the LORD, out of the [a] city of David, which *is* Zion.

* 1 *King.* 8. 2, &c.

a 2 *Sam.* 6 12.

3 Wherefore all the men of Iſrael aſſembled themſelves unto the king in the [b] feaſt, which *was* in the ſeventh [c] month.

b when the things were dedicated, and brought into the temple.
c Called in Hebrew *Etanim*, containing part of *October*, 1 *King.* 8. 2. which month the Jews called the firſt month, becauſe they ſay, that the world was created in that month, and after they came from Egypt, they began at *March*: but becauſe this opinion is uncertain, we make *March* ever the firſt, as beſt writers do.

4 And all the elders of Iſrael came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, theſe did the prieſts *and* the Levites bring up.

6 Alſo king Solomon and all the congregation of Iſrael that were aſſembled unto him before the ark, ſacrificed ſheep and oxen, which could not be told nor numbred for multitude.

7 And the prieſts brought in the ark of the covenant of the LORD unto his place, to the oracle of the houſe into the moſt holy *place*, *even* under the wings of the cherubims.

8 For the cherubims ſpread forth *their* wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof, above.

9 And they drew out the ſtaves *of the ark*, that the ends of the ſtaves were ſeen from the ark before the oracle, but they were not ſeen without. And ‡ there it is unto this day.

‡ Or, *they are there, as* 1 *King.* 8. 8.

10 *There was* nothing in the ark [d] ſave the two tables which Moſes* put *therein* at Horeb, ‡ when the LORD made *a covenant* with the children of Iſrael, when they came out of Egypt.

d For Aarons rod and Manna were taken thence before it was brought to this place.
* *Deut.* 10. 2, 5.
‡ Or, *where.*

11 ¶ And it came to paſs when the prieſts were come out of the holy *place*: (for all the prieſts *that were* † preſent were [e] ſanctified, *and* did not *then* wait by courſe.

† Heb. *found.*
e were prepared to ſerve the Lord.

12 * Alſo the Levites *which were* the ſingers, all of them of Aſaph, of Heman, of Jeduthun, with their ſons, and their brethren; *being* arayed in white linen, having cymbals, and pſalteries, and harps, ſtood at the eaſt-end of the altar, and with them an hundred and twenty prieſts, ſounding with trumpets)

* 1 *Chron.* 25. 1.

13 It came even to paſs, as the trumpeters and ſingers *were* as [f] one, to make one ſound to be heard in praiſing and thanking the LORD; and when they lift up *their* voice with the trumpets and cymbals, and inſtruments of muſick, and praiſed the LORD, *ſaying*, [g] For *he is* good, for his mercy *endureth* for ever: that *then* the houſe was filled with a cloud, *even* the houſe of the LORD;

f They agreed all in one tune.

g This was the effect of their ſongs, as *Pſal.* 118. 1. & 136. 1.

14 So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the LORD had filled the houſe of God.

CHAP. VI.

1 *Solomon having bleſſed the people, bleſſeth God.* 12 *Solomons prayer in the conſecration of the temple, upon the braſen ſcaffold.*

THen * [a] ſaid Solomon, the LORD hath ſaid that he would dwell in the * thick darkneſs.

* 1 *King.* 8. 12, &c.
a After that he had ſeen the glory of the Lord in the cloud.
* *Levit.* 16. 2.

2 But I have built an houſe of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and bleſſed the whole congregation of Iſrael, (and all the congregation of Iſrael ſtood)

4 And he ſaid, Bleſſed *be* the LORD God of Iſrael, who hath with his hands fulfilled *that* which he ſpake with his mouth to my father David, ſaying,

5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there, neither choſe I any man to be a ruler over my people Iſrael:

6 But I have choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael.

7 Now * it was in the heart of David my father to build an houſe for the name of the LORD God of Iſrael.

* 2 *Sam.* 7. 2. 1 *Chron.* 28. 2.

8 But the LORD ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding, thou ſhalt not build the houſe, but thy ſon which ſhall come forth

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out of thyloyns, he ſhall build the houſe for my name.

10 The LORD therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the LORD promiſed, and have built the houſe for the name of the LORD God of Iſrael.

11 And in it have I put the ark, wherein *is* the [b] covenant of the LORD, that he made with the children of Iſrael.

b *Meaning*, The two tables, wherein is contained the effect of the covenant, that God made with our fathers.

12 ¶ And he [c] ſtood before the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

c On a ſcaffold that was made for that purpoſe, that he praying for the whole people, might be heard of all, *as* 1 *King.* 8. 22.

13 (For Solomon had made a braſen ſcaffold, of five cubits † long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and [d] ſpread forth his hands towards heaven)

† Heb. *the length thereof*, &c.

d Both to give thanks for the great benefits of God beſtowed upon him, and alſo to pray for the perſeverance and proſperity, of his people.

14 And ſaid, O LORD God of Iſrael,* *there is* no God like thee in the heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

* *Exod.* 15. 11.

15 Thou which haſt kept with thy ſervant David my father, that which thou haſt promiſed him; and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, *† There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; * yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

* 2 *Sam.* 7. 12. 1 *King.* 2. 4. & 6. 12.
† Heb. *There ſhall not a man be cut off.*
* *Pſal.* 132. 12.

17 Now then, O LORD God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David.

18 (But will God in very deed dwell with men on the earth? * behold, heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe which I have built?)

* *Chap.* 2. 6. *Iſai.* 66. 1. *Acts* 7. 49.

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O LORD my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine [e] eyes may be open upon this houſe day and night, upon the place whereof thou haſt ſaid, that thou wouldeſt put thy name there; to hearken unto the prayer, which thy ſervant prayeth ‡ toward this place.

e That thou mayeſt declare in effect, that thou haſt a continual care over this place.

‡ Or, *in this place.*

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall † make towards this place: hear thou from thy dwelling-place, *even* from heaven; and when thou heareſt, forgive.

† Heb. *pray.*

22 ¶ If a man ſin againſt his [f] neighbour, † and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe:

f By retaining any thing from him, or elſe by denying that which he hath, lett him to keep or do him any wrong.
† Heb. *and he require an oath of him.*

23 Then hear thou from heaven, and do, and judge thy ſervants by requiting the wicked, by recompenſing his way upon his [g] own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

g *Meaning*, To give him that which he hath deſerved.

24 ¶ And if thy people Iſrael ‡ be put to the worſe before the enemy, becauſe they have ſinned againſt thee; and ſhall return and confeſs thy name, and pray and make ſupplication before thee ‡ in this houſe:

‡ Or, *be ſmitten*
‡ Or, *toward.*

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them, and to their fathers.

26 ¶ When the * heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name, and turn from their ſin when thou doſt afflict them:

* 1 *King.* 17. 1.

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way, wherein they ſhould walk; and ſend rain upon thy land which thou haſt given unto thy people for an inheritance.

28 ¶ If there * be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts, or caterpillers; if their enemies beſiege them † in the cities of their land; whatſoever ſore, or whatſoever ſickneſs *there be:*

* *Chap.* 20. 9.
† Heb. *in the land of their gates.*

29 *Then* what prayer, *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore, and his own grief, and ſhall ſpread forth his hands ‡ in this houſe:

‡ Or, *toward this houſe.*

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart [h] thou knoweſt: (for thou onely * knoweſt the hearts of the children of men)

h He declareth that the prayers of hypocrites cannot be heard, nor of any, but of them, which pray unto God with an unfained faith and in true repentance.
* 1 *Chron.* 28. 9.

31 That they may fear thee, to walk in thy ways † ſo long as they live † in the land which thou gaveſt unto our fathers.

† Heb. *all the days which.*
‡ Heb. *upon the face of the land.*

32 ¶ Moreover, concerning the ſtranger, * which is not of thy people Iſrael, but is come from a far country for thy great names ſake, and thy mighty hand, and thy ſtretched-out arm; if they come and [i] pray in this houſe:

* *Ioh.* 12. 20. *Acts* 8. 27.
i He ſheweth that before God there is no acceptation of perſons but all people that feareth him and worketh righteouſneſs, is accepted, *Act.* 10. 35.

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that † this houſe which I have built, is called by thy name.

† Heb. *thy name is called upon this houſe.*

34 If thy people go out to war againſt their enemies by the way that [k] thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name:

k *Meaning*, That none ought to enterprice any war, but at the Lords commandment, *that is*, which is lawful by his word.

35 Then hear thou from the heavens their prayer and their ſupplication, and maintain their ‡ cauſe.

‡ Or, *right.*

36 If they ſin againſt thee, (for *there is* * no man which ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and † they carry them away captives unto a land far off or near;

* *Prov.* 20. 9. *Eccles.* 7. 20. *James* 3. 2. 1 *John.* 1. 8.
† Heb. *they that take them captives carry them away.*

37 Yet,

† Heb. *bring back to their heart.*

37 Yet, *if* they † bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt wickedly;

38 If they return to thee with all their heart & with all their ſoul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications, and maintain their ‡ cauſe, and forgive thy people which have ſinned againſt thee.

‡ Or, *right.*

40 Now, my God, let (I beſeech thee) thine eyes be open, and *let* thine ears, *be* attent † unto the prayer *that is made* in this place.

† Heb. *to the prayer of this place.*

41 Now * therefore ariſe, O LORD God, into thy ‖ reſting-place, thou, and the ark of thy ſtrength: let thy prieſts, O LORD God, be clothed with [m] ſalvation, and let thy ſaints rejoyce in goodneſs.

* *Pſal.* 132. 8.
‖ *That is,* Into thy temple.

m Let them be preſerved by thy power and made vertuous and holy.

42 O LORD God, turn not away the face of thine [n] anointed: remember the mercies of David thy ſervant.

n Hear my prayer which am thine anointed king.

CHAP. VII.

1 *God having given teſtimony to Solomons prayer by fire from heaven, and glory in the temple, the people worſhip him.* 4 *Solomons ſolemn ſacrifice.* 8 *Solomon having kept the feaſt of tabernacles, and the feaſt of the dedication of the altar, diſmiſſeth the people.* 12 *God appearing to Solomon, giveth him promiſes upon condition.*

* 1 *King.* 8. 54.

NOw * when Solomon had made an end of praying, the *[a] fire came down from heaven and conſumed the burnt-offering, and the ſacrifices; and the glory of the LORD filled the houſe.

* *Levit.* 9. 24.
a Hereby God declared that he was pleaſed with Solomons prayer.

2 And the prieſts could not enter into the houſe of the LORD, becauſe the glory of the LORD had filled the LORDS houſe.

3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the LORD upon the houſe, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the LORD, *ſaying*, For *he is* good, for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered ſacrifices before the LORD.

5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the people dedicated the houſe of God.

* 1 *Chron.* 15. 16.

6 * And the prieſts waited on their offices: the Levites alſo with inſtruments of muſick of the LORD, which David the king had made to praiſe the LORD, becauſe his mercy *endureth* for ever, when David praiſed † by their miniſtry: and the prieſts ſounded trumpets before them, and all Iſrael ſtood.

† Heb. *by their hand.*

7 Moreover, Solomon hallowed the middle of the court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, becauſe the braſen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Alſo at the ſame time Solomon kept the [b] feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entring in of Hamath, unto * the river of Egypt.

b The feaſt of the Tabernacles which was kept in the ſeventh month.
* *Joſh.* 13. 3.

9 And in the eighth day they made † [c] a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days.

† Heb *a reſtraint.*
c They aſſembled to hear the word of God, after that they had remained ſeven days in the boothes or Tabernacles.

10 And on the [d] three and twentieth day of the ſeventh month, he ſent the people away into their tents, glad and merry in heart for the goodneſs that the LORD had ſhewed unto David, and to Solomon, and to Iſrael his people.

d They had leave to depart the two and twentieth day, 1 *King.* 8 66. but they went not away till the next day.

11 Thus * Solomon finiſhed the houſe of the LORD, and the kings houſe: and all that came into Solomons heart to make in the houſe of the LORD, and in his own houſe, he proſperouſly effected.

* 1 *King.* 9. 1, *&c.*

12 ¶ And the LORD appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, * and have choſen this place to my ſelf for an houſe of ſacrifice.

* *Deut.* 12. 5.

13 If I ſhut up heaven that there be no rain, or if I command the locuſts to devour the land, or if I ſend peſtilence among my people;

14 If my people † which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their ſin, and will [e] heal their land.

† Heb. *upon whom my name is called.*
e I will cauſe the peſtilence to ceaſe, and deſtroy the beaſts that hurt the fruits of the earth, and ſend rain in due ſeaſon.

15 Now * mine eyes ſhall be open, and mine ears attent † unto the prayer *that is made* in this place.

* *Chap.* 6. 40.
† Heb *to the prayer of this place.*

16 For now have * I choſen, and ſanctified this houſe, that my name may be there for ever, and mine eyes and mine heart ſhall be there perpetually.

* *Chap.* 6. 6.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments:

18 Then will I ſtabliſh the throne of thy kingdom, according as I have covenanted with David, thy father, ſaying, * † There ſhall not fail thee a man *to be* ruler in Iſrael.

* *Chap.* 6. 16.
† Heb *there ſhall not be cut off to thee.*

19 * But if ye turn away and forſake my ſtatutes and my commandments which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them:

* *Levit* 26. 14. *Deut.* 28. 15.

20 Then will I pluck them up by the roots out of my land which I have given them; and this houſe which I have [f] ſanctified for my name, will I caſt out of my ſight, and will make it *to be* a proverb, and a by-word among all nations.

f which thing declareth that God had more reſpect to their ſalvation, then to the advancement of his own glory: and whereas men abuſe thoſe things, which God hath appointed to ſet forth his praiſe he doth withdraw his graces thence.

21 And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhall ſay, * Why hath the LORD done thus unto this land, and unto this houſe?

* *Deut* 29. 24. *Jer.* 22. 8, 9.

22 And

22 And it ſhall be anſwered, Becauſe they forſook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 *Solomons buildings.* 7 *The Gentiles which were left, Solomon made tributaries; but the Iſraelites, rulers.* 11 *Pharaohs daughter removeth to her houſe.* 12 *Solomons yearly ſolemn ſacrifices.* 14 *He appointeth the prieſts and Levites to their places.* 17 *The navy fetcheth gold from Ophir.*

AND*it came to paſs (at the end of [a] twenty years, wherein Solomon had built the houſe of the LORD, and his own houſe)

2 That the cities which Huram had [b] reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſs, & all the [c] ſtore-cities, which he built in Hamath.

5 Alſo he built [d] Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars:

6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſ-men, and † all that Solomon deſired to build in Jeruſalem, and in [e] Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites which *were* not of Iſrael;

8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute, until this day.

9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horſ-men.

10 And theſe *were* the chief of king Solomons officers, *even* [f] two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon * brought up the daughter of Pharaoh, out of the city of David, unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places are* † holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch:

13 Even after a certain rate every * day offering according to the commandment of Moſes, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts, *[g] three times in the year, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the * courſes of the prieſts to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the duty of every day required: the * porters alſo by their courſes, at every gate: for † ſo had David the man of God commanded.

15 And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was [h] prepared unto the day of the foundation of the houſe of the LORD, and until it was finiſhed: *ſo* the houſe of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, & to ‡ Eloth, at the [i] ſea-ſide in the land of Edom.

18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence [k] four hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

1 *The queen of Sheba admireth the wiſdom of Solomon.* 13 *Solmons gold.* 15 *His targets.* 17 *The throne of ivory.* 20 *His veſſels.* 23 *His preſents.* 25 *His chariots and horſe.* 26 *His tributes.* 29 *His reign and death.*

AND* when the queen of Sheba heard of the fame of Solomon, ſhe came to [a] prove Solomon with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

2 And Solomon told her all her queſtions: and there was [b] nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, his ‡ cup-bearers alſo, and their apparel, and his aſcent by which he went up into the houſe of the LORD; there was no more ſpirit in her.

5 And ſhe ſaid to the king, It *was* a true † report which I heard in mine own land, of thine ‡ acts, and of thy wiſdom:

6 Howbeit, I believed not their words, until I came, and mine eyes had ſeen *it:* and behold, the one half of the greatneſs of thy wiſdom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom.

8 Bleſſed be the LORD thy God, which delighted in thee to ſet thee on his [c] throne, *to be* king for the LORD thy God: becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgment and juſtice.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there

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* 1 *King.* 9. 10, *&c.*
a *Signifying*, That he was twenty years in building them.
b *That is*, which Hiram gave again to Solomon, becauſe they pleaſed him not: and therefore called them Cabul, *that is*, Dirt or filth, 1 *King.* 9. 13.
c *Meaning*, Of munitions and treaſures for the war.
d *That is*, He repaired, and fortified them: for they were built long before, by Sherah a noble woman of the tribe of Ephraim, 1 *Chron.* 6. 68. *&* 7. 24.
† Heb. *all the deſire of Solomon, which he deſired to build.*
e 1 *King.* 7. 1.

f For in all there were 3300, but here he meaneth of them that had the principal charge, *Read* 1 *King.* 9. 23.
* 1 *King.* 3. 1. *&* 7. 8.
† Heb. *holineſs.*

* *Exod.* 29. 38.

* *Exod.* 23. 14. *Deut.* 16. 16.
g *Levit.* 23.

* 1 *Chron.* 24. 1.

* 1 *King.* 10. 1, *&c. Mat.* 12. 42. *Luk.* 11. 31.
a To know whether his wiſdom were ſo great as the report was.
b There was no queſtion ſo hard that he did not reſolve.

† Or, *butlers.*

† Heb. *word.*
‡ Or, *ſaying.*

c *Meaning*, That the Iſraelites were Gods peculiar people, and that kings are the lieutenants of God, which ought to grant unto him the ſuperiority, and miniſter juſtice to all.

h Both for the matter, and alſo for the workmanſhip.

‡ Or, *Elath. Deut.* 2. 8.
i *Meaning*, The red Sea.
k which ſum is thought to mount to three millions, and ſix hundred thouſand crowns: for here is mention made of thirty more, then are ſpoken of, 1 *King.* 9. 28.

there any ſuch ſpice as the queen of Sheba gave king Solomon.

10 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought gold from Ophir, brought [d] algum-trees, and precious ſtones.

d *Chap.* 2. 8. 1 *King.* 10. 11.

11 And the king made *of* the algum-trees, ‡†[e] terriſes to the houſe of the LORD, and to the kings palace, and harps and pſalteries for ſingers: and there were none ſuch ſeen before in the land of Judah.

‡ Or, *ſtays.* † Heb *high-ways* e Or, pillars: *meaning*, The garniſhing, and trimming of the ſtairs or, pillars.

12 And king Solomon gave to the queen of Sheba, all her deſire, whatſoever ſhe asked, [f] beſides *that* which ſhe had brought unto the king: ſo ſhe turned, and went away to her own land, ſhe and her ſervants.

f *That is*, which the king gave her for recompence of that treaſure which ſhe brought.

13 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred and threeſcore and ſix talents of gold;

14 Beſides *that which* chapmen and merchants brought: and all the kings of Arabia, and ‡ governours of the country, brought gold and ſilver to Solomon.

‡ Or, *captains.*

15 ¶ And king Solomon made two hundred targets *of* beaten gold: [g] ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he of* beaten gold: three hundred [h] *ſhekels* of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

g which ſum mounteth to 2400 crowns of the ſun, *Budæus de aſſe.*
h Or pounds, called *Mina*, whereof every one ſeemed to make an hundred ſhekels.

17 ¶ Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* ſix ſteps to the throne, with a foot-ſtool of gold, *which were* [i] faſtned to the throne, and † ſtays on each ſide of the ſitting-place, and two lions ſtanding by the [k] ſtays.

i *That is*, The ſteps and the foot-ſtool were faſtned to the throne.
† Heb. *hands.*
k Upon the pommels or knops.

19 And twelve lions ſtood there on the one ſide and on the other, upon the ſix ſteps. There was not the like made in any kingdom.

20 ¶ And all the drinking-veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* † pure gold: ‡ none *were of* ſilver; it was *not* any thing accounted of in the days of Solomon.

† Heb. *ſhut up.* ‡ Or, there was *no ſilver* in them.

21 For the kings ſhips went to Tarſhiſh with the ſervants of Huram: every three years once came the ſhips of [l] Tarſhiſh bringing gold and ſilver, ‡ ivory, and apes, and peacocks.

l which country of the beſt writers is thought to be Cilicia, *Read* 2 *King.* 10. 22.
‡ Or, *elephants teeth.*

22 And king Solomon paſſed all the kings of the earth in riches and wiſdom.

23 ¶ And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom, that God had put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſs, and ſpices, horſes, and mules, a rate year by year.

25 ¶ And Solomon [m] had four thouſand ſtalls for horſes and chariots, and twelve thouſand horſ-men, whom he beſtowed in the chariot-cities, and with the king at Jeruſalem.

m *That is*, Ten horſes in every ſtable, which in all mount to fourty thouſand, *as* 1 *King.* 4. 26.

26 ¶ And he reigned over all the kings * from the ‡ river, even unto the land of the Philiſtines, and to the border of Egypt.

* *Gen.* 15. 18. ‡ That is, *Euphrates.*

27 And the king † made ſilver in Jeruſalem as [n] ſtones, and cedar-trees made he as the ſycomore-trees, that *are* in the low plains, in abundance.

† Heb. *gave.* n The abundance of theſe temporal treaſures in Solomons kingdom is a figure of the ſpiritual treaſures, which the elect ſhall enjoy in the heavens under the true Solomon, Chriſt.

28 * And they brought unto Solomon, horſes out of Egypt, and out of all lands.

* 1 *King.* 10. 28. *Chap.* 1. 16.

29 ¶ Now the reſt of the * acts of Solomon, firſt and laſt, *are* they not written in the † book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the viſions of * Iddo the ſeer, [o] againſt Jeroboam the ſon of Nebat?

* 1 *King.* 11. 41. † Heb. *words.* * *Chap.* 12. 15. o *That is*, which propheſied againſt him.

30 And Solomon reigned in Jeruſalem over all Iſrael, fourty years.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father, and Rehoboam his ſon reigned in his ſtead.

CHAP. X.

1 *The Iſraelites aſſembled at Shechem to crown Rehoboam, by Jeroboam make a ſuit of relaxation unto him.* 6 *Rehoboam refuſing the old mens counſel, by the advice of young men, anſwereth them roughly.* 16 *Ten tribes revolting, kill Hadoram, and make Rehoboam to flee.*

AND * Rehoboam [a] went to Shechem: for to Shechem were all Iſrael come to make him king.

* 1 *King.* 12. 1, &c. a After the death of Solomon.

2 And it came to paſs when Jeroboam the ſon of Nebat (who *was* in Egypt, whither he had fled from the preſence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And they ſent and called him: ſo Jeroboam and all Iſrael came, and ſpake to Rehoboam, ſaying,

4 Thy father [b] made our yoke grievous, now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

b *That is*, handled us rudely. It ſeemeth that God hardned their hearts, ſo that they thus murmured without cauſe: which declareth alſo the inconſtancy of the people.

5 And he ſaid unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me*, to return anſwer to this people?

7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that [c] ſtood before him.

c *That is*, which were of his counſel and ſecrets.

9 And he ſaid unto them, What advice give ye, that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us: thus

thus ſhalt thou ſay unto them, [d] My little *finger* ſhall be thicker then my fathers loyns.

d *Meaning*, That he was of far greater power then was his father.

11 For whereas my father † put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

† Heb. *laded.*

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day.

13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men,

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

15 So the king hearkned not unto the people, for the [e] cauſe was of God, that the LORD might perform his word, which he ſpake by the * hand of Ahijah the Shilonite to Jeroboam the ſon of Nebat.

e Gods will impoſeth ſuch a neceſſity to the ſecond cauſes, that nothing can be done but according to the ſame, and yet mans will worketh as of it ſelf, ſo that it cannot be excuſed in doing evil, by alledging that it is Gods ordinance.

* 1 *King.* 11. 29.

16 ¶ And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſon of Jeſſe: every man to your tents, O Iſrael: *and* now David ſee to thine own houſe. So all Iſrael went to their tents.

17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Hadoram that *was* over the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: but king Rehoboam † made ſpeed to get him up to *his* chariot, to flee to Jeruſalem.

† Heb. *ſtrengthned himſelf.*

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

1 *Rehoboam raiſing an army to ſubdue Iſrael, is forbidden by Shemaiah.* 5 *He ſtrengthneth his kingdom with forts and proviſion.* 13 *The prieſts and Levites, and ſuch as feared God, forſaken by Jeroboam, ſtrengthen the kingdom of Judah.* 18 *The wives and children of Rehoboam.*

* 1 *King.* 12. 21. &c.

AND * when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and [a] Benjamin, an hundred and fourſcore thouſand choſen *men* which were warriours, to fight againſt [b] Iſrael, that he might bring the kingdom again to Rehoboam.

a *That is*, The half tribe of Benjamin: for the other half was gone after Jeroboam.

b *Meaning*, The ten tribes which rebelled.

2 But the word of the LORD came to Shemaiah the man of God, ſaying,

3 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all Iſrael in Judah and Benjamin, ſaying,

4 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe, for this thing is done of me. And they obeyed the words of the LORD, and returned from going againſt Jeroboam.

5 ¶ And Rehoboam dwelt in Jeruſalem, and [c] built cities for defence in Judah.

c Or, Repaired them and made them ſtrong, to be more able to reſiſt Jeroboam.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſha, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zoreh, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victual, and of oyl and wine.

12 And in every ſeveral city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide.

13 ¶ And the prieſts and the Levites that *were* in all Iſrael, † reſorted to him out of all their coaſts,

† Heb. *preſented themſelves to him.*

14 (For the Levites left their ſuburbs, and their poſſeſſion, and came to Judah and Jeruſalem: for * Jeroboam and his ſons had caſt them off from executing the prieſts office unto the LORD.

* *Chap.* 13. 9.

15 And he ordained him prieſts for the high places, and for the [d] devils, and for the calves which he had made)

d *Meaning*, Idols *Iſa.* 44. 15.

16 And after them out of all the tribes of Iſrael, ſuch as [e] ſet their hearts to ſeek the LORD God of Iſrael, came to Jeruſalem, to ſacrifice unto the LORD God of their fathers.

e which were zealous of true religion, and feared God.

17 So they ſtrengthned the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong, three years: for three years they [f] walked in the way of David and Solomon.

f So long as they feared God, and ſet forth his word, they proſpered.

18 ¶ And Rehoboam took him Mahalath the daughter of Jeremoth the ſon of David to wife, *and* Abihail the daughter of Eliab, the ſon of Jeſſe:

19 Which bare him children; Jeuſh, and Shamariah, and Zaham.

20 And after her, he took * Maachah the daughter of Abſalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

* 1 *King.* 15. 2.

21 And Rehoboam loved Maachah the daughter of Abſalom, above all his wives and his concubines: (for he took eighteen wives, and threeſcore concubines, and begat twenty and eight ſons, and threeſcore daughters)

22 And Rehoboam made [g] Abijah the ſon of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

g Called alſo Abiiam, who reigned three years, 1 *King.* 15. 2.

23 And he dealt wiſely, and diſperſed of all his children throughout all the countrys of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance: [h] and he deſired † many wives.

h He gave himſelf to have many wives.

† Heb. *a multitude of wives.*

CHAP. XII.

1 *Rehoboam forſaking the LORD, is puniſhed by Shiſhak.* 5 *He and the princes repenting at the preaching of Shemaiah, are delivered from deſtruction, but not from ſpoil.* 13 *The reign and death of Rehoboam.*

AND it came to paſs when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthned himſelf, he forſook the law of the LORD, and [a] all Iſrael with him,

a For ſuch is the inconſtancy of the people, that for the moſt part they follow the vices of their governours.

2 And it came to paſs, *that* in the fifth year of king Rehoboam, Shiſhak king of Egypt came up againſt Jeruſalem (* becauſe they had tranſgreſſed againſt the LORD)

* 1 *King.* 14. 24, 25.

3 With

3 With twelve hundred chariots, and threescore thousand horsmen: and the people *were* without number that came with him out of Egypt; the Lubims, the [b] Sukkiims, and the Ethiopians.

[b] which were a people of Africa called the Troglodites, because they dwelt in holes.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and [c] therefore have I also left you in the hand of Shishak.

[c] *Signifying*, That no calamity can come unto us, except we forsake God, and that he never leaveth us until we have cast him off.

6 Whereupon the princes of Israel, and the king humbled themselves, and they said, The LORD *is* [d] righteous.

[d] And therefore doth justly punish us for our sins.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves, *therefore* I will not destroy them, but I will grant them ‡ some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

‡ Or, *a little while.*

8 Nevertheless, they shall be his servants; that they may know my [e] service, and the service of the kingdoms of the countrys.

[e] *He meaneth*, That Gods punishments are not to destroy his utterly, but to chastise them, to bring them to the knowledge of themselves, and to know how much better it is to serve God then tyrants.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the kings house, he took all: he carried away also the shields of gold which Solomon had * made.

* *Chap.* 9. 15.

10 In stead of which, king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the kings house.

11 And when the king entred into the house of the LORD, the guard came and fet them, and brought them again into the guardchamber.

12 And when he [f] humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: ‡ and also in Judah things went well.

[f] which declareth that God seeketh not the death of a sinner, but his conversion, *Ezek.* 18 32 & 33 11.

‡ Or, *and yet in Judah there were good things.*

13 ¶ So king Rehoboam strengthned himself in Jerusalem, and reigned: for * Rehoboam *was* one and fourty years old when he began to reign, and he reigned [g] seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there: and his mothers name *was* Naamah an Ammonitess.

* 1 *King.* 14. 21.

[g] *That is*, Twelve years after that he had been overcome by Shishak, *vers.* 2.

14 And he did evil, because he ‡ prepared not his heart to seek the LORD.

‡ Or, *fixed.*

15 Now the acts of Rehoboam, first and last, *are* they not written in the † book of Shemaiah the prophet, and of Iddo the seer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

† Heb. *words.*

16 And Rehoboam slept with his fathers, and was buried in the city of David; and Abijah his son reigned in his stead.

CHAP. XIII.

1 *Abijah succeeding, maketh war against Jeroboam.* 4 *He declareth the right of his cause.* 13 *Trusting in God, he overcometh Jeroboam.* 21 *The wives and children of Abijah.*

NOw * in the eighteenth year of king Jeroboam, began Abijah to reign over [a] Judah.

* 1 *King.* 15. 1, *&c.*

[a] He meaneth Judah and Benjamin.

2 He reigned three years in Jerusalem: (his mothers name also *was* [b] Michaiah the daughter of [c] Uriel of Gibeah) and there was war between Abijah and Jeroboam.

[b] *Or*, Maacha, 1 *King.* 15. 2.

[c] Called also Absalom, for Absalom was her grandfather.

3 And Abijah † set the battel in aray, with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battel in aray against him with eight hundred thousand chosen men, *being* mighty men of valour.

† Heb. *bound together.*

4 ¶ And Abijah stood up upon mount [d] Zemaraim, which *is* in mount Ephraim, and said, Hear me thou Jeroboam, and all Israel,

[d] which was one of the tops of mount Ephraim.

5 Ought you not to know, that the LORD God of Israel gave the kingdom over Israel to [e] David for ever, *even* to him and to his sons by a covenant of [f] salt?

[e] And therefore whosoever doth usurp it or take it from that stock transgresseth the ordinance of the Lord: Thus like an hypocrite he alledged the word of God for his advantage.

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath * rebelled against his lord.

[f] *That is*, Perpetual, because the things which is salted, is preserved from corruption: he meaneth also that it was made solemnly, & confirmed by offering of sacrifices wherein they used salt according as was ordained, *Num.* 18. 19.

7 And there are gathered unto him [g] vain men the children of Belial, and have strengthned themselves against Rehoboam the son of Solomon, when Rehoboam was [h] young and tender-hearted, and could not withstand them.

* 1 *King.* 11. 26.

[g] This word in the Caldee tongue is *Racha*, which our Saviour useth, *Mat.* 5. 22.

[h] *Meaning*, In heart and courage.

8 And now ye think to withstand the kingdom of the LORD, in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves which Jeroboam * made you for gods.

* 1 *King.* 12. 28.

9 * Have ye not cast out the priests of the LORD the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh † to consecrate himself with a [i] young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

* *Chap.* 11. 14.

† Heb. *to fill his hand.*

[i] He sheweth the nature of idolaters which take no trial of the vocation, life and doctrine of their ministers, but think the most vile and greatest beasts sufficient to serve their turn.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business.

11 * And they burn unto the LORD every [k] morning and every evening, burnt-sacrifices and sweet incense: the * *shew*-bread also *set they in order* upon the pure table, and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

* *Chap.* 2. 4.

[k] As it was appointed in the law, *Exod.* 29. 39.

* *Lev.* 24. 6.

12 And behold, [l] God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you: O children of Israel, fight ye not against the LORD God of your fathers, for you shall not prosper.

[l] Because their cause was good, and approved by the Lord, they doubted not of the success and victory.

13 ¶ But Jeroboam caused an [m] ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

[m] Condemning the good counsel which came of the spirit of God, he thought to have overcome by deceit.

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14 And when Judah looked back, behold, the battel *was* before and behind: and they cried unto the LORD, and the prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout: and as the men of Judah ſhouted, it came to paſs, that God ſmote Jeroboam and all Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah: and God delivered them into their hand.

17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael, five hundred thouſand choſen men.

18 Thus the children of Iſrael were brought under at that time, and the children of Judah prevailed, [n] becauſe they relied upon the LORD God of their fathers.

n He ſheweth that the ſtay of all kingdoms, and aſſurance of victories depend upon our truſt and confidence in the LORD.

19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeſhanah with the towns thereof, and Ephrain with the towns thereof.

20 Neither did Jeroboam recover ſtrength again in the days of Abijah: and the LORD ſtrook him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons, and ſixteen daughters.

22 And the reſt of the acts of Abijah, and his ways, and his ſayings, *are* written in the ‡ ſtory of the prophet * Iddo.

‡ Or, *commentary*

* *Chap.* 12. 15.

CHAP. XIV.

1 Aſa ſucceeding deſtroyeth idolatry. 6 Having peace, he ſtrengtheneth his kingdom with forts and armies, 9 Calling on God, he overthroweth Zerah, and ſpoileth the Ethiopians.

SO Abijah ſlept with his fathers, and they buried him in the city of David, and * Aſa his ſon reigned in his ſtead: in his days the land was quiet ten years.

* 1 *King.* 15. 8, &c.

2 And Aſa did *that which was* good and right in the eyes of the LORD his God.

3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the † images, and cut down the [a] groves:

† Heb. *ſtatues.*

a which were planted contrary to the law, *Deut.* 16. 21.

4 And commanded Judah to ſeek the LORD God of their fathers, and to do the law, and the commandment.

5 Alſo he took away out of all the cities of Judah, the high places and the † images: and the kingdom was [b] quiet before him.

† Heb. *ſun-images.*

b He ſheweth that the reſt and quietneſs of kingdoms ſtandeth in abolishing idolatry, and advancing true religion.

6 ¶ And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years; becauſe the LORD had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about *them* walls, and towrs, gates, and bars, while the land *is* yet [c] before us; becauſe we have ſought the LORD our God, we have ſought *him*, and he hath given us reſt on every ſide: ſo they built, and proſpered.

c whiles we have the full government thereof.

8 And Aſa had an army *of men* that bare targets and ſpears, out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour.

9 ¶ * And there came out againſt them Zerah the [d] Ethiopian, with an hoſt of a thouſand thouſand, and three hundred chariots, and came unto [e] Mareſhah.

* *Chap.* 16. 8.

d The king of Ethiopia, or Egypt.

e which was a city in Judah, *Joſh.* 15. 44. where Michajah the prophet was born.

10 Then Aſa went out againſt him, and they ſet the battel in aray in the valley of Zephathah at Mareſhah.

11 And Aſa cried unto the LORD his God, and ſaid, LORD, *it is* * nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we reſt on thee, and in thy name we go againſt this multitude: O LORD, thou *art* our God, [f] let not ‡ man prevail againſt thee.

* 1 *Sam.* 14. 6.

f Thus the children of God neither truſt in their own power or policy, neither fear the ſtrength and ſubtility of their enemies, but conſider the cauſe, and ſee whether their enterpriſe tend to Gods glory, and thereupon aſſure themſelves of the victory by him, which is only almighty, and can turn all fleſh into duſt with the breath of his mouth.

‡ Or, *mortal man.*

12 So the LORD ſmote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled.

13 And Aſa and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves, for they were † deſtroyed before the LORD and before his hoſt; and they carried away very much ſpoil.

† Heb. *broken.*

g The Lord had ſtriken them with fear.

14 And they ſmote all the cities round about Gerar, for the [g] fear of the LORD came upon them: and they ſpoiled all the cities, for there was exceeding much ſpoil in them.

15 They ſmote alſo the tents of cattel, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

CHAP. XV.

1 Aſa with Judah and many of Iſrael moved by the prophecy of Azariah the ſon of Oded, make a ſolemn covenant with God. 16 He putteth down Maachah his mother for her idolatry. 18 He bringeth dedicate things into the houſe of God, and enjoyeth a long peace.

AND the ſpirit of God came upon [a] Azariah the ſon of Oded.

a who was called Oded, as his father was, *verſ.* 1, 8.

2 And he went out † to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Iudah and Benjamin, The LORD *is* with you, while ye be with him; and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you.

† Heb. *in meet Aſa.*

3 Now for a long ſeaſon Iſrael *hath been* without the [b] true God, and without a teaching prieſt, and without law.

b For the ſpace of twelve years under Rehoboam, and three years under Abijah, religion was neglected and idolatry planted.

4 But when they in their trouble did turn unto the LORD God of Iſrael, and ſought him, he was [c] found of them.

c He ſheweth, That notwithſtanding the wickedneſs of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he delivered his from Zerah king of the Ethiopians, *ch.* 14. 9, 12. and out of all other dangers, when they called upon the Lord.

5 And in thoſe times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countrys.

6 And nation was † deſtroyed of nation, and city of city: for God did vex them with all adverſity.

† Heb. *beaten in pieces.*

7 Be ye ſtrong therefore, and let not your hands be weak: for your work ſhall be [d] rewarded.

d Your confidence and truſt in God ſhall not be fruſtrate.

8 And when Aſa heard theſe words, and the prophecy of Oded the prophet, he took courage, and put away the † abominable idols out

† Heb. *abominations.*

out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that *was* before the porch of the LORD.

9 And he gathered all Iudah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon: (for they fell to him out of Iſrael in abundance, when they ſaw that the LORD his God *was* with him)

10 So they gathered themſelves together at Ieruſalem in the [e] third moneth, in the fifteenth year of the reign of Aſa.

11 And they offered unto the LORD † the ſame time, of the [f] ſpoil *which* they had brought, ſeven hundred oxen, and ſeven thouſand ſheep.

12 And they entred into a covenant to ſeek the LORD God of their fathers, with all their heart and with all their ſoul;

13 That [g] whoſoever would not ſeek the LORD God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman.

14 And they ſware unto the LORD with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Iudah rejoyced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was [h] found of them: and the LORD gave them reſt round about.

16 ¶ And alſo *concerning* * Maachah the [i] mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an † idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were [k] not taken away out of [l] Iſrael: nevertheleſs, the heart of Aſa was [m] perfect all his days.

18 ¶ And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa.

CHAP. XVI.

1 *Aſa, by the aid of the Syrians, diverteth Baaſha from building of Ramah.* 7 *Being reproved thereof by Hanani, he putteth him in priſon.* 11 *Among his other acts, in his diſeaſe he ſeeketh not to God, but to the phyſicians.* 13 *His death and burial.*

IN the ſix and thirtieth year of the reign of Aſa, * [a] Baaſha king of Iſrael came up againſt Iudah, and built [b] Ramah, to the intent that he might let none go out or come in to Aſa king of Iudah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the LORD, and of the kings houſe, and ſent to Ben-hadad king of Syria that dwelt at † Damaſcus, ſaying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have ſent thee ſilver and gold; go [c] break thy league with Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkned unto king Aſa, and ſent the captains of † his armies againſt the cities of Iſrael; and they ſmote Ijon, and Dan, and Abel-maim, and all the ſtore-cities of Naphtali.

5 And it came to paſs, when Baaſha heard *it*, that he left off building of Ramah, and let his work ceaſe.

6 Then Aſa the king took all Iudah, and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha was a building, and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the ſeer came to Aſa king of Iudah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the LORD thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand.

8 Were not * the Ethiopians and the Lubims † a huge hoſt, with very many chariots and horſ-men? yet, becauſe thou didſt rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro through out the whole earth, ‡ to ſhew himſelf ſtrong in the behalf of *them*, whoſe heart *is* perfect towards him. Herein thou haſt done fooliſhly; therefore from henceforth thou ſhalt have wars.

10 Then Aſa was [d] wroth with the ſeer, and put him in a priſon-houſe; for *he was* in a rage with him, becauſe of this *thing*. And Aſa † oppreſſed *ſome* of the people the ſame time.

11 ¶ And behold, the acts of Aſa, firſt and laſt, lo, they *are* written in the book of the kings of Iudah and Iſrael.

12 And Aſa, in the thirty and ninth year of his reign, was diſeaſed in his feet, until his diſeaſe *was* [e] exceeding *great*: yet in his diſeaſe he ſought not to the LORD, but to the [f] phyſicians.

13 ¶ And Aſa ſlept with his fathers, and died in the one and fourtieth year of his reign.

14 And they buried him in his own ſepulchres which he had † made for himſelf in the city of David, and laid him in the bed, which was filled with ſweet odours and divers kinds *of ſpices* prepared by the apothecaries art: and they made a very great burning for him.

CHAP. XVII.

1 *Jehoſhaphat ſucceeding Aſa, reigneth well, and proſpereth.* 7 *He ſendeth Levites with the princes to teach Judah.* 10 *His enemies being terrified by God, ſome of them bring him preſents and tribute.* 12 *His greatneſs, captains, and armies.*

AND * Iehoſhaphat his ſon reigned in his ſtead, and ſtrengthned himſelf againſt Iſrael.

2 And he placed forces in all the fenced cities of Iudah, and ſet gariſons in the land of Iudah, and in the cities of Ephraim, which Aſa his father had taken.

e Called *Shivan*, containing part of *May*, and part of *June*.
† Heb. *in that day.*
f which they had taken of the Ethiopians.
g These were the words of their covenant, which commanded all idolaters to be put to death according to the law of God, *Deut.* 13. 5, 9, 15.
h So long as they ſerved him aright, ſo long did he preſerve and proſper them.
* 1 *King.* 15. 11.
i Or, grandmother: and herein he ſhewed that he lacked zeal, for ſhe ought to have died both by the covenant, *as verſ.* 13. and by the law of God: but he gave place to fooliſh pity, and would alſo ſeem after a ſort to ſatisfy the law.
† Heb. *horrour.*
k which partly came through lack of zeal in him, partly through the negligence of his officers, and partly by the ſuperſtition of the people, that all were not taken away.
l Becauſe that God was called the God of Iſrael, by reaſon of his promiſe to Jacob: therefore Iſrael is ſometime taken for Judah, becauſe Judah was his chief people.
m In reſpect of his predeceſſours.
* 1 *King.* 15. 17.
a who reigned after Nadab the ſon of Jeroboam.
b He fortified it with walls and ditches: it was a city in Benjamin, near to Gibeon.
† Heb. *Darmeſek.*
c He thought to repuls his adverſary by an unlawful means, *that is*, By ſeeking help of infidels, as they that ſeek the Turks amity, thinking thereby to make themſelves more ſtrong.
† Heb. *which were his.*
* *Chap.* 14. 9.
† Heb. *in abundance.*
‡ Or, *ſtrongly to hold with them, &c.*
d Thus in ſtead of turning to God by repentance, he diſdained the admonition of the prophet, and puniſhed him, as the wicked do when they be told of their faults.
† Heb. *cruſhed.*
e God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we ſo continue to the end, *that is*, zealous of Gods glory, and put our whole truſt in him.
f *He ſheweth*, That it is in vain to ſeek to the phyſicians, except firſt we ſeek to God to purge our ſins, which are the chief cauſe of all our diſeaſes, and after uſe the help of the phyſicians, as a mean by whom God worketh.
† Heb. *digged.*
* 1 *King.* 15. 24.

3 And the LORD was with Iehoſhaphat, becauſe he walked in the [a] firſt ways of his father David, and ſought not unto [b] Baalim;

4 But ſought to the LORD God of his father, and walked in his commandments, and not after the doings of Iſrael:

5 Therefore the LORD ſtabliſhed the kingdom in his hand, and all Iudah † brought to Iehoſhaphat preſents, and he had riches and honour in abundance.

6 And his heart ‡ [c] was lift up in the ways of the LORD: moreover, he took away the high places and groves out of Iudah.

7 ¶ Alſo in the third year of his reign, he ſent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to [d] teach in the cities of Iudah.

8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Iehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Eliſhama, and Iehoram, prieſts.

9 And they taught in Iudah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Iudah, and taught the people.

10 ¶ And the fear of the LORD † fell upon all the kingdoms of the lands that *were* round about Judah, ſo that they made no [e] war againſt Iehoſhaphat.

11 Alſo *ſome* of the Philiſtines brought Iehoſhaphat preſents, and tribute-ſilver; and the Arabians brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats.

12 ¶ And Iehoſhaphat waxed great exceedingly; and he built in Iudah, ‡ caſtles, and cities of ſtore.

13 And he had much buſineſs in the cities of Iudah: and the men of war, mighty men of valour, *were* in Ieruſalem.

14 And theſe *are* the numbers of them according to the houſe of their fathers: Of Iudah, the captains of thouſands; Adnah the chief, and with him mighty men of valour, three hundred thouſand.

15 And † next to him *was* Iehohanan the captain, and with him two hundred and fourſcore thouſand.

16 And next him *was* Amaſiah the ſon of Zichri, who [f] willingly offered himſelf unto the LORD; and with him two hundred thouſand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him, armed men with bow and ſhield, two hundred thouſand.

18 And next him *was* Iehozabad, and with him an hundred and fourſcore thouſand, ready prepared for the war.

19 Theſe [g] waited on the king, beſides *thoſe* whom the king put in the fenced cities, throughout all Iudah.

a *That is*, His virtues, meaning, before he had committed ſin with Bathſheba and againſt Uriah

b Sought not help at ſtrange gods.

‡ Heb. *gave.*

‡ That is, *was encouraged.*

c *Or*, He gave himſelf wholly to ſerve the Lord.

d He knew it was in vain to profeſs religion, except ſuch were appointed which could inſtruct the people in the ſame, and had authority to put away all idolatry.

† Heb. *was.*

e Thus God proſpereth all ſuch that with a pure heart ſeek his glory, and keepeth their enemies in fear, that they cannot be able to execute their rage againſt them.

‡ Or, *palaces.*

† Heb. *at his hand.*

f *Meaning*, which was a Nazarite, *Num. 6.*

g *That is*, They were as his ordinary guard.

CHAP. XVIII.

1 Iehoſhaphat joyned in affinity with Ahab, is perſwaded to go with him againſt Ramoth-gilead. 4 Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain there.

NOw Iehoſhaphat had riches and honour in abundance, and joyned [a] affinity with Ahab.

2 * And † after *certain* [b] years, he went down to Ahab to Samaria: and Ahab killed ſheep and oxen for him in abundance, and for the people that *he had* with him, and perſwaded him to go up *with him* to [c] Ramoth-gilead.

3 And Ahab king of Iſrael ſaid unto Iehoſhaphat king of Iudah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the war.

4 ¶ And Iehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the [d] word of the LORD to day.

5 Therefore the king of Iſrael gathered together of [e] prophets four hundred men, and ſaid unto them, Shall we go to Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up; for God will deliver *it* into the kings hand.

6 But Iehoſhaphat ſaid, *Is there* not here a prophet of the LORD † beſides, that we might enquire of him?

7 And the king of Iſrael ſaid unto Iehoſhaphat, *There is* yet one man, by whom we may enquire of the LORD: but I [f] hate him, for he never propheſieth good unto me, but always evil: the ſame *is* Micaiah the ſon of Imla. And Iehoſhaphat ſaid, Let not the king ſay [g] ſo.

8 And the king of Iſrael called for one *of his* ‡ officers, and ſaid, † Fetch quickly Micaiah the ſon of Imla.

9 And the king of Iſrael and Iehoſhaphat king of Iudah, ſat either of them on his throne, clothed in *their* [h] robes, and they ſat in a ‡ void place at the entring in of the gate of Samaria, and all the prophets propheſied before them.

10 And Zedekiah the ſon of Chenaanah, had made him [i] horns of iron, and ſaid, Thus ſaith the LORD, With theſe thou ſhalt puſh Syria, until † they be conſumed.

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

12 And the meſſenger that went to call Micaiah, ſpake to him, ſaying, Behold, the words of the prophets *declare* good to the king † with one [k] aſſent: let thy word therefore, I pray thee, be like one of theirs, and ſpeak thou good.

13 And Micaiah ſaid, *As* the LORD liveth, even what my God ſaith, that will I ſpeak.

14 And when he was come to the king, the king ſaid unto him, Micaiah, ſhall we go to Ramoth-gilead to battel, or ſhall I forbear? And he ſaid, [l] Go ye up, and proſper, and they ſhall be delivered into your hand.

15 And

a For Joram, Jehoſhaphats ſon, married Ahabs daughter.

* 1 *King.* 22. 2.

† Heb. *at the end of years.*

b *That is*, The third year.

c To recover it out of the hands of the Syrians.

d Hear the advice of ſome propher, to know whether it be Gods will.

e which were the prophets of Baal, *ſignifying*, That the wicked eſteem none but flatterers, and ſuch as will bear with their inordinate affections.

† Heb. *yet*, or, *more.*

f Yet the true miniſters of God ought not to ceaſe to do their duty, though the wicked magiſtrates cannot abide them to ſpeak the truth.

g *Meaning*, That he ought not to refuſe to hear any that was of God.

‡ Or, *eunuchs.*

† Heb. *Haſten.*

h *That is*, in their majeſty, and royal apparel.

‡ Or, *floor.*

i 1 *King.* 22. 11.

† Heb. thou *conſume them.*

† Heb. *with one mouth.*

k Thinking, that whereas four hundred prophets had agreed in one thing, that he being but one man, and in leaſt eſtimation, durſt not gainſay it.

l He ſpake this by deriſion of the falſe prophets, as the king well perceived.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me, in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, [m] These have no master; let them return *therefore* every man to his house in peace.

m He prophesieth how the people should be dispersed, and Ahab slain.

17 (And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, ‡ but evil?)

‡ Or, *but for evil.*

18 Again he said, Therefore hear the word of the LORD, I saw the LORD sitting upon his throne, and all the [n] host of heaven standing on his right hand, and *on* his left.

n *Meaning*, His angels.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying after that manner.

20 Then there came out a * spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

* *1. b* 1. 6.

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the* [o] *LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

o For without the Lords permission he could not do it.

22 Now therefore behold, the LORD hath put a [p] lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

p To them that will not believe the truth, God sendeth strong delusions that they should believe lies, 2 *Thes.* 2. 10.

23 Then Zedekiah the son of Chenaanah, came near, and smote Micaiah upon the [q] cheek, and said, Which way went the spirit of the LORD from me, to speak unto thee?

q By this cruelty, his ambition and hypocricy was discovered: thus the hypocrites boast of the Spirit which they have not, and declare their malice against them in whom the true Spirit is.

24 And Micaiah said, Behold, thou shalt see on that day, when thou shalt go ‡ into † an inner chamber to hide thy self.

‡ Or, *from chamber to chamber.*
† Heb. *a chamber in a chamber.*

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governour of the city, and to Joash the kings son:

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of [r] affliction, and with water of affliction, until I return in peace.

r Keep him straightly in prison and let him feel hunger and thirst.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken all ye people.

28 So the king of Israel, and Jehoshaphat the king of Iudah went up to Ramoth-gilead.

29 And the king of Israel said unto Iehoshaphat, I will [s] disguise my self, and will go to the battel, but put thou on thy robes. So the king of Israel disguised himself, and they went to the battel.

s Thus the wicked think by their own subtility to escape Gods judgments which he threatneth by his word.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save onely with the king of Israel.

31 And it came to pass when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel: therefore they compassed about him to fight: but Jehoshaphat [t] cried out, and the LORD helped him, and God moved them *to depart* from him.

t He cried to the Lord by acknowledging his fault, in going with this wicked king to war, against the word of the Lord by his prophet, and also by desiring mercy for the same.

32 For it came to pass, that when the captains of the chariots perceived that it was not the king of Israel, they turned back again † from pursuing him.

† Heb. *from after him.*

33 And a *certain* man drew a bow † at a venture, and smote the king of Israel † between the joynts of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayst carry me out of the host, for I am † wounded.

† Heb. *in his simplicity.*
† Heb. *between the joynts, and between the breast-plate.*
† Heb. *made sick.*

34 And the battel increased that day: howbeit the king of Israel [u] stayed *himself* up in *his* chariot against the Syrians, until the even: and about the time of the sun going down, he died.

u He dissembled his hurt, that his souldiers might fight more courageously.

CHAP. XIX.

1 Jehoshaphat reproved by Jehu, visiteth his kingdom. 5 His instructions to the judges, 8 to the priests and Levites.

AND Jehoshaphat the king of Judah returned to his house in peace to Ierusalem.

2 And Iehu the son of Hanani the seer went out to meet him, and said to king Iehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? [a] therefore *is* wrath upon thee from before the LORD.

a He declareth that the wrath and judgment of God is over all such, that support the wicked, and rather shew not indeed, that they are enemies to all such as hate the Lord.

3 Nevertheless, there are * good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

* *Chap.* 17. 4, 6.

4 And Jehoshaphat dwelt at Jerusalem: and † he went out again [b] through the people, from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

† Heb. *he returned and went out*
b He visited all his country and brought his people from idolatry to the knowledge of the true God.

5 ¶ And he set judges in the land, throughout all the fenced cities of Iudah, city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* [c] with you † in the judgment.

c Both to preserve you, if you do justly, or to punish you, if you do the contrary.
† Heb. *in the matter of judgment.*

7 Wherefore now, let the fear of the LORD be upon you, take heed and do *it*: for *there is* [d] no iniquity with the LORD our God, nor * respect of persons, nor taking of gifts.

d He will declare by the sharpness of the punishment that he hateth all iniquity.
* *Deut.* 10. 17. *Iob* 34. 19. *Act.* 10. 34. *Rom.* 2. 11. *Ephes.* 6. 9. *Col.* 3. 25. 1 *Pet* 1. 17.

8 ¶ Moreover, in Ierusalem did Iehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they [e] returned to Ierusalem.

e The priests and Levites, which should judge matters according to the word of the Lord.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between [f] bloud and bloud, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* [g] wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

f *That is*, To try whether the murder was done at unawares, or els on set purpose, *Num.* 35 11 *Deut* 4. 41.
g *Meaning*, That God would punish them most sharply, if they would not execute justice aright.

11 And behold, Amariah the chief priest *is* over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Iudah, for all the kings [h] matters: also the Levites *shall be* officers before you.

h Shall be chief overseer of the publike affairs of the realm.

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† Deal couragiouſly, and the LORD ſhall be with the [i] good.

CHAP. XX.

1 Jehoſhaphat in his fear proclaimeth a faſt. 5 His prayer. 14 The prophecy of Iahaziel. 20 Iehoſhaphat exhorteth the people, and ſetteth ſingers to praiſe the Lord. 22 The great overthrow of the enemies. 26 The people having bleſſed God at Berachah, return in triumph. 31 Iehoſhaphats reign. 35 His convoy of ſhips which he made with Ahaziah, according to the prophecy of Eliezer, unhappily periſhed.

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them *other* beſide the [a] Ammonites; came againſt Jehoſhaphat to battel.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the [b] ſea on this ſide Syria, and behold, they *be* in Hazazontamar, which *is* in En-gedi.

3 And Jehoſhaphat feared, and ſet † himſelf to [c] ſeek the LORD, and proclaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together, to ask *help* of the LORD: even out of all the cities of Judah they came to ſeek the LORD.

5 ¶ And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the LORD before the new court,

6 And ſaid, O LORD God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee?

7 *Art* not thou our God, † who didſt drive out the inhabitants of this land before thy people Iſrael, and [d] gaveſt it to the ſeed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 *If *when* evil cometh upon us, *as* the [e] ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, (for thy [f] name *is* in this houſe) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now behold, the children of Ammon, and Moab, and mount Seir, whom thou *wouldeſt not let Iſrael invade, when they came out of the land of Egypt, but they turned from them, and deſtroyed them not:

11 Behold, *Iſay, how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do, [g] but our eyes *are* upon thee.

13 And all Judah ſtood before the [h] LORD, with their little ones, their wives and their children.

14 ¶ Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jehiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came [i] the ſpirit of the LORD in the midſt of the congregation:

15 And he ſaid, Hearken ye, all Iudah, and ye inhabitants of Ieruſalem, and thou king Iehoſhaphat, Thus ſaith the LORD unto you, Be not afraid, nor diſmayed by reaſon of this great multitude; for the [k] battel *is* not yours, but Gods.

16 To morrow go ye down againſt them: behold, they come up by the † cliff of Ziz, and ye ſhall find them at the end of the ‡ brook, before the wilderneſs of Ieruel.

17 Ye ſhall not *need* to fight in this *battel*; ſet your ſelves, ſtand ye *ſtill*, and ſee the ſalvation of the LORD with you, O Iudah and Ieruſalem: fear not, nor be diſmayed; to morrow go out againſt them, for the LORD *will be* with you.

18 And Iehoſhaphat [l] bowed his head, with *his* face to the ground: and all Iudah, and the inhabitants of Ieruſalem fell before the LORD, worſhipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, ſtood up to praiſe the LORD God of Iſrael with a loud voice on high.

20 ¶ And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Ieruſalem, * Believe in the LORD your God, ſo ſhall you be eſtabliſhed; [m] believe his prophets, ſo ſhall ye proſper.

21 And when he had conſulted with the people, he appointed ſingers unto the LORD, and † that ſhould praiſe the beauty of holineſs, as they went out before the army, and to ſay, [n] Praiſe the LORD, for his mercy *endureth* for ever.

22 ¶ † And when they began † to ſing and to praiſe, the LORD ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah, and ‡ they were ſmitten.

23 For the children of Ammon and Moab, ſtood up againſt the inhabitants of [o] mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped † to deſtroy [p] another.

24 And when Judah came toward the watchtowre in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and † none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance, both riches with the dead bodies, and precious jewels (which they ſtript off for themſelves) more then they could carry away: and they were three days in gathering of the ſpoil, it was ſo much.

26 ¶ And on the fourth day they [q] aſſembled themſelves in the valley of ‡ Berachah; for there they bleſſed the LORD: therefore the name of the ſame place was called, The valley of Berachah, unto this day.

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the † fore-front

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† Heb. *take courage and do.*
i God will aſſiſt them that do juſtice.

a *That is*, which counterfeited the Ammonites in language and apparel. The Hebrews think that they were the Amalekites, but as may appear by the tenth verſe, they were the Idumeans of mount Seir.
b Called the dead Sea, where God deſtroyed the five cities for ſin.
† Heb. *his face.*
c This declareth what the fear of the godly is, which is as a prick to ſtir them to prayer, and to depend on the Lord, whereas it moveth the wicked either to ſeek after worldly means and polices, or elſe to fall into deſpair.

† Heb *them.*

d He groundeth his prayer upon Gods power, whereby he is able to help, and alſo on his mercy, which he will continue toward his, foraſmuch as he hath once choſen them, and begun to ſhew his graces toward them.
* 1 *King.* 8. 37. *Chap.* 6. 28.
e *Meaning*, war which commeth by Gods juſt judgment for our ſins.
f *That is*, It is here called upon and thou declareſt thy preſence and favour.
* *Deut.* 2. 9.

g we onely put our truſt in thee, and wait for our deliverance from heaven.
h *That is*, Before the ark of the covenant.

i which was moved by the ſpirit of God to prophecy.

k They fight againſt God and not againſt you: therefore he will fight for you.
† Heb. *aſcent.*
‡ Or, *valley.*
l Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliverance promiſed.

* *Iſa.* 7. 9.
m Give credit to their words and doctrine.

† Heb. *praiſers.*
n This was a pſalm of thanksgiving, which they uſed commonly to ſing when they praiſed the Lord for his benefits, and was made by David, *Pſal.* 136.
† Heb. *And in the time that they, &c.*
† Heb. *in ſinging and praiſe.*
‡ Or, *they ſmote one another.*
o *Meaning*, The Idumeans, which dwelt in mount Seir.
† Heb. *for the deſtruction.*
p Thus the Lord according to Jehoſhaphats prayer declared his power when he delivered his, by cauſing their enemies to kill one another.
† Heb. *there was not an eſcaping.*

q To give thanks to the Lord for the victory: and therefore the valley was called Berachah, *that is*, Bleſſing, or, Thankſgiving, which was alſo called the valley of Jehoſhaphat, *Ioel* 3. 2, 12. becauſe the Lord judged the enemies according to Jehoſhaphats prayer.
‡ That is, *bleſſing.*
† Heb. *head.*

front of them, to go again to Jeruſalem with joy: for the LORD had made them to rejoyce over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the LORD.

29 And the [r] fear of God was on all the kingdoms of *thoſe* countrys, when they had heard that the LORD fought againſt the enemies of Iſrael.

[r] He declareth hereby, that the works of God bring ever comfort or deliverance to his, and fear or deſtruction to his enemies.

30 So the realm of Jehoſhaphat was quiet; for his God gave him reſt round about.

31 ¶ * And Jehoſhaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

* 1 *King.* 22. 41, *&c.*

32 And he walked in the [s] way of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the LORD:

[s] *Meaning*, In his virtues, and thoſe ways wherein he followed God.

33 Howbeit, the high places were [t] not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

[t] If the great care and diligence of this good king was not able utterly to aboliſh all ſuperſtition and idolatry out of his people; but that they would ſtill retain their filth and idolatry, how much leſs are they able to reform evil, which either have little zeal, or not ſuch as he had: though herein he was not to be excuſed.

34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they *are* written in the † book of Jehu the ſon of Hanani, * who † is mentioned in the book of the kings of Iſrael.

† Heb. *words.*
* 1 *King.* 16. 1.
† Heb. *was made to aſcend.*

35 ¶ And after this did Jehoſhaphat king of Judah joyn himſelf with Ahaziah king of Iſrael, who did very wickedly:

36 And he joyned himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-geber.

37 Then Eliezer the ſon of Dodavah of Mareſhah, propheſied againſt Jehoſhaphat, ſaying, [u] Becauſe thou haſt joyned thy ſelf with Ahaziah, the LORD hath broken thy works. And the ſhips were broken, that they were not able to go to Tarſhiſh.

[u] Thus God would not have his to joyn in ſociety with idolaters and wicked men.

CHAP. XXI.

1 Jehoram ſucceeding Jehoſhaphat, ſlayeth his brethren. 5 His wicked reign. 8 Edom and Libnah revolt. 12 The prophecy of Elijah againſt him in writing. 16 Philiſtines and Arabians oppreſs him. 18 His incurable diſeaſe, infamous death, and burial.

* 1 *King.* 22. 50.

NOw * Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David: and Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſons of Jehoſhaphat king of [a] Iſrael.

[a] *Read. Chap.* 15. 17. how by Iſrael is meant Judah.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, becauſe he *was* the firſtborn.

* 2 *King.* 8. 16, 17.

4 Now * when Jehoram was riſen up to the kingdom of his father, he ſtrengthned himſelf, and ſlew all his [b] brethren with the ſword, and *divers* alſo of the princes [c] of Iſrael.

[b] Becauſe the wicked live ever in fear, and alſo are ambitious, they become cruel, and ſpare not to murder them, whom by nature they ought moſt to cheriſh and defend.

[c] *Meaning*, Of Judah and Benjamin.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of * Ahab to [d] wife: and he wrought *that which was* evil in the eyes of the LORD.

* *Chap.* 22. 2.
[d] So that we ſee how it cannot be that we ſhould joyn with the wicked, and ſerve God.

7 Howbeit the LORD would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a † light to him, and to his * ſons for ever.

† Heb. *Lamp*, or, *candle.*
* 2 *Sam.* 7. 12. 1 *King.* 11. 36. 2 *King.* 8. 19. *Pſal.* 132. 11, *&c.*

8 ¶ In his days the Edomites revolted from under the † dominion of Judah, and made themſelves a king.

† Heb. *hand.*

9 Then Jehoram * went forth with his princes, and all his chariots with him: and he roſe up by night, and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

* 2 *King.* 8. 21.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame time *alſo* did [e] Libnah revolt from under his hand; becauſe he had forſaken the LORD God of his fathers.

[e] *Read* 2 *King.* 8. 22.

11 Moreover, he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit [f] fornication, and compelled Judah *thereto.*

[f] *Meaning*, Idolatry, becauſe that the idolater breaketh promiſe with God, as doth the adultereſs to her huſband.

12 ¶ And there came a writing to him from [g] Elijah the prophet, ſaying, Thus ſaith the LORD God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah,

[g] Some thinke that this was Eliſha, ſo called, becauſe he had the ſpirit in abundance, as had Elijah.

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah, and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy fathers houſe, *which were* better then thy ſelf:

14 Behold, with † a great plague will the LORD ſmite thy people, and thy children, and thy wives, and all thy goods.

† Heb. *a great ſtroke.*

15 And thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, until thy [h] bowels fall out, by reaſon of the ſickneſs day by day.

[h] Wee ſee this example daily practiſed upon them that fall away from God, and become idolaters and murderers of their brethren.

16 ¶ Moreover, the LORD ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the [i] Ethiopians.

[i] There were other Arabians in Africa ſouth-ward toward Egypt.

17 And they came up into Judah, and brake into it, and † carried away all the ſubſtance *that was* found in the kings houſe, and his ſons alſo and his wives; ſo that there was never a ſon left him, ſave [k] Jehoahaz the youngeſt of his ſons.

† Heb. *carried captive.*
[k] Called alſo Ahaziah, *as chap.* 22. 1. *or*, Azariah, *verſ.* 6.

18 ¶ And after all this the LORD ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſs that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes: And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when

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he began to reign, and he reigned in Jerusalem eight years, and departed † without being [1] desired: howbeit they buried him in the city of David, but not in the sepulchres of the kings.

† Heb. *without desire.*

[1] *That is,* As some write, he was not regarded, but deposed for his wickedness and idolatry: so that his son reigned 22 years (his father yet living) without honour, and after his fathers death he was confirmed to reign still, *as Chap.* 22. 2.

CHAP. XXII.

1 Ahaziah succeeding, reigneth wickedly. 5 In his confederacy with Joram the son of Ahab, he is slain by Jehu. 10 Athaliah destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.

AND the inhabitans of Jerusalem made * Ahaziah his youngest son, king in his stead: for the band of men that came with the [a] Arabians to the camp, had slain all the * eldest. So Ahaziah the son of Iehoram king of Iudah reigned.

* 2 *King.* 8. 24, *&c.*

a *Meaning,* The Philistines.

* *Chap* 21. 17.

2 Fourty and [b] two years old *was* Ahaziah when he began to reign, and he reigned [c] one year in Ierusalem: his mothers name also *was* * Athaliah the daughter of [d] Omri.

b *Chap.* 21. 20.

c *That is,* After the death of his father.

* *Chap* 22. 6.

d She was Ahabs daughter, who was the son of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counseller to do wickedly.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab: for they were his [e] counsellers after the death of his father, to his destruction.

e He sheweth, that it must needs follow that the rulers are such as their counsellers be, and that there cannot be a good king, that suffereth wicked counsellers.

5 ¶ He walked also after their counsel, and went with Iehoram the son of Ahab king of Israel, to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Ioram.

6 And he returned to be healed in Iezreel, because of the wounds † which were given him at Ramah, when he fought with Hazael king of Syria. And ‡ Azariah the son of Iehoram king of Iudah, went down to see Iehoram the son of Ahab at Iezreel, because he was sick.

† Heb. *wherewith they wounded him.*

‡ Otherwise called *Ahaziah, vers.* 1. *&* *Iehoahaz, chap.* 21. 17.

7 And the † destruction of Ahaziah was of [f] God by coming to Ioram: for when he was come, he went out with Iehoram against Iehu the son of Nimshi, whom the LORD had anointed * to cut off the house of Ahab.

† Heb. *treading down.*

f Hereby we see how nothing can come to any, but by Gods providence, and as he hath appointed, and therefore he causeth all means to serve to his will.

* 2 *King.* 9. 7.

8 And it came to pass that when Iehu was executing judgment upon the house of Ahab, and found the princes of Iudah, and the sons of the brethren of Ahaziah, that ministred to Ahaziah, he slew them.

9 * And he sought Ahaziah: and they caught him, (for he was hid in Samaria) and brought him to Iehu: and when they had slain him, they buried him, because (said they) he *is* the son of [g] Iehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

* 2 *King.* 9. 27.

g This was the just plague of God, because he joyned himself with Gods enemies: yet God to declare the worthiness of Jehoshaphat his grand-father, moved them to give him the honour of burial.

10 ¶ * But when Athaliah the mother of Ahaziah, saw that her son was dead, she arose, and [h] destroyed all the seed royal of the house of Iudah.

* 2 *King.* 11. 1.

h To the intent that there should be none to make title to the crown, and so she might usurp the government.

11 But Iehoshabeath the daughter of the king, took Ioash the son of Ahaziah, and stole him from among the kings sons *that were* slain, and put him and his nurse in a bedchamber. So Iehoshabeath the daughter of king Iehoram, the wife of Iehoiada the priest (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the [i] house of God six years, and Athaliah reigned over the [k] land.

i *Meaning,* In the chamber, where the priests and Levites slept, which kept their courses weekly in the temple.

k *To wit,* Of Judah.

CHAP. XXIII.

1 Jehoiada having set things in order, maketh Joash king. 12 Athaliah is slain. 16 Jehoiada restoreth the worship of God.

AND * [a] in the seventh year Jehoiada strengthned himself, and took the captains of hundreds, Azariah the son of Ieroham, and Ishmael the son of Iehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

* 2 *King.* 11. 4, *&c.*

a Of the reign of Athaliah, or after the death of Ahaziah.

2 And they went about in Iudah, and gathered the Levites out of all the cities of Iudah, and the chief of the [b] fathers of Israel, and they came to Ierusalem.

b *Meaning,* Of Judah and Benjamin: read why they are called Israel, *Chap.* 15. 17.

3 And all the congregation made a covenant with the king in the house of God: and he said unto them, Behold, the kings son shall reign, as the LORD hath * said of the sons of David.

* 2 *Sam.* 7. 12. 1 *King.* 2. 4. *&* 9. 5. *Chap.* 6. 16. *&* 7. 18.

4 This *is* the thing that ye shall do; A third part of you entring on the sabbath of the priests and of the Levites, *shall be* porters of the † doors;

† Heb. *thresholds.*

5 And a third part *shall be* at the kings house; and a third part at the [c] gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

c which was the chief gate of the temple toward the east.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites, they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand, and whosoever *else* cometh into the [d] house, he shall be put to death: but be you with the king when he cometh in, and when he goeth out.

d *Meaning,* To make any tumult or to hinder their enterprice.

8 So the Levites and all Iudah did according to all things that Iehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with [e] them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

e which had finished their course on the sabbath, and so the other part entred to keep their turn.

9 Moreover, Iehoiada the priest delivered to the captains of hundreds, spears, and bucklers, and shields, that *had been* king Davids, which *were* in the house of God.

10 And he set all the people (every man having his weapon in his hand) from the right † side of the ‡ temple to the left side of the temple, along by the altar and the [f] temple, by the king round about.

† Heb. *shoulder.*

‡ Heb. *house.*

f *Meaning,* The most holy place where the ark stood.

11 Then they brought out the kings son, and put upon him the crown, and * *gave him* the [g] testimony, and made him king: and Jehoiada and his sons anointed him, and said, † God save the king.

* *Deut.* 17. 11.

g *That is,* The book of the law, or as some read, They put upon him his royal apparel.

† Heb. *let the king live.*

12 ¶ Now when Athaliah heard the noise of

of the people running & praising the king, she came to the people into the house of the LORD.

13 And she looked, and behold, the king stood at his pillar, at the entring in, and the princes and the trumpets by the king: and all the people of the land rejoyced, and sounded with trumpets, also the singers with instruments of musick; and such as taught to sing praise. Then Athaliah rent her clothes, and said, † [h] Treason, treason.

† Heb. *Conspiracy.*
h Declaring her vile impudency, which having unjustly, and by murder usurped the crown, would still have defeated the true possessour, and therefore called true obedience, treason.

14 Then Iehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and [i] whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

i To joyn with her party, and to maintain her authority.

15 So they laid hands on her; and when she was come to the entring of the hors-gate, by the kings house, they slew her there.

16 ¶ And Iehoiada made a [k] covenant between him, and between all the people, and between the king, that they should be the LORDS people.

k That they would onely serve him, and renounce all idolatry.

17 Then all the people went to the house of Baal, and [l] brake it down, and brake his altars, and his images in pieces, and slew [m] Mattan the priest of Baal before the altars.

l According to their covenant made to the Lord.
m As the Lord commanded in his law, both for the person and also the city, *Deut.* 13. 9, 15.
* 1 *Chron.* 24. 1.

18 Also Iehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had * distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the * law of Moses, with rejoycing and with singing, *as it was ordained* † by David.

* *Num.* 28. 2.
† Heb. *by the hands of David.*
* 1 *Chron.* 26. 1, &c.

19 And he set the * porters at the gates of the house of the LORD, that none *which was* unclean in any thing, should enter in.

20 And he took the captains of hundreds, and the nobles, and the governours of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the [n] high gate into the kings house, and set the king upon the throne of the kingdom.

n which was the principal gate, that the king might be seen of all the people.

21 And all the people of the land rejoyced: and the city was quiet, [o] after that they had slain Athaliah with the sword.

o For where a tyrant and an idolater reigneth, there can be no quietness: for the plagues of God are ever among such people.

CHAP. XXIV.

1 Joash reigneth well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 15 Jehoiada his death and honourable burial. 17 Joash falling to idolatry, slayeth Zechariah the son of Jehoiada. 23 Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad. 27 Amaziah succeedeth him.

* 2 *King.* 12. 1, &c.

JOash * *was* seven years old when he began to reign, and he reigned fourty years in Ierusalem: his mothers name also *was* Zibeah of Beer-sheba.

2 And Ioash did *that which was* right in the sight of the LORD, all the days of [a] Iehoiada the priest.

a who was a faithful counseller, and governed him by the word of God.

3 And Iehoiada took for him two wives, and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Ioash was minded † to repair the house of the LORD.

† Heb. *to renew.*

5 And he gathered together the priests and and the Levites, and said to them, Go out unto the cities of Iudah, and gather of [b] all Israel mony to repair the house of your God from year to year, and see that ye haste the matter: howbeit the Levites hastned *it* not.

b He meaneth not the ten tribes, but onely the two tribes of Judah and Benjamin.

6 And the king called for Iehoiada the [c] chief, and said unto him, Why hast thou not required of the Levites to bring in out of Iudah and out of Ierusalem, the collection, *according to the commandment* of * Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

c For he was the high priest.
* *Exod.* 30. 12, 13, 14.

7 For the sons of Athaliah that [d] wicked woman, had broken up the house of God, and also all the dedicate things of the house of the LORD did they bestow upon Baalim.

d The scripture doth term her thus, because she was a cruel murderess, and a blasphemous idolatress.

8 And at the kings commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made † a proclamation through Iudah and Ierusalem, to bring in to the LORD, the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

† Heb. *a voice.*

10 And all the princes, and all the people rejoyced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was [e] brought unto the kings office, by the hand of the Levites; and when they saw that *there was* much mony: the kings scribe, and the high priests officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered mony in abundance.

e Such as were faithful men, whom the king had appointed for that matter.

12 And the king and [f] Iehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

f *Signifying*, That this thing was done by advice and counsel, and not by any one mans affection.

13 So the workmen wrought, and † the work was perfected by them, and they set the house of God in his state, and strengthned it.

† Heb. *the healing went up upon the work.*

14 And when they had finished *it*, they brought the rest of the mony before the king and Iehoiada, whereof were made [g] vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the LORD continually, all the days of Iehoiada.

g For the wicked kings his predecessours, and Athaliah had destroyed the vessels of the temple, or turned them to the use of their idols.
‡ Or, *pestils.*

15 ¶ But Iehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

h *Signifying*, That they could not honour him too much, who had so exellently served in the work of the Lord, and in the affairs of the commonwealth.

16 And they buried him in the city of David among the [h] kings, because he had done good in Israel, both towards God, and towards his house.

17 Now after the death of Iehoiada, came the [i] princes of Iudah, and made obeisance to the king: then the king hearkned unto them.

i which were flatterers, and knew now that the king was destitute of him who did watch over him as a father, and therefore brought him to most vile idolatry.

18 And they left the house of the LORD God of their fathers, and served groves and idols:

idols: and wrath came upon Judah and Jeruſalem for this their treſpaſs.

19 Yet he ſent prophets to them, to bring them again unto the LORD, and they [k] teſtified againſt them: but they would not give ear.

20 And the ſpirit of God † came upon Zechariah the ſon of Jehoiada the prieſt, which ſtood [l] above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the LORD, that ye cannot proſper? becauſe ye have forſaken the LORD, he hath alſo forſaken you.

21 And they conſpired againſt him, and ſtoned him with ſtones at the [m] commandment of the king, in the court of the houſe of the LORD.

22 Thus Joaſh the king remembred not the kindneſs which Jehoiada his father had done to him, but ſlew his ſon: and when he died, he ſaid, The LORD [n] look upon *it*, and require *it*.

23 ¶ And it came to paſs † at the end of the year, *that* the hoſt of Syria came up againſt him: and they came to Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the king of † Damaſcus.

24 For the army of the Syrians came with a ſmall company of men, and the LORD delivered a very great hoſt into their hand, becauſe they had forſaken the LORD God of their fathers: ſo they [o] executed judgment againſt Joaſh.

25 And when they were departed from him, (for they left him in great diſeaſes) his own ſervants conſpired againſt him, for the bloud of the [p] ſons of Jehoiada the prieſt, and ſlew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the ſepulchres of the kings.

26 And theſe *are* they that conſpired againſt him; ‡ Zabad the ſon of Shimeath an Ammoniteſs, and Jehozabad the ſon of ‡ Shimrith a Moabiteſs.

27 ¶ Now *concerning* his ſons, and the greatneſs of the burdens *laid* upon him, and the † repairing of the houſe of God, behold, they *are* written in the ‡ ſtory of the book of the kings. And Amaziah his ſon reigned in his ſtead.

k They took heaven and earth and all creatures to witneſs, that except they returned to the Lord, he would moſt grievouſly puniſh their infidelity and rebellion *Neh.* 9. 26.

† Heb. *clothed.*

l In a place above the people, to the intent that he might be heard.

m There is no rage ſo cruel and beaſtly, as of them whoſe hearts God hath hardned, and which delight more in ſuperſtition and idolatry, then in the true ſervice of God and pure ſimplicity of his word.

n Revenge my death, and require my bloud at your hands: *or*, he ſpeaketh this by prophecy, becauſe he knew that God would do it. This Zechariah is alſo called the ſon of Barachiah. *Mat.* 23. 35. becauſe his progenitors were Iddo, Barachiah, Jehoiada, *&c.*

† Heb. *in the revolution of the year.*

† Heb. *Darmeſek.*

o *That is*, Reproved and checked him, and handled him rigorouſly.

p *Meaning*, Zechariah, which was one of Jehoiada's ſons, and a prophet of the Lord.

‡ Or, *Iozachar*, 2 *King.* 12. 21.

‡ Or, *Shomer.*

† Heb. *founding.*

‡ Or, *commentary.*

CHAP. XXV.

1 *Amaziah beginneth to reign well.* 3 *He executeth juſtice on the traitours.* 5 *Having hired an army of Iſraelites againſt the Edomites, at the word of a prophet he loſeth the hundred talents, and diſmiſſeth them.* 11 *He overthroweth the Edomites.* 10, 13 *The Iſraelites diſcontented with their diſmiſſion, ſpoil as they return home.* 14 *Amaziah proud of his victory, ſerveth the gods of Edom, and deſpiſeth the admonitions of the prophet.* 17 *He provoketh Joaſh to his overthrow.* 25 *His reign.* 27 *He is ſlain by conſpiracy.*

AMaziah * *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem.

* 2 *King.* 14. 1, *&c.*

2 And he did *that which was* [a] right in the ſight of the LORD, but not with a perfect heart.

3 ¶ Now it came to paſs, when the kingdom was † eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father.

4 But he ſlew not their children, but *did* as *it is* written in the law in the book of Moſes, where the LORD commanded, ſaying, * The fathers ſhall not die for the [b] children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of *their* fathers, throughout all Judah and Benjamin: and he numbred them from [c] twenty years old and above, and found them three hundred thouſand choice *men*, *able* to go forth to war, that could handle ſpear and ſhield.

6 He hired alſo an hundred thouſand mighty men of valour out of [d] Iſrael, for an hundred talents of ſilver.

7 But there came a man of God to him, ſaying, O king, let not the army of Iſrael go with thee; for the LORD *is* [e] not with Iſrael, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt [f] go, do *it*, be ſtrong for the battel: God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

9 And Amaziah ſaid to the man of God, But what ſhall we do for the hundred talents which I have given to the † army of Iſrael? And the man of God anſwered, The LORD is [g] able to give thee much more then this.

10 Then Amaziah ſeparated them, *to wit*, the army that was come to him out of Ephraim, to go † home again: wherefore their anger was greatly kindled againſt Judah, and they returned home † in great anger.

11 ¶ And Amaziah ſtrengthned himſelf, and led forth his people, and went to the valley of ſalt, and ſmote of the children of [h] Seir, ten thouſand.

12 And *other* ten thouſand *left* alive, did the children of Judah carry away captive, and brought them unto the top of the [i] rock, and caſt them down from the top of the rock, that they were broken all in pieces.

13 ¶ But † the ſouldiers of the [k] army which Amaziah ſent back, that they ſhould not go with him to battel, fell upon the cities of Iudah, from Samaria even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

14 ¶ Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the gods of the children of Seir, and ſet them up *to be* his gods, and [l] bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger of the LORD was kindled againſt Amaziah, and he ſent unto him

a *Meaning*, In reſpect of his predeceſſours, albeit he had his imperfections.

† Heb. *confirmed upon him.*

* *Deut.* 24. 16. 2 *King.* 14. 6. *Jer.* 31. 30. *Ezek.* 18. 20.

b *That is*, for that fault, wherefore the child is puniſhed, except he be culpable of the ſame.

c So many as were able men to bear weapons, and go to the war.

d *That is*, Out of the ten tribes, which had ſeparated themſelves before, both from God and their true king.

e And therefore to think to have help of them, whom the Lord favoureth not, is to caſt off the help of the Lord.

f If thou wilt not give credit to my words.

† Heb. *band.*

g He ſheweth that if we depend onely upon God, we ſhall not need to be troubled with theſe worldly reſpects: for he will give at all times that which ſhall be neceſſary, if we obey his word.

‡ Heb. *to their place*

† Heb. *in heat of anger.*

h For the Idumeans whom David had brought to ſubjection, rebelled under Jehoram, Jehoſhaphats ſon.

i In the 2 *King.* 14. 7. this rock is called the city Sela.

† Heb. *the ſons of the band.*

k *That is*, The hundred thouſand of Iſrael.

l Thus where he ſhould have given the praiſe to God for his benefits and great victory, he fell from God and did moſt vilely diſhonour him.

him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could [m] not deliver their own people out of thine hand?

m He proveth, that whatsoever cannot save himselfe, nor his worshippers, is no god, but an idol.

16 And it came to pass as he talked with him, that *the* [n] *king* said unto him, Art thou made of the kings counsel? forbear; why shouldest thou be [o] smitten? Then the prophet forbare, and said, I know that God hath † determined to destroy thee, because thou hast done this, and hast not hearkned unto my counsel.

n Heb. *he*, *meaning*, the king.

o So hard it is for the carnal man to be admonished of his fault, that he contemneth, mocketh, and threatneth him, that warneth him: yea, imprisoneth him and putteth him to death, *as Chap.* 16. 18, 29. & 24. 21.

17 ¶ Then * Amaziah king of Judah took advice, and sent to Joash the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, let us [p] see one another in the face.

† Heb. *counselled.*

* 2 *King.* 14. 9.

p *That is*, Let us try the matter hand to hand: for he was offended, that the army of the Israelites, whom he had in wages, and dismissed by the prophet, had destroyed certain of the cities of Judah.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The ‡ thistle that *was* in Lebanon, sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by † a wild beast that *was* in Lebanon, and trode down the thistle.

‡ Or, *fur-bush*, or *thorn.*

† Heb *a beast of the field.*

19 Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home, why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear, for it *came* of [q] God, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom.

q Thus God oft times plagueth by those meanes wherein men most trust, to teach them to have their recourse onely to him: and to shew his judgments, moveth their hearts to follow that which shall be their destruction.

21 So Joash the king of Israel went up, and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was † put to the worse before Israel, and they fled every man to his tent.

† Heb. *smitten.*

23 And Joash the king of Israel took Amaziah king of Judah the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim to † the corner-gate, four hundred cubits.

† Heb. *the gate of at that looketh.*

24 And *he took* all the gold and the silver, and all the vessels *that were* found in the house of God with [r] Obed-edom, and the treasures of the kings house, the hostages also, and returned to Samaria.

r *Meaning*, The successors of Obed-edom: for the house bare the name of the chief father.

25 ¶ And Amaziah the son of Joash king of Judah, lived after the death of Joash son of Jehoahaz king of Israel, fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away † from following the LORD, they † made a conspiracy against him in Jerusalem, and he fled to Lachish: but they sent to Lachish after him, and slew him there.

† Heb. *from after.*

† Heb *conspired a conspiracy.*

28 And they brought him upon horses, and buried him with his fathers in the city of ‡ Judah.

‡ That is, *The city of David*, as it is 2 *King.* 14. 20.

CHAP. XXVI. 371

1 *Uzziah succeeding, and reigning well in the days of Zechariah, prospereth.* 16 *Waxing proud, he invadeth the priests office, and is smitten with leprocy.* 22 *He dieth, and Jotham succeedeth him.*

THen all the people of Judah took *[a] Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

* 2 *King.* 14. 21. & 15. 1.

a Called also Azariah.

2 He built [b] Eloth, and restored it to Judah, after that the king slept with his fathers.

b He fortified it and made it strong, this city was also called Elath and Elanon, neer to the red-Sea.

3 Sixteen years old *was* Uzziah, when he began to reign, and he reigned fifty and two years in Jerusalem: his mothers name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of [c] Zechariah, who had understanding † in the visions of God: and as long as he [d] sought the LORD, God made him to prosper,

c This was not that Zechariah that was the son of Jehojada, but some other prophet of that name.

† Heb. *in the seeing of God.*

d For God never forsaketh any that seeketh unto him, and therefore man is the cause of his own destruction.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities ‡ about Ashdod, and among the Philistines.

‡ Or, *in the country of Ashdod.*

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave [e] gifts to Uzziah, and his name † spread abroad *even* to the entring in of Egypt, for he strengthned *himself* exceedingly.

e *That is*, They payed tribute in sign of subjection.

† Heb. *went.*

9 Moreover, Uzziah built towrs in Jerusalem, at the [f] corner-gate, and at the valley-gate, and at the turning *of the wall*, and ‡ fortified them.

f where the wall or towre turneth.

‡ Or, *repaired.*

10 Also he built towrs in the desert, and ‡ digged many wells, for he had much cattel, both in the low-country, and in the plains: husband-men *also*, and vine-dressers in the mountains, and in [g] Carmel: for he loved † husbandry.

‡ Or, *cut out many cisterns.*

g *That is*, In mount Carmel, *or as the word signifieth*, In the fruitful field: It is also taken for a green ear of corn, when it is full, *as Levit* 2. 14.

† Heb. *ground.*

11 Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one* of the kings captains.

12 The whole [h] number of the chief of the fathers of the mighty men of valour, *were* two thousand and six hundred.

h Of the chief offices of the kings house, or of the captains and sergeants for war.

13 And under their hand *was* † an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

† Heb. *the power of an army.*

14 And Uzziah prepared for them throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and † slings *to cast* stones.

† Heb. *stones of slings.*

15 And he made in Jerusalem † engines invented by cunning men, to be on the towrs and upon the bulwarks, to shoot arrows and great stones withal: and his name † spread far

† Heb. *Engines, by the invention of an inventive men.*

† Heb. *went forth.*

far abroad, for he was marvellouſly helped till he was ſtrong.

16 ¶ But when he was ſtrong, his heart was [i] lifted up to *his* deſtruction: for he tranſgreſſed againſt the LORD his God, and went into the temple of the LORD, to burn incenſe upon the altar of incenſe.

[i] Thus proſperity cauſeth men to truſt in themſelves, and by forgetting him, which is the author thereof, procure their own perdition.

17 And Azariah the prieſt went in after him, and with him fourſcore prieſts of the LORD, *that were* valiant men:

18 And they withſtood Uzziah the king, and ſaid unto him, *It* * *appertaineth* not unto thee, Uzziah, to burn incenſe unto the LORD, but to the * prieſts the ſons of Aaron, *that are* conſecrated to burn incenſe: [k] go out of the ſanctuary, for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the LORD God.

* *Num.* 18. 7.

* *Exod.* 30. 7.

[k] Though his zeal ſeemed to be good, and alſo his intention, yet becauſe they were not governed by the word of God, he did wickedly, and was therefore both juſtly reſiſted and alſo puniſhed.

19 Then Uzziah was wroth, and *had* a cenſer in his hand, to burn incenſe: and while he was wroth with the prieſts, the leprocy even roſe up in his fore-head, before the prieſts in the houſe of the LORD, from beſide the incenſe-altar.

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his fore-head, and they thruſt him out from thence, yea, himſelf * haſted alſo to go out, becauſe the LORD had ſmitten him.

* *A. Eſth.* 6. 12.

* 2 *King.* 15. 5.

† Heb. *free.*

[l] According to the commandment of the Lord, *Levit.* 13. 46.

21 * And Uzziah the king was a leper unto the day of his death, and dwelt in a † [l] ſeveral houſe *being* a leper, for he was cut off from the houſe of the LORD: and Jotham his ſon *was* over the kings houſe, judging the people of the land.

22 ¶ Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet the ſon of Amoz write,

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they ſaid, He *is* a [m] leper: and Jotham his ſon reigned in his ſtead.

[m] And therefore was buried a part in the ſame field, but not in the ſame ſepulchres with his predeceſſours.

CHAP. XXVII.

1 *Jotham reigning well, proſpereth.* 5 *He ſubdueth the Ammonites.* 7 *His reign.* 9 *Ahaz ſucceedeth him.*

* 2 *King.* 15. 32, &c.

JOtham * *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem: his mothers name alſo *was* Jeruſhah, the daughter of Zadok.

2 And he did *that which was* right in the ſight of the LORD, according to all that his father Uzziah did: howbeit he entred not into the [a] temple of the LORD. And the people did yet [b] corruptly.

[a] *To wit*, To offer incenſe againſt the word of God: which thing is ſpoken in the commendation of Jotham.

[b] They were not clean purged from idolatry.

3 He built the [c] high gate of the houſe of the LORD, and on the wall of ‡ Ophel he built much.

[c] which was ſixſcore cubits high, and was for the height called Ophel: it was at the eaſt-gate, and mention is made of it, *Chap.* 33. 14.

‡ Or, *the tower.*

4 Moreover, he built cities in the mountains of Judah, and in the foreſts he built caſtles and towres.

5 ¶ He fought alſo with the king of the Ammonites, and prevailed againſt them. And the children of Ammon gave him the ſame year, an hundred talents of ſilver, and ten thouſand † meaſures of wheat, and ten thouſand of barley. † So much did the children of Ammon pay unto him, both the ſecond year, and the third.

† Heb. *Corim.*

† Heb. *This.*

6 So Jotham became mighty, [d] becauſe he ‡ prepared his ways before the LORD his God.

[d] He ſheweth that all proſperity cometh of God, who never faileth, when we put our truſt in him.

‡ Or, *eſtabliſhed.*

7 ¶ Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael and Judah.

8 He was five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem.

9 ¶ And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſon reigned in his ſtead.

CHAP. XXVIII.

1 *Ahaz reigning very wickedly, is greatly afflicted by the Syrians.* 6 *Judah being captivated by the Iſraelites, is ſent home by the counſel of Oded the prophet.* 16 *Ahaz ſending for aid to Aſſyria, is not helped thereby.* 22 *In his diſtreſs he groweth more idolatrous.* 26 *He dying, Hezekiah ſucceedeth him.*

AHaz * *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the LORD, like David his father.

* 2 *King.* 16. 2.

2 For he walked in the ways of the [a] kings of Iſrael, and made alſo molten images for [b] Baalim.

[a] He was an idolater like them.

[b] As the idolaters have certain chief idols, who are as patrons: (as were theſe Baalim) ſo have they others which are inferior, and do repreſent the greater idols

3 Moreover, he ‡ burnt incenſe in the valley of the ſon of Hinnom, and burnt ‡ his children in the fire, after the abominations of the heathen whom the LORD had caſt out before the children of Iſrael.

‡ Or, *offered ſacrifice*

4 He ſacrificed alſo, and burnt incenſe in the high places, and on the hills, and under every green tree.

‡ Or, *made them paſs through the fire, as Chap.* 33. 6. *Levit.* 18. 21.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria, and they ſmote him, and carried away a great multitude of them captives, and brought *them* to † Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

† Heb. *Darmeſek.*

6 ¶ For [c] Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all † valiant men; becauſe they had forſaken the LORD God of their fathers.

[c] who was king of Iſrael.

† Heb. *ſons of valour.*

7 And Zichri a mighty man of Ephraim, ſlew Maaſeiah the kings ſon, and Azrikam the governour of the houſe, and Elkanah *that was* † next to the king.

† Heb. *the ſecond to the king.*

8 And the children of Iſrael carried away captive of their brethren, [d] two hundred thouſand women, ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

[d] Thus by the juſt judgments of God, Iſrael deſtroyed Judah.

9 But a prophet of the LORD was there, whoſe name *was* Oded: & he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, [e] becauſe the LORD God of your fathers was wroth with Judah, he hath delivered

[e] For they thought they had overcome them by their own valiantneſs, and did not conſider that God had delivered them into their hands, becauſe Judah had offended him.

vered them into your hand, and ye have ſlain them in a rage *that* reacheth up unto heaven.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bond-men, and bond-women unto you: [f] *but are there* not with you, even with you, ſins againſt the LORD your God?

f May not God as well puniſh you for your ſins, as he hath done theſe men for theirs, ſeeing yours are greater?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of [g] Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war,

g Which tribe was now greateſt, and had moſt authority.

13 And ſaid unto them, Ye ſhall not bring in the captives hither: [h] for whereas we have offended againſt the LORD *already*, ye intend to add *more* to our ſins and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael.

h God will not ſuffer this ſin which we commit againſt him, to be unpuniſhed.

14 So the armed men left the captives and the ſpoil, before the princes and all the congregation.

15 And the men which were [i] expreſſed by name, roſe up, and took the captives, and with the ſpoil clothed all that were naked among them, and arayed them, and ſhod them, and gave them to eat and to drink, and [k] anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, * the city of palm-trees, to their [l] brethren: then they returned to Samaria.

i whoſe names were rehearſed before, *verſ.* 12.

k Either for their wounds or wearineſs.

* *Deut.* 34. 3.

l To them of the tribe of Judah.

16 ¶ At that time did king Ahaz ſend unto the kings of [m] Aſſyria to help him.

m To Tilgath-pilnezer, and thoſe kings that were under his dominion, 2 *King.* 16. 7.

17 For again the Edomites had come and ſmitten Judah, and carried away † captives.

† Heb. *a captivity.*

18 The Philiſtines alſo had invaded the cities of the low-country, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low, becauſe of Ahaz king of [n] Iſrael; for he made Judah naked, and tranſgreſſed ſore againſt the LORD.

n He meaneth Judah becauſe Ahaz forſook the Lord, and ſought help of the infidels. *Read* of Iſrael taken for Judah, *ch.* 15. 17.

20 And Tilgath-pilnezer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthned him not.

21 For Ahaz took away a portion *out* of the houſe of the LORD, and *out* of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not.

† Heb *Darmeſek.*
o As he falſly ſuppoſed.
p Thus the wicked meaſure Gods favour by proſperity, and adverſity: for if idolaters proſper, they make their idols gods, not conſidering that God puniſheth them oftimes whom he loveth, and giveth his enemies good ſucceſs for a time, whom afterward he will deſtroy.

22 ¶ And in the time of his diſtreſs did he treſpaſs yet more againſt the LORD: this *is that* king Ahaz.

23 For he ſacrificed unto the gods of † Damaſcus, which [o] ſmote him: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may [p] help me: but they were the ruine of him and of all Iſrael.

24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the LORD, and he made him altars in every corner of Jeruſalem.

25 And in every ſeveral city of Judah he made high places ‡ to burn incenſe unto other gods, and provoked to anger the LORD God of his fathers.

‡ Or, *to offer.*

26 ¶ Now the reſt of his acts, and of all his ways, firſt and laſt, behold, they *are* written in the book of the kings of Judah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the city, *even* in Jeruſalem: but they brought him not into the [q] ſepulchres of the kings of Iſrael: and Hezekiah his ſon reigned in his ſtead.

q They buried him not in the city of David, where were the ſepulchres of the kings.

CHAP. XXIX.

1 Hezekiah his good reign. 3 He reſtoreth religion. 5 He exhorteth the Levites. 12 They ſanctify themſelves, and cleanſe the houſe of God. 20 Hezekiah offereth ſolemn ſacrifices, wherein the Levites were more forward then the prieſts.

HEzekiah * began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jeruſalem: and his mothers name *was* Abijah the daughter of Zechariah.

* 2 *King.* 18. 2.

2 And he did *that which was* right in the ſight of the LORD, according to all that David his father had done.

3 ¶ He, in the [a] firſt year of his reign, in the firſt month, [b] opened the doors of the houſe of the LORD, and repaired them.

a This is a notable example for all princes, firſt to eſtabliſh the pure religion of God, and to procure that the Lord may be honoured and ſerved aright

b which Ahaz had ſhut up, *ch.* 28. 24.

4 And he brought in the prieſts, and the Levites, and gathered them together into the eaſt-ſtreet,

5 And ſaid unto them, Hear me, ye Levites, ſanctify now your ſelves, and ſanctify the houſe of the LORD God of your fathers, and carry forth the [c] filthineſs out of the holy *place.*

c *Meaning*, All the idols, altars, groves, and whatſoever was occupied in their ſervice, and wherewith the temple was polluted

6 For our fathers have treſpaſſed, and done *that which was* evil in the eyes of the LORD our God, and have forſaken him, and have turned away their faces from the habitation of the LORD, and † turned *their* backs.

† Heb. *given the neck.*

7 Alſo they have ſhut up the doors of the porch, and put out the lamps, and have not burnt incenſe, nor offered burnt-offerings in the holy *place*, unto the God of Iſrael.

8 [d] Wherefore the wrath of the LORD was upon Judah and Jeruſalem, and he hath delivered them to † trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes.

d *He ſheweth*, that the contempt of religion is the cauſe of all Gods plagues.
† Heb. *commotion.*

9 For lo, our fathers have fallen by the ſword, and our ſons, and our daughters, and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Iſrael, that his [e] fierce wrath may turn away from us.

e He proveth by the judgments of God upon thoſe that have contemned his word, that there is no way to avoid his plagues, but by conforming themſelves to his will.

11 My ſons ‡ be not now negligent: for the LORD hath * choſen you to ſtand before him, to ſerve him, and that you ſhould miniſter unto him, and ‡ burn incenſe.

‡ Or, *be not now deceived.*
* *Num.* 8. 14.
‡ Or, *offer ſacrifice.*

12 ¶ Then the Levites aroſe, Mahath the ſon of Amaſai, and Joel the ſon of Aza-

374 riah, of the ſons of the Kohathites: and of the ſons of Merari; Kiſh the ſon of Abdi, and Azariah the ſon of Jahalelel: and of the Gerſhonites; Joah the ſon of Zimmah, and Eden the ſon of Ioah:

13 And of the ſons of Elizaphan; Shimri, and Ieiel: and of the ſons of Aſaph; Zechariah, and Mattaniah:

14 And of the ſons of Heman; Iehiel, and Shimei: and of the ſons of Ieduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and ſanctified themſelves, and came, according to the commandment of the king, ‡ by the words of the LORD, to cleanſe the houſe of the LORD.

‡ Or, *in the buſineſs of the* LORD.

16 And the prieſts went into the inner part of the houſe of the LORD, to [f] cleanſe *it*, and brought out all the uncleanneſs that they found in the temple of the LORD, into the court of the houſe of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

f From the pollutions and filth that Ahaz had brought in.

17 Now they began on the firſt *day* of the [g] firſt month to ſanctify, and on the eighth day of the month came they to the porch of the LORD: ſo they ſanctified the houſe of the LORD in eight days, and in the ſixteenth day of the firſt month they made an end.

g which contained part of *March* and part of *April*.

18 Then they went in to Hezekiah the king, and ſaid, We have cleanſed all the houſe of the LORD, and the altar of burnt-offering, with all the veſſels thereof, and the ſhew-bread table, with all the veſſels thereof.

19 Moreover, all the veſſels which king Ahaz in his reign did caſt away in his tranſgreſſion, have we prepared and ſanctified, and behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king roſe [h] early, and gathered the rulers of the city, and went up to the houſe of the LORD.

h By this manner of ſpeech the Hebrews mean a certain diligence and ſpeed to do a thing, and when there is no delay.

21 And they brought ſeven bullocks, and ſeven rams, and ſeven lambs, and ſeven he-goats, for a * ſin-offering for the kingdom, and for the ſanctuary, and for Iudah: and he commanded the prieſts the ſons of Aaron to offer *them* on the altar of the LORD.

* *Levit.* 4. 14.

22 So they killed the bullocks, and the prieſts received the bloud, and [i] ſprinkled *it* on the altar: likewiſe when they had killed the rams, they ſprinkled the bloud upon the altar: they killed alſo the lambs, and they ſprinkled the bloud upon the altar.

i For without ſprinkling of bloud nothing could be ſanctified, *Heb* 9. 21. *Exod.* 24. 8. *Levit.* 8. 14, 15.

23 And they brought † forth the he-goats *for* the ſin-offering, before the king and the congregation, and [k] they laid their * hands upon them:

† Heb. *near.*

k *That is*, The king and the elders, as *Levit.* 4. 15. for they that offered a ſin-offering muſt lay their hands upon it, *to ſignify*, That they had deſerved that death, and alſo that they did conſecrate it to God to be thereby ſanctified. *Exod.* 29. 10. * *Levit.* 4. 15. * 1 *Chron.* 16. 4. & 25. 6.

24 And the prieſts killed them, and they made reconciliation with their bloud upon the altar, to make an atonement for all Iſrael: for the king commanded *that* the burnt-offering and the ſin-offering *ſhould be made* for all Iſrael.

25 * And he ſet the Levites in the houſe of the LORD with cymbals, with pſalteries, and with harps, according to the [l] commandment of David, and of Gad the kings ſeer, and Nathan the prophet: for *ſo was* the commandment † of the LORD † by his prophets.

l This thing was not appointed of man, but it was the commandment of God.

† Heb. *by the hand of the* LORD.

26 And the Levites ſtood with the inſtruments of David, and the prieſts with the trumpets.

† Heb. *by the hand of.*

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and † when the burnt-offering began, the ſong of the [m] LORD began *alſo* with the trumpets, and with the † inſtruments *ordained* by [n] David king of Iſrael.

† Heb. *in the time.*

m The pſalm which David had appointed to be ſung for thankſgiving.

† Heb. *hands of inſtruments.*

n Which David had appointed to praiſe the Lord with.

28 And all the congregation worſhipped, and the † ſingers ſang, and the trumpeters ſounded: *and* all *this continued* until the burnt-offering was finiſhed.

† Heb. *ſang.*

29 And when they had made an end of offering, the king and all *that were* † preſent with him, bowed themſelves and worſhipped.

† Heb. *found.*

30 Moreover, Hezekiah the king, and the princes commanded the Levites to ſing praiſe unto the LORD, with the [o] words of David, and of Aſaph the ſeer: and they ſang praiſes with gladneſs, and they bowed their heads and worſhipped.

o with that pſalm whereof mention is made 1 *Chron.* 16. 8.

31 Then Hezekiah anſwered and ſaid, Now ye have ‡ conſecrated your ſelves unto the LORD, come near and bring ſacrifices, and thank-offerings into the houſe of the LORD. And the congregation brought in ſacrifices, and thank-offerings, and as many as were of a free heart, burnt-offerings.

‡ Or, *filled your hand.*

32 And the number of the burnt-offerings which the congregation brought, was three-ſcore and ten bullocks, an hundred rams, *and* two hundred lambs: all theſe *were* for a burnt-offering to the LORD.

33 And the [p] conſecrated things *were* ſix hundred oxen, and three thouſand ſheep.

p *That is*, For the holy offerings.

34 But the prieſts were too few, ſo that they could not ſlay all the burnt-offerings: wherefore their brethren the Levites † did help them till the work was ended, and until the *other* prieſts had ſanctified themſelves: for the Levites *were* [q] more upright in heart, to ſanctify themſelves, then the prieſts.

† Heb. *ſtrengthned them.*

q *Meaning*, were more zealous to ſet forward the true religion.

35 And alſo the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the ſervice of the houſe of the LORD was ſet in order.

36 And Hezekiah rejoyced, and all the people, that [r] God had prepared the people: for the thing was *done* ſuddenly.

r *He ſheweth*, That religion cannot proceed, except God touch the heart of the people.

CHAP. XXX.

1 Hezekiah proclaimeth a ſolemn paſs-over on the ſecond month for Iudah and Iſrael. 13 The aſſembly having deſtroyed the altars of idolatry, keep the feaſt fourteen days. 27 The prieſts and Levites bleſs the people.

AND Hezekiah ſent to all Iſrael and Judah, and wrote letters alſo to [a] Ephraim and Manaſſeh, that they ſhould come to the houſe of the LORD at Ieruſalem, to keep the paſs-over unto the LORD God of Iſrael.

a *Meaning*, All Iſrael, whom Tiglath-pilnezer had not taken away into the captivity. 2 *King.* 15. 29.

2 For the king had taken counſel, and his princes, and all the congregation in Ieruſalem, to keep the paſs-over in the [b] ſecond month.

b Though they ought to have done it in the firſt month, as *Exod.* 12. 18. *Num* 9. 3. yet if any were not clean, or elſe had a long journy they might defer it unto the ſecond month, as *Num.* 9. 10, 11.

3 For

3 For they could not keep it at that time, becauſe the prieſts had not ſanctified themſelves ſufficiently, neither had the people gathered themſelves together to Jeruſalem.

† Heb. *was right in the eyes of the king.*

4 And the thing † pleaſed the king, and all the congregation.

5 So they eſtabliſhed a decree, to make proclamation throughout all Iſrael, from [c] Beerſheba even to Dan, that they ſhould come to keep the paſs-over unto the LORD God of Iſrael at Jeruſalem: for they had not done *it* of a long *time in ſuch ſort* [d] as it was written.

c From one end of the land to the other, North and South.

d In ſuch ſort and perfection, as God had appointed.
† Heb. *from the hand.*

6 So the poſts went with the letters † from the king and his princes throughout all Iſrael and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the LORD God of Abraham, Iſaac, and Iſrael, and [e] he will return to the remnant of you, that are eſcaped out of the hand of the kings of Aſſyria.

e He will have compaſſion on them, and preſerve them.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the LORD God of their fathers, *who* therefore gave them up to deſolation, as ye ſee.

† Heb. *harden not your necks.*
† Heb. *give the hand.*
f Submit your ſelves to the Lord, and rebel no more.

8 Now † be ye not ſtiff-necked as your fathers *were*, *but* †[f] yeild your ſelves unto the LORD, and enter into his ſanctuary, which he hath ſanctified for ever: and ſerve the LORD your God, that the fierceneſs of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *ſhall find* compaſſion before them that led them captive, ſo that they ſhall [g] come again into this land: for the LORD your God *is* * gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

g God will not onely preſerve you, but through your repentance reſtore your brethren, which for their ſins he gave into the hands of the enemies.
* *Exod.* 34. 6.

10 So the poſts paſſed from city to city, through the country of Ephraim and Manaſſeh, even unto Zebulun: but they [h] laughed them to ſcorn, and mocked them.

h Though the wicked mock at the ſervants of God by whom he calleth them to repentance, *as Gen.* 19. 14. yet the word ceaſeth not to fructify in the hearts of Gods elect.

11 Nevertheleſs, divers of Aſher and Manaſſeh, and of Zebulun humbled themſelves, and came to Jeruſalem.

12 Alſo in Judah, the hand of God was to give them [i] one heart to do the commandment of the king and of the princes, by the word of the LORD.

i *He ſheweth*, The cauſe why ſome obey, and ſome mock at Gods calling, *to wit*, becauſe his ſpirit is with the one ſort, and moveth their heart, and the other are left to themſelves.

13 ¶ And there aſſembled at Jeruſalem much people, to keep the feaſt of unleavened bread in the ſecond month, a very great congregation.

14 And they aroſe, and took away the *[k] altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

* *Chap.* 28. 24.
k which declareth that we muſt put away thoſe things wherewith God is offended, before we can ſerve him aright.

15 Then they killed the paſs-over on the fourteenth *day* of the ſecond month: and the prieſts and the Levites were [l] aſhamed, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the LORD.

l *Seeing* their own negligence (who ſhould have been moſt prompt) and the readineſs of the people, *chap.* 29. 36.

16 And they ſtood in † their place after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the [m] bloud, *which they received* of the hand of the Levites.

† Heb. *their ſtanding.*
m *To wit*, Of the lamb of the paſs-over.

17 For *there were* many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſs-overs, for every one *that was* not clean, to ſanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſs-over otherwiſe then it was written: but Hezekiah prayed for them, ſaying, [n] The good LORD pardon every one

n He knew, that faith and ſincerity of heart was more agreable to God, then the obſervation of theſe ceremonies, and therefore he prayed unto God to pardon this fault unto the people which did not offend of malice, but of ignorance.

19 *That* prepareth his heart to ſeek God, the LORD God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary.

20 And the LORD hearkned to Hezekiah, and [o] healed the people.

o *That is*, Did accept them as purified.
† Heb. *found.*

21 And the children of Iſrael *that were* † preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites, and the prieſts praiſed the LORD day by day, *ſinging* with † loud inſtruments unto the LORD.

† Heb. *inſtruments of ſtrength.*

22 And Hezekiah ſpake † comfortably unto all the Levites, that taught the good knowledge of the LORD: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion to the LORD God of their fathers.

† Heb. *to the heart of all*, &c.

23 And the whole aſſembly took counſel to keep other ſeven days: and they kept *other* ſeven days with gladneſs.

24 For Hezekiah king of Judah † did give to the congregation a thouſand bullocks, and ſeven thouſand ſheep; and the princes gave to the congregation a [p] thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves.

† Heb. *lifted up*, or, *offered.*

p This great liberality declareth how kings, princes, and all they to whom God hath given wherewith, ought to be moſt ready to beſtow it in ſetting forth of Gods glory.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Iudah, rejoyced.

26 So there was great joy in Ieruſalem: for ſince the time of Solomon the ſon of David king of Iſrael, *there was* not the like in Ieruſalem.

27 ¶ Then the prieſts the Levites aroſe, and [q] bleſſed the people: and their voice was heard, and their prayer came *up* to † his holy dwelling-place, *even* unto heaven.

q According to that which is written, *Num.* 6. 23. when they ſhould diſmiſs the people.
† Heb. *the habitation of his holineſs.*

CHAP. XXXI.

1 *The people is forward in deſtroying idolatry.* 2 *Hezekiah ordreth the courſes of the prieſts and Levites, and provideth for their work and maintenance.* 5 *The peoples forwardneſs in offerings and tithes.* 11 *Hezekiah appointeth officers to diſpoſe of the tithes.* 20 *The ſincerity of Hezekiah.*

NOw when all this was finiſhed, all Iſrael *that were* † preſent, went out to the cities of Judah, and *[a] brake the † images in pieces, and cut down the groves, and threw down the high places and the altars out of all Iudah and Benjamin, in Ephraim alſo and Manaſſeh, † until they had utterly deſtroyed them all. Then all the [b] children of Iſrael returned every man

† Heb. *found.*
* 2 *King.* 18. 4.
a According to the commandment of the Lord, *Deut.* 7. 25. *Iſa.* 7. 1.
† Heb. *ſtatues.*
† Heb. *until to make an end.*
b *That is*, All they which came to the paſs-over.

376 man to his possession into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings, and for peace-offerings, to minister and to give thanks, and to praise in the gates of the tents [c] of the LORD.

[c] *That is*, In the temple where they assembled as in a tent.

3 *He appointed* also the kings portion of his substance, for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as *it is* written in the * law of the LORD.

* Num. 28. 3, 9.

4 Moreover, he commanded the people that dwelt in Ierusalem, to give the [d] portion of the priests, and the Levites, that they might be [e] encouraged in the law of the LORD.

[d] The tithes and first-fruits for the maintenance of the priests and Levites

[e] That their minds might not be entangled with provision of worldly things, but that they might wholly and cheerfully serve the Lord.

5 ¶ And assoon as the commandment † came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oyl, and ‡ hony, and of all the increase of the field, and the tithe of all *things* brought they in abundantly.

† Heb. *brake forth*

‡ Or, *dates*.

6 And *concerning* the children of Israel and Iudah, that dwelt in the cities of Iudah, they also brought in the [f] tithes of oxen and sheep, and the * tithe of holy things, *which were* consecrated unto the LORD their God, and laid *them* † [g] by heaps.

[f] which they had dedicated to the Lord by a vow.

* *Levit.* 27. 30. *Deut.* 14. 28.

† Heb. *heaps heaps*

[g] For the relief of the priests, Levites, widows, pupils, fatherless, strangers, and such as were in necessity.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they [h] blessed the LORD and his people Israel.

[h] They praised the Lord, and prayed for all prosperity to his people.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok, answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have [i] left plenty: for the LORD hath blessed his people; and that which is left, *is* this great store.

[i] *He sheweth*, That this plenteous liberality is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is given.

11 ¶ Then Hezekiah commanded to prepare ‡ chambers in the house of the LORD; and they prepared *them*,

‡ Or, *store-houses*.

12 And brought in the offerings and the tithes, and the dedicate *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Iehiel, and Azaziah, and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers † under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

† Heb. *at the hand.*

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And † next him *were* Eden, and Miniamin, and Iesshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* ‡ set office, to give to their brethren by courses, as well to the great as to the small.

† Heb. *at his hand.*

‡ Or, *trust*.

16 Beside their genealogy of males, from [k] three years old and upward, *even* unto every one that entreth into the house of the LORD, his daily portion for their service in their charges, according to their courses:

[k] who had also a portion and an allowance in this distribution.

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses:

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: [l] for in their ‡ set office they sanctified themselves in holiness.

[l] *Meaning*, That either by the faithful distributions of the officers, every one had their part in the things that were offered, or else that their wives and children were relieved, because the Levites were faithful in their office, and so depended on them.

‡ Or, *trust*.

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies, among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law and in the commandments to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

1 Sennacherib invading Iudah, Hezekiah fortifieth himself, and encourageth his people. 9 Against the blasphemies of Sennacherib by message and letters, Hezekiah and Isaiah pray. 21 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 24 Hezekiah praying in his sickness, God giveth him a sign of recovery. 25 He waxing proud, is humbled by God. 27 His wealth and works. 31 His errour in the embassage of Babylon. 32 He dying, Manasseh succeedeth him.

AFter * *these* things and the establishment *thereof*, Sennacherib king of Assyria came, and entred into Judah, and encamped against the fenced cities, and thought † to win them for himself.

* 2 *King.* 18. 13. *&c. Isa* 36. 1. *&c.*

† Heb. *to break them up.*

2 And when Hezekiah saw that Sennacherib was come, and that † he was purposed to fight against Ierusalem;

† Heb. *his face was to war.*

3 He took counsel with his princes, and his mighty men, to stop the waters of the fountains, which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopt all the fountains, and the brook that † ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

† Heb. *overflowed.*

5 Also he strengthned himself, and built up all the wall *that was* broken, and raised *it* up to the towrs, and another wall without, and repaired [a] Millo *in* the [b] city of David, and made [c] darts and shields in abundance.

[a] He made a double wall.

[b] 2 *Sam.* 5. 9.

[c] Some read *swords*, or, *daggers*.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and † spake comfortably to them, saying,

† Heb. *spake to their heart.*

7 Be

7 Be ſtrong and couragious, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for *there be* mo with us, then with him.

8 With him *is* an *[d] arm offleſh, but with us *is* the [e] LORD our God, to help us, and to fight our battels. And the people † reſted themſelves upon the words of Hezekiah king of Judah.

9 ¶ * After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem (but he *himſelf laid ſiege* againſt [f] Lachiſh, and all his † power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jeruſalem, ſaying,

10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide ‡ in the ſiege in Jeruſalem?

11 Doth not Hezekiah perſwade you to give over your ſelves to die by famine and by thirſt, ſaying, The LORD our God ſhall deliver us out of the hand of the king of Aſſyria?

12 Hath not the ſame Hezekiah taken away his high places, and his [g] altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the [h] gods of thoſe nations, that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſwade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to [i] deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you out of mine hand?

16 And his ſervants ſpake yet *more* againſt the LORD God, and againſt his ſervant [k] Hezekiah.

17 He wrote alſo letters to rail on the LORD God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they [l] cried with a loud voice in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth *which were* the [m] work of the hands of man.

20 And for this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, [n] prayed and cried to heaven.

21 ¶ And the LORD ſent an angel which cut off all the mighty men of valour, and the leaders and [o] captains in the camp of the king of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his God, they that came forth of his own [p] bowels, † ſlew him there with the ſword.

22 Thus the LORD ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

23 And many brought gifts unto the LORD to Jeruſalem, and † preſents to Hezekiah king of Judah: ſo that he was [q] magnified in the ſight of all nations, from thenceforth.

24 ¶ * In thoſe days Hezekiah was ſick to the death, and prayed unto the LORD: and he ſpake unto him, and he ‡ gave him a [r] ſign.

25 But Hezekiah rendred not again, according to the benefit *done* unto him: for his heart was [s] lifted up; therefore there was wrath upon him, and upon Judah and Jeruſalem.

26 Notwithſtanding, Hezekiah humbled himſelf for † the pride of his heart (*both* he and the inhabitants of Jeruſalem) ſo that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himſelf treaſures for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of † pleaſant jewels;

28 Store-houſes alſo for the increaſe of corn, and wine, and oyl; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover, he provided him cities, and poſſeſſions of flocks, and herds in abundance: for God had given him ſubſtance very much.

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of [t] Gihon, and brought it ſtraight down to the weſt-ſide of the city of David. And Hezekiah proſpered in all his works.

31 ¶ Howbeit, in *the buſineſs of* the † embaſſadours of the princes of Babylon, who *ſent unto him to enquire of the wonder that was *done* in the land, God left him to [u] try him, that he might know all *that was* in his heart.

32 ¶ Now the reſt of the acts of Hezekiah, and his † goodneſs, behold, they *are* written in the viſion of Iſaiah the prophet, the ſon of Amoz, *and* in the book of the kings of Judah and Iſrael.

33 And Hezekiah ſlept with his fathers, and they buried him in the ‡ chiefeſt of the ſepulchres of the ſons of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſon reigned in his ſtead.

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[d] *That is*, The power of man.

[e] This declareth that Hezekiah did ever put his truſt in God, and yet made himſelf ſtrong, and uſed lawful means, leſt he ſhould ſeem to tempt God.

† Heb. *leaned.*

* *2 King.* 18. 17.

[f] while he beſieged Lachiſh.

† Heb. *dominion.*

‡ Or, *in the ſtrong hold.*

[g] Thus the wicked put no difference between true religion and falſe, God and idols: for Hezekiah onely deſtroyed idolatry, and placed true religion; Thus the papiſts ſlander the ſervants of God: for when they deſtroy idolatry, they ſay that they aboliſh religion.

[h] This is his blaſphemy, that he will compare the living God to vile idols.

[i] when man hath proſperity, he ſwelleth in pride, and thinketh himſelf able to reſiſt and overcome even God himſelf.

[k] Herein we ſee that when the wicked ſpeak evil of the ſervants of God, they care not to blaſpheme God himſelf: for if they feared God, they would love his ſervants.

[l] Their words are written, 1 *King.* 18. 19.

[m] which were invented, made, and authoriſed by man.

[n] This ſheweth what is the beſt refuge in all troubles and dangers.

[o] To the number of an hundred foureſcore and five thouſand, *as* 2 *King.* 19. 35, 36.

[p] *Meaning*, Adrammelech and Sharezer his ſons.

† Heb. *made him fall.*

† Heb. *precious things.*

[q] Thus after trouble, God ſendeth comfort to all them that patiently wait on him, and conſtantly put their truſt in his mercies.

* *2 King.* 20. 1. *Iſa.* 38. 1.

‡ Or, *wrought a miracle for him.*

[r] To confirm his faith in Gods promiſe, who declared to him by his prophet that his life ſhould be prolonged fifteen years.

[s] He was lifted up with the pride of his victory and treaſures, and ſhewed them for an oſtentation to the embaſſadors of Babylon

† Heb. *the lifting up.*

† Heb. *inſtrumente of deſire.*

[t] which alſo was called Shiloah, whereof mention is made *Iſa.* 8. 6. & Siloam, *Iohn.* 9. 7.

† Heb. *interpreters.*

* *2 King.* 20. 12. *Iſa* 39. 1.

[u] Here we ſee the cauſe, why the faithful are tempted, which is to try whether they have faith or no, and that they may feel the preſence of God, who ſuffereth them not to be overcome by tentations, but in their weakneſs miniſtreth ſtrength.

† Heb. *kindneſſes.*

‡ Or, *higheſt.*

CHAP. XXXIII.

1 Manaſſeh his wicked reign. 3 He ſetteth up idolatry, and would not be admoniſhed. 11 He is carried into Babylon. 12 Upon his prayer to God he is releaſed, and putteth down idolatry. 18 His acts. 20 He dying, Amon ſucceedeth him. 21 Amon reigning wickedly, is ſlain by his ſervants. 25 The murderers being ſlain, Joſiah ſucceedeth him.

MAnaſſeh * *was* twelve years old when he began to reign, and he reigned fifty and five years in Jeruſalem:

* 2 *King.* 21. 1, *&c.*

2 But did *that which was* evil in the ſight of the LORD, like unto the * abominations of the heathen, whom the LORD had caſt out before the children of Iſrael.

* *Deut.* 18. 9.

3 ¶ For † he built again the high places which Hezekiah his father had * broken down, and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them.

† Heb. *he returned and built.*
* 2 *King.* 18. 4.

4 Alſo he built altars in the houſe of the LORD, whereof the LORD had ſaid, * In Jeruſalem ſhall my name be for ever.

* *Deut.* 12. 11. 2 *King.* 8. 29. *&* 9. 3. *Chap.* 6. 6. *&* 7. 16.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

6 [a] And he cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed enchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizards: he wrought much evil in the ſight of the LORD, to provoke him to anger.

a 2 *King.* 16. 3.

7 And he ſet a carved image (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſon, In * this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever.

* *Pſal.* 132. 14.

8 * Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes and the ordinances by the [b] hand of Moſes.

* 2 *Sam.* 7. 10.

b By the charge given to Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe then the heathen, whom the LORD had deſtroyed before the children of Iſrael.

10 And the LORD ſpake to [c] Manaſſeh, and to his people: but they would not hearken.

c *Meaning*, By his prophets, but their hearts were not touched to believe and repent, without the which the preaching of the word taketh no place.

11 ¶ Wherefore the LORD brought upon them the captains of the hoſt † of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with ‡ fetters, and carried him to Babylon.

† Heb. *which were the kings.*
‡ Or, *chains.*

12 And when he was in affliction, he beſought the LORD his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him, and he was [d] entreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom. Then Manaſſeh knew that the LORD he *was* God.

d Thus affliction giveth underſtanding, for he that hated God in his proſperity, now in his miſery he ſeeketh unto him.

14 Now after this, he built a wall without the city of David, on the weſt-ſide of [e] Gihon, in the valley, even to the entring in at the fiſh-gate, and compaſſed about ‡ [f] Ophel, and raiſed it up a very great height, and put captains of war in all the fenced cities of Judah.

e *Chap.* 32. 30.

‡ Or, *the towr.*
f *Chap.* 27. 3.

15 And he took away the ſtrange gods, and the idol out of the houſe of the LORD, and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt *them* out of the city.

16 And he [g] repaired the altar of the LORD, and ſacrificed thereon peace-offerings, and thank-offerings, and commanded Judah to ſerve the LORD God of Iſrael.

g which Solomon had cauſed to be made.

17 Nevertheleſs, the people did ſacrifice ſtill in the high places, *yet* unto the LORD their God [h] onely,

h Thus by ignorance they were deceived, thinking it nothing to keep the altar, ſo that they worſhipped God: but it is idolatry to worſhip God any otherwiſe then he hath appointed.

18 ¶ Now the reſt of the acts of Manaſſeh, and his [i] prayer unto his God, and the words of the ſeers that ſpake to him in the name of the LORD God of Iſrael, behold, they *are* *written* in the book of the kings of Iſrael.

i which albeit that it is not contained in the *Hebrew*, yet it is mentioned in the *Greek.*

19 His prayer alſo, and *how God* was entreated of him, and all his ſin, and his treſpaſs, and the places wherein he built high places, and ſet up groves and graven images before he was humbled: behold, they *are* written among the ſayings of ‡ the ſeers.

‡ Or, *Hoſai.*

20 ¶ So Manaſſeh ſlept with his fathers, and they buried him in his own [k] houſe: and Amon his ſon reigned in his ſtead.

k Becauſe he had ſo horribly offended againſt the Lord, they did not bury him in the ſepulchres of the kings, but in the garden of the kings houſe.

21 ¶ * Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

* 2 *King.* 21. 19, *&c.*

22 But he did *that which was* evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images, which Manaſſeh his father had made, and ſerved them;

23 And humbled not himſelf before the LORD, as Manaſſeh his father had humbled himſelf; but Amon † treſpaſſed more and more.

† Heb. *multiplied treſpaſs.*

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 ¶ But the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead.

CHAP. XXXIV.

1 Joſiah his good reign. 3 He deſtroyeth idolatry. 8 He taketh order for the repair of the temple. 14 Hilkiah having found a book of the law, Joſiah ſendeth to Huldah to enquire of the Lord. 23 Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiahs time. 29 Joſiah cauſing it to be read in a ſolemn aſſembly, reneweth the covenant with God.

JOſiah * *was* eight years old when he began to reign, and he reigned in Jeruſalem one and thirty years.

* 2 *King* 21. 1, *&c.*

2 And he did *that which was* right in the ſight of the LORD, and walked in the ways of [a] David his father, and declined *neither* to the right hand nor to the left.

a He followed David in all points that he followed the Lord.

3 ¶ For in the eighth year of his reign, while he was yet [b] young, he began to ſeek after the God of David his father: and in the twelfth year

b when he was but ſixteen years old, he ſhewed himſelf zealous of Gods glory, and at twenty years old he aboliſhed idolatry, and reſtored the true religion.

year he began * to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 * And they brake down the altars of Baalim in his [e] presence; and the ‡ images that *were* on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made dust *of them*, and strowed *it* upon the † graves of them that had sacrificed unto them.

5 And he burnt the [d] bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ‡ mattocks, round about.

7 And when he had [e] broken down the altars and the groves, and had beaten the graven images † into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governour of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the mony *that was* brought into the house of God, which the Levites that kept the doors, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah, and Benjamin, and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen, that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and mend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and ‡ to floor the [f] houses, which the kings of Judah had destroyed.

12 And the men did the work [g] faithfully: and the overseers of them *were* Jahath, and Obadiah, the Levites, of the sons of Merari; and Zechariah, and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the mony *that was* brought into the house of the LORD, Hilkiah the priest * found a [h] book of the law of the LORD, *given* † by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan:

16 And Shaphan carried the book to the [i] king, and brought the king word back again, saying, All that was committed † to thy servants, they do *it*.

17 And they have † gathered together the mony *that was* found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read † it before the king.

19 And it came to pass when the king had heard the words of the law, that he [k] rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ‡ Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the kings, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our [l] fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of ‡ Hasrah, keeper of the † [m] wardrobe; (now she dwelt in Ierusalem ‡ in the [n] colledge) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the [o] man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses *that are* written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their [p] hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard,

27 Because thine heart was [q] tender, and thou didst humble thy self before God, when thou heardst his words against this place, and against the inhabitants thereof, and humbledst thy self before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this [r] place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ * Then the king sent, and gathered together all the elders of Judah and Ierusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the

* 1 *King.* 13. 2.

* *Lev.* 26. 30.

e which sheweth that he would see the reformation with his own eyes.

‡ Or, *sun-images.*

† Heb. *face of the graves.*

d 2 *King.* 23. 16.

‡ Or, *mauls.*

e This great zeal of this godly king the holy Ghost setteth forth as an example and patern to other kings and rulers, to teach them what God requireth of them.

† Heb. *to make powder.*

‡ Or, *to rafter.*

f For there were many portions and pieces annexed to the temple.

g *Meaning*, That they were in such credit for their fidelity, that they made no accounts of that which they received. 2 *King.* 22. 7, 9.

* 2 *King.* 22. 8, *&c.*

h 2 *King.* 22. 8.

† Heb. *by the hand of.*

i For the king was commanded to have continually a copy of this book, and to read therein day and night, *Deut.* 17. 18.

† Heb. *to the hand of.*

† Heb. *poured out*, or, *melted.*

† Heb. *in it.*

k For sorrow, that the word of God had been so long supressed, and the people kept in ignorance, considering also the curses contained therein against the transgressours.

‡ Or, *Achbor.* 2 *King.* 22. 12.

l Thus the godly do not onely lament their own sins, but also that their fathers and predecessours have offended God.

‡ Or, *Harhas*, 2 *King.* 22, 14.

† Heb. *garments.*

m *Meaning*, Either of the priests apparel, or of the kings.

‡ Or, *in the school*, or, *in the second part.*

n *Read* thereof, 2 *King.* 22 15.

o *That is*, To the King.

p This she speaketh in contempt of the idolaters who contrary to reason and nature make that a god, which they have made and framed with their own hands.

q This declareth what is the end of Gods threatnings, to call his to repentance, and to assure the unrepentant of their destruction.

r It may appear that very few were touched with true repentance, seeing that God spared them for a time onely for the kings sake.

* 2 *King.* 23. 1.

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† Heb. *from great even to small.*

f Forasmuch as neither young nor old could be exempted from the curses contained therein, if they did transgress, he knew it pertained to all, and was his duty so see it read to all sorts, that every one might learn to avoid those punishments by serving God aright.

† Heb. *found.*

t Because he had charge over all, and must answer for every one that perished, he thought it his duty to see that all should make profession to receive the word of of God.

† Heb. *from after.*

inhabitants of Jerusalem, and the priests, and the Levites, and all the people † great and f small: and he read in their ears all the words of the book of the covenant, *that was* found in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes, with all his heart and with all his soul, to perform the words of the covenant *which are* written in this book.

32 And he caused all *that were* † present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countrys that *pertained* to the children of Israel, and made t all *that were* present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not † from following the LORD, the God of their fathers.

CHAP. XXXV.

1 *Josiah keepeth a most solemn pass-over.* 20 *He provoking Pharaoh-necho, is slain at Megiddo.* 25 *Lamentations for Josiah.*

* 2 *King.* 23. 21, 22.

a The scripture useth in sundry places to call the lamb, the pass-over, which was but the sign of the pass-over, because in all Sacraments the signs of the things have the names which are signified.

* *Exod.* 12. 6.

MOreover, * Josiah kept a pass-over unto the LORD in Jerusalem: and they killed the a pass-over on the * fourteenth *day* of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

b So that the Levites charge was not onely to minister in the temple, but also to instruct the people in the word of God.

c As it was before the temple was built: therefore your office onely is now to teach the people, and to praise God.

* 1 *Chron.* 9. 10.

* 1 *Chron.* 23. & 24. & 25. & 26.

* *Chap.* 8. 14.

† Heb. *the house of the fathers.*

† *The sons of the people.*

d Exhort every one to examine themselves, that they be not unmeet to eat of the pass-over.

† Heb. *offered.*

3 And said unto the Levites that b taught all Israel, which were holy unto the LORD, Put the holy ark in the house, which Solomon the son of David king of Israel did build; *it shall* not *be* a c burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

4 And prepare *your selves* by the * houses of your fathers, after your courses, according to the * writing of David king of Israel, and according to the * writing of Solomon his son.

5 And stand in the holy *place* according to the divisions of † the families of the fathers of your brethren † the people, and *after* the division of the families of the Levites.

6 So kill the pass-over, and sanctify your selves, and d prepare your brethren, that *they* may do according to the word of the LORD, by the hand of Moses.

7 And Josiah † gave to the people of the flock, lambs and kids, all for the pass-over-offerings, for all *that were* present, to the number of thirty thousand, and three thousand bullocks: these *were* of the kings substance.

† Heb. *offered.*

8 And his princes † gave willingly unto the people, to the priests and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the pass-over-offerings, two thousand and six hundred *small cattel*, and three hundred oxen.

9 e Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jehiel, and Jozabad chief of the Levites, † gave unto the Levites for pass-over-offerings, five thousand *small cattel*, and five hundred oxen.

e So that every one, and of all sorts have of that they had, a liberal portion to the service of God.

† Heb. *offered.*

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the kings commandment.

11 And they killed the pass-over, and the priests f sprinkled *the bloud* from their hands, and the Levites * flayed *them*.

f *Meaning*, Of the lamb, which was called the pass-over: for onely the priests might sprinkle, and in necessity the Levites might kill the sacrifice.

* *Chap.* 29. 34.

12 And they removed the g burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses: and so *did they* with the oxen.

g They reserved for the people that which was not expedient to be offered, that every man might offer peace-offerings and so have his portion.

* *Exod.* 12. 8, 9.

† Heb. *made them run.*

13 And they * rosted the pass-over with fire, according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and † divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their † place, according to the * commandment of David, and Asaph, and Heman, and Jeduthun the kings h seer; and the porters * *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

† Heb. *station.*

* 1 *Chron.* 25. 1, &c.

h *Meaning hereby*, His prophet, because he appointed the psalms and prophesies which were to be sung.

* 1 *Chron.* 9 17, 18, & 26. 14, &c.

16 So all the service of the LORD was prepared the same day, to keep the pass-over, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel *that were* † present, kept the pass-over at that time, and the feast of unleavened bread seven days.

† Heb. *found.*

18 And there was no pass-over like to that kept in Israel, from the days of Samuel the prophet, neither did all the kings of Israel keep such a pass-over as Josiah kept, and the priests, and the Levites, and all Judah and Israel *that were* present, and the inhabitants of Jerusalem.

19 In the i eighteenth year of the reign of Josiah, was this pass-over kept.

i which was in the six and twentieth year of his age.

* 2 *King.* 23. 29.

† Heb. *house.*

20 ¶ * After all this, when Josiah had prepared the † temple, Necho king of Egypt came up to fight against k Carchemish by Euphrates: and Josiah went out against him.

k which was a city of the Assyrians, and Josiah fearing least he passing through Judah, would have taken his kingdom, made war against him, and consulted not with the Lord.

21 But he sent embassadours to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against † the house wherewith I have war: for God commanded me to make haste: forbear thee from *medling* with God, who *is* with me, that he destroy thee not.

† Heb. *the house of my war.*

22 Nevertheless Josiah would not l turn his face from him, but disguised himself that he might

l *That is*, Armed himself, or disguised himself, because he might not be known.

might fight with him, and hearkned not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away, for I am sore † wounded.

† Heb. *made sick.*

24 His servants therefore took him out of that chariot, and put him in the second chariot that he *had;* and they brought him to Jerusalem, and he died, and was buried ‡ in *one of the* sepulchres of his fathers: and * all Judah and Jerusalem [m] mourned for Josiah.

‡ Or, *among the sepulchres.*
* *Zech.* 12. 11.

25 ¶ And Jeremiah lamented for Josiah, and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they *are* written in the [n] lamentations.

m The people so much lamented the loss of this good king, that after when there was any great lamentation, this was spoken of as a proverb.
n which some think Jeremy made, wherein he lamented the state of the church after this kings death.

26 Now the rest of the acts of Josiah, and his † goodness, according, to *that which was* written in the law of the LORD,

† Heb. *kindness.*

27 And his deeds first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

1 Jehoahaz succeeding, is deposed by Pharaoh, and carried into Egypt. 5 Jehoiakim reigning ill, is carried bound into Babylon. 9 Jehoiachin succeeding, reigneth ill, and is brought into Babylon. 11 Zedekiah succeeding, reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar. 14 Jerusalem for the sins of the priests and people, is wholly destroyed. 22 The proclamation of Cyrus.

* *2 King.* 23. 30, *&c.*

THen * the people of the land took Iehoahaz the son of Iosiah, and made him king in his fathers stead in Ierusalem.

a For three months after the death of Josiah came Necho to Jerusalem, and so the plagues began, which Huldah, and the prophets forewarned should come upon Jerusalem.

2 Iehoahaz *was* twenty and three years old when he began to reign, and he reigned [a] three months in Ierusalem.

† Heb. *removed him.*

3 And the king of Egypt † put him down at Ierusalem, and † condemned the land in an [b] hundred talents of silver, and a talent of gold.

† Heb. *mulcted.*
b To pay this as a yearly tribute.

4 And the king of Egypt made Eliakim his brother, king over Iudah and Ierusalem, and turned his name to Iehoiakim. And Necho took Iehoahaz his brother, and carried him to Egypt.

c Because he and the people turned not to God by this first plague, he brought a new one upon him, and at length rooted them out.

5 ¶ Iehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Ierusalem: and he did *that which was* [c] evil in the sight of the LORD his God.

‡ Or, *chains.*
* *2 King.* 24. 13. *Dan.* 1. 1, 2.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in ‡ fetters to carry him to Babylon.

7 * Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

d *He meaneth,* Superstitious marks, which were found upon his body, when he was dead: which thing declareth how deeply idolatry was rooted in his heart, seeing he bare the marks in his flesh.

8 Now the rest of the acts of Iehoiakim, and his abominations which he did, and *that which was* [d] found in him, behold, they *are* written in the book of the kings of Israel and Iudah: and ‡ Iehoiachin his son reigned in his stead.

‡ Or, *Ieconiah,* 1 *Chron.* 3. 36. or, *Coniah, Jer.* 22. 24.

9 ¶ * Iehoiachin *was* [e] eight years old when he began to reign, and he reigned three months and ten days in Ierusalem, and he did *that which was* evil in the sight of the LORD.

* *2 King.* 24. 8.
e *That is,* He began his reign at eight years old, & reigned ten years when his father was alive, and after his fathers death, which was the eighteenth year of his age, he reigned alone three months and ten days.

10 And † when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the † goodly vessels of the house of the LORD, and made ‡ * Zedekiah his brother, king over Iudah, and Ierusalem.

† Heb. *at the return of the year.*
† Heb. *vessels of desire.*
‡ Or, *Mattaniah.* 2 *King.* 24. 17.
* *Jer.* 37. 1.

11 ¶ * Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Ierusalem.

* *2 King.* 24. 18. *Jer.* 52. 1, *&c.*

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Ieremiah the prophet, *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffned his neck, and hardned his heart from turning unto the LORD God of Israel.

* *Jer.* 25. 3, 4. *&* 35. 15.

14 ¶ Moreover, all the chief of the priests, and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the LORD which he had hallowed in Ierusalem.

† Heb. *by the hand of his messengers.*
f By this phrase the scripture meaneth, oftentimes and deligently, *as Jer.* 11. 6. *&* 25. 3. *&* 26. 5 *&* 32. 33.

15 * And the LORD God of their fathers sent to them † by his messengers, [f] rising up ‡ betimes, and sending; because he had compassion on his people, and on his dwelling-place:

‡ That is, *continually and carefully.*

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no [g] remedy.

Heb. *healing.*
g Till God could no longer suffer their sins, but must needs punish them
* *2 King.* 25. 1, *&c.*

17 * Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their [h] sanctuary, and had no compassion upon young man or maiden, old man, or him that stouped for age: he [i] gave *them* all into his hand.

h whither they fled, thinking to have been saved, for the holiness thereof
i which is not because God approveth him, which yet is the minister of his justice: but because God would by his just judgment punish this people: for this king was led with ambition and vain glory whereunto were joyned fury and cruelty: therefore his work was condemnable, notwithstanding it was just and holy on Gods part, who used this wicked instrument to declare his justice.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Ierusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And † them that had escaped from the sword, carried he away to Babylon: where they were servants to him and his sons, until the reign of the kingdom of [k] Persia:

† Heb. *the remainder from the sword.*
k when Cyrus king of Persia had made the Babylonian subject.

21 To fulfil the word of the LORD by the [l] mouth of * Jeremiah, until the land * had enjoyed her sabbaths: *for* as long as she lay desolate, she kept sabbath, to fulfil threescore and ten years.

l who threatned the vengeance of God, and seventy years captivity, which he calleth the Sabbaths, or rest of the land, *Jer.* 25. 11.
* *Jer.* 25. 9, 12. *&* 29. 10
* *Lev.* 26. 34, 35, 43

22 ¶ Now in the [m] first year of Cyrus king of Persia (that the word of the LORD *spoken* by the mouth of * Ieremiah, might be accomplished) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation through out all his kingdom, and *put it* also in writing, saying,

m In the first year that he reigned over the Chaldeans, *Ezra.* 1. 1.
* *Jer.* 25. 12, 13. *&* 29. 10.

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me, and he hath [n] charged me to build him an house in Ierusalem, which *is* in Iudah: who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

n God had so forewarned by his prophet above an hundred years before Cyrus was born, *Isa.* 44. 28. that Ierusalem and the temple should be built again by Cyrus his anointed: so called, because God used his service for a time to deliver his church.

¶ EZRA.

¶ EZRA.

THE ARGUMENT.

AS the Lord is ever merciful unto his church, and doth not punish them, but to the intent they should see their own miseries, and be exercised under the cross, that they may contemn the world and aspire unto the heavens: so after that he had visited the Jews and kept them now in bondage seventy years in a strange country among infidels and idolaters; he remembred his tender mercies and their infirmities, and therefore for his own sake raised them up a deliverer, and moved both the heart of the chief ruler to pity them, and also by him punished such, which had kept them in servitude. Notwithstanding, lest they should grow into a contempt of Gods great benefits, he keepeth them still in exercise, and raiseth domestical enemies, which endevour as much as they can to hinder their most worthy enterprices: yet by the exhortation of the prophets they went forward by little and little till their work was finished. The authour of this book was Ezra, who was priest, and scribe of the law, as chap. 7. 6. *He returned to Jerusalem the sixt year of Darius, who succeeded Cyrus, that is, about fifty years after the return of the first under Zerubbabel, when the Temple was built. He brought with him a great company, and much treasures, with letters to the kings officers for all such things as should be necessary for the Temple: and at his comming he redressed that which was amiss, and set things in good order.*

CHAP. I.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for the return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

a After that he and Darius had won Babylon.

* 2 *Chron.* 36. 22 *Jer.* 25. 12. *&* 29. 10.

b who promised them deliverance after that 70 years were past.

c *That is*, Moved him, and gave him a heart.

† Heb. *caused a voice to pass.*

NOw in the [a] first year of Cyrus king of Persia, (that the word of the LORD * by the [b] mouth of Ieremiah, might be fulfilled) the LORD stirred up the [c] spirit of Cyrus king of Persia, that he † made a proclamatiom throughout all his kingdom, and *put it* also in writing, saying,

d For he was chief Monarch, and had many nations under his dominion, which this heathen king confesseth to have received of the living God.

* *Isa.* 44. 28. & 45. 13.

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me [d] all the kingdoms of the earth, and he hath * charged me to build him an house at Ierusalem, which *is* in Iudah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel (he *is* the God) which *is* in Ierusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place †[e] help him with silver, and with gold, and with goods, & with beasts, besides the free-will-offering [f] for the house of God that *is* in Ierusalem.

e If any through proverty were not able to return, the kings commission was, that he should be furnished with necessaries.

f which they themselves should send toward the reparation of the temple.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all *them* whose spirit God had raised to go up, to build the house of the LORD which *is* in Ierusalem.

g The Babylonians and Chaldeans gave them these presents: thus rather then the children of Gods should want for their necessities, he would stir up the heart of the very infidels to help them.

‡ That is, *helped them.*

6 And all [g] they that *were* about them, ‡ strengthned their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

* 2 *King.* 24. 13. 2 *Chron.* 36. 7.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, * which Nebuchadnezzar had brought forth out of Ierusalem, and had put them in the house of his gods:

* *Chap.* 5. 14.

h So the Chaldeans called Zerubbabel, who was the chief governour, so that the preeminence still remained in the house of David.

i which served to kill the beasts that were offered in sacrifice.

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbred them unto * [h] Sheshbazzar the prince of Iudah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty [i] knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver, *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with [k] *them of* † the captivity, that were brought up from Babylon unto Ierusalem.

k with the Jews that had been kept captives in Babylon.

† Heb. *the transportation.*

CHAP. II.

1 The number that return of the people, 36 of the priests, 40 of the Levites, 43 of the Nethinims, 55 of Solomons servants, 62 of the priests which could not shew their pedegree. 64 The whole number of them, with their substance. 68 Their oblations.

* *Neh* 7. 6, *&c.*

a *Meaning*, Judea, which was a province, *that is*, a country which was in subjection.

NOw * these *are* the children of the [a] province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Ierusalem and Iudah, every one unto his city;

2 Which came with [b] Zerubbabel: Ieshua, Nehemiah, ‡ Seraiah, Reelaiah, [c] Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the [d] men of the people of Israel.

b Zerubbabel was chief captain and Jeshua the high priest: but Nehemiah a man of great authority went not now, but came after 64 years

‡ Or, *Azariah*, *Neh* 7. 7.

c This was not that Mordecai which was Esters kinsman.

d *Meaning*, Of the common people.

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of * Pahath-moab, of the children of Ieshua *and* Ioab, two thousand eight hundred and twelve.

* *Neh.* 7. 11.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred fourty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of ‡ Bani, six hundred fourty and two.

‡ Or, *Binnui*, *Neh.* 7. 15.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of [e] Hezekiah, ninety and eight.

e which were of the posterity of Hezekiah.

17 The

17 The children of Bezai, three hundred twenty and three.

‡ Or, *Hariph*, *Neh.* 7. 24.

18 The children of ‡ Jorah, an hundred and twelve.

19 The children of Haſhum, two hundred twenty and three.

‡ Or, *Gibeon*, *Neh.* 7. 25.

20 The children of ‡ Gibbar, ninety and five.

f *That is*, Inhabitants: for ſo this word (chikdren) ſignifieth, when it is joyned with the names of places.

21 The f children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and ſix.

23 The men of Anathoth, an hundred twenty and eight.

‡ Or, *Beth-azmaveth*, *Neh.* 7. 28.

24 The children of ‡ Azmaveth, fourty & two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, ſeven hundred and fourty and three.

26 The children of Ramah and Gaba, ſix hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbiſh, an hundred fifty and ſix.

* *verſ.* 7.

31 The children of the other * Elam, a thouſand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

‡ Or, *Harid*, as it is in ſome copies.

33 The children of Lod, ‡ Hadid, and Ono, ſeven hundred twenty and five.

34 The children of Jericho, three hundred fourty and five.

35 The children of Senaah three thouſand and ſix hundred and thirty.

g Before, he had declared the two tribes of Judah and Benjamin; and now he commeth to the tribe of Levi, and beginneth at the prieſts.
* 1 *Chron.* 24. 7.
* 1 *Chron.* 24. 14.
* 1 *Chron.* 9. 21.

36 ¶ The g prieſts: the children of * Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

* 1 *Chron.* 24. 8.

37 The children of * Immer, a thouſand fifty and two.

38 The children of * Paſhur, a thouſand two hundred fourty and ſeven.

39 The children of * Harim, a thouſand and ſeventeen.

‡ Or, *Iulah*, *chap.* 3. 9. called alſo *Hodevah*, *Neh.* 7. 43.

40 ¶ The Levites: the children of Jeſhua, and Kadmiel, of the children of ‡ Hodaviah, ſeventy and four.

41 ¶ The ſingers: the children of Aſaph, an hundred twenty and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all, an hundred thirty and nine.

h So called, becauſe they were given for the temple, to cut wood, and bear water for the uſe of the ſacrifices, and came of the Gibeonites, which were appointed to this uſe by Joſhua, *Joſh.* 9. 23.

43 ¶ The h Nethinims: the children of Ziha, the children of Haſupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of ‡ Shalmai, the children of Hanan,

‡ Or, *Shamlai*.

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paſeah, the children of Beſai,

50 The children of Aſnah, the children of Mehunim, the children of Nephuſim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

‡ Or, *Bazlith*, *Neh.* 7. 54.

52 The children of ‡ Bazluth, the children of Mehida, the children of Harſha,

53 The children of Barkos, the children of Siſera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

i which came of them which Solomon had appointed for the work of the temple.

55 ¶ The children of Solomons i ſervants: the children of Sotai, the children of Sophereth, the children of ‡ Peruda,

‡ Or, *Perida*, *Neh.* 7. 57.

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‡ Ami.

‡ Or, *Amon*, *Neh.* 7. 59.

* *Joſh.* 9. 21, 27.
1 *Chron.* 9 2.
* 1 *Kings* 9. 21.

58 All the * Nethinims, and the children of * Solomons ſervants, *were* three hundred ninety and two.

59 And theſe *were* they which went up from Tel-melah, Tel-harſa, Cherub, Addan, *and* Immer: but they could not ſhew their fathers houſe, and their ‡ ſeed, whether they *were* of Iſrael:

‡ Or, *pedegree*.

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fifty and two.

k Of him is made mention, 2 *Sam.* 17. 27. & 19. 31. and becauſe the prieſts office was had in contempt; theſe would have changed their eſtate by their name, and ſo by Gods juſt judgment loſt both the eſtimation of the world, and the dignity of their office.
* 2 *Sam.* 17. 27.

61 ¶ And of the children of the prieſts: the children of Habaiah, the children of Koz, the children of k Barzillai: (which took a wife of the daughters of * Barzillai the Gilead, and was called after their name)

l Heb. *they were polluted from the prieſthood*.

62 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but they were not found: therefore † were they, as polluted, put from the prieſthood.

‡ Or, *governour*.
l This is a Chaldee name, and ſignifieth him that hath authority over others.
m *Exod.* 28. 30.

63 And the ‡ l Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood up a prieſt with m Urim and with Thummim.

64 ¶ The whole congregation together, *was* fourty and two thouſand three hundred *and* threeſcore,

* 1 *Chron.* 26. 20.

65 Beſides their ſervants & their maids, of whom *there were* ſeven thouſand three hundred thirty and ſeven: & *there were* among them two hundred ſinging-men, and ſinging-women.

n which mount to of our money, 24826 li. 13 ſ. 4 d. eſteeming the French crown at 6 ſ 4 d. for the dram is the eighth part of an ounce, and the ounce the eighth part of a mark.
o which are called *mina*, and contain a piece two marks: ſo 5000 *mina* make 550000 franks, which mount to, of our money 69666 li. 13 ſ. 4 d. ſo that the whole ſum was 94493 li. 6 ſ. 8 d.

66 Their horſes *were* ſeven hundred thirty & ſix: their mules, two hundred fourty and five:

67 Their camels, four hundred thirty and five: *their* aſſes, ſix thouſand ſeven hundred and twenty.

68 ¶ And *ſome* of the chief of the fathers, when they came to the houſe of the LORD which *is* at Jeruſalem, offered freely for the houſe of God to ſet it up in his place:

69 They gave after their ability, unto the * treaſure of the work, threeſcore & one thouſand n drams of gold, and five thouſand o pound of

384 of silver, and one hundred priests garments.

70 So the priests and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAP. III.

1 *The altar is set up.* 4 *Offerings frequented.* 7 *Workmen prepared.* 8 *The foundations of the temple are laid in great joy and mourning.*

AND when the [a] seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together, as one man, to Jerusalem.

2 Then stood up ‡ Jeshua the son of Jozadak, & his brethren the priests, & ‡ [b] Zerubbabel the son of * Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* * written in the law of Moses the man of God.

3 And they set the altar upon his [c] bases (for fear *was* upon them, because of the people of those countrys) and they offered burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening;

4 They kept also the feast of tabernacles, * as *it is* written, and * *offered* the daily burnt-offerings by number, according to the custom, † as the duty of every day required;

5 And afterward *offered* the [d] continual burnt-offering, both of the new-moons, and of all the set feasts of the LORD, *that were* consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD: but † the foundation of the temple of the LORD was not *yet* laid.

7 They gave mony also unto the masons, and to the ‡ carpenters; and meat, and drink, and oyl, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of * Joppa: according to the grant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the [e] second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then [f] stood Jeshua, *with* his sons and his brethren, Kadmiel and his sons, the sons of ‡ Judah † together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals to praise the LORD, after the * ordinance of David king of Israel.

11 And they sung together by course, in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever towards Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers, *who were* ancient men that had seen the first house, when the foundation of this house was laid before their eyes, [g] wept with a loud voice, and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

1 *The adversaries being not accepted in the building of the temple with the Jews, endeavour to hinder it.* 7 *Their letter to Artaxerxes.* 17 *The decree of Artaxerxes.* 23 *The building is hindred.*

NOw when the [a] adversaries of Judah and Benjamin, heard that † the children of the captivity builded the temple unto the LORD God of Israel:

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye *do*, and we do sacrifice unto him, since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [b] You have nothing to do with us, to build an house unto our God, but we our selves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakned the hands of the people of Judah, and troubled them in building,

5 And [c] hired counsellers against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of † [d] Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of [e] Artaxerxes wrote ‡ Bishlam, Mithridath, Tabeel, and the rest of their † companions unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellour, and Shimshai the ‡ scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort:

9 Then *wrote* Rehum the chancellour, and Shimshai the scribe, and the rest of their † companions; the [f] Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 And

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a Called *Tisri*, which answereth to part of *September*, and part of *October*.

‡ Or, *Iosuah*, *Hag.* 1. 1.
‡ Called *Zorobabel*, *Mat.* 1. 12. *Luke.* 3. 27.
b *Meaning*, nephew: for he was the son of Pedaiah, 1 *Chron.* 3. 14.
* *Mat.* 1. 12. *Luke.* 2. 27. called *Salathiel.*
* *Deut.* 12. 5.
c In the place where Solomon had placed it.

* *Exod.* 23. 16.

* *Num.* 29. 12, *&c.*

† Heb. *the matter of the day in his day.*
d *That is*, After the feast of tabernacles.

† Heb. *the temple of the* LORD *was not yet founded.*

‡ Or, *workmen.*

* *Act.* 9. 36.

e which month contained part of *April* and part of *May*, for in the mean season they had provided things necessary for the work.

f They gave them exhortations, and encouraged every man forward in the work.
‡ Or, *Hodaviah*, *Chap.* 2. 40.
† Heb. *as one.*

* 1 *Chron.* 6. 31. & 16. 7. & 25. 1.

g Because they saw that it was nothing so glorious as that temple which Solomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall be more beautiful then the first, meaning the spiritual temple, which are the members of Christs body.

a *Meaning*, The inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes. 2 *King.* 17. 24. & 19. 17. These professed God, but worshipped idols also, and therefore were the greatest enemies to the true servants of God.
† Heb. *the sons of the transportation.*

b For they perceived what their pretence was, *to wit*, To erect idolatry in stead of true religion.

c They bribed the governours under the king to hinder their work, thus they that halt, cannot abide, that God should be purely served.
† Heb. *Ahashverosh.*
d He was also called Artaxerxes, which is a Persian name: some think it was *Cambyses Cyrus* son, or, *Darius*, *as vers.* 5.
e Called *Artaxerxes*, which signifieth in the Persian tongue, an excellent warriour.
‡ Or, *in peace.*
† Heb. *societies.*

‡ Or, *secretary.*

† Chald. *societies.*

f These were certain people, which the Assyrians placed in Samaria, in stead of the ten tribes.

10 And the reſt of the nations whom the great and noble [g] Aſnapper brought over, and ſet in the cities of Samaria, and the reſt *that are* on this ſide the [h] river, and [i] at ſuch a time.

11 ¶ This *is* the copy of the letter that they ſent unto him, *even* unto Artaxerxes the king, Thy ſervants the men on this ſide the river, and at ſuch a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jeruſalem, building the rebellious and the bad city, and have ‡ ſet up the walls *thereof*, and † joyned the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls ſet up *again*, *then* will they not † pay toll, tribute, and [k] cuſtom, and *ſo* thou ſhalt endamage the ‡ revenue of the kings.

14 Now becauſe † we have maintenance from *the kings* palace, and it was not meet for us to ſee the kings diſhonour: therefore have we ſent and certified the king,

15 That ſearch may be made in the book of the records of thy fathers: ſo ſhalt thou find in the book of the records, and know, that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have † moved ſedition † within the ſame of old time: for which cauſe was this city deſtroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof ſet up, by this means thou ſhalt have no portion on this ſide the river.

17 ¶ *Then* ſent the king an anſwer unto Rehum the chancellour, and *to* Shimſhai the ſcribe, and *to* the reſt of their † companions that dwell in Samaria, and *unto* the reſt beyond the river, [l] Peace, [m] and at ſuch a time.

18 The letter which ye ſent unto us, hath been plainly read before me.

19 And † I commanded, and ſearch hath been made, and it is found, that this city of old time hath † made inſurrection againſt kings, and *that* rebellion and ſedition have been made therein.

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all *countrys* beyond the river; and toll, tribute, and cuſtom was paid unto them.

21 † Give ye now commandment, to cauſe theſe men to ceaſe, and that this city be not builded, until *another* commandment ſhall be given from me.

22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes letter *was* read before Rehum and Shimſhai the ſcribe, & their companions, they went up in haſt to Jeruſalem, unto the Jews, and made them to ceaſe † by force and power.

24 Then [n] ceaſed the work of the houſe of God, which *is* at Jeruſalem. So it ceaſed unto the ſecond year of the reign of Darius king of Perſia.

g Some think it was Sennacherib, but rather Salmanaſar.
h *To wit*, Euphrates, and he meaneth in reſpect of Babel that they dwelt beyond it.
i *In Chalde, Cheeneth*: ſome think they were a certain people that envied the Jews.
‡ Or, *finiſhed*.
† Chald. *ſewed together*.
† Chald. *give*.
k *Meaning*, The gifts that are wont to be given to kings when they paſs by any country.
‡ Or, *ſtrength*.
† Chald. *we are ſalted with the ſalt of the palace*.
† Chald. *made*.
† Chald. *in the midſt thereof*.
l Salutation, or greeting.
m *verſ.* 10.
† Chald. *by me a decree is ſet*.
† Chald. *lifted up it ſelf*.
† Chald. *make a decree*.
† Chald. *by arm and power*.
n Not altogether: for the prophets exhorted them to continue, but they uſed leſs diligence becauſe of the troubles.

CHAP. V. 385

1 *Zerubbabel and Jeſhua, incited by Haggai and Zechariah, ſet forward the building of the temple.* 3 *Tatnai and Shethar-boznai could not hinder the Jews.* 6 *Their letter to Darius againſt the Jews.*

THen the prophets, * Haggai the prophet, and * Zechariah the ſon of Iddo, propheſied unto the Jews that *were* in Iudah and Ieruſalem, in the name of the God of Iſrael, *even* unto them. * *Hag.* 1. 1. * *Zech.* 1. 1.

2 Then roſe up Zerubbabel the ſon of Shealtiel, and Ieſhua the ſon of Iozadak, and began to build the houſe of God, which *is* at Ieruſalem: and with them *were* the prophets of God [a] helping them.

3 ¶ At the ſame time came to them Tatnai, governour on this ſide the river, and Shethar-boznai, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?

4 [b] Then ſaid we unto them after this manner, What are the names of the men † that make this building?

5 But the [c] eye of their God was upon the elders of the Iews, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governour on this ſide the river, and Shethar-boznai, and his companions the Apharſachites, which *were* on this ſide the river, ſent unto Darius the king:

7 They ſent a letter unto him, † wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the houſe of the great God, which is builded with † great ſtones, and timber is laid in the walls, and this work goeth faſt on, and proſpereth in their hands.

9 Then asked we thoſe elders, *and* ſaid unto them thus, Who commanded you to build this houſe, and to make up theſe walls?

10 We asked their names alſo, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us anſwer, ſaying, We are the ſervants of the God of heaven and earth, and build the houſe that was builded theſe many years ago, which a [d] great king of Iſrael builded, * and ſet up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of * Nebuchadnezzar the king of Babylon the Chaldean, who deſtroyed this houſe, and carried the people away into Babylon.

13 But in the [e] firſt year of Cyrus the king of Babylon, *the ſame* king Cyrus made a decree to build this houſe of God.

14 And * the veſſels alſo of gold and ſilver of the houſe of God, which Nebuchadnezzar took out of the temple that *was* in Jeruſalem, and brought them into the temple of Babylon, thoſe did Cyrus the king take out of the temple

a which incouraged them to go forward, and accuſed them that they were more careful to build their own houſes, then zealous to build the temple of God.
b *That is*, The enemies asked this, *as verſ.* 10.
† Chald *that build this building*.
c His favour and the ſpirit of ſtrength.
† Chald. *in the midſt whereof*.
† Chald. *ſtones of rolling*.
d *To wit*, Solomon.
* 1 *King.* 6. 1.
* 2 *King.* 24. 2. & 25. 8.
e *Chap.* 1. 1.
* *Chap.* 1. 7, 8. & 6. 5.

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of Babylon, and they were delivered unto *one*, whose name *was* [f] Sheshbazzar, whom he had made ‡ governour:

[f] *Chap.* 1. 8.

‡ Or, *deputy.*

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem. And since that time even until now, hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the kings [g] treasure-house, which *is* there at Babylon, whether it be *so* that a decree was made of Cyrus the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

[g] *Meaning*, In the library, or, places where lay the registers, or records of times.

CHAP. VI.

1 *Darius finding the decree of Cyrus, maketh a new decree for the advancement of the building.* 13 *By the help of the enemies, and the directions of the prophets, the temple is finished.* 16 *The feast of the dedication is kept,* 19 *and the pass-over.*

THen Darius the king made a decree, and search was made in the house of the †rolls, where the treasures were † laid up in Babylon.

† Chald. *books.*

† Chald *made to descend.*

2 And there was found at ‡ [a] Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

‡ Or, *Ecbatana*, or, *in a coffer.*

[a] wherein were the acts of the kings of Medes and Persians.

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, *and* the breadth thereof threescore cubits:

4 *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the kings house.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and † [b] brought again unto the temple which *is* at Ierusalem, *every one* to his place, and place *them* in the house of God.

† Chald go.

[b] *Meaning*, By Zerubbabel, to whom he giveth charge.

6 Now *therefore* Tatnai, governour beyond the river, Shethar-boznai, and † your companions the Apharsachites, which *are* beyond the river, [c] be ye far from thence:

† Chald. *their societies.*

[c] Meddle not with them, neither hinder them.

7 Let the work of this house of God alone, let the governour of the Iews, and the elders of the Iews, build this house of God in his place.

8 Moreover, † I make a decree, what ye shall do to the elders of these Iews, for the building of this house of God: that of the kings goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not † [d] hindred.

† Chald. *by me a decree is made.*

† Chald. *made to cease.*

[d] For lack of money.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oyl, according to the appointment of the priests which *are* at Ierusalem, let it be given them day by day without fail:

10 That they may offer sacrifices † of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

† Chald. *of rest.*

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, † let him be hanged thereon, and let his house be made a dunghil for this.

† Chald. *let him be destroyed.*

12 And the God that hath caused his name to [e] dwell there, destroy all kings and people that shall put to their hand, to alter *and* to destroy this house of God which *is* at Jerusalem: I Darius have made a decree, let it be done with speed.

[e] who hath appointed that place to have his name called upon there.

13 ¶ Then Tatnai, governour on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of [f] Haggai the prophet, and Zechariah the son of Iddo; and they builded, and finished *it*, according to the commandment of the God of Israel, and according to the † commandment of Cyrus and Darius, and Artaxerxes king of Persia.

[f] whom God stirred up, to assure them that he would give their work good success.

† Chald. *decree.*

15 And this house was finished on the third day of the month [g] Adar, which was in the [h] sixt year of the reign of Darius the king.

[g] *That is*, The twelfth month, and containeth part of *February* and part of *March.*

16 ¶ And the children of Israel, the priests and the Levites, and the rest of † the children of the captivity, kept the dedication of this house of God with joy,

[h] And the two and fountieth after their first return.

† Chald. *the sons of the transportation.*

17 And offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; † * as it is written in the book of Moses.

† Chald. *according to the writing.*

* *Num.* 3. 6. & 8. 9.

19 And the children of the captivity kept the pass-over, upon the fourteenth *day* of the first month.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the pass-over for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had [i] separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

[i] which were of the heathen, and forsook their idolatry to worship the true God.

22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of [k] Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

[k] *Meaning*, Darius who was king of the Medes, Persians, and Assyrians.

CHAP.

CHAP. VII.

1 Ezra goeth up to Jeruſalem. 11 The gracious commiſſion of Artaxerxes to Ezra. 27 Ezra bleſſeth God for his favour.

NOw after theſe things, in the reign of [a] Artaxerxes king of Perſia, Ezra the ſon of Seraiah, the ſon of Azariah, the ſon of Hilkiah,

2 The ſon of Shallum, the ſon of Zadok, the ſon of Ahitub,

3 The ſon of Amariah, the ſon of Azariah, the ſon of Meraioth,

4 The ſon of Zerahiah, the ſon of Uzzi, the ſon of Bukki,

5 The ſon of Abiſhua, the ſon of Phinehas, the ſon of Eleazar, the ſon of [b] Aaron the chief prieſt:

6 This Ezra went up from Babylon, and he *was* a ready [c] ſcribe in the law of Moſes, which the LORD God of Iſrael had given: and the king granted him all his requeſt, according to the hand of the LORD his God upon him.

7 And there went up *ſome* of the children of Iſrael, and of the prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims, unto Jeruſalem, in the ſeventh year of Artaxerxes the king.

8 And he came to Jeruſalem in the [d] fifth month, which *was* in the ſeventh year of the [e] king.

9 For upon the firſt *day* of the firſt month † began he to go up from Babylon, and on the firſt *day* of the fifth month, came he to Jeruſalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to ſeek the law of the LORD, and to do *it*, and to teach in Iſrael ſtatutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt, the ſcribe, *even* a ſcribe of the words of the commandments of the LORD, and of his ſtatutes to Iſrael.

12 Artaxerxes king of kings, ‡ Unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect *peace*, and at [f] ſuch a time.

13 I make a decree, that all they of the people of Iſrael, and *of* his prieſts, and [g] Levites in my realm, which are minded of their own free will to go up to Jeruſalem, go with thee.

14 Foraſmuch as thou art ſent † of the king, and of his * ſeven counſellers, to [h] enquire concerning Judah and Jeruſalem, according to the law of thy God which *is* in thine [i] hand:

15 And to carry the ſilver and gold, which the king and his counſellers have freely offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem,

16 * And all the ſilver and gold that thou canſt find in all the province of Babylon, with the free-will-offering of the people, and of the prieſts, offering willingly for the houſe of their God, which *is* in Jeruſalem:

17 That thou mayeſt buy ſpeedily with this mony, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the houſe of your [k] God which *is* in Jeruſalem.

18 And whatſoever ſhall ſeem good to thee and to thy brethren, to do with the reſt of the ſilver and gold, that do after the will of your God.

19 The veſſels alſo that are given thee, for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem.

20 And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the kings treaſure-houſe.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treaſurers which *are* beyond the [l] river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily;

22 Unto an hundred talents of ſilver, and to an hundred † meaſures of wheat, and to an hundred baths of wine, and to an hundred [m] baths of oyl, and ſalt without preſcribing *how much*.

23 † Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven: for why ſhould there be wrath againſt the [n] realm of the king and his ſons?

24 Alſo we certify you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom upon them.

25 And thou, Ezra, after the wiſdom of thy God, that *is* in thine hand, [o] ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not.

26 And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether *it be* unto death, or † to baniſhment, or to confiſcation of goods, or to impriſonment.

27 ¶ [p] Bleſſed *be* the LORD God of our fathers, which hath put *ſuch a thing* as this in the kings heart, to beautify the houſe of the LORD which *is* in Jeruſalem:

28 And hath extended mercy unto me, before the king, and his counſellers, and before all the kings mighty princes: & I was ſtrengthned as the hand of the LORD my God *was* upon me, and I gathered together out of Iſrael, chief men to go up with me.

CHAP. VIII.

1 The companions of Ezra, who returned from Babylon. 15 He ſendeth to Iddo for miniſters for the temple. 21 He keepeth a faſt. 24 He committeth the treaſures to the cuſtody of the prieſts. 31 From Ahava they come to Jeruſalem. 33 The treaſure is weighed in the temple. 36 The commiſſion is delivered.

THeſe *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

a The *Hebrews write* that divers of the kings of Perſia were called by this name, as *Pharaoh* was a common name to the kings of Egypt, and *Cæſar* to the Roman Emperours.

b Ezra deduceth his kinred, till he cometh to Aaron, to prove that he came of him.

c *He ſheweth here*, what a ſcribe is, who had charge to write the law and to expound it, whom Mark called a ſcribe, *Mark.* 12. 28. *Matthew* and *Luke* call him a lawyer, or doctour of the law, *Mat.* 22. 35. *Luke* 10. 25.

d That containeth part of *July*, and part of *Auguſt*.

e Of king Darius.

† Heb. was *the foundation of the going up.*

‡ Or, *To Ezra the prieſt, a perfect ſcribe of the law of the God of heaven*, peace, *&c.*

† Some take the word *Cheeneth* here, for the name of a people, ſome for the time or continuance, *meaning*, That the king wiſhed him long life.

g which remained as yet in Babylon, and had not returned with Zerubbabel.

† Chald. *from before the king.*

* *Eſth.* 1. 14.

h To examine who lived according to the law.

i whereof thou art expert.

* *Chap.* 8. 25.

k As ye know beſt may ſerve to Gods glory.

l which was the river Euphrates, and they were beyond it in reſpect of Babylon.

† Chald. *Cor.*

m 1 *King.* 7. 26. 2 *Chro.* 2. 10.

† Heb. *whatſoever is of the decree.*

n This declareth that the fear of Gods judgments cauſed him to uſe this liberality, and not the love that he bare to Gods glory or affection to his people.

o He gave Ezra ful authority to reſtore all things according to the word of God, and to puniſh them that reſiſted, and would not obey.

† Chald. *to rooting out.*

p Thus Ezra gave God thanks, for that he gave him ſo good ſucceſs in his affairs, by reaſon of the king.

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2 Of the ſons of Phinehas; Gerſhom: of the ſons of Ithamar; Daniel: of the ſons of David; Hattuſh.

3 Of the ſons of Shechaniah, of the ſons of Pharoſh; Zechariah: and with him were reckoned by genealogy of the males, an hundred and fifty.

4 Of the ſons of Pahath-moab; Elihoenai the ſon of Zerahiah, and with him two hundred males.

5 Of the ſons of Sechaniah; the ſon of Iahaziel, and with him three hundred males.

6 Of the ſons alſo of Adin; Ebed the ſon of Ionathan, and with him fifty males.

7 And of the ſons of Elam; Ieſhaiah the ſon of Athaliah, and with him ſeventy males.

8 And of the ſons of Shephatiah; Zebadiah the ſon of Michael, and with him foureſcore males.

9 Of the ſons of Ioab; Obadiah the ſon of Iehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith; the ſon of Ioſiphiah, and with him an hundred and threeſcore males.

11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males.

12 And of the ſons of Azgad; Johanan, ‡ the ſon of Hakkatan, and with him an hundred and ten males.

‡ Or, *the youngeſt ſon.*

13 And of the [b] laſt ſons of Adonikam, whoſe names *are* theſe, Eliphelet, Jehiel, and Shemaiah, and with them threeſcore males.

b That came to go with Ezra.

14 Of the ſons alſo of Bigvai; Uthai, and ‡ Zabbud, and with them ſeventy males.

‡ Or, *Zaccur*, as ſome read.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there [c] ‡ abode we in tents three days: and I viewed the people, and the prieſts, and found there none of the ſons of Levi.

c To that place of Euphrates, where Ahava the river entreth into it.
‡ Or, *pitched.*

16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men; alſo for Joiarib, and for Elnathan, men of underſtanding.

17 And I ſent them with commandment unto Iddo the [d] chief, at the place Caſiphia, & † I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims, at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God.

d He was the chiefeſt that taught there the law of God unto the Levites.
† Heb. *I put words in their mouth.*

18 And by the good hand of our God upon us, they brought us a man of underſtanding, of the ſons of Mahli, the ſon of Levi, the ſon of Iſrael, and Sherebiah, with his ſons and his brethren, eighteen;

19 And Haſhabiah, and with him Jeſhaiah of the ſons of Merari, his brethren and their ſons, twenty;

20 Alſo of the [e] Nethinims, whom David and the princes had appointed for the ſervice of the Levites, two hundred and twenty Nethinims: all of them were expreſſed by name.

e *chap.* 2. 43.

21 ¶ Then I proclaimed a faſt there, at the river Ahava, that we might [f] afflict our ſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance.

f *He ſhewed*, that the end of faſting is to humble the body to the ſpirit, which muſt proceed of the heart lively touched, or elſe it is but hypocriſy.

22 For I was [g] aſhamed to require of the king a band of ſouldiers and horſ-men, to help us againſt the enemy in the way: becauſe we had ſpoken unto the king, ſaying, The hand of our God *is* upon all them for good, that ſeek him, but his power and his wrath *is* againſt all them that forſake him.

g He thought it better to commit himſelf to the protection of God, then by ſeeking theſe ordinary means, to give an occaſion to others to think that he did doubt of Gods power.

23 So we faſted and beſought our God for this, and he was entreated of us.

24 ¶ Then I ſeparated twelve of the chief of the prieſts; Sherebiah, Haſhabiah, and ten of their brethren with them,

25 And weighed unto them the ſilver, and the gold, and the veſſels, *even* the offering of the houſe of our God, which the king, and his counſellers, and his lords, and all Iſrael *there* preſent, had offered.

26 I even weighed unto their hand, ſix hundred and fifty [h] talents of ſilver, and ſilver veſſels an hundred talents, *and* of gold an hundred talents:

h 1 *King.* 9. 14.

27 Alſo twenty baſons of gold, of a thouſand [i] drams, and two veſſels of † fine copper, † precious as gold.

i *Chap.* 2. 69.
† Heb. *yellow*, or, *ſhining braſs.*

28 And I ſaid unto them, Ye *are* holy unto the LORD, the veſſels *are* holy alſo, and the ſilver, and the gold *are* a free-will-offering unto the LORD God of your fathers.

† Heb. *deſireable.*

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the prieſts, and the Levites, and chief of the fathers of Iſrael at Jeruſalem, in the chambers of the houſe of the LORD.

30 So took the prieſts and the Levites, the weight of the ſilver and the gold, and the veſſels, to bring *them* to Jeruſalem unto the houſe of our God.

31 ¶ Then we departed from the river of Ahava, on the twelfth *day* of the firſt month, to go unto Jeruſalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in [k] wait by the way.

k This declared that their journy was full of danger, and yet God delivered them according to their prayer.

32 And we came to Jeruſalem, and abode there three days.

33 ¶ Now on the fourth day was the ſilver and the gold, and the veſſels weighed in the houſe of our God, by the hand of Meremoth the ſon of Uriah the prieſt, and with him *was* Eleazar the ſon of Pinehas, and with them *was* Jozabad the ſon of Jeſhua, and Noadiah the ſon of Binnui, [l] Levites:

l This was a token of a good conſcience, and of his integrity, that he would have witneſſes of his fidelity.

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Alſo* the children of thoſe that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve

twelve he-goats *for* a ſin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the kings commiſſions unto the kings lieutenants, and to the governours on this ſide the river, and they furthered the people, and the houſe of God.

CHAP. IX.

1 Ezra mourneth for the affinity of the people with ſtrangers. 5 He prayeth unto God with confeſſion of ſins.

NOw when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the prieſts, and the Levites have not [a] ſeparated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

a From the time they came home under Zerubbabel until the coming of Ezra, they had degenerated contrary to the law of God and married where it was not lawful, *Deut.* 7. 3.

2 For they have taken of their daughters for themſelves, and for their ſons: ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands: yea, the hand of the [b] princes and rulers hath been chief in this treſpaſs.

b *That is*, The governours are the chief beginners thereof.

3 And when I heard this thing, I rent my garment and my mantle, and pluckt off the hair of my head, and of my beard, and ſat down [c] aſtonied.

c As one doubting whether God would continue his benefits towards us, or elſe deſtroy this which he had begun.

4 Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe that had been carried away, and I ſat aſtonied until the evening ſacrifice.

5 ¶ And at the evening ſacrifice, I aroſe up from my ‡ heavineſs, and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the LORD my God,

‡ Or, *affliction.*

6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over *our* [d] head, and our ‡ treſpaſs is grown up unto the [e] heavens.

d *That is*, we are drowned in ſin.
‡ Or, *guiltineſs.*
e They ſo exceed that they cannot grow greater.

7 Since the days of our fathers, *have* we *been* in a great treſpaſs unto this day, and for our iniquities have we, our kings, *and* our prieſts, been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day.

† Heb. *moment.*

8 And now for a † little ſpace grace hath been *ſhewed* from the LORD our God, to leave us a remnant to eſcape, and to give us ‡ a [f] nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

‡ Or, *a pin.* That is, *conſtant and ſure abode.*
f In giving us a reſting place, It is a ſimilitude taken of them that remain ſtill in a place, which ſmite nails to hang things upon, *Iſai.* 22. 23.

9 For we *were* bond-men, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving to ſet up the houſe of our God, and † to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem.

† Heb. *to ſet up.*

10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments, 389

11 Which thou haſt commanded † by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſs it, is an unclean land with the filthineſs of the people of the lands, with their abominations, which have filled it † from one end to another, with their uncleanneſs.

† Heb. *by the hand of thy ſervants.*

† Heb *from mouth to mouth.*

12 Now therefore * give not your daughters unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace, or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

* *Exod.* 23. 32. *Deut.* 7. 3.

13 And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God † haſt puniſhed us leſs then our [g] iniquities *deſerve*, and haſt given us *ſuch* deliverance as this:

† Heb. *haſt withheld beneath our iniquities.*
g Haſt not utterly caſt us down and deſtroyed us for our ſins, *Deut.* 28. 13.

14 Should we again break thy commandments, and joyn in affinity with the people of theſe abominations? wouldeſt not thou be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping?

15 O LORD God of Iſrael, thou *art* righteous, for we [h] remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee, becauſe of this.

h *He ſheweth*, that God is juſt in puniſhing his people, and yet merciful in reſerving a reſidue to whom he ſheweth favour.

CHAP. X.

1 Shechaniah encourageth Ezra to reform the ſtrange marriages. 6 Ezra mourning, aſſembleth the people. 9 The people at the exhortation of Ezra, repent and promiſe amendment. 15 The care to perform it. 18 The names of them which had married ſtrange wives.

NOw when Ezra had prayed, and when he had [a] confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael, a very great congregation of men, and women, and children: for the people † wept very ſore.

a He confeſſed his ſins, and the ſins of the people.

† Heb *wept a great weeping.*

2 And Shechaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives, of the people of the land: yet now there is [b] hope in Iſrael concerning this thing.

b *Meaning*, That God would receive them to mercy.

3 Now therefore let us make a covenant with our God, † to put away all the [c] wives, and ſuch as are born of them according to the counſel of my lord, and of thoſe that tremble at the commandment of our God, and let it be done according to the law.

† Heb. *to bring forth.*
c Which are ſtrangers and married contrary to the law of God.

4 Ariſe: for *this* matter *belongeth* unto [d] thee; we alſo *will be* with thee: be of good courage, and do *it*.

d Becauſe God hath given thee authority, and learning to perſwade the people therein, and to command them.

5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: And they ſware.

6 ¶ Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſ-

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greſſion of them that had been carried away.

7 And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem;

8 And that whoſoever would not come within three days, according to the counſel of the princes and the elders, all his ſubſtance ſhould be † forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away.

† Heb. *devoted.*

9 ¶ Then all the men of Judah and Benjamin, gathered themſelves together unto Jeruſalem, within three days: it *was* the [c] ninth month, and the twentieth *day* of the month, and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of *this* matter, and for † the great [f] rain.

c which contained part of *November* and part of *December.*

† Heb. *the ſhowrs*
f For the ſeaſon was given to rain, and ſo the weather was more ſharp and cold and alſo their conſcience touched them

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and † have taken ſtrange wives to [g] increaſe the treſpaſs of Iſrael.

† Heb. *have cauſed to dwell*, or, *have brought back.*
g Ye have laid one ſin upon another.

11 Now therefore make [h] confeſſion unto the LORD God of your fathers, and do his pleaſure: and ſeparate your ſelves from the people of the land, and from the ſtrange wives.

h *Joſh.* 7, 19.

12 Then all the congregation anſwered, and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither *is this* a work of one day or two: for ‡ we are many that have tranſgreſſed in this thing.

‡ Or, *we have greatly offended in this thing.*

14 Let now our rulers of all the congregation [i] ſtand, and let all them which have taken ſtrange wives in our cities, come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God ‡ for this matter, be turned from us.

i Let them be appointed to examine this matter.

‡ Or, *till this matter* be diſpatched.

15 ¶ Onely Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikvah, † were employed about this *matter*: and Meſhullam, and Shabbethai the Levite helped them.

† Heb. *ſtood.*

16 And the children of the captivity did [k] ſo: and Ezra the prieſt, *with* certain chief of the fathers, after the houſe of their fathers, and all of them by *their* names were ſeparated, and ſat down in the firſt day of the tenth month to examine the matter.

k They went to the chief cities to ſit on this matter which was three months in finiſhing.

17 And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt month.

18 ¶ And among the ſons of the prieſts, there were found that had taken ſtrange wives: *namely*, of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their [l] hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs.

l As a token that they would keep promiſe and do it.

20 And of the ſons of Immer; Hanani, and Zebadiah.

21 And of the ſons of Harim; Maaſeiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the ſons of Paſhur; Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah, (the ſame *is* Kelita) Pethahiah, Judah, and Eliezer.

24 Of the ſingers alſo; Eliaſhib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of [m] Iſrael: of the ſons of Paroſh; Ramiah, and Jeſiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

m *Meaning*, Of the common people: for before he ſpake of the prieſts and Levites.

26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jerimoth, and Eliah.

27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the ſons alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the ſons of Bani; Meſhullam, Malluch, and Adaiah, Iaſhub, and Sheal, and Ramoth.

30 And of the ſons of Pahath-moab; Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſons of Haſhum; Mattenai, Mattatha, Zabad, Eliphelet, Jeremai, Manaſſeh, *and* Shimei.

34 Of the ſons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedaiah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, & Adaiah,

40 ‡ Machnadebai, Shaſhai, Sharai,

‡ Or, *Mahnadebai*, according to ſome copies.

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joſeph.

43 Of the ſons of Nebo; Jehiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All theſe had taken ſtrange wives: and *ſome* of them had wives by whom they had [n] children.

n which alſo were made illegitimate becauſe the marriage was unlawful.

¶ THE

¶ THE BOOK OF NEHEMIAH.

THE ARGUMENT.

GOd doth in all ages and at all times ſet up worthy perſons for the commodity and profit of his church; as now within the compaſs of ſeventy years he raiſed up divers excellent men for the preſervation of his people, after their return from Babylon, as Zerubbabel, Ezra, and Nehemiah; Whereof the Firſt was their captain to bring them home, and provided that the temple was builded: The Second reformed their manners and planted Religion: And the Third builded up the walls, delivered the people from oppreſſion, and provided that the law of God was put in execution among them. He was a godly man, and in great authority with the king, ſo that the king favoured him greatly, and gave him moſt ample letters for the accompliſhment of all things which he could deſire. This book is alſo called of the Latines the ſecond book of Ezra, becauſe he was the writer thereof.

CHAP. I.

1 *Nehemiah underſtanding by Hanani, the miſery of Jeruſalem, mourneth, faſteth and prayeth.* 5 *His prayer.*

THE words of Nehemiah the ſon of Hachaliah. And it came to paſs in the month [a] Chiſleu, in the twentieth year, as I was in Shuſhan the palace,

2 That Hanani, one of my [b] brethren, came, he and *certain* men of Judah, and I aſked them concerning the Jews that had eſcaped, which were left of the captivity, and concerning Jeruſalem.

3 And they ſaid unto me, The remnant that are left of the captivity there in the [c] province, *are* in great affliction and reproach: the wall of Jeruſalem alſo * *is* broken down, and the gates thereof are burnt with fire.

4 ¶ And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned *certain* days, and faſted, and prayed before the God of heaven,

5 And ſaid, I beſeech thee, * O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and obſerve his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant, which I pray before thee now, day and night, for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I, and my fathers houſe have ſinned.

7 We have dealt very corruptly againſt thee, and have not kept the commandments nor the ſtatutes nor the judgments which thou commandedſt thy ſervant Moſes.

8 Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, * *If* ye tranſgreſs, I will ſcatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; * though there were of you caſt out unto the uttermoſt part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there.

10 Now theſe *are* thy ſervants, and thy people, whom thou haſt redeemed by thy great power, and by thy ſtrong hand.

11 O LORD, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to [d] fear thy name: and proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of [e] this man. For I was the kings cup-bearer.

a which containeth part of *November*, and part of *December*, and was their ninth month.

b A Jew, as I was.

c *Meaning*, In Judah.

* 2 *King* 25. 10.

* *Dan.* 9. 4.

* *Deut.* 4. 25, *&c.*

* *Deut.* 30. 4.

d *That is*, To worſhip thee.

e *To wit*, The king Artaxerxes.

CHAP. II.

1 *Artaxerxes underſtanding the cauſe of Nehemiahs ſadneſs, ſendeth him with letters and commiſſion to Jeruſalem.* 9 *Nehemiah, to the grief of the enemies, cometh to Jeruſalem.* 12 *He vieweth ſecretly the ruines of the walls.* 17 *He inciteth the Jews to build in deſpite of the enemies.*

AND it came to paſs in the month [a] Niſan, in the twentieth year of [b] Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *before-time* ſad in his preſence.

2 Wherefore the king ſaid unto me, Why *is* thy countenance ſad, ſeeing thou art not ſick? this *is* nothing *elſe* but ſorrow of heart. Then I was very ſore afraid,

3 And ſaid unto the king, Let the king live for ever: why ſhould not my countenance be ſad, when the city, the place of my fathers ſepulchres, *lieth* waſte, and the gates thereof are conſumed with fire?

4 Then the king ſaid unto me, For what doſt thou make requeſt? So I [c] prayed to the God of heaven.

5 And I ſaid unto the king, If it pleaſe the king, and if thy ſervant have found favour in thy ſight, that thou wouldeſt ſend me unto Judah unto the city of my fathers ſepulchres, that I may build it.

6 And the king ſaid unto me, (the † queen alſo ſitting by him) For how long ſhall thy journy be? and when wilt thou return? So it pleaſed the king to ſend me, and I ſet him a time.

7 More-

a which was the firſt month of the year, and containeth part of *March*, and part of *April*.

b who is alſo called *Darius*. *Ezra* 7. 1. and was the ſon of *Hyſtaſpis*.

c I deſired God in mine heart to proſper mine enterprice.

† Heb. *wife*.

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7 Moreover, I ſaid unto the king, If it pleaſe the king, let letters be given me to the governours beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Aſaph the keeper of the kings foreſt, that he may give me timber to make beams for the gates of the palace which *appertained* to the houſe, and for the wall of the city, and for the houſe that I ſhall enter into. And the king granted me, according to the [d] good hand of my God upon me.

d As God moved me to aſk, and as he gave me good ſucceſs therein

9 ¶ Then I came to the governours beyond the river, and gave them the kings letters. (Now the king had ſent captains of the army, and hors-men with me)

e Theſe were great enemies to the Jews, and laboured always both by force and ſubtility to overcome them, and Tobiah, becauſe his wife was a Jeweſs, had advertiſement ever of their affairs, & ſo wrought them great trouble.

10 When [e] Sanballat the Horonite, and Tobiah the ſervant the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael.

11 So I came to Jeruſalem, and was there three days.

12 ¶ And I aroſe in the night, I and ſome few men with me, neither told I *any* man what my God had put in my heart to do at Jeruſalem: neither *was there any* beaſt with me, ſave the beaſt that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire.

14 Then I went on to the gate of the fountain, and to the kings pool: but *there was* no place for the beaſt *that was* under me to paſs.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entred by the gate of the valley, and *ſo* returned.

16 And the rulers knew not whither I went, or what I did, neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work.

17 ¶ Then ſaid I unto them, Ye ſee the diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burnt with fire: come and let us build up the wall of Jeruſalem, that we be no more a [f] reproach.

f *That is*, Contemned of other nations, as though God had forſaken us.

18 Then I told them of the hand of my God which was good upon me; as alſo the kings words that he had ſpoken unto me. And they ſaid, Let us riſe up & build. So they [g] ſtrengthned their hands for this good *work*.

g They were incouraged, & gave themſelves to do well, and to travail in this worthy enterpriſe.

19 But when Sanballat the Horonite, and Tobiah the ſervant the Ammonite, and [h] Geſhem the Arabian heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye [i] rebel againſt the king?

h Theſe were three chief governours under the king of Perſia beyond Euphrates.

i Thus the wicked when they will burden the children of God, ever lay treaſon unto their charge, both becauſe it maketh them moſt odious to the world, and alſo ſtirreth the hatred of princes moſt againſt them.

20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but you have no portion, nor right, nor [k] memorial in Jeruſalem.

k Neither are ye of the number of the children of God (to whom he hath appointed this city onely) neither did any of your predeceſſours ever fear God.

CHAP. III.

The names and order of them that builded the wall.

THen Eliaſhib the high prieſt roſe up with his brethren the prieſts, and they built the ſheep-gate, they [a] ſanctified it, and ſet up the doors of it; even unto the towr of Meah they ſanctified it, unto the towr of * Hananeel.

a *That is*, They finiſhed it, and ſo dedicated it to the Lord by prayer, in deſiring him to maintain it.

* *Ier.* 31. 38.

2 And † next unto him builded the men of Jericho: and next to them builded Zaccur the ſon of Imri.

† Heb. *at his hand.*

3 But the fiſh-gate did the ſons of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the ſon of Urijah, the ſon of Koz: and next unto them repaired Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them repaired Zadok the ſon of Baana.

5 And next unto them the Tekoites repaired; but their [b] nobles put not their necks to the work of their Lord.

b The rich and mighty would not obey them, which were appointed officers in this work, neither would they help thereunto.

6 Moreover, the old gate repaired Jehoiada the ſon of Paſeah, and Meſhullam the ſon of Beſodaiah; they layd the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the [c] throne of the governour on this ſide the river.

c Unto the place where the duke was wont to ſit in judgment, who governed the country in their abſence.

8 Next unto him repaired Uzziel the ſon of Harhaiah, of the goldſmiths: next unto him alſo repaired Hananiah, the ſon of *one of* the apothecaries, and they ‡ fortified Jeruſalem unto the broad wall.

‡ Or, *left Ieruſalem unto the broad wall.*

9 And next unto them repaired Rephaiah the ſon of Hur, the ruler of the half part of Jeruſalem.

10 And next unto them repaired Jedaiah the ſon of Harumaph, even over againſt his houſe: and next unto him repaired Hattuſh the ſon of Haſhabniah.

11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the † other piece, and the towr of the furnaces.

† Heb. *ſecond meaſure.*

12 And next unto him repaired Shallum the ſon of Haloheſh, the ruler of the half part of Jeruſalem, he and his daughters.

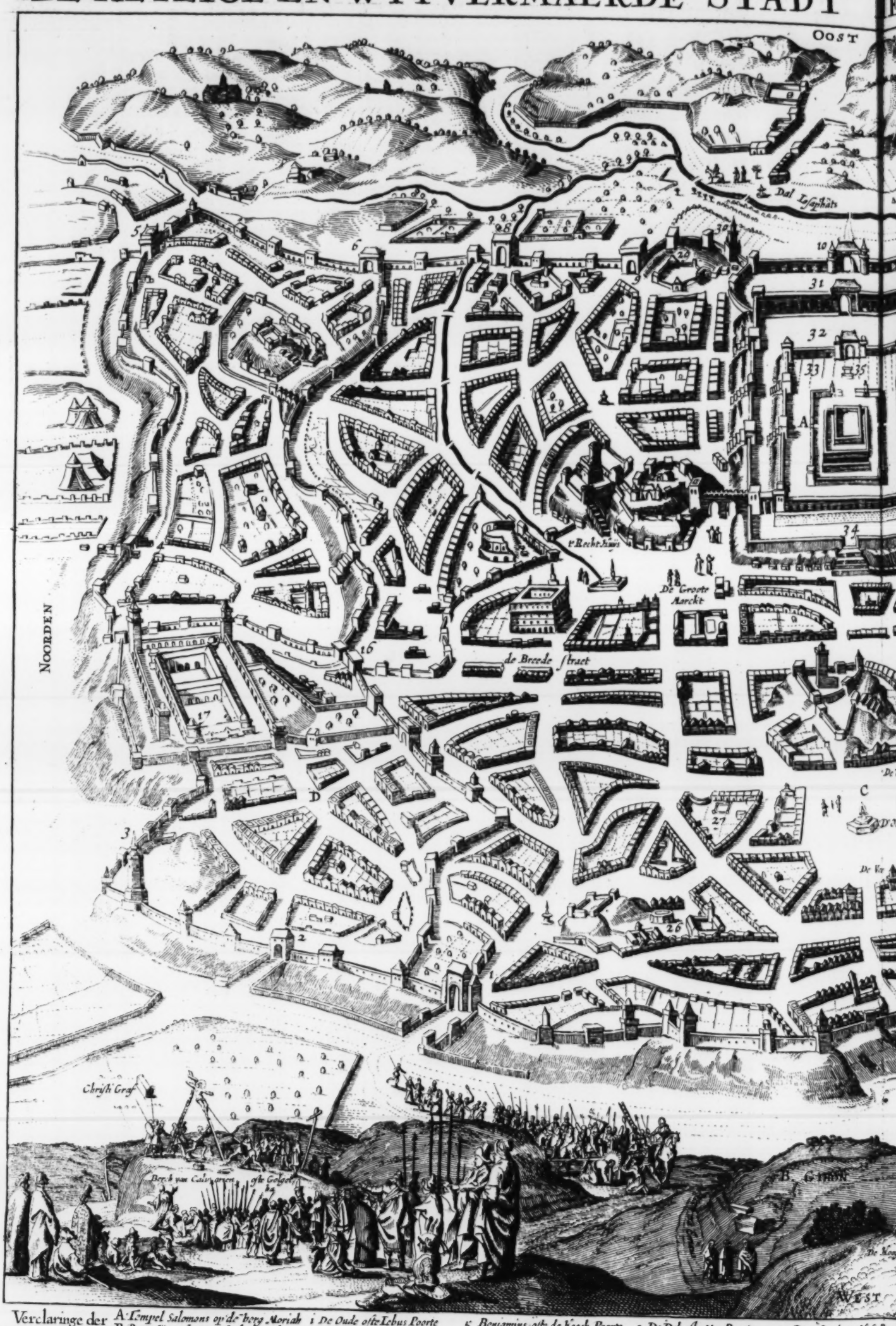
13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem: he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the ſon of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of

The City of Jeruſalem with

DE HEYLIGE EN WYTVERMAERDE STADT



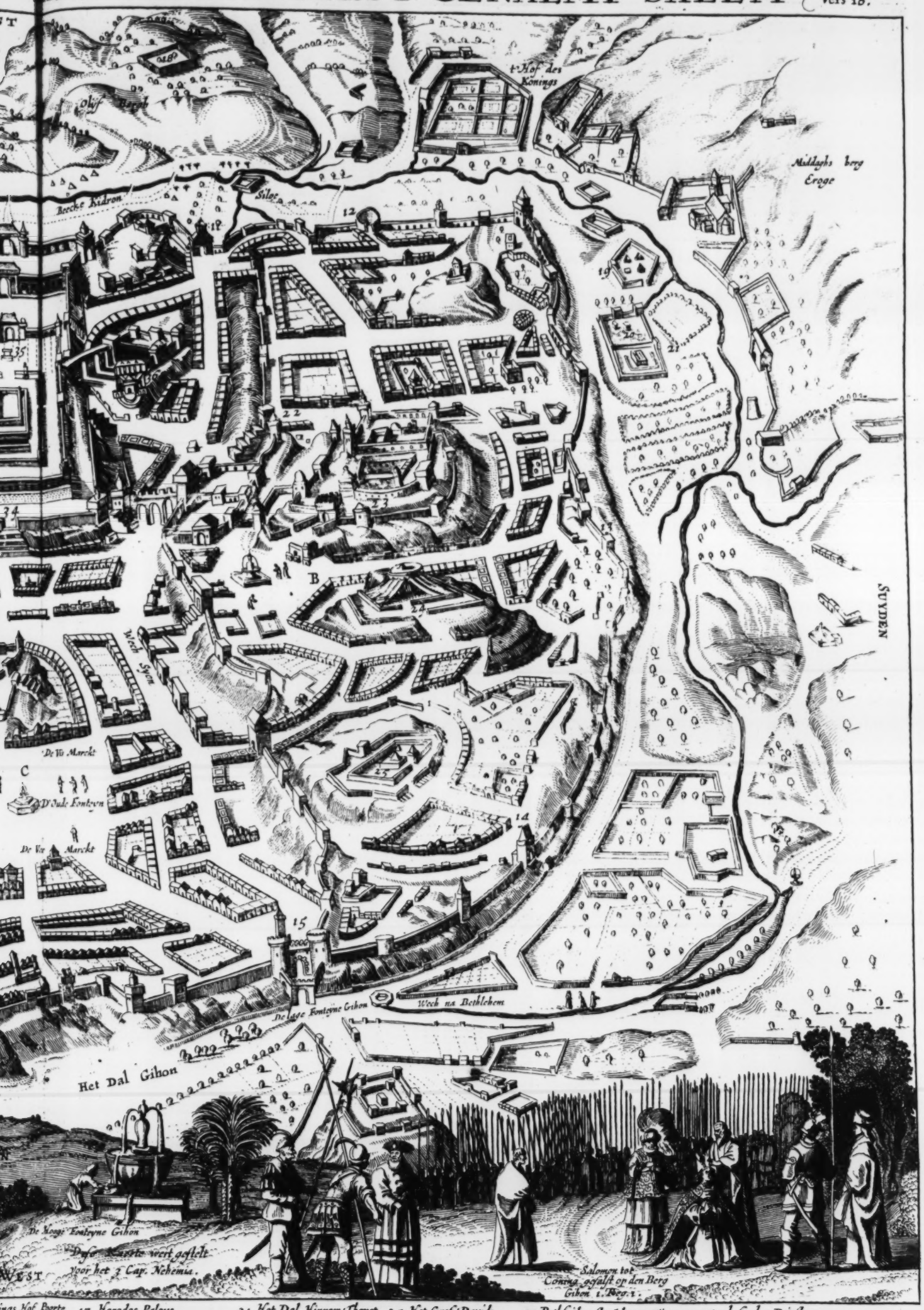
Verclaringe der Cyfer-getalen

A Tempel Salomons op de berg Moriah
B Berg Syon ofte Over-ſtadt Davids
C Acra de Onder-ſtadt de Dochter Syon
D Bezetha dat is de Nieuwe ſtadt

1 De Oude ofte Iebus Poorte
2 De Hof ofte Paradys Poorte
3 De Vrouwen-toren Poorte
4 Ephraims Poorte
5 Beniamins ofte de Hoeck Poorte
6 De Paerde Poorte
7 De Rozen ofte Slick Poorte
8 De Genath ofte Myt Poorte
9 De Dal ofte Vee Poorte
10 De Gulde ofte Oost Poorte
11 De Fonteyn Poorte
12 Den Loorn Silos
13 Des Conings Hof Poorte
14 Opper-prieſters Poorte
15 Davids ofte Vis Poorte
16 De Yſer Poorte

Solomans Temple.

IERUSALEM EERST GENAEMT SALEM {Genesis 14. Vers 18.



ings Hof Poorte	17 Herodes Paleys	21 Het Dal Hinnom Thopet	25 Het Graf Davids	29 Bethsaida ofte Schaeps Vivver	33 Voorhof der Priesteren
esters Poorte	18 Den Hof Gethsemane	22 De Poorte Syon	26 Schou-Speel huys	30 Den Hoogen Loorn Ophel	34 De Fondament Poorte
e Vis Poorte	19 Akeldama ofte Acker des bloets	23 De Burght Syon	27 De Heydensche Schoole	31 Voorhof der Heydenen	35 Den Altaer des Brantoffers
Poorte	20 Molochs Tempel	24 De Tabernakel op Gabaon	28 t'Slot Anthonio	32 Voorhof Israels	36 Salomons Paleys.

of * Siloah by the kings garden, and unto the ſtairs that go down from the city of David.

16 After him repaired Nehemiah the ſon of Azbuk the ruler of the half part of Beth-zur, unto *the place* over againſt the ſepulchres
* 2 King. 20. 20. of David, and to the* pool *that was* made, and unto the houſe of the mighty.

17 After him repaired the Levites, Rehum the ſon of Bani: next unto him repaired Haſhabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the ſon of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece
d where the weapons and armour of the city lay. over againſt the going up to the [d] armoury at the turning *of the wall*.

‡ Or, *Zaccai.* 20 After him Baruch the ſon of ‡ Zabbai, earneſtly repaired the other piece, from the turning *of the wall* unto the door of the houſe of Eliaſhib the high prieſt.

21 After him repaired Meremoth the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib.

22 And after him repaired the prieſts, the
e which dwelt in the plain country by Jordan and Jericho. men of the [e] plain.

23 After him repaired Benjamin, and Haſhub, over againſt their houſe: after him repaired Azariah the ſon of Maaſeiah, the ſon of Ananiah, by his houſe.

24 After him repaired Binnui the ſon of Henadad, another piece, from the houſe of Azariah, unto the turning *of the wall*, even unto the corner.

25 Palal the ſon of Uzai, over againſt the turning *of the wall*, and the towr which lieth out from the kings high houſe, that *was* by the
* Jer. 32. 2. * court of the priſon: after him, Pedaiah the ſon of Paroſh.

f Ezra 2. 43. 26 Moreover, the [f] Nethinims dwelt in
* 2 Chron. 27. 3. ‡ Or, *the towr.* *‡Ophel, unto *the place* over againſt the water-gate toward the eaſt, & the towr that lieth out.

27 After them the Tekoites repaired another piece, over againſt the great towr that lieth out, even unto the wall of Ophel.

28 From above the hors-gate repaired the prieſts, every one over againſt his houſe.

29 After them repaired Zadok the ſon of Immer, over againſt his houſe: after him repaired alſo Shemaiah, the ſon of Shechaniah, the keeper of the eaſt-gate.

30 After him repaired Hananiah the ſon
g *Meaning*, The ſixt of his ſons. of Shelemiah, and Hanun the [g] ſixth ſon of Zalaph, another piece: after him repaired Meſhullam the ſon of Berechiah, over againſt his chamber.

31 After him repaired Malchiah, the goldſmiths ſon, unto the place of the Nethinims, and of the merchants, over againſt the gate
h which was the place of judgment, or execution. ‡ Or, *corner-chamber.* [h] Miphkad, and to the ‡ going up of the corner.

32 And between the going up of the corner unto the ſheep-gate, repaired the goldſmiths and the merchants.

CHAP. IV. 393

1 *While the enemies ſcoff, Nehemiah prayeth and continueth the work.* 7 *Underſtanding the wrath and ſecrets of the enemy, he ſetteth a watch.* 13 *He armeth the labourers,* 19 *and giveth military precepts.*

BUt it came to paſs, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he ſpake before his [a] brethren and the army of Samaria, and ſaid, What do theſe
a Of his companions that dwelt in Samaria. [b] feeble Jews? will they † fortify themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of the rubbiſh, which are burnt?

b Thus the wicked, that conſider not that Gods power is ever in a readineſs for the defence of his, mock them, as though they were weak and feeble. † Heb. *leave to themſelves.*

3 Now Tobiah the Ammonite *was* by him, and he ſaid, Even that which they build, if a fox go up, he ſhall even break down their ſtone-wall.

4 [c] Hear, O our God, for we are † deſpiſed: and turn their reproach upon their own head, and give them for a [d] prey in the land of captivity:

c This is the remedy that the children of God have againſt the deriſion & threatnings of their enemies, to flee to God by prayer. † Heb. *deſpite.* d Let them be ſpoiled and led away captive.

5 And cover not their [e] iniquity, and let not their ſin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

e Let thy plagues declare to the world that they ſet themſelves againſt thee, and againſt thy church: thus he prayeth onely having reſpect to Gods glory, and not for any private affection or grudge.

6 So built we the wall; and all the wall was joyned together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to paſs *that* when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites, heard that the walls of Jeruſalem † were made up, *and* that the breaches began to be ſtopped, then they were very wroth,

† Heb. *aſcended.*

8 And conſpired all of them together, to come *and* to fight againſt Jeruſalem, and † to hinder it.

† Heb. *to make an error to it.*

9 Nevertheleſs, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers of burdens is decayed, and *there is* much rubbiſh, ſo that we are not able to build the wall.

11 And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the work to ceaſe.

f *That is*, Oftentimes. ‡ Or, *That from all places ye muſt return to us.* g They which brought the tidings, ſaid thus, when you leave your work, and go either to eat or to reſt, your enemies will aſſail you.

12 And it came to paſs that when the Jews which dwelt by them, came, they ſaid unto us [f] ten times, ‡ [g] From all places, whence ye ſhall return unto us, *they will be upon you.*

13 ¶ Therefore ſet I † in the lower places behind the wall, *and* on the higher places, I even ſet the people after their families with their ſwords, their ſpears, and their bows.

† Heb. *from the lower parts of the place*, &c.

14 And I looked, and roſe up and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: [h] remember the LORD *which is* great and terrible, and fight for your brethren, your ſons and your daughters, your wives and your houſes.

h who is ever at hand to deliver his out of danger, and therfore ſeeing they ſhould fight for the maintenance of Gods glory, and for the preſervation of their own lives, & of others, he encourageth them to play the valiant men.

15 And it came to paſs when our enemies heard that it was known unto us, and God had brought

394 brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* [i] behind all the house of Judah.

[i] To oversee them, and to encourage them to their work.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded † by his side, and *so* builded: and he that sounded the trumpet *was* by me.

† Heb. *on his loyns.*

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, [k] resort ye thither unto us: our God shall fight for us.

[k] *Meaning*, To resist their enemies, if need required.

21 So we laboured in the work: and half of them held the spears, from the rising of the morning, till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, ‡ *saving that* every one put them off for [l] washing.

‡ Or, *every one went with his weapon for water.*
[l] *That is*, when they purified themselves, or else when they washed their clothes.

Chap. V.

1 *Jews complain of their debt, morgage, and bondage.* 6 *Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution.* 14 *He forbeareth his own allowance, and keepeth hospitality.*

AND there was a great cry of the people, and of their wives, [a] against their brethren the Jews.

[a] Against the rich, which oppressed them.

2 For there were that said, We, our sons, and our daughters *are* many: therefore we take up [b] corn *for them*, that we may eat, and live.

[b] This is the complaint of the people, shewing to what extremity they were brought unto.

3 *Some* also there were that said, We have morgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed mony for the kings [c] tribute, *and that upon* our lands and vineyards.

[c] To pay our tribute to the king of the Persians, which was exacted yearly of us.

5 Yet now our flesh *is* as the [d] flesh of our brethren, our children as their children: and lo, we bring into bondage our sons and our daughters, to be servants, and *some* of our daughters are brought unto bondage *already*, neither *is it* in our [e] power *to redeem them:* for other men have our lands and vineyards.

[d] By nature the rich is no better then the poor.

[e] we are not able to redeem them, but for poverty are constrained to hire them to others.

6 ¶ And I was very angry when I heard their cry, and these words.

† Heb. *my heart consulted in me.*

7 Then † I consulted with my self, and I rebuked the nobles, and the rulers, and said unto them, You exact [f] usury, every one of his brother. And I set a great [g] assembly against them.

[f] You press them with usury, and seek how to bring all things into your hands.

[g] Both because they should be moved with pity, seeing how many were by them oppressed, and also hear the judgment of others, which should be as it were witnesses of their dealing toward their brethren.

8 And I said unto them, We, after our ability, have * redeemed our brethren the Jews, *which were* sold unto the heathen; and will you even sell your brethren? or shall they be [h] sold unto us? Then held they their peace, and found nothing *to answer.*

* *Levit.* 25. 48.
[h] Seeing God hath once delivered them from the bondage of the heathen, shall we make them our slaves?

9 Also [i] I said, It *is* not good that ye do: ought ye not to walk in the fear of our God, because of the [k] reproach of the heathen our enemies?

[i] *Meaning*, Nehemiah.
[k] who by this occasion will blaspheme the name of God, seeing that our acts are no better then theirs.

10 I likewise, *and* my brethren, and my servants, might exact of them mony and corn: I pray you let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the mony, and of the corn, the wine, and the oyl, that ye [l] exact of them.

[l] which ye take of them for the lone.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and † emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

† Heb. *empty*, or, *void.*

14 ¶ Moreover, from the time that I was appointed to be their governour in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the [m] bread of the governour.

[m] I received not that portion, and diet, which the governours that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his own commodity.

15 But the former governours that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beside fourty shekels of silver, yea even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily, *was* one ox, *and* six choice sheep; also fowls were prepared for me, and once in ten days, [n] store of all sorts of wine: yet for all this required not I the bread of the governour, because the bondage was heavy upon this people.

[n] whereas at other times they had by measure, at this time they had most liberally.

19 * Think upon me, my God, for good, *according* to all that I have done for this people.

* *Chap.* 13. 22.

Chap. VI.

1 *Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah.* 15 *The work is finished to the terrour of the enemies.* 17 *Secret intelligence passeth between the enemies and the nobles of Judah.*

NOw it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the

the reſt of our enemies heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not ſet up the doors upon the gates)

a *That is*, That they were joyned together, *as Chap.* 4. 6.

2 That Sanballat, and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono: but they thought to do me miſchief.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down: [b] why ſhould the work ceaſe, whileſt I leave it and come down to you?

b *Meaning*, That if he ſhould obey their requeſt, the work, which God had appointed, ſhould ceaſe: ſhewing hereby, that we ſhould not commit our ſelves to the hands of the wicked.

4 Yet they ſent unto me four times after this ſort; and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me, in like manner, the fifth time, with an open letter in his hand:

6 Wherein *was* written; It is reported among the heathen, and ‡Gaſhmu ſaith *it*, *that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou mayſt be their king, according to theſe [c] words.

‡ Or, *Geſhem*, *verſ.* 2.

c As the fame goeth.

7 And thou haſt alſo appointed [d] prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now ſhall it be reported to the king, according to theſe words. Come now therefore, and let us take counſel together.

d Thou haſt bribed, and ſet up falſe prophets to make thy ſelf king, and ſo to defraud the king of Perſia of that ſubjection, which you owe unto him.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid, ſaying, Their hands ſhall be weakned from the work, that it be not done. Now therefore, *O God*, ſtrengthen my hands.

10 Afterward I came unto the houſe of Shemaiah the ſon of Delaiah, the ſon of Mehetabeel, who *was* [e] ſhut up; and he ſaid, Let us meet together in the houſe of God, within the temple, and let us ſhut the doors of the temple; for they will come to ſlay thee, yea in the night will they come to ſlay thee.

e As though he would be ſecret, to the intent that he might pray unto God with greater liberty, and receive ſome revelation, which in him was but hypocricy.

11 And I ſaid, [f] Should ſuch a man as I flee? and who *is there* that *being* as I *am*, would go into the temple to ſave his life? I will not go in.

f He doubted not but God was able to preſerve him, and knew that if he had obeyed this counſel, he ſhould have diſcouraged all the people: thus God giveth power to his to reſiſt falſe prophecies, though they ſeem to have never ſo great probability.

12 And lo, I perceived that God had not ſent him, but that he pronounced this prophecy againſt me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin, and *that* they might have *matter* for an evil report, that they might reproach me.

g Very grief cauſed him to pray againſt ſuch, which under the pretence of being the miniſters of God, were adverſaries to his glory, and went about to overthrow his church, declaring alſo hereby that where there is one true miniſter of God, the devil hath a great ſort of hirelings.

14 My God, think thou upon Tobiah and Sanballat, according to theſe their works, and on the [g] propheteſs Noadiah, and the reſt of the prophets, that would have put me in fear.

15 ¶ So the wall was finiſhed, in the twenty and fifth *day* of *the month* [h] Elul, in [i] fifty and two days.

h which was the ſixt month, and contained part of *Auguſt*, and part of *September*.

i After that I had ſent Sanballat his anſwer.

16 And it came to paſs that when all our enemies heard *thereof*, and all the heathen that *were* about us ſaw *theſe things*, they were much caſt down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in thoſe days the nobles of Judah † ſent many [k] letters unto Tobiah, and *the letters* of Tobiah came unto them.

† Heb *multiplied their letters paſſing to Tobiah.*

18 For *there were* many in Judah ſworn unto him, becauſe he *was* the ſon in law of Shechaniah the ſon of Arah; and his ſon Johanan had taken the daughter of Meſhullam, the ſon of Berechiah.

k Thus the church of God hath evermore enemies within it ſelf, which are more dangerous then the outward and profeſſed enemy.

19 Alſo they reported his good deeds before me, and uttered my ‡ words to him: *and* Tobiah ſent letters to put me in fear.

‡ Or, *matters.*

CHAP. VII.

1 *Nehemiah committeth the charge of Jeruſalem to Hanani and Hananiah.* 5 *A regiſter of the genealogy of them which came at the firſt out of Babylon,* 9 *of the people,* 39 *of the prieſts,* 43 *of the Levites,* 46 *of the Nethinims,* 57 *of Solomons ſervants,* 63 *and of the prieſts which could not find their pedegree.* 66 *The whole number of them with their ſubſtance.* 70 *Their oblations.*

NOw it came to paſs when the wall was built, and I had ſet up the doors, and the porters, and the ſingers, and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: (for he *was* a faithful man, and feared God above many)

3 And I ſaid unto them, Let not the gates of Ieruſalem be opened, until the ſun be hot; and while they [a] ſtand by, let them ſhut the doors, and bar *them:* and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one *to be* over againſt his houſe.

a *To wit*, They that are mentioned, *verſ.* 2.

4 Now the city *was* † large and great: but the people *were* few therein, and the houſes *were* not builded.

† Heb. *broad in ſpaces.*

5 ¶ And my God put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a regiſter of the genealogy of them which came up at the firſt, and found written therein,

6 *Theſe *are* the [b] children of the province, that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jeruſalem, and to Judah, every one unto his city;

* *Ezra* 2. 1, *&c.*

b *That is*, The inhabitans of Judah.

7 Who came with Zerubbabel: Jeſhua, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah; the number, *I ſay*, of the men of the people of Iſrael, *was this;*

c Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, *Chap.* 2. 2.

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen.

12 The

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12 The children of Elam, a thouſand two hundred fifty and four.
13 The children of Zattu, eight hundred fourty and five.
14 The children of Zaccai, ſeven hundred and threeſcore.
‡ Or, *Bani.* 15 The children of ‡ Binnui, ſix hundred fourty and eight.
16 The children of Bebai, ſix hundred twenty and eight.
17 The children of Azgad, two thouſand three hundred twenty and two.
18 The children of Adonikam, ſix hundred threeſcore and ſeven.
19 The children of Bigvai, two thouſand threeſcore and ſeven.
20 The children of Adin, ſix hundred fifty and five.
21 The children of Ater of Hezekiah, ninety and eight.
22 The children of Haſhum, three hundred twenty and eight.
23 The children of Bezai, three hundred twenty and four.
‡ Or, *Iora.* 24 The children of ‡ Hariph, an hundred and twelve.
d *That is*, The inhabitants of Gibeon. 25 The [d] children of ‡ Gibeon, ninety and five.
‡ Or, *Gibbar.* 26 The men of Beth-lehem and Netophah, an hundred foureſcore and eight.
27 The men of Anathoth, an hundred twenty and eight.
‡ Or, *Azmaveth.* 28 The men of ‡ Beth-azmaveth, fourty and two.
‡ Or, *Kirjath-arim.* 29 The men of ‡ Kirjath-jearim, Chephirah, and Beeroth, ſeven hundred fourty and three.
30 The men of Ramah and Geba, ſix hundred twenty and one.
31 The men of Michmas, an hundred and twenty and two.
32 The men of Beth-el and Ai, an hundred twenty and three.
e For there were two cities of this name. 33 The men of the [e] other Nebo, fifty and two.
* *verſ.* 12. 34 The children of the other * Elam, a thouſand two hundred fifty and four.
35 The children of Harim, three hundred and twenty.
36 The children of Jericho, three hundred fourty and five.
37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.
38 The children of Senaah, three thouſand nine hundred and thirty.
* 1 *Chron.* 24. 7. 39 ¶ The prieſts: the children of * Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.
40 The children of Immer, a thouſand fifty and two.
41 The children of Paſhur, a thouſand two hundred fourty and ſeven.
42 The children of Harim, a thouſand and ſeventeen.
43 ¶ The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of ‡ Hodevah, ſeventy and four.
‡ Or, *Hodaviah*, Ezra 2. 40, Or, *Judah*, Ezra 3. 9.
44 ¶ The ſingers: the children of Aſaph, an hundred fourty and eight.
45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.
f Ezra 2. 58. 46 ¶ [f] The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabaoth.
47 The children of Keros, the children of Sia, the children of Padon,
48 The children of Lebana, the children of Hagaba, the children of Shalmai,
49 The children of Hanan, the children of Giddel, the children of Gahar,
50 The children of Reaiah, the children of Rezin, the children of Nekoda,
51 The children of Gazzam, the children of Uzza, the children of Phaſeah,
52 The children of Beſai, the children of Meunim, the children of Nephiſheſim,
53 The children of Bakbuk, the children of Hakupha, the children of Harhur,
54 The children of Bazlith, the children of Mehida, the children of Harſha.
55 The children of Barkos, the children of Siſera, the children of Tamah,
56 The children of Neziah, the children of Hatipha,
57 ¶ The children of Solomons ſervants: the children of Sotai, the children of Sophereth, the children of Perida,
58 The children of Jaala, the children of Darkon, the children of Giddel,
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‡ Amon.
‡ Or, *Ami.*
60 All the Nethinims, and the children of Solomons ſervants, *were* three hundred ninety and two.
* Ezra 2. 59. 61 * And theſe *were* they which went up *alſo* from Tel-melah, Tel-hareſha, Cherub, Addon, and Immer: but they could not ſhew their fathers houſe, nor their ‡ ſeed, whether they *were* of Iſrael.
‡ Or, *pedegree.*
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fourty and two.
63 ¶ And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.
64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the prieſthood.
‡ Or, *the governour.* 65 And ‡ the [g] Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood *up* a prieſt with Urim and Thummim.
g *Meaning*, Nehemiah: for Tirſhatha in the Chaldee tongue ſignifieth a butler.
66 ¶ The whole congregation together, *was*

fourty

fourty and two thouſand three hundred and threeſcore,

67 Beſide their man-ſervants and their maid-ſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred fourty and five ſinging-men and ſinging-women.

68 Their horſes, ſeven hundred thirty and ſix: their mules, two hundred fourty and five:

69 *Their* camels, four hundred thirty and five: ſix thouſand ſeven hundred and twenty aſſes.

† Heb. *part.*

70 ¶ And † ſome of the chief of the fathers gave unto the work: the Tirſhatha gave to the treaſure, a thouſand [h] drams of gold, fifty baſons, five hundred and thirty prieſts garments.

h *Ezra* 2. 69.

71 And *ſome* of the chief of the fathers gave to the treaſure of the work, twenty thouſand drams of gold, and two thouſand and two hundred pound of ſilver.

72 And *that* which the reſt of the people gave, *was* twenty thouſand drams of gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts garments.

73 So the prieſts, and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael, dwelt in their cities; and when the [i] ſeventh month came, the children of Iſrael *were* in their cities.

i which containeth part of *September*, and part of *October.*

CHAP. VIII.

1 The religious manner of reading and hearing the law. 9 They comfort the people. 13 The forwardneſs of them to hear, and be inſtructed. 16 They keep the feaſt of tabernacles.

* *Ezra* 3. 1.

AND all * the people gathered themſelves together as one man, into the ſtreet that *was* before the water-gate, and they ſpake unto Ezra the [a] ſcribe, to bring the book of the law of Moſes, which the LORD had commanded to Iſrael.

a *Ezra* 7. 6.

2 And Ezra the prieſt brought the law before the congregation, both of men and women, and all † [b] that could hear with underſtanding, upon the firſt day of the ſeventh month.

† Heb. *that underſtood in hearing.*
b which had age and diſcretion to underſtand.

3 And he read therein before the ſtreet that *was* before the water-gate, † from the morning until [c] mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law.

† Heb. *from the light.*
c This declareth the great zeal that the people had to hear the word of God.

† Heb. *tower of wood.*

4 And Ezra the ſcribe ſtood upon a † pulpit of wood, which they had made for the purpoſe, and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah, on his right hand; and on his left hand, Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

† Heb. *eyes.*
d To the intent that his voice might be the better heard.

5 And Ezra opened the book in the † ſight of all the people, (for he was [d] above all the people) and when he opened it, all the people ſtood up:

6 And Ezra bleſſed the LORD the great God: and all the people anſwered, Amen, amen, with lifting up their hands: and they bowed their heads, and worſhipped the LORD with *their* faces to the ground.

7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people *ſtood* in their place.

8 So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed *them* to underſtand the reading.

‡ Or, *the governour.*

9 ¶ And Nehemiah which *is* ‡ the Tirſhatha, and Ezra the prieſt the ſcribe, and the Levites that taught the people, ſaid unto all the people, This day *is* holy unto the LORD your God, mourn not, nor weep: for all the people [e] wept, when they heard the words of the law.

e In conſidering their offences againſt the law, therefore the Levites do not reprove them for mourning, but aſſure them of Gods mercies, forasmuch as they are repentant.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is [f] prepared: for *this* day *is* holy unto our Lord: neither be you ſorry, for the [g] joy of the LORD is your ſtrength.

f *That is*, Remember the poor.
g Rejoyce in the Lord, and he will give you ſtrength.

11 So the Levites ſtilled all the people, ſaying, Hold your peace, for the day *is* holy, neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them.

13 ¶ And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even ‡ to underſtand the words of the law.

‡ Or, *that they might inſtruct in the words of the law.*

14 And they found written in the law which the LORD had commanded † by Moſes, that the children of Iſrael ſhould dwell in * booths, in the feaſt of the ſeventh month:

† Heb. *by the hand of.*
* *Levit* 23. 34. *Deut.* 16. 13.

15 And that they ſhould publiſh and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themſelves booths, every one upon the [h] roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim.

h For their houſes were made flat above, *Deut.* 22. 8.

17 And all the congregation of them that were come again out of the captivity, made booths, and ſat under the booths: for ſince the days of [i] Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo: and there was very great gladneſs.

i which was almoſt a thouſand years.

18 Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God: and they kept the feaſt ſeven days, and on the eighth day *was* † a ſolemn aſſembly, according unto the manner.

† Heb. *a reſtraint.*

CHAP. IX.

1 A ſolemn faſt, and repentance of the people. 4 The Levites make a religious confeſſion of Gods goodneſs, and their wickedneſs.

NOw in the twenty and fourth day of * a this month, the children of Iſrael were aſſembled with faſting, and with ſackclothes, and earth upon them.

2 And the ſeed of Iſrael ſeparated themſelves from all † ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers.

3 And they ſtood up in their place, and read in the book of the law of the LORD their God, *one* fourth part of the day, and *another* fourth part they [b] confeſſed, and worſhipped the LORD their God.

4 ¶ Then ſtood up upon the ‡ ſtairs of the Levites, Jeſhua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up *and* bleſs the LORD your God for ever and ever; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

6 Thou, *even* thou art LORD alone, * thou haſt made heaven, the heaven of heavens with all their hoſt, the earth and all *things* that *are* therein, the ſeas and all that *is* therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee.

7 Thou art the LORD the God, who didſt chooſe * Abraham, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of * Abraham:

8 And foundeſt his heart * faithful before thee, and madeſt a * covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it, I ſay,* to his ſeed, and haſt performed thy words, for thou *art* righteous:

9 * And didſt ſee the affliction of our fathers in Egypt, and heardſt their cry by the Red ſea:

10 And * ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: ſo didſt thou get thee a name, as *it is* this day.

11 * And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land, and their perſecuters thou threweſt into the deeps, as a ſtone into the * mighty waters.

12 Moreover, thou * leddeſt them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

13 * Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and † true laws, good ſtatutes and commandments:

14 And madeſt known unto them thy holy ſabbath, and commandeſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant:

15 And * gaveſt them bread from heaven, for their hunger, and * broughteſt forth water for them out of the rock, for their thirſt, and promiſedſt them that they ſhould * go in to poſſeſs the land, † which thou hadſt ſworn to give them.

16 But they and our fathers dealt proudly, and hardned their necks, and hearkned not to thy commandments,

17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them: but hardned their necks, and in their rebellion appointed * a captain to return to their bondage: but thou *art* † a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

18 Yea, * when they had made them a molten calf, and ſaid, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations:

19 Yet thou in thy manifold mercies, forſookeſt them not in the wilderneſs: * the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go.

20 Thou gaveſt alſo thy * good ſpirit, to inſtruct them, and withheldeſt not thy * manna from their mouth, and gaveſt them * water for their thirſt.

21 Yea, fourty years didſt thou ſuſtain them in the wilderneſs *ſo that* they lacked nothing; their * clothes waxed not old, and their feet [c] ſwelled not.

22 Moreover, thou gaveſt them kingdoms and nations, and didſt divide [d] them into corners: ſo they poſſeſſed the land of * Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs *it*.

24 So the children went in and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them † as they would.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, ‡ wells digged, vine-yards and olive-yards, and † fruit-trees in abundance: ſo they did eat, and were filled, and became fat, and delighted themſelves in thy great goodneſs.

26 Nevertheleſs they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy * prophets, which

a *Chap. 8. 2. Meaning,* The ſeventh.

† Heb. *ſtrange children.*

b They made confeſſion of their ſins, and uſed prayers.

‡ Or, *ſcaffold.*

* *Gen. 1. 1.*

* *Gen. 11. 31. & 12. 1.*

* *Gen. 17. 5.*

* *Gen. 15. 6.*

* *Gen. 12. 7. & 15. 18. & 17. 7, 8.*

* *Exod. 3. 7. & 14. 10.*

* *Exod. 7. 8, 9, 10, 12, & chap. 14.*

* *Exod. 14. 21, 22.*

* *Exod. 15. 10.*

* *Exod. 13. 21.*

* *Exod. 19. 20. & 20. 1.*

† Heb. *laws of truth.*

* *Deut. 1. 4.*

c Though their way was tedious and long.

d *Meaning,* The heathen whom he drove not out.

* *Num. 21. 21, &c.*

† Heb. *according to their will.*

‡ Or, *ciſterns.*

† Heb. *trees of fruit.*

* *1 King. 19. 10.*

which

which teſtified againſt them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredſt them into the hand of their [e] enemies, who vexed them: and in the time of their trouble when they cried unto thee, thou heardſt *them* from heaven; and according to thy manifold mercies, thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

28 But after they had [f] reſt, † they did evil again before thee: therefore leſteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardſt *them* from heaven, and many times didſt thou deliver them, according to thy mercies:

29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly, and hearkned not unto thy commandments, but ſinned againſt thy judgments (which if a man do, he ſhall live in them) and † [g] withdrew the ſhoulder, and hardned their neck, and would not [h] hear.

30 Yet many years didſt thou † forbear them, and teſtifiedſt * againſt them by thy ſpirit † in thy prophets: yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands.

31 Nevertheleſs, for thy great mercies ſake, thou didſt not utterly conſume them, nor forſake them; for thou *art* a gracious and merciful God.

32 Now therefore our God, the great, the * mighty, and the terrible God, who keepeſt covenant and mercy; let not all the † trouble ſeem little before thee, † that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of [i] Aſſyria, unto this day.

33 Howbeit, thou *art* juſt in all that is brought upon us; for thou haſt done [k] right, but we have done wickedly:

34 Neither have our kings, our princes, our prieſts, nor our fathers kept thy law, nor hearkned unto thy commandments, and thy teſtimonies wherewith thou didſt [l] teſtify againſt them.

35 For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them, neither turned they from their wicked works.

36 Behold, we *are* ſervants this day, and *for* the land that thou gaveſt unto our fathers, to eat the [m] fruit thereof, and the good thereof, behold, we *are* ſervants in it.

37 And it yeildeth much increaſe unto the kings whom thou haſt ſet over us becauſe of our ſins: alſo they have dominion over our bodies, and over our cattel, at their pleaſure, and we *are* in great diſtreſs.

38 And becauſe of all this, we make a [n] ſure *covenant*, and write *it*; and our princes, Levites, *and* prieſts † ſeal *unto it*.

e Taking heaven & earth to witneſs: that God would deſtroy them, except they returned, *as* 2 *Coron.* 24. 19.

f He declareth how Gods mercies even contended with the wickedneſs of the people, who ever in their proſperity forgat God.

† Heb. *they returned to do evil*

† Heb. *they gave a withdrawing ſhoulder,* g which is a ſimilitude taken of oxen that ſhrink at the yoke, or burden, *as Zech.* 7. 11.

h when thou didſt admoniſh them by thy prophets.

† Heb. *protract over them.*

* 2 *King.* 17. 13. 2 *Coron.* 36. 15.

† Heb. *in the hand of thy prophets.*

i By whom we were led away into captivity, and have been appointed to be ſlain, *as Eſth.* 3. 13.

k He confeſſeth that all theſe things came to them juſtly for their ſins, but he appealeth from Gods juſtice to his mercies.

l That thou wouldeſt deſtroy them, except they would return to thee, *as verſe* 26.

m *That is*, To be the lords thereof.

n Thus by affliction they promiſe to keep Gods commandments, whereunto they could not be brought by Gods great benefits.

† Heb. *are at the ſealing*, or, *ſealed.*

CHAP. X. 399

1 *The names of them that ſealed the covenant.* 29 *The points of the covenant.*

NOw † thoſe that ſealed *were*, Nehemiah ‡ the Tirſhatha, the ſon of Hachaliah, and Zidkijah,

† Heb. *at the ſealings.* ‡ Or, *the governour.*

2 Seraiah, Azariah, Jeremiah,
3 Paſhur, Amariah, Malchijah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meſhullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: theſe *were* the [a] prieſts.

a which ſubſcribed to keep the promiſe.

9 And the Levites: both Jeſhua the ſon of Azaniah, Binnui of the ſons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.
14 The chief of the people; Paroſh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Meſhezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoſhea, Hananiah, Haſhub,
24 Halloheſh, Pileha, Shobek,
25 Rehum, Haſhabnah, Maaſeiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And the reſt of the people, the prieſts, the Levites, the porters, the ſingers, the [b] Nethinims, and all they that had [c] ſeparated themſelves from the people of the lands, unto the law of God, their wives, their ſons and their daughters, every one having knowledge, and having underſtanding:

b *Ezra* 2. 43.

c which being idolaters, forſook their wickedneſs, and gave themſelves to ſerve God.

29 They clave to their [d] brethren, their nobles, and entred into a [e] curſe and into an oath, to walk in Gods law, which was given † by Moſes the ſervant of God, and to obſerve and do all the commandments of the LORD our Lord, and his judgments and his ſtatutes:

d They made the oath in the name of the whole multitude.

e whereunto they gave themſelves if they brake the law, *as Deut.* 28. 15.

† Heb. *by the hand of.*

30 And that we would not give * our daughters unto the people of the land, nor take their daughters for our ſons:

* *Exod.* 34. 16. *Deut.* 7. 3.

31 * And *if* the people of the land bring ware or any victuals on the ſabbath-day, to ſell, *that* we would [f] not buy it of them on the ſabbath, or on the holy-day: and *that* we would leave the * ſeventh year, and the * exaction of † every debt.

* *Exod.* 20. 10. *Levit.* 23. 3. *Deut.* 5. 12. *chap.* 13. 16, *&c.*

f which notwithſtanding they brake ſoon after, *as chap.* 13. 15.

* *Levit.* 25. 4. * *Deut.* 15. 2.

† Heb. *every hand.*

32 Alſo we made ordinances for us, to charge our ſelves yearly with the third part of a ſhekel, for the ſervice of the houſe of our God,

g This declareth wherefore they gave this third part of the ſhekel, which was beſides the half ſhekel, that they were bound to pay, *Exod.* 30. 13.

33 For the [g] ſhew-bread, and for the continual meat-offering, and for the continual burnt-

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burnt-offering, * of the sabbaths, of the new-moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and *for* all the work of the house of our God.

* *Num.* 28, & 29.

34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And * to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

* *Exod.* 23. 19. *Levit.* 19. 23.

36 Also the first-born of our sons and of our cattel, (as *it is* [h] written * in the law) and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

h By this rehearsal is meant, that there was no part nor ceremony in the law whereunto they did not bind themselves by covenant.

37 * And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oyl, unto the priests, to the chambers of the house of our God, and the tithes of our ground unto the Levites, that the same Levites might have the tithes, in all the cities of our [i] tillage.

* *Exod.* 13. 2. * *Levit.* 23. 17. *Num.* 15. 19. & 18. 12, &c.

i whersoever we laboured, the tithes were due unto the Lord, both by the law, and according to the oath and covenant that we made.

38 And the priest the son of Aaron, shall be with the Levites, * when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house.

* *Num.* 18. 26.

39 For the children of Israel, and the children of Levi, shall bring the offering of the corn, of the new wine, and the oyl, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not [k] forsake the house of our God.

k we will not leave it destitute of that, that shall be necessary for it.

CHAP. XI.

1 The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem. 3 A catalogue of their names. 20 The residue dwell in other cities.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to [a] bring one of ten, to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities.

a Because their enemies dwelt round about them, they provided that it might be replenished with men, and used this policy, because there were few that offered themselves willingly.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomons servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [b] Perez;

b which came of Perez the son of Judah.

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem, *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah, *was* second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the [c] ruler of the house of God.

c *That is*, was the high priest.

12 And their brethren that did the [d] work of the house, *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaiah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

d That served and ministred in the temple.

13 And his brethren chief of the fathers, two hundred fourty and two: and Amashai, the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, ‡ the son of *one of* the great men.

‡ Or, *the son of Haggedolim.*

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites, † *had* the oversight of the outward business of the house of God.

† Heb. were over.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to [e] begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

e *That is*, He began the psalm, and was the chanter.

18 All the Levites in the holy city, *were* two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept † [f] the gates, *were* an hundred seventy and two.

† Heb. *at the gate.* f *Meaning*, Of the temple.

20 ¶ And the [g] residue of Israel, of the priests *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

g Of them which dwelt not in Jerusalem.

21 * But the Nethinims dwelt in ‡ Ophel: and Ziha, and Gispa *were* over the Nethinims.

* *chap.* 3. 26. ‡ Or, *the tower.*

22 The overseer also of the Levites at Jerusalem, *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers *were* over the business of the house of God.

23 For

23 For *it was* the kings commandment concerning them, that ‡ a certain portion ſhould be for the ſingers, due for every day.

‡ Or, *a ſure ordinance.*

24 And Pethahiah the ſon of Meſhezabeel, of the children of Zerah the ſon of Judah, *was* at the kings [h] hand in all matters concerning the people.

h was chief about the king for all his affairs.

25 And for the villages, with their fields, *ſome* of the children of Judah dwelt at Kirjatharba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel and *in* the villages thereof,

26 And at Jeſhua, and at Moladah, and at Beth-phelet,

27 And at Hazar-ſhual, and at Beer-ſheba and *in* the villages thereof,

28 And at Ziklag, and at Mekonah and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachiſh and the fields thereof, at Azekah and *in* the villages thereof. And they dwelt from Beer-ſheba, unto the valley of Hinnom.

‡ Or, *of Geba.*

31 The children alſo of Benjamin ‡ from Geba, *dwelt* ‡ at Michmaſh, and Aija, and Beth-el, and *in* their villages,

‡ Or, *to Michmas.*

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftſmen.

36 And of the Levites, *were* diviſions *in* Judah, *and* in Benjamin.

Chap. XII.

1 The prieſts 8 and the Levites which came up with Zerubbabel. 10 The ſucceſſion of high prieſts. 22 Certain chief Levites. 27 The ſolemnity of the dedication of the walls. 44 The offices of prieſts and Levites appointed in the temple.

* Ez. 2. 1.

NOw theſe *are* the * prieſts and the Levites that [a] went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Jeremiah, Ezra,

a From Babylon unto Jeruſalem.

‡ Or, *Melicu, verſ.* 14.
‡ Or, *Sebaniah, verſ.* 14.
‡ Or, *Harim, verſ.* 15.
‡ Or, *Meraioth, verſ.* 15.
‡ Or, *Ginnethon, verſ.* 16.
‡ Or, *Miniamin, verſ.* 17.
‡ Or, *Moadiah, verſ.* 17.
‡ Or, *Sallai, verſ.* 20.

2 Amariah, ‡ Malluch, Hattuſh,

3 ‡ Shecaniah, ‡ Rehum, ‡ Meremoth,

4 Iddo, ‡ Ginnetho, Abijah,

5 ‡ Miamin, ‡ Madiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 ‡ Sallu, Amok, Hilkiah, Jedaiah: theſe *were* the [b] chief of the prieſts, and of their brethren in the days of Jeſhua.

b Next in dignity to the high prieſts, and which were of the ſtock of Aaron.

8 Moreover the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over ‡ [c] the thankſgiving, he and his brethren.

‡ That is, *the pſalms of thanksgiving.*
c Had charge of them that ſang the pſalms.

9 Alſo Bakbukiah, and Unni, their brethren, *were* over againſt them in the [d] watches.

d They kept the wards and watches according to their turns, *as* 1 *Chron.* 23. 6.

10 ¶ And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada,

11 And Joiada begat Jonathan, and Ionathan begat Jaddua.

12 And in the days of Joiakim, were prieſts, the chief of the fathers: of [e] Seraiah, Meraiah: of Jeremiah, Hananiah:

e *That is,* Next to Seraiah, or rather of the order which was called after the name of Seraiah.

13 Of Ezra, Meſhullam: of Amariah, Jehohanan:

14 Of Melicu, Jonathan: of Shebaniah, Joſeph: 401

15 Of Harim, Adna: of Meraioth, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meſhullam:

17 Of [f] Abijah, Zichri: of Miniamin, of Moadiah, Piltai:

f whereof was Zacharias John Baptiſts father.

18 Of Bilgah, Shammua: of Shemaiah, Jehonathan:

19 And of Joiarib, Mattenai: of Jedaiah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

21 Of Hilkiah, Haſhabiah: of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius the Perſian.

23 The ſons of Levi, the chief of the fathers, *were* written in the book of the * chronicles, even until the days of Johanan the ſon of Eliaſhib.

* 1 *Chron.* 9. 14, &c.

24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over againſt them, to praiſe *and* to give thanks according to the commandment of David the man of God, [g] ward over againſt ward.

g *That is,* One after another, and every one in his courſe.

25 Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters keeping the ward, at the ‡ threſholds of the gates.

‡ Or, *treaſuries, or, aſſemblies.*

26 Theſe *were* in the days of Joiakim the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the governour, and of Ezra the prieſt, the ſcribe.

27 ¶ And at the dedication of the wall of Jeruſalem, they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſs, both with thankſgivings, and with ſinging *with* cymbals, pſalteries, and with harps.

28 And the ſons of the ſingers gathered themſelves together, both out of the plain country round about Jeruſalem, and from the villages of [h] Netophathi,

h which were a certain family and had their poſſeſſions in the fields. 1 *Chron.* 2. 54.

29 Alſo from the houſe of Gilgal, and out of the fields of Geba, and Azmaveth: for the ſingers had builded them villages round about Jeruſalem.

30 And the prieſts and the Levites purified themſelves, and purified the people, and the gates, and the wall.

31 Then [i] I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung-gate:

i *Meaning,* Nehemiah.

31 And after them went Hoſhaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meſhullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the prieſts ſons with trumpets: *namely,* Zechariah the ſon of Jonathan, the ſon of Shemaiah, the ſon of

Mattaniah, the ſon of Michaiah, the ſon of Zaccur, the ſon of Aſaph:

36 And his [k] brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſical inſtruments of David the man of God, and Ezra the ſcribe before them.

37 And at the fountain-gate, which was over againſt them, they went up by the [l] ſtairs of the city of David, at the going up of the wall, above the houſe of David, even unto the water-gate eaſt-ward.

38 And the other *company of them that gave* thanks, went over againſt *them*, and I after them, and the half of the people upon the wall, from beyond the towr of the furnaces, even unto the broad wall:

39 And from above the gate of Ephraim, and above the old gate, and above the fiſh-gate, and the towr of Hananeel, and the towr of Meah, even unto the ſheep-gate; and they ſtood ſtill in the priſon-gate.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me:

41 And the prieſts; Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah with trumpets:

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the ſingers † ſang loud, with Jezrahiah *their* overſeer.

43 Alſo that day they offered great ſacrifices, and rejoyced; for God had made them rejoyce with great joy; the wives alſo and the children rejoyced: ſo that the joy of Jeruſalem was heard even afar off.

44 ¶ And at that time were ſome appointed over the [m] chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities the portions ‡ of the law for the prieſts and Levites: † for Judah rejoyced for the prieſts and for the Levites † that waited.

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification, * according to the commandment of David, *and* of Solomon his ſon.

46 For in the days of David * and Aſaph, of old, *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.

47 And all Iſrael in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the ſingers, and the porters, every day his portion, & they ‡ ſanctified *holy things* unto the Levites, * and the Levites ſanctified [n] *them* unto the children of Aaron.

CHAP. XIII.

1 *Upon the reading of the law, ſeparation is made from the mixed multitude.* 4 *Nehemiah at his return cauſeth the chambers to be cleanſed.* 10 *He reformeth the offices in the houſe of God,* 15 *the violation of the ſabbath,* 23 *and the marriages with ſtrange wives.*

ON that day † they read in the book of Moſes in the † audience of the people; and therein was found written, * that the Ammonite and the Moabite ſhould not come into the congregation of God for ever;

2 Becauſe they met not the children of Iſrael with bread and with water, but * hired Balaam againſt them, that he ſhould curſe them: howbeit our God turned the curſe into a bleſſing.

3 Now it came to paſs when they had heard the law, that they ſeparated from Iſrael [a] all the mixed multitude.

4 ¶ And before [b] this, Eliaſhib the prieſt, † having the overſight of the chamber of the houſe of our God, *was* [c] allied unto Tobiah:

5 And he had prepared for him a great chamber, where afore-time they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oyl († which was commanded *to be given* to the Levites, and the ſingers, and the porters) and the offerings of the prieſts.

6 But in all this *time* was not I at Jeruſalem: for in the two and thirtieth year of [d] Artaxerxes king of Babylon, came I unto the king, and † after certain days ‡ obtained I leave of the king:

7 And I came to Jeruſalem, and underſtood of the [e] evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

8 And it grieved me ſore, therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers; and thither brought I again the veſſels of the houſe of God, with the meat-offering and the frankincenſe.

10 ¶ And I perceived that the portions of the Levites had not been given *them*: for the Levites and the ſingers that did the work, were fled every one to his field.

11 Then contended I with the rulers, and ſaid, Why is the houſe of God forſaken? And I gathered them together, and ſet them in their † place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oyl, unto the ‡ treaſuries.

13 And I made treaſurers over the treaſuries, Shelemiah the prieſt, and Zadok the ſcribe, and of the Levites, Pedaiah: and † next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful, and † their office *was* to diſtribute unto their brethren.

14 * Remember me, O my God, concerning this, and wipe not out my † [f] good deeds that I have done for the houſe of my God, and for the ‡ offices thereof.

15 ¶ In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens, which they brought into Jeruſalem on the ſabbath-day: and I [g] teſtified *againſt them* in the day wherein they ſold victuals.

16 There

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k *That is*, The brethren of Zaccur.

l which was the going up to the mount Zion, which is called the city of David.

† Heb. *made their voice to be heard.*

m which were chambers appointed by Hezekiah to put in the tithes, and ſuch things, 2 *Chron.* 31. 11. and now were repaired again for the ſame uſe.

‡ That is, *appointed by the law.*

† Heb. *for the joy of Judah.*

† Heb. *that ſtood.*

* 1 *Chron.* 25, & 26.

* 1 *Chron.* 25. 1, &c.

‡ That is, *ſet apart.*

* *Num.* 18. 26.

n *That is*, The tenth part of the tithes.

† Heb. *there was read.*

† Heb. *ears.*

* *Deut.* 23 3.

a *That is*, All ſuch which had joyned in unlawful marriage, and alſo thoſe with whom God had forbidden them to have ſociety.

b That the ſeparation was made.

† Heb. *being ſet over.*

c He was joyned in affinity with Tobiah the Ammonite, and enemy of the Jews.

† Heb. *the commandment of the Levites.*

d Called alſo Darius, *Ezra* 7. 1.

† Heb. *at the end of days.*

‡ Or, *I earneſtly requeſted.*

e Thus wee ſee what inconveniences the people fell into, when they are deſtitute of one that hath the fear of God, ſeeing that their chief govern our was but a while abſent, and yet they fell into ſuch great abſurdities: as appeareth alſo, *Exod.* 32. 1.

† Heb. *ſtanding.*

‡ Or, *ſtore-houſes.*

† Heb. *at their hand.*

† Heb. *it was upon them.*

* *Verſ.* 22.

† Heb. *kindneſſes.*

f He proteſteth that he did his duty with a good conſcience, yet he doth not juſtify himſelf herein, but deſireth God to favour him, and to be merciful unto him for his own goodneſs ſake, *as verſ.* 22, & 31.

† Or, *obſervations.*

g I declared unto them, that God would not ſuffer ſuch tranſgreſſours of his law to be unpuniſhed.

16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem.

17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

h was not this a great cauſe, why God plagued us in times paſt? *meaning*, that if they tranſgreſſed now in the ſame again, their plague ſhould be greater.

18 Did not your fathers [h] thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

i About the time that the ſun went down: for the ſabbath laſted from the ſun going down of the one day, to the ſun ſetting of the other.

19 And it came to paſs, that when the gates of Jeruſalem began to be [i] dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day.

20 So the merchants, and ſellers of all kind of ware, lodged without Jeruſalem once or twice.

† Heb. *before the wall?*

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye † about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

k *Meaning*, of the temple, that none that was unclean, ſhould enter.

‡ Or, *multitude.*

22 And I commanded the Levites, that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the [k] gates, to ſanctify the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the ‡ greatneſs of thy mercy.

23 ¶ In thoſe days alſo ſaw I Jews *that* † had married wives of [l] Aſhdod, of Ammon, *and* of Moab:

† Heb. *had made to dwell* with them

l which was a city of the Philiſtines, and they had married wives thereof, and ſo had corrupted their ſpeech and religion.

24 And their children ſpake half in the ſpeech of Aſhdod, and † could not ſpeak in the Jews language, but according to the language † of each people.

† Heb. *they diſcerned not to ſpeak.*

† Heb. *of people and people.*

‡ Or, *reviled them.*

m *That is*, I did excommunicate them, and drive them out of the congregation.

25 And I contended with them, and ‡ [m] curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for your ſelves.

26 Did not Solomon king of Iſrael ſin by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: * neverthleſs, even him did outlandiſh women cauſe to ſin.

* 1 *King.* 11. 1, &c.

27 Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives?

28 And *one* of the ſons of Joiada, the ſon of Eliaſhib the high prieſt, *was* ſon in law to Sanballat the Horonite: therefore I chaſed him from me.

† Heb. *for the defilings.*

n Puniſh them according to their fault and evil example, which they have given to the reſt of thy people, contrary to their vocation.

29 Remember them, O my God, † becauſe they have [n] defiled the prieſthood, and the covenant of the prieſthood, and of the Levites.

30 Thus cleanſed I them from all ſtrangers, and appointed the wards of the prieſts and the Levites, every one in his buſineſs:

31 And for the wood-offering, at times appointed, and for the firſt-fruits. Remember me, O my God, ° for good.

o *That is*, To ſhew mercy unto me.

¶ THE BOOK OF ESTHER.

THE ARGUMENT.

BEcauſe of the diverſity of names, whereby they uſed to name their kings, and the ſupputation of years wherein the Hebrews, and the Grecians doe vary, divers Authors write diverſly as touching this Ahaſuerus, but it ſeemeth, Dan. 6. 1. & 9. 1. that he was Darius king of the Medes, and ſon of Aſtyages, called alſo Ahaſuerus, which was a name of honour, and ſignified great and chief, as chief head. Herein is declared the great mercies of God toward his church, who never faileth them in their greateſt dangers; but when all hope of wordly help faileth, he ever ſtirreth up ſome, by whom he ſendeth comfort, and deliverance. Herein alſo is deſcribed the ambition, pride and cruelty of the wicked, when they come to honour; and their ſudden fall when they are at the higheſt: and how God preſerveth, and perferreth them which are zealous of his glory, and have a care and love toward their brethren.

CHAP. I.

1 *Ahaſuerus maketh royal feaſts.* 10 *Vaſhti ſent for, refuſeth to come.* 13 *Ahaſuerus by the counſel of Memucan, maketh the decree of mens ſovereignty.*

a Called alſo Darius, who was now the ſovereign Monarch, and had the government of the Medes, Perſians and Chaldeans: ſome think he was Darius Hyſtaſpis ſon, called alſo Artaxerxes.

NOw it came to paſs in the days of [a] Ahaſuerus (this *is* Ahaſuerus which reigned from India even unto Ethiopia, *over* an [b] hundred and ſeven and twenty provinces)

b *Daniel* 6. 1. maketh mention but of ſixſcore, leaving out the number that is unperfect, as the ſcripture in divers places uſeth.

c *That is*, Had reſt and quietneſs.

2 *That* in thoſe days, when the king Ahaſuerus [c] ſat on the throne of his kingdom, which *was* in Shuſhan the palace,

3 In the third year of his reign, he made a feaſt unto all his princes, and his ſervants; the power of Perſia and Media, the nobles and princes of the provinces *being* before him.

4 When he ſhewed the riches of his glorious kingdom, and the honour of his excellent majeſty, many days, *even* an hundred and fourſcore days.

5 And when theſe days were expired, the king made a feaſt unto all the people *that were* † preſent in Shuſhan the palace, both unto great and ſmall, ſeven days, in the court of the garden of the kings palace,

† Heb. *found.*

6 *Where were* white, green, and ‡ blue *hangings*, faſtned with cords of fine linen and purple, to ſilver rings, and pillars of marble: the [d] beds *were of* gold, and ſilver, upon a pavement ‡ of red, and blue, and white, and black marble.

‡ Or, *violet.*

d which they uſed in thoſe countrys in ſtead of tables.
‡ Or, *of porphyre, and marble, and alabaſter, and ſtone of blue colour.*

7 And they gave *them* drink in veſſels of gold, (the veſſels being diverſe one from another) and † royal wine in abundance, † according to the [e] ſtate of the king.

† Heb. *wine of the kingdom.*
‡ Heb. *according to the hand of the king.*
e As was beſeeming for ſo magnifical a king.

8 And the drinking *was* according to the law, none did [f] compel: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every mans pleaſure.

f None might be compelled to drink more then it pleaſed him.

9 Alſo Vaſhti the queen made a feaſt for the women, *in* the royal houſe which *belonged* to king Ahaſuerus.

10 ¶ On the [g] ſeventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven ‡ chamberlains that ſerved in the preſence of Ahaſuerus the king,

g which was the laſt day of the feaſt that the king made for the people, *as verſ 5.*

‡ Or, *eunuchs.*

11 To bring Vaſhti the queen before the king, with the crown royal, to ſhew the people and the princes her beauty: for ſhe *was* † fair to look on.

† Heb. *good of countenance.*

12 But the queen Vaſhti refuſed to come at the kings commandment † by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

† Heb. *which was by the hand of* his *eunuchs.*

13 ¶ Then the king ſaid to the wiſe men which knew the [h] times, (for ſo *was* the kings manner towards all that knew law and judgment:

h That had experience of things as they had learned by diligent marking in continuance of time.

14 And the next unto him *was* Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena, *and* Memucan, the * ſeven princes of Perſia and Media, which ſaw the kings [i] face, *and* which ſat the firſt in the kingdom)

* Ez. 7. 14.

i which were his chief counſellers, that might have alwayes acceſs to him.

15 † What ſhall we do unto the queen Vaſhti according to law, becauſe ſhe hath not performed the commandment of the king Ahaſuerus, by the chamberlains?

† Heb. *What to do.*

16 And Memucan anſwered before the king and the princes, Vaſhti the queen hath not done [k] wrong to the king onely, but alſo to all the princes, and to all the people that *are* in all the provinces of the king Ahaſuerus.

k By her diſobedience ſhe hath given an example to all women to do the like to their husbands.

17 For *this* [l] deed of the queen ſhall come abroad unto all women, ſo that they ſhall deſpiſe their huſbands in their eyes, when it ſhall be reported, The king Ahaſuerus commanded Vaſhti the queen to be brought in before him, but ſhe came not.

l *That is*, Her diſobedience.

18 *Likewiſe* ſhall the [m] ladies of Perſia & Media ſay this day unto all the kings princes, which have heard of the deed of the queen. Thus *ſhall there ariſe* too much contempt & wrath.

m *Meaning*, That they would take firſt occaſion hereof to do the like, and that the reſt of women would by continuance do the ſame.

19 † If it pleaſe the king, let there go a royal commandment † from him, and let it be written among the laws of the Perſians and the Medes, † that it be not altered, that Vaſhti [n] come no more before king Ahaſuerus, and let the king give her royal eſtate † unto another that is better then ſhe.

† Heb. *If it be good with the king.*
‖ Heb. *from before him.*
† Heb. *that it paſs not away.*
n Let her be divorced, and another made queen.
† Heb. *unto her companion.*

20 And when the kings decree which he ſhall make, ſhall be publiſhed throughout all his empire, (for it is [o] great) all the wives ſhall give to their huſbands honour, both to great and ſmall.

o For he had under him an hundred twenty and ſeven countrys.

21 And the ſaying † pleaſed the king and the princes, and the king did according to the word of Memucan:

† Heb. *was good in the eyes of the king.*

22 For he ſent letters into all the kings provinces, into every province according to the writing thereof, and to every people after their language, that every man ſhould [p] bear rule in his own houſe, and † that *it* ſhould be publiſhed according to the language of every people.

p *That is*, that the wife ſhould be ſubject to the huſband, and at his commandment.
† Heb. *that one ſhould publiſh it according to the language of his people.*

CHAP. II.

1 Out of the choice of virgins, a queen is to be choſen. 5 Mordecai the nurſing father of Eſther. 8 Eſther is preferred by Hegai before the reſt. 12 The manner of purification, and going in to the king. 15 Eſther beſt pleaſing the king, is made queen. 21 Mordecai diſcovering a treaſon, is recorded in the chronicles.

AFter theſe things, when the wrath of king Ahaſuerus was appeaſed, he [a] remembred Vaſhti, and what ſhe had done, and what was [b] decreed againſt her.

a *That is*, He called the matter again into communication.
b By the ſeven wiſe men of his counſel.

2 Then ſaid the kings ſervants, that miniſtred unto him, Let there be fair young virgins ſought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shuſhan the palace, to the houſe of the women, † unto the cuſtody of ‡ Hege the kings chamberlain, [c] keeper of the women, and let their things for [d] purification be given *them:*

† Heb. *unto the hand.*
‡ Or, *Hegai*, *verſ* 8.
c The abuſe of theſe countrys was ſo great, that they invented many means to ſerve the luſts of princes, and therefore, as they ordained wicked laws that the king might have whoſe daughters he would, ſo they had divers houſes appointed; as one for them whiles they were virgins, another when they were concubines, and for the queens another.
d Read what this purification was, *verſ.* 12. * 2 *King.* 24. 15. 2 *Chron.* 36. 10. *Ier.* 24. 1.

4 And let the maiden which pleaſeth the king, be queen in ſtead of Vaſhti. And the thing pleaſed the king, and he did ſo.

5 ¶ *Now* in Shuſhan the palace, there was a certain Jew, whoſe name *was* Mordecai, the ſon of Jair, the ſon of Shimei, the ſon of Kiſh, a Benjamite:

6 * Who had been carried away from Jeruſalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

† Heb. *nouriſhed.*
† Heb. *fair of form and good of countenance.*

7 And he † brought up Hadaſſah (that *is* Eſther) his uncles daughter, for ſhe had neither father nor mother, and the maid *was* † fair and beautiful, whom Mordecai (when her father and mother were dead) took for his own daughter.

8 ¶ So it came to paſs, when the kings commandment and his decree was heard, and when many maidens were gathered together unto Shuſhan the palace, to the cuſtody of Hegai, that Eſther was brought alſo unto the kings

kings houſe, to the cuſtody of Hegai, keeper of the women.

9 And the maiden pleaſed him, and ſhe obtained kindneſs of him, & he ſpeedily gave her her things for purification, with † ſuch things as belonged to her, and ſeven maidens, *which were* meet to be given her, out of the kings houſe, and † he preferred her and her maids, unto the beſt *place* of the houſe of the women.

† Heb. *her portion.*

† Heb. *he changed her.*

10 Eſther had not ſhewed her people, nor her kindred: for Mordecai had charged her, that ſhe ſhould not ſhew *it*.

11 And Mordecai walked [e] every day before the court of the womens houſe, † to know how Eſther did, and what ſhould become of her.

e For though ſhe was taken away by a cruel law, yet he ceaſed not to have a fatherly care over her, and therefore did reſort oft times to hear of her.

† Heb. *to know the peace.*

12 ¶ Now when every maids turn was come, to go in to king Ahaſuerus, after that ſhe had been twelve months, according to the manner of the women, (for ſo were the days of their purifications accompliſhed, *to wit*, ſix months with oyl of myrrh, and ſix months with ſweet odours, and with *other* things for the purifying of the women)

13 Then thus came *every* maiden unto the king; whatſoever ſhe [f] deſired was given her, to go with her out of the houſe of the women, unto the kings houſe.

f what apparel ſhe aſked of the eunuch, that was he bound to give her.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz, the kings chamberlain, which kept the concubines: ſhe came in unto the king no more, except the king delighted in her, and that ſhe were called by name.

15 ¶ Now when the turn of Eſther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, ſhe required [g] nothing, but what Hegai the kings chamberlain, the keeper of the women appointed: and Eſther obtained favour in the ſight of all them that looked upon her.

g wherein her modeſty appeared, becauſe ſhe ſought not apparel to commend her beauty, but ſtood to the eunuchs appointment.

16 So Eſther was taken unto king Ahaſuerus, into his houſe royal, in the tenth month (which *is* the month [h] Tebeth) in the ſeventh year of his reign.

h which contained part of *December*, and part of *January*.

17 And the king loved Eſther above all the women, and ſhe obtained grace and ‡ favour † in his ſight, more then all the virgins; ſo that he ſet the royal crown upon her head, and made her queen in ſtead of Vaſhti.

‡ Or, *kindneſs.*

† Heb. *before him.*

18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſthers feaſt, and he made a † [k] releaſe to the provinces, and gave gifts, according to the [l] ſtate of the king.

i *That is*, made for her ſake.

† Heb. *reſt.*

k He releaſed their tribute.

l *That is*, great and magnifical.

19 And when the virgins were gathered together the [m] ſecond time, then Mordecai ſat in the kings gate.

m *That is*, at the marriage of Eſther, which was the ſecond marriage of the king.

20 Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 ¶ In thoſe days (while Mordecai ſat in the kings gate) two of the kings chamberlains, ‡ Bigthan and Tereſh, of thoſe which kept † the door, were wroth, and ſought to lay [n] hand on the king Ahaſuerus.

‡ Or, *Bigthana, chap. 6. 2.*

† Heb. *the threſhold.*

n *Meaning*, To kill him.

22 And the thing was known to Mordecai, who told *it* unto Eſther the queen, and Eſther certified the king *thereof*, in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the [o] chronicles before the king.

o In the Chronicles of the Medes and Perſians *as Chap. 10. 2.*

Chap. III.

1 Haman advanced by the king, and deſpiſed by Mordecai, ſeeketh revenge upon all the Jews. 7 He caſteth lots. 8 He obtaineth by calumniation, a decree of the king to put the Jews to death.

AFter theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that *were* with him.

2 And all the kings ſervants that *were* in the kings gate, bowed, and reverenced Haman; for the king had ſo commanded concerning him: but Mordecai [a] bowed not, nor did *him* reverence.

a The Perſians manner was to kneel down and reverence their kings, and ſuch as he appointed in chief authority, which Mordecai would not do to this ambitious and proud man.

3 Then the kings ſervants, which *were* in the kings gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the kings commandment?

4 Now it came to paſs, when they ſpake daily unto him, and he hearkned not unto them, that they [b] told Haman, to ſee whether Mordecai his matters would ſtand; for he had told them that he *was* a Jew.

b Thus we ſee that there is none ſo wicked, but they have their flatterers to accuſe the godly.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought ſcorn to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews, that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

7 ¶ In the firſt month (that *is* the month [c] Niſan) in the twelfth year of king Ahaſuerus, they caſt Pur, that *is*, the lot, [d] before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is* the month [e] Adar.

c which anſwereth to part of *March* and part of *April*.

d To know what month and day ſhould be good to enterpriſe this thing, that it might have good ſucceſs: but God diſappointed their lots and expectation.

e Containing part of *February*, and part of *March*.

8 ¶ And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad, and diſperſed among the people, in all the provinces of thy kingdom, and their laws *are* diverſe from all people, neither keep they the kings [f] laws; therefore it *is* not † for the kings profit to ſuffer them.

f Theſe be the two arguments which commonly the worldlings and the wicked uſe toward princes againſt the godly, *that is*, The contempt of their laws, and diminiſhing of their profit: without reſpect how God is either pleaſed or diſpleaſed.

† Heb. *meet*, or, *equal.*

9 If it pleaſe the king, let it be written † that they may be deſtroyed: and I will † pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſs, to bring *it* into the kings treaſuries.

† Heb. *to deſtroy them.*

10 And the king took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite, the Jews ‡ enemy.

† Heb. *weigh.*

‡ Or, *oppreſſour.*

11 And the king ſaid unto Haman, The ſilver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee.

12 Then

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‡ Or, *ſecretaries.*

12 Then were the kings ‡ ſcribes called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the kings lieutenants, and to the governours that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahaſuerus was it written, and ſealed with the kings ring.

13 And the letters were ſent by poſts into all the kings provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, (which *is* the month Adar) and *to take* the ſpoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province, was publiſhed unto all people, that they ſhould be ready againſt that day.

5 The poſts went out, being haſtned by the kings commandment, and the decree was given in Shuſhan the palace: and the king and Haman ſat down to drink, but the § city Shuſhan was perplexed.

§ *To wit*, The Jews that were in Shuſhan.

Chap. IV.

1 *The great mourning of Mordecai and the Jews.* 4 *Eſther underſtanding it, ſendeth to Mordecai, who ſheweth the cauſe, and adviſeth her to undertake the ſuit.* 10 *She excuſing her ſelf, is threatned by Mordecai.* 15 *She appointing a faſt, undertaketh the ſuit.*

WHen Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and a bitter cry:

a Becauſe he would advertiſe Eſther of this cruel proclamation.

2 And came even before the kings [a] gate: for none *might* enter into the kings gate clothed with ſackcloth.

3 And in every province whitherſoever the kings commandment, and his decree came, *there was* great mourning among the Jews, and faſting, and weeping and wailing, and † many lay in ſackcloth and aſhes.

† Heb. *ſackcloth and aſhes were laid under many.*

4 ¶ So Eſthers maids, and her † chamberlains came and told *it* her: then was the queen exceedingly grieved, and ſhe ſent raiment to clothe Mordecai, and to take away his ſackcloth from him: but he received *it* not.

† Heb. *eunuchs.*

5 Then called Eſther for Hatach, *one* of the kings chamberlains, † whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

† Heb. *whom he had ſet before her.*

6 So Hatach went forth to Mordecai, unto the ſtreet of the city, which *was* before the kings gate.

7 And Mordecai told him of all that had hapned unto him, and of the ſum of the mony that Haman had promiſed to pay to the kings treaſuries for the Jews, to deſtroy them.

8 Alſo he gave him the copy of the writing of the decree, that was given at Shuſhan to deſtroy them, to ſhew *it* unto Eſther, and to declare *it* unto her, and to charge her that ſhe ſhould go in unto the king, to make ſupplication unto him, and to make requeſt before him for her people.

9 And Hatach came and told Eſther the words of Mordecai.

10 ¶ Again Eſther ſpake unto Hatach, and gave him commandment unto Mordecai;

11 All the kings ſervants and the people of the kings provinces do know, that whoſoever, whether man or woman, ſhall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except ſuch to whom the king ſhall hold out the golden ſceptre, that he may live: but I have not been called to come in unto the king, theſe thirty days.

12 And they told to Mordecai Eſthers words.

13 Then Mordecai commanded to anſwer Eſther, Think not with thy ſelf that thou ſhalt eſcape in the kings houſe, more then all the Jews.

14 For if thou altogether holdeſt thy peace at this time, *then* ſhall there † [b] enlargment and deliverance ariſe to the Jews from another place, but thou and thy fathers houſe ſhall be deſtroyed: and who knoweth, [c] whether thou art come to the kingdom for *ſuch* a time as this?

† Heb. *reſpiration.*

b Thus Mordecai ſpake in the confidence of that faith, which all Gods children ought to have: *watch is*, That God will deliver them, though all worldly means fail.

c For to deliver Gods church out of theſe preſent dangers.

15 ¶ Then Eſther bade *them* return Mordecai *this anſwer*,

16 Go, gather together all the Jews *that are* † preſent in Shuſhan, and faſt ye for me, and neither eat nor drink three days, night or day: I alſo and my maidens will faſt likewiſe, and ſo will I go in unto the king, which *is* not according to the law; and if I periſh, [d] I periſh.

† Heb. *found.*

d I will put my life in danger, and refer the ſucceſs to God, ſeeing it is for his glory, & the deliverance of his church.

17 So Mordecai † went his way, and did according to all that Eſther had commanded him.

† Heb. *paſſed.*

Chap. V.

1 *Eſther adventuring on the kings favour, obtaineth the grace of the golden ſceptre, and inviteth the king and Haman to a banquet.* 6 *She being encouraged by the king in her ſuit, inviteth them to another banquet the next day.* 9 *Haman proud of his advancement, repineth at the contempt of Mordecai.* 14 *By the counſel of Zereſh, he buildeth for him a pair of gallows.*

NOw it came to paſs on the [a] third day, that Eſther put on *her* royal *apparel*, and ſtood in the inner court of the kings houſe, over againſt the kings houſe: and the king ſat upon his royal throne in the royal houſe, over againſt the gate of the houſe.

a *To wit*, After that the Jews had begun to faſt.

2 And it was ſo when the king ſaw Eſther the queen ſtanding in the court, *that* ſhe obtained favour in his ſight: and the king [b] held out to Eſther the golden ſceptre that *was* in his hand: ſo Eſther drew near and touched the top of the ſceptre.

b which was a ſign that the coming was agreeable unto him, *as chap.* 4. 11.

3 Then ſaid the king unto her, What wilt thou, queen Eſther? and what *is* thy requeſt? it ſhall be even given thee, to the [c] half of the kingdom.

c *Meaning hereby*, That whatſoever ſhe aſked, ſhould be granted, *as Mar.* 6. 23.

4 And

Esther inviteth King Ahasuerus &c

PECTORE SOLLICITO SED NON TRISTI OMINE REGEM

Haman to a Banquet. *Esther. 5. 1.*

M CONVENIENS ESTER, FERCULA AD ALMA VOCAT. Esther Cap. 5. v. 1.

4 And Eſther anſwered, If *it ſeem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid. So the king and Haman came to the banquet that Eſther had prepared.

6 ¶ And the king ſaid unto Eſther at the [d] banquet of wine, What *is* thy petition? and it ſhall be granted thee: and what *is* thy requeſt? even to the half of the kingdom it ſhall be performed.

d Becauſe they uſed to drink exceſſively in their banquets, they called the banquet by the name of that which was moſt in uſe or eſteem.

7 Then anſwered Eſther, and ſaid, My petition, and my requeſt *is;*

8 If I have found favour in the ſight of the king, and if it pleaſe the king to grant my petition, and † to perform my requeſt, let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to morrow as the king hath [e] ſaid.

† Heb. *to do.*

e I will declare what things I demand.

9 ¶ Then went Haman forth that day, joyful, and with a glad heart: but when Haman ſaw Mordecai in the kings gate, that he ſtood not up, nor moved for him, he was full of indignation againſt Mordecai.

10 Nevertheleſs, Haman refrained himſelf, and when he came home, he ſent and † called for his friends, and Zereſh his wife.

† Heb. *cauſed to come.*

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had [f] promoted him, and how he had advanced him above the princes and ſervants of the king.

f Thus the wicked when they are promoted, inſtead of acknowledging their change & humbling themſelves, wax ambitious, diſdainful, and cruel.

12 Haman ſaid moreover, Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared, but my ſelf; and to morrow am I invited unto her alſo with the king.

13 Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the kings gate.

14 ¶ Then ſaid Zereſh his wife, and all his friends unto him, Let a † gallows be made of [g] fifty cubits high, and to morrow ſpeak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleaſed Haman, and he cauſed the gallows to be made.

† Heb. *tree.*

g Meaning, The higheſt, that could be found.

Chap. VI.

1 Ahaſuerus reading in the chronicles of the good ſervice done by Mordecai, taketh care for his reward. 4 Haman coming to ſue that Mordecai might be hanged, unawares giveth counſel that he might do him honour. 12 Complaining of his misfortune, his friends tell him of his final deſtiny.

† Heb. *the kings ſleep fled away.*

ON that night † could not the king ſleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of ‡ Bigthana and Tereſh, two of the kings chamberlains, the keepers of the † door, who ſought to lay hand on the king Ahaſuerus.

‡ Or, *Bigthan*, chap. 2. 21.

† Heb. *threſhold.*

3 And the king ſaid, What honour and dignity hath been done to Mordecai [a] for this?

a For he thought it unworthy his eſtate to receive benefits, and not reward it.

Then ſaid the kings ſervants that miniſtred unto him, There is nothing done for him.

4 ¶ And the king ſaid, Who *is* in the court? (now Haman was come into the outward court of the kings houſe, to ſpeak unto the king, to [b] hang Mordecai on the gallows that he had prepared for him)

b Thus while the wicked imagine the deſtruction of others, they themſelves fall into the ſame pit.

5 And the kings ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 So Haman came in: and the king ſaid unto him, What ſhall be done unto the man † whom the king delighteth to honour? (now Haman thought in his heart, To whom would the king delight to do honour more then to my ſelf?)

† Heb. *in whoſe honour the king delighteth.*

7 And Haman anſwered the king, For the man † whom the king delighteth to honour,

† Heb. *in whoſe honour the king delighteth.*

8 † Let the royal apparel be brought † which the king *uſeth* to wear, and the [c] horſe that the king rideth upon, and the crown royal which is ſet upon his head:

† Heb. *let them bring the royal apparel.*

† Heb. *wherewith the king clotheth* himſelf.

c *Meaning hereby*, That the king ſhould make him next unto himſelf, as Joſeph hereby was known to be next to Pharaoh, *Gen.* 41. 42.

9 And let this apparel and horſe be delivered to the hand of one of the kings moſt noble princes, that they may aray the man *withal* whom the king delighteth to honour, and † bring him on hors-back through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man whom the king delighteth to honour.

† Heb. *cauſe him to ride.*

10 Then the king ſaid to Haman, Make haſte, *and* take the apparel, and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew, that ſitteth at the kings gate: † let nothing fail of all that thou haſt ſpoken.

† Heb. *ſuffer not a word to fall.*

11 Then took Haman the apparel and the horſe, and arayed Mordecai, and brought him on hors-back through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the kings gate: but Haman haſted to his houſe, mourning, and having his head covered.

13 And Haman told Zereſh his wife and all his friends, every *thing* that had befallen him. Then ſaid his wiſe men, and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely [d] fall before him.

d Thus God ſometime putteth in the mouth of the very wicked to ſpeak that thing which he hath decreed ſhall come to paſs.

14 And while they *were* yet talking with him, came the kings chamberlains, and haſted to bring Haman unto the banquet that Eſther had prepared.

Chap. VII.

1 Eſther entertaining the king and Haman, maketh ſuit for her own life and her peoples. 5 She accuſeth Haman. 7 The king in his anger underſtanding of the gallows, which Haman had made for Mordecai, cauſeth him to be hanged thereon.

SO the king and Haman came † to banquet with Eſther the queen.

† Heb. *to drink.*

2 And the king ſaid again to Eſther, on the ſecond day, at the [a] banquet of wine, What *is* thy petition, queen Eſther? and it ſhall be granted thee: and what *is* thy requeſt? and it ſhall

a *Chap.* 5. 6.

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ſhall be performed *even* to the half of the kingdom.

3 Then Eſther the queen anſwered and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt.

† Heb. *that they ſhould deſtroy and kill, and cauſe to periſh.*

4 For we are ſold, I and my people, † to be deſtroyed, to be ſlain, and to periſh: but if we had been ſold for bond-men & bond-women, I had held my tongue, although the enemy could [b] not countervail the kings damage.

b Haman could not ſo much profit the king by this his malice, as he ſhould hinder him by the loſs of the Jews, and the tribute which he hath of them.

5 ¶ Then the king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who is he? and where is he † that durſt preſume in his heart to do ſo?

† Heb. *whoſe heart hath filled him.*

6 And Eſther ſaid, † The adverſary and enemy, *is* this wicked Haman. Then Haman was afraid ‡ before the king and the queen.

‡ Heb. *The man adverſary.*
‡ Or, *at the preſence of.*

7 ¶ And the king ariſing from the banquet of wine in his wrath, *went* into the palace-garden; and Haman ſtood up to make requeſt for his life to Eſther the queen: for he ſaw that there was [c] evil determined againſt him by the king.

c His conſcience did accuſe him, that as he had conſpired the death of innocents, ſo the vengeance of God might fall upon him for the ſame.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine; and Haman was [d] fallen upon the bed whereon Eſther *was*. Then ſaid the king, Will he force the queen alſo † before me in the houſe? As the word went out of the kings mouth, they [e] covered Hamans face.

d He fell down at the beds feet or couch, whereupon ſhe ſate, and made requeſt for his life.
† Heb. *with me.*
e This was the manner of the Perſians when one was out of the kings favour.

9 And Harbonah, one of the chamberlains, ſaid before the king, Behold alſo the † gallows fifty cubits high, which Haman had made for Mordecai, who had ſpoken [f] good for the king, ſtandeth in the houſe of Haman. Then the king ſaid, Hang him thereon.

† Heb. *tree.*
f which diſcovered the conſpiracy againſt the king, *Chap.* 2. 21, 22.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the kings wrath pacified.

CHAP. VIII.

1 *Mordecai is advanced.* 3 *Eſther maketh ſuit to reverſe Hamans letters.* 7 *Ahaſuerus granteth to the Jews to defend themſelves.* 15 *Mordecai's honour, and the Jews joy.*

ON that day did the king Ahaſuerus give the houſe of Haman the Jews enemy, unto Eſther the queen: and Mordecai [a] came before the king; for Eſther had told what he *was* [b] unto her.

a *That is*, was received into the kings favour and preſence.
b That he was her uncle, and had brought her up.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman.

3 ¶ And Eſther ſpake yet again before the king, and fell down at his feet † and beſought him with tears, to put away the [c] miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews.

† Heb. *and ſhe wept and beſought him.*
c *Meaning*, That he ſhould aboliſh the wicked decrees, which he had made for the deſtruction of the Jews.

4 Then the king [d] held out the golden ſceptre toward Eſther. So Eſther aroſe, and ſtood before the king,

d *Chap.* 5. 2.

5 And ſaid, If it pleaſe the king, and if I have found favour in his ſight, and the thing *ſeem* right before the king, and I *be* pleaſing in his eyes; let it be written to reverſe † the letters deviſed by Haman the ſon of Hammedatha the Agagite, ‡ which he wrote to deſtroy the Jews which *are* in all the kings provinces:

† Heb. *the device.*
‡ Or, *who wrote.*

6 For how can I † endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

† Heb. *ſhall I be able, that I may ſee.*

7 ¶ Then the king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews.

8 Write ye alſo for the Jews, as it liketh you, in the kings name, and ſeal *it* with the kings ring: for the writing which is written in the kings name, and ſealed with the kings ring, * may no man [e] reverſe.

* *Chap.* 1. 19.
e This was the law of the Medes and Perſians, *Dan.* 6. 16. notwithſtanding the king revoked the former decree granted to Haman for Eſthers ſake.

9 Then were the kings ſcribes called at that time in the third month (that *is* the month [f] Sivan) on the three and twentieth *day* thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the [g] writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

f which containeth part of *May* and part of *June.*
g *That is*, in ſuch letters and language, as was uſual in every province.

10 And he wrote in the king Ahaſuerus name, and ſealed *it* with the kings ring, and ſent letters by poſts on hors-back, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews, which *were* in every city, to gather themſelves together, and to [h] ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people and province, that would aſſault them, *both* little ones, and women, and *to take* the ſpoil of them for a prey:

h *That is*, To defend themſelves againſt all that would aſſail them.

12 Upon one day, in all the provinces of king Ahaſuerus, *namely* upon the thirteenth *day* of the twelfth month, which *is* the month [i] Adar.

i which hath part of *February*, and part of *March.*

13 The copy of the writing, for a commandment to be given in every province, *was* † publiſhed unto all people, and that the Jews ſhould be ready againſt that day, to [k] avenge themſelves on their enemies.

† Heb. *revealed.*
k The king gave them liberty to kill all that did oppreſs them.

14 *So* the poſts that rode upon mules *and* camels went out, being haſtned, and preſſed on by the kings commandment; and the decree was given at Shuſhan the palace.

15 ¶ And Mordecai went out from the preſence of the king, in royal apparel of ‡ blue and white, and with a great crown of gold, and with a garment of fine linen, and purple; and the city of Shuſhan rejoyced and was glad:

‡ Or, *violet.*

16 The Jews had [l] light and gladneſs, and joy, and honour.

l He ſheweth by theſe words that follow, what this light was.

17 And in every province, and in every city, whitherſoever the kings commandment and

and his decree came, the Jews had joy and gladneſs, a feaſt and a good day: and many of the people of the land [m] became Jews; for the fear of the Jews fell upon them.

[m] Conformed themſelves to the Jews religion.

CHAP. IX.

1 The Jews (the rulers, for fear of Mordecai, helping them) ſlay their enemies, with the ten ſons of Haman. 12 Ahaſuerus at the requeſt of Eſther, granteth another day of ſlaughter, and Hamans ſons to be hanged. 20 The two days of Purim are made feſtival.

NOw in the twelfth month (that *is*, the month Adar) on the thirteenth day of the ſame, when the kings commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them)

[a] This was by Gods great providence, who turneth the joy of the wicked into ſorrow, and the tears of the godly into gladneſs.

2 The Jews gathered themſelves together in their cities, throughout all the provinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt; and no man could withſtand them: for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and † officers of the king, [b] helped the Jews: becauſe the fear of Mordecai fell upon them.

† Heb. *thoſe which did the buſineſs that* belonged *to* [b] Did them honour, and ſhewed them friendſhip. *working.*

4 For Mordecai *was* great in the kings houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews ſmote all their [c] enemies with the ſtroke of the ſword, and ſlaughter and deſtruction, and did † what they would unto thoſe that hated them.

[c] which had conſpired their death, by the permiſſion of wicked Haman.
† Heb. *according to their will.*

6 And in Shuſhan the palace the Jews ſlew and deſtroyed [d] five hundred men.

[d] Beſides thoſe three hundred, that they ſlew the ſecond day, *as verſe* 15.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſons of Haman the ſon of Hammedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their [e] hand.

[e] whereby they declared that this was Gods juſt judgment upon the enemies of his church, foraſmuch as they ſought not their own gain, but to execute his vengeance.

11 On that day, the number of thoſe that were ſlain in Shuſhan the palace, † was brought before the king.

† Heb. *came.*

12 ¶ And the king ſaid unto Eſther the queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſons of Haman; what have they done in the reſt of the kings provinces? now what *is* thy petition? and it ſhall be granted thee: or what *is* thy requeſt further? and it ſhall be done.

13 Then ſaid Eſther, If it pleaſe the king, let it be granted to the Jews which *are* in Shuſhan, to do to [f] morrow alſo according unto this days decree, and † let Hamans ten ſons be hanged upon the gallows.

[f] This ſhe requireth not for deſire of vengeance, but with zeal to ſee Gods judgments executed againſt his enemies.
† Heb. *let men hang.*

14 And the king commanded it ſo to be done; and the decree was given at Shuſhan, and they hanged Hamans ten ſons.

15 For the Jews that *were* in Shuſhan, gathered themſelves together on the fourteenth day alſo of the month Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the kings provinces, gathered themſelves together, and [g] ſtood for their lives, and had reſt from their enemies, and ſlew of their [h] foes ſeventy and five thouſand; but they laid not their hands on the prey.

[g] *Read Ch* 8. 11.
[h] *Meaning*, that they laid hands on none that were not the enemies of God.

17 On the [i] thirteenth day of the month Adar, and on the fourteenth day † of the ſame, reſted they, and made it a day of feaſting and gladneſs.

[i] *Meaning*, in all places ſaving in Shuſhan.
† Heb. *as in.*

18 But the Jews that *were* at Shuſhan, aſſembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſs.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the [k] fourteenth day of the month Adar, *a day of* gladneſs and feaſting, and a good day, and of ſending portions one to another.

[k] As the Jews do even to this day, calling it in the *Perſians* language Purim, *that is*, the days of lots.

20 ¶ And Mordecai [l] wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the king Ahaſuerus, *both* nigh and far,

[l] The Jews gather hereof, that *Mordecai* wrote this ſtory, † but it ſeemeth that he wrote but onely theſe letters, and decrees that follow.

21 To ſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly:

22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of [m] ſending portions one to another, and gifts to the poor.

[m] He ſetteth before our eyes the uſe of this feaſt, which was for the remembrance of Gods deliverance, the maintenance of mutual friendſhip, and relief of the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman the ſon of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had [n] caſt Pur (that *is*, the lot) to † conſume them, and to deſtroy them:

[n] *Read ch.* 3. 7.
† Heb. *crumble.*

25 But [o] when *Eſther* came before the king, he commanded by letters, that his [p] wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows.

[o] To intreat for her people.
[p] Theſe are the words of the kings commandment to diſſolve *Hamans* wicked enterprice.

26 Wherefore they called theſe days Purim, after the name of [q] Pur: therefore for all the words of this letter, and *of that* which they had ſeen concerning this matter, and which had come unto them,

[q] *That is*, lot.

27 The Iews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joyned themſelves unto them, ſo as it ſhould not † fail, that they would keep theſe [q] two days, according to their writing, and according to their *appointed* time every year:

† Heb. *paſs.*
[q] *Meaning*, the fourteenth and the fifteenth day of the month Adar.

28 And that theſe days *ſhould be* remembred, and kept throughout every generation, every family, every province, and every city,

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and that theſe days of Purim ſhould not † fail from among the Iews, nor the memorial of them † periſh from their ſeed.

† Heb. *paſs.*

† Heb. *be ended.*

29 Then Eſther the queen the daughter of Abihail, and Mordecai the Iew, wrote with † all authority, to confirm this ſecond letter of Purim.

† Heb. *all ſtrength.*

30 And he ſent the letters unto all the Iews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, *with* [r] words of peace and truth:

[r] which were letters declaring unto them quietneſs, and aſſurance, and putting them out of doubt and fear.

31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Iew, and Eſther the queen had enjoyned them, and as they had decreed † for themſelves and for their ſeed, the matters of the [s] faſtings and their cry.

† Heb. *for their ſouls.*

[s] That they would obſerve this feaſt with faſting and earneſt prayer, which in Hebrew is ſignified by this word, *their cry.*

32 And the decree of Eſther confirmed theſe matters of Purim, and it was written in the book.

CHAP. X.

1 Ahaſuerus his greatneſs. 3 Mordecai's advancement.

AND the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of the ſea.

2 And all the acts of his power, and of his might, and the declaration of the greatneſs of Mordecai, whereunto the king † advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia?

† Heb. *made him great.*

[a] Theſe three points are here ſet forth as commendable & neceſſary for him that is in authority: to have the favour of the people, to procure their wealth, and to be gentle, and loving towards them.

3 ¶ For Mordecai the Iew *was* next unto king Ahaſuerus, and great among the Iews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

THE BOOK OF JOB.

THE ARGUMENT.

IN this hiſtory is ſet before our eyes the example of a ſingular patience: for this holy man Iob was not onely extreamly afflicted in outward things, and in his body; but alſo in his mind and conſcience by the ſharp temptations of his wife, and chief friends: which by their vehement words, and ſubtil diſputations brought him almoſt to deſpair: for they ſet forth God as a ſevere Iudge, and mortal enemy unto him, which had caſt him off; therefore in vain he ſhould ſeek unto him for ſuccour. Theſe friends came unto him under pretence of conſolation, and yet they tormented him more then did all his affliction. Notwithſtanding he did conſtantly reſiſt them, and at length had good ſucceſs. In this ſtory we have to mark, That Iob maintaineth a good cauſe, but handleth it evil: againſt his adverſaries have an evil matter, but they defend it craftily: for Iob held that God did not alway puniſh men according to their ſins, but that he hath ſecret judgments, whereof man knew not the cauſe; and therefore man could not reaſon againſt God therein, but he ſhould be convicted. Moreover, he was aſſured that God had not rejected him, yet through his great torments and affliction he burſteth forth into many inconveniences both of words and ſentences; and ſheweth himſelf as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which he doth not handle well. Again, the adverſaries maintain with many goodly arguments, that God puniſheth continually according to the treſpaſs, grounding upon Gods providence, his juſtice, and mans ſins, yet their intention is evil: for they laboured to bring Iob into deſpair, and ſo they maintain an evil cauſe. Ezekiel commendeth Iob as a juſt man, Ezek. 14. 14. And James ſetteth out his patience for an example, James 5. 11.

CHAP. I.

1 The holineſs, riches, and religious care of Iob for his children. 6 Satan appearing before God, by calumniation obtaineth leave to tempt Iob. 13 Underſtanding of the loſs of his goods and children, in his mourning he bleſſeth God.

THERE was a man in the land of [a] Uz, whoſe name *was* Iob, and that man was * perfect and [b] upright, and one that [c] feared God, and eſchewed evil.

[a] *That is*, of the country of Idumea, *at Lament.* 4. 21. or bordring thereupon: for the land was called by the name of Uz, of Uz the ſon of *Diſhan* the ſon of *Seir*, *Gen.* 36. 28.

* *Chap.* 2. 3.

[b] Foraſmuch as he was a Gentile, and not a Jew, and yet is pronounced upright and without hypocriſy, it declareth that amongſt the heathen God hath his.

[c] *Hereby it declared*, what is meant by an upright and juſt man.

2 And there were born unto him ſeven ſons, and three daughters.

3 His ‡ [d] ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſheaſſes, and a very great ‡ houſhold; ſo that this man was the greateſt of all the † men of the [e] eaſt.

‡ Or, *cattel.*

[d] His children and riches are declared to commend his virtue in his proſperity, and his patience and conſtancy, when God had taken them from him,

‡ Or, *husbandry.*

† Heb. *ſons of the eaſt.*

[e] *Meaning*, the Arabians, Chaldeans, Idumeans, &c.

4 And his ſons went and feaſted in *their* houſes, every one his day, and ſent and called for their three ſiſters, to eat and to drink with them.

5 And it was ſo, when the days of *their* feaſting were gone about, that Iob ſent and [f] ſanctified them, and roſe up early in the morning, [g] & offered burnt-offerings *according* to the number of them all: for Iob ſaid, It may be that my ſons have ſinned, and [h] curſed God in their hearts. Thus did Iob † [i] continually.

[f] *That is*, commanded them to be ſanctified: *meaning*, that they ſhould conſider the faults that they had committed, and reconcile themſelves for the ſame.

[g] *That is*, he offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

[h] In Hebrew it is, *and bleſſed God*, which is ſometimes taken for blaſpheming and curſing, *as here, & 1 Kings* 21. 10, 13, *&c*

† Heb. *all the days.*

[i] while the feaſt lated.

6 ¶ Now there was a day, when the [k] ſons

[k] *Meaning*, the angels which are called the ſons of God, becauſe they are willing to execute his will.

Satan tempteth Job.

PATIENTIAM HI

Job. 2. 7. &c.

HIOB AUDIUISTIS. Hiob 1.

1 *Satan appearing again before God, obtaineth further leave to tempt Job.* 7 *He ſmiteth him with ſore boyls.*
9 *Job reproveth his wife, moving him to curſe God.*
11 *His three friends condole with him in ſilence.*

AGain there was a day, when the [a] ſons of God came to preſent themſelves before the LORD, and [b] Satan came alſo among them to preſent himſelf before the LORD.

2 And the LORD ſaid unto Satan, From whence comeſt thou? And * Satan anſwered the LORD, and ſaid, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, * a perfect and an upright man, one that feareth God, and eſcheweth evil? [c] and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, † to deſtroy him [d] without cauſe.

4 And Satan anſwered the LORD, and ſaid, [e] Skin for skin, yea all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his [f] bone and his fleſh, and he will curſe thee to thy face.

6 And the LORD ſaid unto Satan, Behold, he *is* in thine hand, ‡ but [g] ſave his life.

7 ¶ So went Satan forth from the preſence of the LORD, and ſmote Job with ſore [h] boyls, from the ſole of his foot unto his crown.

8 And he took him a [i] potſherd to ſcrape himſelf withal; and he ſat down among the aſhes.

9 ¶ Then ſaid his [k] wife unto him, Doſt thou ſtill [l] retain thine integrity? [m] curſe God, and die.

10 But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh: what? ſhall we receive good at the hand of God, and ſhall we not [n] receive evil? In all this did not Job ſin with his [o] lips.

11 ¶ Now when Jobs three [p] friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lift up their eyes afar off, and knew him not, they lifted up their voice, and wept, and they rent every one his mantle, and ſprinkled [q] duſt upon their heads toward heaven.

13 So they ſat down with him upon the ground ſeven days and ſeven nights, and none ſpake a word unto him: for they ſaw that *his* grief was very [r] great.

a *That it*, the angels, *as ch.* 1. 6.

b *ch.* 1. 6.

* *Chap.* 1. 7.

* *Chap.* 1. 1, 8.

c He proveth Jobs integrity by this, that he ceaſed not to fear God when his plagues were grievouſly upon him.

† Heb. *to ſwallow him up.*

d *That it*, when thou hadſt nought againſt him, *or*, when thou waſt not able to bring thy purpoſe to paſs.

e *Herely he meant*, that a mans own skin is dearer unto him then any other mans.

f *Meaning*, his own perſon.

‡ Or, *onely*

g Thus Satan can go no further in puniſhing, then God hath limited him.

h This ſore was moſt vehement, wherewith alſo God plagued the Egyptians, *Exod.* 9. 9. & threatneth to puniſh the rebellious people, *Deut.* 28. 27. So that this temptation was moſt grievous: for if Job had meaſured Gods favour by the vehemency of his diſeaſe, he might have thought that God had caſt him off

i As deſtitute of all other help and means, and wonderfully afflicted with the ſorrow of his diſeaſe.

k Satan uſeth the ſame inſtrument againſt Job, as he did againſt Adam.

l *Meaning*, what gaineſt thou to ſerve God, ſeeing he thus plagueth thee, as though he were thine enemy? This is the moſt grievous temptation of the faithful, when their faith is aſſailed, and when Satan goeth about to perſwade them, that they truſt in God in vain.

m For death was appointed to the blaſphemer, and ſo ſhe meant, that he ſhould be ſoon rid out of his pain.

n *That is*, to be patient in adverſity, as we rejoyce when he ſendeth proſperity, and ſo to acknowledge him to be both merciful and juſt.

o He ſo bridled his affections, that his tongue through impatience did not murmur againſt God.

p which were men of authority, wiſe and learned, *and as the Septuagint write*, Kings, and came to comfort him, but when they ſaw how he was viſited, they conceived an evil opinion of him, as though he had been but an hypocrite, and ſo juſtly plagued of God for his ſins.

q This was alſo a ceremony, which they uſed in thoſe countreys, as the renting of their clothes in ſign of ſorrow, *&c.*

r And therefore thought that he would not have hearkned to their counſel.

1 Becauſe our infirmity cannot comprehend God in his Majeſty, he is ſet forth unto us as a king, that our capacity may be able to underſtand that which is ſpoken of him.

† Heb. *the adverſary.*

m This declareth, that although Satan be adverſary to God, yet he is compelled to obey him, and to do him all homage, without whoſe permiſſion and appointment he can do nothing.

† Heb. *in the midſt of them.*

n This queſtion is asked for our infirmity: for God knew whence he came

* 1 *Pet.* 5. 8.

o Herein is deſcribed the nature of Satan: which is ever ranging for his prey.

† Heb. *haſt thou ſetting heart on.*

p He feareth thee not for thine own ſake, but for the commodity that he receiveth by thee.

q *Meaning*, the grace of God, which ſerved Job as a rampart againſt all temptations.

‡ Or, *cattel.*

r *This ſignifieth*, that Satan is not able to touch us, but it is God that muſt do it.

† Heb. *if he curſe thee not to thy face.*

ſ Satan noteth the vice whereunto men are commonly ſubject, *that is*, to hide their rebellion, and to be content with God in the time of proſperity, which vice is diſcloſed in the time of their adverſity.

† Heb. *hand.*

r God giveth not Satan power over man to gratify him, but to declare that he hath no power over man, but that which God giveth him.

u *That is*, went to execute that which God had permitted him to do: for elſe he can never go out of Gods preſence.

x *That is*, the Arabians.

‡ Or, *a great fire.*

y which thing was alſo done by the craft of Satan, to tempt Job the more grievouſly, foraſmuch as he might ſee, that not onely men were his enemies, but that God made war againſt him.

† Heb. *ruſhed.*

z This laſt plague declareth that when one plague is paſt, which ſeemeth hard to be born, God can ſend us another far more grievous to try his, & teach them obedience

† Heb. *from aſide*, &c. are not inſenſible like blocks but that in their patience they feel affliction, and grief of mind: yet they kee[p] a mean herein, and rebell not againſt God, as the wicked do. ‡ Or, *robe.* * *Eccl.* 5. 15. 1 *Tim.* 6. 7. b *That is*, into the belly of the earth, which is the mother of all. ‡ Or, *attributed folly to God.* c Herein he confeſſeth that God is juſt and good, although his hand be ſore upon him. d But declareth that God did all things according to juſtice and equity.

of God came to preſent themſelves [1] before the LORD, and, † Satan [m] came alſo † among them.

7 And the LORD ſaid unto Satan, Whence [n] comeſt thou? Then Satan anſwered the LORD, and ſaid, from * [o] going to and fro in the earth, and from walking up and down in it.

8 And the LORD ſaid unto Satan, † Haſt thou conſidered my ſervant Iob, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil?

9 Then Satan anſwered the LORD, and ſaid, Doth Iob fear God for [p] nought?

10 Haſt not thou made an [q] hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ‡ ſubſtance is increaſed in the land.

11 But put forth thine hand now, & [r] touch all that he hath, † & he will curſe thee to thy [ſ] face.

12 And the LORD ſaid unto Satan, Behold, all that he hath *is* in thy † [t] power, onely upon himſelf put not forth thine hand. So Satan went forth from the [u] preſence of the LORD.

13 ¶ And there was a day, when his ſons and his daughters *were* eating and drinking wine in their eldeſt brothers houſe:

14 And there came a meſſenger unto Iob, and ſaid, The oxen were plowing, and the aſſes feeding beſide them:

15 And the [x] Sabeans fell *upon them*, and took them away, yea, they have ſlain the ſervants with the edge of the ſword, and I onely am eſcaped alone to tell thee.

16 While he *was* yet ſpeaking, there came alſo another, and ſaid, ‡ The [y] fire of God is fallen from heaven, and hath burnt up the ſheep, and the ſervants, and conſumed them, and I onely am eſcaped alone to tell thee.

17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and † fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword; and I onely am eſcaped alone to tell thee.

18 While he *was* yet ſpeaking, there came alſo another, and ſaid, [z] Thy ſons and thy daughters *were* eating and drinking wine in their eldeſt brothers houſe:

19 And behold, there came a great wind † from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men, and they are dead, and I onely am eſcaped alone to tell thee.

20 Then Iob aroſe, and [a] rent his ‡ mantle, and ſhaved his head, and fell down upon the ground, and worſhipped,

21 And ſaid, * Naked came I out of my mothers womb, and naked ſhall I return [b] thither: the LORD gave, and the LORD hath taken away; bleſſed be the name of the LORD.

22 In all this Iob ſinned not, nor ‡ [c] charged God [d] fooliſhly.

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CHAP. III.

1 Job curseth the day and services of his birth. 13 The ease of death. 20 He complaineth of life, because of his anguish.

a The seven days ended, *ch.* 2. 13.
b Here Job beginneth to feel his great imperfection, in this battel between the spirit and the flesh, *Rom.* 7. 18. and after a manner yeildeth, yet in the end he getteth victory, though he was in the mean time greatly wounded.

AFter [a] this opened Job his mouth, and [b] cursed his day.

2 And Job † spake, and said,

3 * Let the day [c] perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.

4 Let that day be darkness, let not God [d] regard it from above, neither let the light shine upon it.

5 Let darkness and the [e] shadow of death ‡ stain it, let a cloud dwell upon it, ‡ let the blackness of the day terrify it.

6 *As for* that night, let darkness seise upon it, ‡ let it not be joyned unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that [f] curse the day, who are ready to raise up ‡ their mourning.

9 Let the stars of the twilight thereof be dark, let it look for light but *have* none, neither let it [g] see † the dawning of the day:

10 Because it shut not up the doors of my *mothers* womb, nor hid sorrow from mine eyes.

11 [h] Why died I not from the womb? [i] *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lien still, and been quiet, I should have slept; then had I been at rest;

14 With kings and counsellers of the earth, which built [k] desolate places for themselves:

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked [l] cease *from* troubling: and there the † weary be at rest.

18 *There* the [m] prisoners rest together, they hear not the voice of the oppressour.

19 The small and great are there, and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and [n] life unto the bitter *in* soul?

21 Which † long for death, but it *cometh* not, and dig for it more then for hid treasures?

22 Which rejoyce exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whose way is [o] hid, * and whom God hath hedged in?

24 For my sighing cometh † before I eat, and my roarings are poured out like the waters.

25 For † the thing which I greatly [p] feared is come upon me, and that which I was afraid of, is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet: yet [q] trouble came.

a The seven days ended, *ch.* 2. 13.
b Here Job beginneth to feel his great imperfection, in this battel between the spirit and the flesh, *Rom.* 7. 18. and after a manner yeildeth, yet in the end he getteth victory, though he was in the mean time greatly wounded.
† Heb. *answered.*
* *Chap* 10. 18, 19. *Jer.* 20. 14.
c Men ought not to be weary of their life, and curse it because of the infirmities that it is subject unto, but because they are given to sin and rebellion against God.
d Let it be put out of the number of days, and let it not have the light of the sun to separate it from the night.
e *That is*, most obscure darkness, which maketh them afraid of death, that are in it.
‡ Or, *challenge it.*
‡ Or, *let them terrify it as those who have a bitter day.*
‡ Or, *let it not rejoyce among the days*
f which curse the day of their birth, let them lay that curse upon this night.
‡ Or, *a leviathan.*
g Let it be always night, and never see day.
† Heb. *the eye-lids of the morning.*
h *This, and that which followeth declareth*, that when man giveth place to his passions, he is not able to stay, nor keep measure, but runneth headlong into all evil, except God call him back.
i The vehemency of his afflictions made him to utter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to burst out into this errour of the wicked
k He noteth the ambition of them, which for their pleasure, as it were change the order of nature, and build in most barren places, because they would hereby make their names immortal,
l *That is*, by death the cruelty of the tyrants hath ceased.
† Heb. *wearied in strength.*
m All they that sustain any kind of calamity and misery in this world: which he speaketh after the judgment of the flesh. n He sheweth that the benefits of God are not comfortable, except the heart be joyful, and the conscience quieted. † Heb. *wait.* o That seeth not how to come out of his miseries, because he dependeth not on Gods providence. * *Chap.* 19. 8. † Heb. *before my meat.* ‡ Heb. *I feared a fear, and it came upon me.* p In my prosperity I looked ever for a fall, as is now come to pass. q The fear of troubles that should ensue, caused my prosperity to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IV.

1 Eliphaz reproveth Job for want of religion. 7 He teacheth Gods judgments to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellencies of creatures before God.

THen Eliphaz the Temanite answered and said,

2 *If* we assay † to commune with thee, wilt thou be grieved? but † [a] who can withhold himself from speaking?

3 Behold, thou hast [b] instructed many, and thou hast strengthned the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthned † the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy [c] fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being [d] innocent? or where were the righteous cut off?

8 Even as I have seen, * they that [e] plow iniquity, and sow wickedness, reap the same.

9 By the [f] blast of God they perish, and " by the breath of his nostrils are they consumed.

10 The roaring of the [g] lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion perisheth for lack of prey, and the stout lions whelps are scattered abroad.

12 Now a thing was † [h] secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear † came upon me, and trembling, which made † all my bones to [i] shake.

15 Then a spirit passed before my face, the hair of my flesh stood up.

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, ‡ *there was* [k] silence, and I heard a voice, *saying*,

17 Shall mortal man be more [l] just then God? shall a man be more pure then his maker?

18 Behold, he * put no trust in his servants; ‡ and his [m] angels he charged with folly:

19 How much less *on* them that dwell in * houses of [n] clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are † destroyed from [o] morning to evening: they perish for ever without any [p] regarding *it*.

21 Doth not their excellency *which is* in them, go away? they die, even without [q] wisdom.

† Heb. *a word.*
† Heb. *who can refrain from words?*
a *Seeing* this thine impatiency.
b Thou hast comforted others in their afflictions, and canst not now comfort thy self.
† Heb. *the bowing knees.*
c This he concludeth, that Job was but an hypocrite and had no true fear nor trust in God.
d He concludeth that Job was reproved, seeing that God handled him so extreamly which is the argument the carnal men make against the children of God.
* *Prov* 22. 8. *Hos.* 10. 13.
e They that do evil, cannot but receive evil.
f He sheweth that God needeth no great preparation to destroy his enemies for he can do it with the blast of his mouth.
" *That is*, by his anger, *as Isa.* 30. 33.
g Though men according to their office do not punish tyrants, (whom for their cruelty he compareth to lions, and their children to their whelps) yet God both is able, and his justice will punish them.
† Heb *by stealth.*
h A thing that I knew not before, was declared unto me by visions *that is*, that whosoever thinketh himself just, shall be found a sinner, when he cometh before God.
† Heb. *met me.*
† Heb. *the multitude of my bones.*
i In these visions which God sheweth to his creatures, there is ever a certain seat joyned, that the authority thereof might be had in greater reverence.
‡ Or, *I heard a still voice.*
k when all things were quiet, or when the fear was somwhat asswaged, as God appeared to Elijah, 1 *King* 19. 12.
l He proveth that if God did punish the innocent, the creature should be more just then the Creator, which were a blasphemy. * *Chap.* 15. 15. 2 *Pet.* 2. 4. ‡ Or, *nor in his angels* in whom *he put light.* m If God find imperfection in his angels, when they are not maintained by his power, how much more shall he lay folly to mans charge, when he would justify himself against God? * 2 *Cor.* 5. 1. n *That is*, in this mortal body, subject to corruption, 2 *Cor.* 5. 1. † Heb. *beaten in pieces.* o They see death continually before their eyes, and daily approaching toward them. p No man for all this doth consider it. q *That is*, before that any of them were so wise as to think on death.

CHAP.

Chap. V.

1 The harm of inconsideration. 3 The end of the wicked in misery. 6 God is to be regarded in affliction. 17 The happy end of Gods correction.

CAll now, if there be any that will [a] answer thee; and to which of the saints wilt thou ‡ turn?

2 For [b] wrath killeth the foolish man, and ‡ envy slayeth the silly one.

3 I have seen the [c] foolish taking root: but suddenly I [d] cursed his habitation.

4 His [e] children are far from safety, and they are crushed in the [f] gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the [g] thorns, and the robber swalloweth up their substance.

6 Although ‡ affliction cometh not forth of the dust, neither doth trouble spring out of the [h] ground:

7 Yet man is born unto ‡ [i] trouble, as † the sparks flie upward.

8 I would seek unto [k] God, and unto God would I commit my cause:

9 * Which doth great [l] things † and unsearchable; marvellous things † without number.

10 Who [m] giveth rain upon the earth, and sendeth waters upon the † fields:

11 * To set up on high those that be low; that those which mourn may be exalted to safety.

12 * He disappointeth the devices of the crafty, so that their hands ‡ cannot perform *their* enterprise.

13 * He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 * They ‡ meet with [n] darkness in the daytime, and [o] grope in the noon-day as in the night.

15 But he saveth the [p] poor from the sword, from their [q] mouth, and from the hand of the mighty.

16 * So the poor hath hope, and iniquity [r] stoppeth her mouth.

17 * Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastning of the Almighty:

18 * For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 * He shall deliver thee in [s] six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death; and *in* war † from the power of the sword.

21 Thou shalt be hid ‡ from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt [t] laugh: neither shalt thou be afraid of the beasts of the earth.

23 * For thou *shalt be* in league with the [u] stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know ‡ that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not ‡ [x] sin.

25 Thou shalt know also that thy seed *shall be* ‡ great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a [y] full age, like as a shock of corn † cometh in, in his season.

27 Lo [z] this, we have searched it, so it *is*; hear it, and know thou *it* † for thy good.

a He willeth Job to consider the example of all them that have lived, or do live godly, whether any of them be like unto him, in raging against God as he doth.
‡ Or, *look.*
b Murmuring against God in afflictions increaseth the pain, and uttereth mans folly.
‡ Or, *indignation.*
c *That is*, the sinner that hath not the fear of God.
d I was not moved with his prosperity, but knew that God had cursed him, and his.
e Though God sometime suffer the fathers to pass in this world; yet his judgments will light upon their wicked children.
f By publick judgment they shall be condemned, and none shall pity them
g Though there be but two or three ears left in the hedges, yet these shall be taken from him.
‡ Or, *iniquity*
h *That is*, the earth is not the cause of barrenness and mans misery, but his own sin.
‡ Or, *labour.*
i which declareth that sin is ever in our corrupt nature, for before sin it was not subject to pain and affliction.
† Heb. *the sons of the burning coal lift up to sly.*
k If I suffered as thou dost, I would seek unto God.
* *Chap.* 9. 10. *Psal.* 72. 18.
Rom. 11. 33.
l He counselleth Job to humble himself unto God, to whom all creatures are subject, and whose works declare that man is inexcusable, except he glorify God in all his works.
† Heb. *and there is no search*
† Heb. *till there be no number.*
m He sheweth by particular examples what the works of God are.
‡ Heb. *outplaces.*
* 1 *Sam.* 2. 47. *Psal* 113. 7
* *Nehem* 4. 15. *Psal.* 33. 10. *Isa.* 8. 10.
‡ Or, *cannot perform any thing.*
* 1 *Cor.* 3. 19.
* *Deut.* 28. 29.
‡ Or, *run into*
n In things plain, and evident, they shew themselves fools in stead of wise men.
o *This declareth*, that God punisheth the worldly wise, as he threatned *Deut.* 28. 29.
p *That is*, he that humbleth himself before God.
q He compareth the slander of the wicked to sharp swords.
* *Psal.* 107. 42.
r If the wicked be compelled at Gods works to stop their mouths, much more they that profess God.
* *Prov.* 3. 12. *Heb.* 12. 5. *Iames* 1. 12. *Rev.* 3 19.
* *Deut* 32. 39. 1 *Sam.* 2. 6. *Isa* 30. 26. *Hos.* 6. 1.
* *Psal.* 91. 3.
s He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall have a comfortable issue, even in the greatest and the last, which is here called the seventh.
† Heb. *from the hands.*
‡ Or, *when the tongue scourgeth.*
t whereas the wicked lament in their troubles, thou shalt have occasion to rejoyce.
* *Hos.* 2. 18.
u when we are in Gods favour, all creatures shall serve us.
‡ Or, *that peace is thy tabernacle.*
‡ Or, *err.*
x God shall so bless thee, that thou shalt have occasion to rejoyce in all things and not to be offended.
‡ Or, *much.*
y Though the children of God have not always this promise performed, yet God doth recompense it otherwise to their advantage.
† Heb. *ascendeth.*
z we have learned these points by experience, that God punisheth not the innocent, that man cannot compare in justice with him, that the hypocrites shall not long prosper, and that the affliction which man sustaineth cometh for his own sin.
I Heb. *for thy self.*

Chap. VI.

1 Job sheweth that his complaints are not causeless. 8 He wisheth for death, wherein he is assured of comfort. 14 He reproveth his friends of unkindness.

BUt Job answered and said,

2 Oh that my grief were throughly weighed, and my calamity † laid in the [a] ballances together!

3 For now it would be heavier then the sand of the sea: therefore ‡ my words are [b] swallowed up.

4 * For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrours of God do [c] set themselves in aray against me.

5 Doth the [d] wild ass bray † when he hath grass? or loweth the ox over his fodder?

6 Can that which is [e] unsavory be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch, *are* as my sorrowful meat.

8 O that I might have my [f] request! and that God would grant *me* † the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off.

10 Then should I yet have comfort, yea, I would harden my self in sorrow; let him not spare, [g] for I have not conceiled the words of the holy One.

11 What *is* my strength, that I should hope? and what *is* mine [h] end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh † of brass?

13 *Is* not my [i] help in me? and is wisdom driven quite from me?

14 † To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a [k] brook, *and* as the stream of brooks they pass away:

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

† Heb. *lifted up.*
a To know whether I complain without just cause.
‡ *That is*, I want words to express my grief.
b My grief is so great, that I lack words to express it.
* *Psal.* 38. 2.
c which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battel that the faithful can have.
d Think you that I cry without cause, seeing the bruit beasts do not complain when they have what they would?
† Heb. *at grass.*
e Can a mans taste delight in that that hath no savour? *meaning*, that none take pleasure in affliction, seeing they cannot away with things that are unsavory to the mouth.
f Herein he sinneth double, both in wishing through impatiency to die, and also in desiring of God a thing which was not agreable to his will.
† Heb. *my expectation.*
g *That is*, let me die at once, before I come to distrust in Gods promise through mine impatiency.
h He feared least he should be brought to inconveniences, if his sorrows should continue.
† Heb. *brasen.*
i Have I not sought to help my self as much as was possible?
† Heb. *to him that melteth.*
k He compareth those friends which comfort us not in misery, to a brook, which in summer when wee need water is dry; in winter is hard frozen; and in the time of rain, when we have no need, overfloweth with water.

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† Heb. *they are cut off.*
‡ Heb. *in the breast thereof.*
† Heb. *extinguiſhed.*

17 What time they wax warm, † they vaniſh: † when it is hot, they are † conſumed out of their place.

18 The paths of their way are turned aſide; they go to nothing, and periſh.

19 The troops of [l] Tema looked, the companies of Sheba waited for them.

20 They were confounded becauſe they had hoped; they came thither, and were aſhamed.

21 ‡† For now ye are † [m] nothing; ye ſee *my* caſting down, and are afraid.

22 Did I ſay, Bring unto me? Or give a reward for me of your [n] ſubſtance?

23 Or deliver me from the enemies hand? or redeem me from the hand of the mighty?

24 Teach me, and I will [o] hold my tongue: and cauſe me to underſtand wherein I have erred.

25 How [p] forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to [q] reprove words, and the ſpeeches of one that is deſperate, which *are* as wind?

27 Yea, † ye overwhelm the fatherleſs, and you dig *a pit* for your friend.

28 Now therefore be content, [r] look upon me, for *it is* † evident unto you, if I lie.

29 Return I pray you, let it not be iniquity; yea, return again, my righteouſneſs *is* [s] in it.

30 Is there iniquity in my tongue? cannot † my taſte diſcern perverſe things?

† Heb. *yet cauſe to fall upon.* r Conſider whether I ſpeak as one that is driven to this impatiency through very ſorrow, or as an hypocrite, as you condemn me. ‖ Heb. *before your face.* [s] *That is,* in this matter. † Heb. *my palate.*

Chap. VII.

1 Job excuſeth his deſire of death. 12 He complaineth of his own reſtleſneſs, and Gods watchfulneſs.

‡ Or, *a warfare.*

IS *there* not ‡ an appointed time to man upon earth? *are not* his days alſo like the days of an [a] hireling?

2 As a ſervant † earneſtly deſireth the ſhadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to poſſeſs [b] months of vanity, and weariſom nights are appointed to me.

4 When I lie down, I ſay, When ſhall I ariſe, and † the night be gone? and I am full of toſſings to and fro unto the dawning of the day.

5 My fleſh is [c] clothed with worms and clods of duſt, my skin is broken, and become loathſom.

6 *My days are ſwifter then a [d] weavers ſhuttle, and are ſpent without hope.

7 O remember that my life *is* wind: mine eye † ſhall no more ‡ ſee good.

8 The eye of him that hath ſeen me ſhall ſee me no *more*: thine eyes *are* upon me and [e] I *am* not.

9 [f] *As* the cloud is conſumed, and vaniſheth away: ſo he that goeth down to the grave, ſhall come up [g] no *more*.

10 He ſhall return no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not [h] refrain my mouth, I will ſpeak in the anguiſh of my ſpirit, I will complain in the bitterneſs of my ſoul.

12 *Am* I a ſea, or a [i] whale, that thou ſetteſt a watch over me?

13 When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint:

14 Then thou [k] ſcareſt me with dreams, and terrifieſt me through viſions.

15 So that my ſoul [l] chooſeth ſtrangling, *and* death rather † then my life.

16 I loath *it*, I would not live alway: let me [m] alone, for my days *are* vanity.

17 * What *is* man, that thou ſhouldeſt [n] magnify him? and that thou ſhouldeſt ſet thine heart upon him?

18 And *that* thou ſhouldeſt viſit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpittle?

20 I have [o] ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to my ſelf?

21 And why doſt thou not pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I *ſhall* [p] not *be*.

a Hath not an hired ſervant ſome reſt and eaſe? then in this my continual torment I am worſe then an hireling.
† Heb. *expecteth after.*
b My ſorrow hath continued from month to month, and I have looked for hope in vain.
† Heb. *the evening be meaſured.*
c *This ſignifieth,* that his diſeaſe was rare and moſt horrible.
* *Chap.* 16. 22. *Pſal.* 90. 6. & 102. 11. & 103. 15. & 144. 4. *Iſai.* 40 6. *Jam.* 4. 14.
d Thus he ſpeaketh in reſpect of the brevity of mans life, which paſſeth without hope of returning, in conſideration whereof he deſireth God to have compaſſion on him.
† Heb. *ſhall not return.*
‡ Or, *To ſee,* that is, *to enjoy.*
[l] *That is,* I can live no longer.
e If thou behold me in thine anger, I ſhall not be able to ſtand in thy preſence.
f Shall no more enjoy this mortal life
g Seeing I can by no other means comfort my ſelf, I will declare my grief by words: and thus he ſpeaketh as one overcome with grief of mind.
h Am not I a poor wretch? what needeſt thou then to lay ſo much pain on me?
i So that I can have no reſt, night nor day
k He ſpeaketh as one overcome with ſorrow, and not of judgment, *or*, of the examination of his faith.
† Heb. *thou my bones.*
l Seeing my term of life is ſo ſhort, let me have ſome reſt and eaſe.
* *Pſal.* 8. 4. & 144. 3. *Heb.* 2. 6
m Seeing that man of himſelf is ſo vile, why doſt thou give him the honour to contend againſt him? Job uſeth all kinds of perſwaſion with God, that he might ſtay his hand
n After all temptations, faith ſtirreth forth, and leadeth Job to repentance? yet it was not in ſuch perfection, that he could bridle himſelf from reaſoning with God, becauſe that he ſtill tried his faith.
o *That is,* I ſhall be dead.

Chap. VIII.

1 Bildad ſheweth Gods juſtice, in dealing with men according to their works. 8 He alledgeth antiquity to prove the certain deſtruction of the hypocrite. 20 He applieth Gods juſt dealing to Job.

THen anſwered Bildad the Shuhite, & ſaid,

2 How long wilt thou ſpeak theſe *things?* and *how long ſhall* the words of thy mouth *be like* a [a] ſtrong wind?

3 * Doth God pervert judgment? or doth the Almighty pervert juſtice?

4 If thy children have ſinned againſt him, and he have caſt them away † for their [b] tranſgreſſion:

5 * If thou wouldeſt [c] ſeek unto God betimes, and make thy ſupplication to the Almighty;

6 If thou *wert* pure and upright; ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous.

7 Though thy beginning was [d] ſmall, yet thy latter end ſhould greatly increaſe.

8 *[c] For enquire, I pray thee, of the former age, and prepare thy ſelf to the ſearch of their fathers.

9 (For * we *are but of* [e] yeſterday, and know † nothing, becauſe our days upon earth *are* a ſhadow)

10 Shall they not teach thee, *and* tell thee, and utter words out of their heart?

11 Can the [g]ruſh grow up without mire? can the flag grow without water?

12 * Whileſt it *is* yet in his greenneſs, *and* not cut down, it withereth before any other herb.

13 So *are* the paths of all that forget God, and the * hypocrites hope ſhall periſh:

14 Whoſe hope ſhall be cut off, and whoſe truſt *ſhall be* † [h] a ſpiders web.

a He declareth that their words which would diminiſh any thing from the juſtice of God, is but as puff of wind that vaniſheth away.
* *Deut.* 32. 4. 2 *Chron.* 19. 7. *Dan.* 9. 14.
† Heb. *in the hand of their tranſgreſſion.*
b *That is,* hath rewarded them according to their iniquity, *meaning,* that Job ought to be warned by the example of his children, that he offend not God.
* *Coap.* 22. 27.
c *That is,* if thou turn betime while God calleth thee to repentance.
d Though the beginnings be not ſo pleaſant, as thou wouldeſt deſire, yet in the end thou ſhalt have ſufficient occaſion to content thy ſelf.
* *Deut.* 4. 32.
e He willeth Job to examin all antiquity, and he ſhall find it true which he here ſaith.
* *Gen.* 47. 9. 1 *Chron.* 29. 15. & 7. 6. *Pſal.* 39. 5. & 144. 4.
f *Meaning,* that it is not enough to have the experience of our
g As a ruſh cannot grow without moiſtneſs, ſo cannot the hypocrite becauſe he hath not faith, which is moiſtned with Gods Spirit. * *Pſal* 129. 6. *Ier.* 17. 6. * *Coap.* 11. 20. & 18. 14. *Pſal.* 1: 2. 10. *Prov.* 10. 28. † Heb. *a ſpiders houſe.* h which is to day and to morrow ſo ſtrong.

15 He

15 He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure.

16 He *is* green before the ſun, and his [i] branch ſhooteth forth in his garden.

17 His roots are wrapped about the heap, *and* ſeeth the place of ſtones.

18 If he deſtroy him from his place, then *it* [k] ſhall deny him, *ſaying*, I have not ſeen thee.

19 Behold, this *is* [l] the joy of his way, and out of the earth ſhall others grow.

20 Behold, God will not caſt away a perfect *man*, neither will he † help the evil-doers:

21 Till he fill thy mouth with [m] laughing, and thy lips with † rejoycing.

22 They that hate thee ſhall be clothed with ſhame, and the dwelling-place of the wicked † ſhall come to nought.

i He compareth the juſt to a tree, which although it be removed out of one place unto another, yet flouriſheth: ſo the affliction of the godly turneth to their profit.
k *That is*, ſo that there remain nothing there to prove whether the tree had grown there or no.
l To be planted in another place, where it may grow at pleaſure.
† Heb. *take the ungodly by the hand.*
m If thou be godly, he will give thee occaſion to rejoyce and if not, thine affliction ſhall increaſe. † Heb. *ſhouting for joy.* † Heb. *ſhall not be.*

CHAP. IX.

1 *Job acknowledging Gods juſtice, ſheweth there is no contending with him.* 22. *Mans innocency is not to be condemned by afflictions.*

THen Job anſwered and ſaid,

2 I know *it is* ſo of a truth: but how ſhould * man be [a] juſt ‡ with God?

3 If he will contend with him, he cannot anſwer him one of a [b] thouſand.

4 *He is* wiſe in heart, and mighty in ſtrength: who hath hardned *himſelf* againſt him, and hath proſpered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which [c] ſhaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the ſun, and it riſeth not: and ſealeth up the ſtars.

8 * Which alone ſpreadeth out the heavens, and treadeth upon the † waves of the ſea.

9 * Which maketh † [d] Arcturus, Orion, and Pleiades, and the chambers of the ſouth.

10 * Which doth great things paſt finding out, yea, and wonders without number.

11 Lo, he [e] goeth by me, and I ſee *him* not: he paſſeth on alſo, but I perceive him not.

12 * Behold, he taketh away, † [i] who can hinder him? who will ſay unto him, What doſt thou?

13 *If* God [g] will not withdraw his anger, the † proud helpers do [h] ſtoop under him.

14 How much leſs ſhall I anſwer him, *and* chooſe out my [i] words *to reaſon* with him?

15 Whom, though I were righteous, *yet* would I [k] not anſwer, *but* I would make ſupplication to my judge.

16 If I had [l] called, and he had anſwered me; *yet* would I not believe that he had hearkned unto my voice.

17 For he breaketh me with a tempeſt, and multiplieth my wounds [m] without cauſe.

* *Pſal.* 143. 2.
a Job here anſwereth to that point of Eliphaz and Bildads oration, touching the juſtice of God, and his innocency, confeſſing God to be infinite in juſtice, and man to be nothing in reſpect.
† Or, *before God.*
b Of a thouſand things which God could lay to his charge man cannot anſwer him one.
c He declareth what is the infirmity of man, by the mighty and incomprehenſible power that is in God, ſhewing what he could do, if he would ſet forth his power.
* *Gen.* 1. 6.
† Heb. *heights.*
* *Chap.* 38. 31. *Amos.* 5. 8.
† Heb. *Aſh, Ceſil, & Cimah.*
d Theſe are the names of certain ſtars, whereby he meaneth that all ſtars both known and unknown are at his appointment.
* *Chap.* 5. 9.
e I am not able to comprehend his works, which are common & daily before mine eyes, much leſs in thoſe things, which are hid and ſecret.
* *Iſa.* 45. 9. *Jere.* 18. 6. *Rom.* 9. 20.
† Heb. *who can turn him away?*
f He ſheweth that when God doth execute his power, he doth it juſtly, foraſmuch as none can control him.
g God will not be appeaſed for ought that man can ſay for himſelf for his juſtification. † Heb. *helpers of pride*, or, *ſtrength.* h *That is*, all the reaſons that men can ſay to approve their cauſe. i How ſhould I be able to anſwer him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talk, yet they felt not in heart that which they ſpake. k *Meaning*, in his own opinion, *ſignifying*, that man will ſometime flatter himſelf to be righteous, which before God is abomination. l Whiles I am in my pangs, I cannot but burſt forth into many inconveniences, although I know ſtill that God is juſt. m I am not able to feel my ſins ſo great, as I feel the weight of his plagues: and this he ſpeaketh to condemn his dulneſs and to juſtify God.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſs.

19 If *I ſpeak* of ſtrength, lo *he is* [n] ſtrong: and if of judgment, who ſhall ſet me a time *to plead?*

20 If I juſtify my ſelf, mine own mouth ſhall condemn me: *if I ſay*, I *am* [o] perfect, it ſhall alſo prove me perverſe.

21 *Though* I *were* perfect, *yet* would I not know my ſoul: I would deſpiſe my life.

22 This *is* one *thing*, therefore I ſaid *it*, he deſtroyeth the [p] perfect and the wicked.

23 If the ſcourge [q] ſlay ſuddenly, he will [r] laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he [ſ] covereth the faces of the judges thereof; if not, [t] where, *and* who *is* he?

25 Now my days are ſwifter then a poſt: they flee away, they ſee no good.

26 They are paſſed away as the † ‡ ſwift ſhips: as the eagle *that* haſteth to the prey.

27 [u] If I ſay, I will forget my complaint, I will leave off my heavineſs, and comfort *my ſelf:*

28 I am afraid of all my ſorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then [x] labour I in vain?

30 [y] If I waſh my ſelf with ſnow-water, and make my hands never ſo clean;

31 Yet ſhalt thou plunge me in the ditch, and mine own [z] clothes ſhall ‡ abhor me.

32 For *he is* not a man as I *am*, *that* I ſhould anſwer him, *and* we ſhould come together in judgment.

33 Neither is there † any ‡ [a] days-man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me.

35 *Then* would I ſpeak, and not fear him; † [b] but *it is* not ſo with me.

n After he hath accuſed his own weakneſs, he continueth to juſtify God and his power.
o If I would ſtand in mine own defence, yet God hath juſt cauſe to condemn me, if he examin mine heart and conſcience.
p If God puniſh according to his juſtice, he will deſtroy as well them that are counted perfect, as them that are wicked.
q *To wit*, the wicked.
r This is ſpoken according to our apprehenſion, as though he would ſay, *If God deſtroy but the wicked, as Chap.* 5. 3. why ſhould he ſuffer the innocents to be ſo long tormented by them?
ſ That they cannot ſee to do juſtice.
t That can ſhew the contrary.
† Heb. *ſhips of deſire.*
‡ Or, *ſhips of Loch.*
u I think not to fall into theſe affections, but my ſorrows bring me to theſe manifold infirmities, & my conſcience condemneth me.
x why doth not God deſtroy me at once, thus he ſpeaketh according to the infirmity of the fleſh.
y Though I ſeem never ſo pure in mine own eyes, yet all is but corruption before God.
z whatſoever I would uſe to cover my filthineſs with, ſhall diſcloſe me ſo much more.
‡ Or, *make me to be abhorred.* † Heb. *one that ſhould argue.* ‡ Or, *umpire.* a which might make an accord between God and me, ſpeaking of impatiency, and yet confeſſing God to be juſt in puniſhing him. † Heb. *but I am not ſo with my ſelf.* b *Signifying*, that Gods judgments keep him in awe.

CHAP. X.

1 *Job, taking liberty of complaint, expoſtulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little eaſe before death.*

MY ſoul is ‡ [a] weary of my life, I will leave my [b] complaint upon my ſelf; I will ſpeak in the bitterneſs of my ſoul.

2 I will ſay unto God, Do not [c] condemn me; ſhew me wherefore thou contendeſt with me.

3 *Is it* good unto thee, that thou ſhouldeſt [d] oppreſs? that thou ſhouldeſt deſpiſe † the work of [e] thine hands? and [f] ſhine upon the counſel of the wicked?

4 Haſt thou eyes of [g] fleſh? or ſeeſt thou as man ſeeth?

5 *Are* thy days as the [h] days of man? *are* thy years as mans days,

6 That thou enquireſt after mine iniquity, and ſearcheſt after my ſin?

‡ Or, *eat off while I live.*
a I am more like to a dead man then to one that liveth.
b I will make an ample declaration of my torments accuſing my ſelf and not God.
c He would not that God ſhould proceed againſt him by his ſecret juſtice, but by the ordinary means that he puniſheth others.
d Is it agreable to thy juſtice to do me wrong?
† Heb. *the labour of thine hands.*
e wilt thou be without compaſſion? f wilt thou gratify the wicked and condemn me? g Doſt thou this of ignorance? h Art thou inconſtant and changeable as the times, to day a friend, to morrow an enemy?

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7 †Thou knowest that I am not [i] wicked, and *there is* none that can deliver out of thine hand.

8 [k] Thine hands † have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the [l] clay, and wilt thou bring me into dust again?

10 * Hast thou not poured me out as milk, and crudled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast † fenced me with bones and sinews.

12 Thou hast granted me life and [m] favour, and thy [n] visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I [o] know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, wo unto me; and *if* I be righteous, *yet* will I [p] not lift up my head: *I am* full of confusion, therefore see thou mine affliction:

16 For it increaseth: thou huntest me as a fierce lion; and again thou shewest thy self [q] marvellous upon me.

17 Thou renewest ‡ thy witnesses against me, and increasest thine indignation upon me; [r] changes and war *are* against me.

18 * Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been, I should have been carried from the womb to the grave.

20 * *Are* not my days few? [s] cease *then, and* let me alone that I may take comfort a little:

21 Before I go *whence* I shall [t] not return, *even* to the land of darkness, and the shadow of death;

22 A land of darkness, as darkness *it self*, *and* of the shadow of death, without any [u] order, and *where* the light *is* as darkness.

† Heb. *It is upon thy knowledge.*

f By affliction thou keepest me as in a prison, and restrainest me from doing evil, neither can any set me at liberty.

k *In these 8 verses following*, he describeth the mercy of God in the wonderful creation of man: and thereon groundeth that God should not shew himself rigorous against him.

† Heb. *took pains about me.*

l As brittle as a pot of clay.

* *Psal.* 139. 14, 15, 16.

† Heb. *hedged.*

m *That is*, reason and understanding, and many other gifts whereby man excelleth all earthly creatures.

n *That is*, thy fatherly care and providence, whereby thou preservest me, and without the which I should perish straightway.

o Though I be not fully able to comprehend these things, yet I must needs confess that it is so.

p I will alway walk in fear and humility, knowing that none is just before thee.

q Job being sore assaulted in this battel between the flesh and the spirit, bursteth out into these affections, wishing rather short days then long pain.

‡ That is, *thy plagues.*

r *That is*, diversity of diseases, and in great abundance: shewing that God hath infinite means to punish man.

* *Chap.* 3. 11.

* *Chap.* 7. 6. & 8. 9.

s He wisheth that God would leave off his affliction, considering his great misery, and the brevity of his life.

t He speaketh thus in the person of a sinner, that is overcome with passions and with the mercies of God and comfort of the resurrection.

u No distinction between light and darkness, but where all is very darkness it self.

Chap. XI.

1 Zophar reproveth Job for justifying himself. 5 Gods wisdom is unsearchable. 13 The assured blessing of repentance.

THen answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should † a man full of talk be justified?

3 Should thy ‡ lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My [b] doctrine *is* pure, and I am clean in thine eyes.

5 But, O that God would speak, and open his lips against thee;

† Heb. *a man of lips.*

a Should he perswade by his great talk, that he is just?

‡ Or, *devices.*

b He chargeth Job with this, that he should say, that the thing which he spake was true, and that he was without sin in the sight of God.

6 And that he would shew thee the [c] secrets of wisdom, that *they are* double to that which is! know therefore that God exacteth of thee *less* then thine iniquity *deserveth.*

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* † as high as heaven, what canst thou do? [d] deeper then hell, what canst thou know?

9 The measure thereof *is* longer then the earth, and broader then the sea.

10 If he ‡ cut off, and [e] shut up, or gather together, then † who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it?*

12 For † vain man would be wise, though man be born *like* a [f] wild asses colt.

13 If thou [g] prepare thine heart, and stretch out thine hands towards him;

14 If iniquity *be* in thine [h] hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy [i] face without spot, yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 And *thine* age † shall be clearer then the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure because there is hope; yea, thou shalt dig *about thee, and* * thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall † make suit unto thee.

20 But the eyes of the wicked shall [k] fail, and † they shall not escape, and * their hope *shall be as* ‡ the giving up the ghost.

c which is not to stand in justifying of thy self: he signifieth that man will never be overcome, whiles he reasoneth with another, & therefore God must break off the controversy, and stop mans mouth.

† Heb. *the heights of heaven.*

d *That is*, this perfection of God, and if man be not able to comprehend the height of the heaven, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attain to the perfection of the Creator?

‡ Or, *make no change.*

e If God should turn the state of things, and establish a new order in nature, who could control him?

† Heb. *who can turn him away?*

† Heb. *empty.*

f *That is*, without understanding: so that whatsoever gifts he hath afterward, come of God and not of nature.

g If thou repent, & pray unto him.

h Renounce thine own evil works, and see that they offend not God.

i He declareth what quietness of conscience and success in all things such shall have, which turn to God by true repentance.

† Heb. *shall arise above the noon-day.*

* *Levit.* 26. 5.

† Heb. *entreat thy face.*

k He sheweth the contrary things shall come unto them that do not repent.

† Heb. *flight shall perish from them.*

* *Chap.* 8. 14. & 18. 14.

‡ Or, *a puff of breath.*

Chap. XII.

1 Job maintaineth himself against his friends that reprove him. 7 He acknowledgeth the general doctrine of Gods omnipotency.

ANd Job answered and said,

2 No doubt but ye *are* the people, and [a] wisdom shall die with you.

3 But I have † understanding as well as you; † *I am* not inferiour to you: yea, † who knoweth not such things as these?

4 [b] I am *as* one mocked of his neighbour, who calleth upon God, & [c] he answereth him: the just upright *man is* laughed to scorn.

5 [d] He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 But ask now the [e] beasts, and they shall

a Because you feel not that which you speak, you think the whole standeth in words, and so flatter your selves, as though none knew any thing, or could know but you.

† Heb. *an heart.*

† Heb. *I fall not lower then you.*

† Heb. *with whom are not such as these?*

b He reproveth these his friends of two faults: the one that they thought they had better knowledge then indeed they had: and the other, that in stead of true consolation, they did deride, and despise their friend in his adversity.

c The which neighbour being a mocker and a wicked man thinketh that no man is in Gods favour but he, because he hath all things that he desireth.

d As the rich esteem not a light, or torch that goeth out, so is he despised that falleth from prosperity, to adversity.

e He declareth to them that did dispute against him, that their wisdom is common to all, and such as the very brute beasts do daily teach.

teach

teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these, that the hand of the LORD hath wrought this?

‡ Or, *life.*

10 In whose hand *is* the ‡ soul of every living thing, and the breath of † all mankind.

† Heb. *all flesh of man.*

11 * Doth not the ear [f] try words? and the † mouth taste his meat?

* *Chap.* 34. 3.

f He exhorteth them to be wise in judging, and as well to know the right use why God hath given them ears, as he hath done a mouth.

12 With the [g] ancient *is* wisdom; and in length of days, understanding.

† Heb. *palate*

13 ‡ With him *is* wisdom and strength, he hath counsel and understanding.

g Though men by age, and continuance of time attain to wisdom, yet it is not comparable to Gods wisdom, nor able to comprehend his judgments, wherein he answereth to that, which was alledged, *Cap* 8. 8.

14 Behold, he breaketh down, and it cannot be built again: he * shutteth † up a man, and there can be no opening.

‡ That is, *with God.*

* *Isa.* 22. 22. *Rev.* 3. 7.

† Heb. *upon.*

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the [h] deceiver *are* his.

h He sheweth that there is nothing done in this world without Gods will and ordinance: for else he should not be almighty.

17 He leadeth counsellers away spoiled, and maketh the judges fools.

18 [i] He looseth the [k] bond of kings, and girdeth their loyns with a girdle.

i He taketh wisedom from them.

k He abateth the honor of princes, & bringeth them into the subjection of others.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 * He removeth away † the speech of the [l] trusty, and taketh away the understanding of the aged.

* *Chap.* 32. 9.

† Heb. *the lip of the faithful.*

21 He poureth contempt upon princes, and ‡ weakneth the strength of the mighty.

l He causeth that their words have no credit, which is when he will punish sin.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

‡ Or, *looseth the girdle of the strong.*

23 He [m] increaseth the nations, and destroyeth them: he enlargeth the nations, and † straitneth them *again.*

m In this discourse of Gods wonderful works Job sheweth that whatsoever is done in this world both in the order and change of things, is by Gods will and appointment: wherein he declareth that he thinketh well of God, and is able to set forth his power in words as they that reasoned against him were.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he maketh them to † stagger like *a* drunken *man.*

‡ Heb. *leadeth in.* † Heb. *wander.*

CHAP. XIII.

1 *Job reproveth his friends of partiality.* 14 *He professeth his confidence in God,* 20 *and intreateth to know his own sins, and Gods purpose in afflicting him.*

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferiour unto you.

3 Surely I would speak to the Almighty, and I desire to [a] reason with God.

a For although he knew that God had a justice, which was manifest in his ordinary working, and another in his secret counsel, yet he would utter his affection to God, because he was not able to understand the cause why he did thus punish him.

4 But ye *are* forgers of lies, ye *are* all [b] physicians of no value.

b You do not well apply your medicine to the disease.

5 O that you would altogether hold your peace, and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will you speak [c] wickedly for God? and talk deceitfully for him?

c He condemneth their zeal, which had not knowledg, neither regarded they to comfort him, but alway grated on Gods justice, as though it was not evidently seen in Job, except they had undertaken the probation thereof.

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your [d] remembrances *are* like unto ashes, your bodies to bodies of clay.

d Your fame shall come to nothing.

13 † Hold your peace, let me alone that I may speak, and let come on me what *will.*

† Heb. *be silent from me.*

14 Wherefore do I [e] take my flesh in my teeth, and put my life in mine hand?

e Is not this a manifest sign of mine affliction, and that I do not complain without cause, seeing that I am thus tormented, as though I should tear mine own flesh, and put my life in danger.

15 Though he slay me, yet will I trust in him: but I will † maintain mine own ways before him.

† Heb. *prove*, or, *argue.*

16 He also *shall be* my salvation: for an [f] hypocrite shall not come before him.

f whereby he declareth that he is not an hypocrite, as they charged him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be [g] justified.

g *That is*, cleared and not cast off for my sins as you reason.

19 Who *is* he *that* will [h] plead with me? for now if I hold my tongue, I shall give up the [i] ghost.

h To prove that God doth thus punish me for my sins.

i If I defend not my cause, every man will condemn me.

20 Onely do not two *things* unto me: then will I not hide my self from thee.

21 [k] Withdraw thine hand far from me: and let not thy dread make me afraid.

k He sheweth what these two things are.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine [l] iniquities and sins? make me to know my transgression and my sin.

l His pangs thus move him to reason with God, not denying but that he had sinned, but he desired to understand what were his great sins that had deserved such rigour, wherein he offended, that he would know a cause of God why he did punish him.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and * makest me to possess the iniquities of my [m] youth.

* *Psal.* 25. 7.

m Thou punishest me now for the faults that I committed in my youth

27 Thou puttest my feet also in the [n] stocks, and † lookest narrowly unto all my paths: thou settest a print upon the † heels of my feet.

n Thou makest me thy prisoner, and dost so press me, that I cannot stir hand nor foot

† Heb. *observest.* † Heb *roots.*

28 And he, as a rotten thing consumeth, as a garment that is moth-eaten.

CHAP. XIV.

1 *Job intreateth God for favour, by the shortness of life, and certainty of death.* 7 *Though life once lost be irrecoverable, yet he waiteth for his change.* 16 *By sin the creature is subject to corruption.*

MAn [a] *that is* born of a woman, *is* † of few days, and full of trouble.

a Taking occasion of his adversaries words, he describeth the state of mans life from his birth to his death.

† Heb. *short of days.*

2 * He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

* *Chap.* 8. 9. *Psal.* 102. 11. & 103. 15. & 144. 4.

3 And dost thou open thine eyes upon such an [b] one, and bringest me unto judgment with thee?

b *His meaning is*, that seeing that man is so frail a creature, God should not handle him so extremely: wherein Job sheweth the wickedness of the flesh, when it is not subject to the Spirit.

4 † Who

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† Heb. *who will give?*
* *Pſal.* 51. 5.
* *Chap.* 7. 1.

4 † Who * can bring a clean *thing* out of an unclean? not one.

5 * Seeing his days *are* determined, the number of his months *are* with thee, thou haſt appointed his bounds that he cannot paſs.

† Heb. *ceaſe.*
c Until the time that thou haſt appointed for him to die which he deſireth as the hireling waiteth for the end of his labour to receive his wages.

6 Turn from him that he may † reſt, till he ſhall accompliſh, as an c hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof die in the ground:

9 *Yet* through the ſent of water it will bud, and bring forth boughs like a plant.

d He ſpeaketh not here as though he had not hope of the immortality, but as a man in extream pain, when reaſon is overcome by affections and torments.
† Heb. *is wraſted,* or, *cut off.*

10 d But man dieth, and † waſteth away: yea, man giveth up the ghoſt, and where *is* he?

11 *As* the waters fail from the ſea, and the floud decayeth and dryeth up:

12 So man lieth down, and riſeth not till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

e Hereby he declareth that the fear of Gods judgment was the cauſe why he deſired to die.
f *That is,* releaſe my pain, and take me to mercy.
g *Meaning,* unto the day of the reſurrection, when he ſhould be changed and renewed.
h Though I be afflicted in this life, yet in the reſurrection I ſhall feel thy mercies, and anſwer when thou calleſt me.
* *Pſal.* 139. 2, 3.

13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy e wrath be paſt, that thou wouldeſt appoint me a ſet time, and f remember me.

14 If a man die, ſhall he live *again?* all the days of my appointed time will I wait, till my g change come.

15 Thou ſhalt call, and I will h anſwer thee: thou wilt have a deſire to the work of thine hands.

16 * For now thou numbreſt my ſteps, doſt thou not watch over my ſin?

i Thou layeſt them all together, and ſuffereſt none of my ſins unpuniſhed.
† Heb. *fadeth.*
k He murmureth through the impatiency of the fleſh againſt God as though he uſed as great ſeverity againſt him, as againſt the hard rocks, or waters that overflow, ſo that hereby all the occaſion of his hope is taken away.

17 My tranſgreſſion *is* ſealed up in a i bag, and thou ſeweſt up mine iniquity.

18 And ſurely the mountain falling † cometh to nought: and the k rock is removed out of his place.

19 The waters wear the ſtones: thou † waſheſt away the things which grow *out* of the duſt of the earth, and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

† Heb. *waſheſt.*
l Yet whiles he liveth, he ſhall be in pain and miſery.

22 But his l fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

Chap. XV.

1 Eliphaz reproveth Job of impiety in juſtifying himſelf. 17 He proveth by tradition the unquietneſs of wicked men.

THen anſwered Eliphaz the Temanite, and ſaid,

† Heb. *knowledge of wind.*
a *That is,* vain words & without conſolation?
b *Meaning,* with matters that are of none importance, which are forgotten as ſoon as they are uttered, as the eaſt-wind dryeth up the moiſture aſſoon as it falleth.

2 Should a wiſe man utter † a vain knowledge, and fill his belly with the b eaſt-wind?

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

† Heb. *thou makeſt void.* ‡ Or, *ſpeech.*
c He chargeth Job as though his talk cauſed men to caſt off the fear of God and prayer.

4 Yea, † thou caſteſt off c fear, and reſtraineſt ‡ prayer before God.

5 For thy mouth † uttereth thine iniquity, and thou chooſeſt the d tongue of the crafty.

d Thou ſpeakeſt as do the mockers and contemners of God.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtify againſt thee.

e *That is,* the moſt ancient, and ſo in reaſon the moſt wiſe?
* *Rom.* 11. 34.

7 *Art* thou the e firſt man *that* was born? or waſt thou made before the hills?

f Art thou onely wiſe?

8 * Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to f thy ſelf?

9 What knoweſt thou that we know not? *what* underſtandeſt thou, which *is* not in us?

10 With us *are* both the gray-headed, and very aged men, much elder then thy father.

g He accuſeth Jobs pride and ingratitude, that will not be comforted by God, nor by their counſel.

11 *Are* the conſolations of God g ſmall with thee? is there any ſecret thing with thee?

h why doſt thou ſtand in thine own conceit?
* 1 *Kings* 8. 46. 2 *Coron.* 6. 36. *Chap.* 14. 4. *Pſal.* 14. 3. *Prov.* 20. 9. 1 *Joh.* 1. 8.

12 Why doth thine heart h carry thee away? and what do thine eyes wink at,

13 That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?

i His purpoſe is to prove that Job is an unjuſt man and an hypocrite is puniſhed for his ſins, like as he did before. *chap.* 4. 11.
* *Chap.* 4. 18.

14 * What *is* man, that he ſhould be clean? and *he which is* born of a woman, that he ſhould be i righteous?

15 * Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

k which had a deſire to ſin, as he that is thirſty to drink.

16 How much more abominable and filthy *is* man, which k drinketh iniquity like water?

17 I will ſhew thee, hear me, and that *which* I have ſeen, I will declare,

18 Which wiſe men have told from their fathers, and have not hid *it:*

l who by their wiſedom ſo governed, that no ſtranger invaded them, and ſo the land ſeemed to be given to them alone.

19 Unto whom alone the earth was l given, and no ſtranger paſſed among them.

m The cruel man is ever in danger of death, and never quiet in conſcience.

20 The wicked man travelleth with pain all *his* days, and the number of m years is hidden to the oppreſſour.

† Heb. *a ſound of fears.*

21 † A dreadful ſound *is* in his ears; in proſperity the deſtroyer ſhall come upon him.

n Out of that miſery where into he once falleth.

22 He believeth not that he ſhall return out of n darkneſs, and he is waited for of the ſword.

o God doth not onely impoveriſh the wicked ſometimes: but even in their proſperity he puniſheth them with a greedineſs evermore to gather: which is as a beggery.

23 He o wandereth abroad for bread, *ſaying,* Where *is it?* he knoweth that the day of darkneſs is ready at his hand.

p He ſheweth what way God uſeth againſt the wicked, which lift up themſelves againſt him, to wit, terrour of conſcience, and outward afflictions.

24 p Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battel.

25 For he ſtretcheth out his hand againſt God, and ſtrengthneth himſelf againſt the Almighty.

q *That is,* he was ſo puft up with great proſperity and abundance of all things, that he forgot God: *noting,* that Job in his felicity, had not the true fear of God.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his q fatneſs, and maketh collops of fat on *his* flanks.

r Though he build and repair ruinous places to get him fame, yet God ſhall bring all to nought, and turn his great proſperity into extream miſery.

28 And he dwelleth in r deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong f the perfection thereof upon the earth.

f *Meaning,* that his ſumptuous buildings ſhould never come to perfection.

30 He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived, truſt in vaniy: for vanity ſhall be his r recompence.

s He ſtandeth ſo in his own conceit, that he will give no place to

32 It ſhall be ‡ accompliſhed before his time, and his branch ſhall not be green.

good counſel, therefore his own pride ſhall bring him to deſtruction. ‡ Or, *cut off.*

33 He

33 He ſhall ſhake off his unripe grape [u] as the vine, and ſhall caſt off his flower as the olive.

34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of [x] bribery.

35 *They [y] conceive miſchief, and bring forth ‡ vanity, and their belly prepareth deceit.

CHAP. XVI.

1 *Job reproveth his friends of unmercifulneſs.* 7 *He ſheweth the pitifulneſs of his caſe.* 17 *He maintaineth his innocency.*

THen Iob anſwered and ſaid,

2 I have heard many ſuch things: ‡ * miſerable comforters *are* ye all.

3 Shall † [a] vain words have an end? or what emboldneth thee that thou [b] anſwereſt?

4 I alſo could ſpeak as ye *do*: [c] if your ſoul were in my ſouls ſtead, I could heap up words againſt you, and [d] ſhake mine head at you.

5 *But* I would [e] ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage *your grief*.

6 Though I ſpeak, my grief is not [f] aſſwaged: and *though* I forbear, † what am I eaſed?

7 But now he hath made me [g] weary: thou haſt made deſolate all my [h] company.

8 And thou haſt filled me with [i] wrinkles, *which* is a witneſs *againſt me*: and my leanneſs riſing up in me, beareth witneſs to my face.

9 He [k] teareth *me* in his wrath, who hateth me: he gnaſheth upon me with his teeth; mine enemy ſharpneth his eyes upon me.

10 They have gaped upon me with their mouth, they have ſmitten me upon the [l] cheek reproachfully, they have gathered themſelves together againſt me.

11 God † hath delivered me to the ungodly, and turned me over into the [m] hands of the wicked.

12 I was at eaſe, but he hath broken me aſunder: he hath alſo taken *me* by my neck, and ſhaken me to pieces, and ſet me up for his mark.

13 His [n] archers compaſs me round about, he cleaveth my reins aſunder, and doth not ſpare; he poureth out my [o] gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have ſowed ſackcloth upon my skin, and defiled my [p] horn in the duſt.

16 My face is foul with weeping, and on my eye-lids *is* the ſhadow of death:

17 Not for *any* injuſtice in [q] mine hands: alſo my prayer *is* [r] pure.

18 O earth, cover not thou my [s] bloud, and let my cry have no place.

19 Alſo now, behold, my [t] witneſs *is* in heaven, and my record *is* † on high.

20 My friends † [u] ſcorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might [x] plead for a man with God, as a man *pleadeth* for his ‡ neighbour.

22 When † a few years are come, then I ſhall go the way *whence* I ſhall not return.

CHAP. XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted, may aſtoniſh, but not diſcourage the righteous.* 11 *His hope is not in life, but in death.*

MY ‡ breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not [a] mockers with me? and doth not mine eye † continue in their [b] provocation?

3 [c] Lay down now, put me in a ſurety with thee; who *is* he *that* will [d] ſtrike hands with me?

4 For thou haſt hid their heart from [e] underſtanding: therefore ſhalt thou not exalt *them*.

5 [f] He that ſpeaketh flattery to *his* friends, even the eyes of his children ſhall fail.

6 He hath made me alſo a [g] by-word of the people, and ‡ afore-time I was as a [h] tabret.

7 Mine eye alſo is dim by reaſon of ſorrow, and all ‡ my members *are* as a ſhadow.

8 Upright *men* ſhall be [i] aſtonied at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite.

9 The righteous alſo ſhall [k] hold on his way, and he that hath clean hands † ſhall be ſtronger and ſtronger.

10 But as for you [i] all, do you return, and come now: for I cannot find *one* wiſe *man* among you.

11 My days are paſt, my purpoſes are broken off, *even* † the thoughts of my heart.

12 They change the [m] night into day: the light *is* † ſhort, becauſe of darkneſs.

13 If I wait, the [n] grave *is* mine houſe: I have made my bed in the darkneſs.

14 I have † ſaid to corruption, Thou *art* my [o] father: to the worm, *Thou art* my mother, and my ſiſter.

15 And where *is* now my hope? as for my hope, who ſhall ſee it?

16 [p] They ſhall go down to the bars of the pit, when *our* reſt together *is* in the duſt.

CHAP. XVIII.

1 *Bildad reproveth Job of preſumption and impatiency.* 5 *The calamities of the wicked.*

THen anſwered Bildad the Shuhite, and ſaid,

2 [a] How long *will it be*, *ere* you make an end of words? mark, and afterwards we will ſpeak.

3 [b] Wherefore are we counted as beaſts, *and* reputed vile in your ſight?

4 [c] He teareth † himſelf in his anger: ſhall [d] the earth be forſaken for thee? and ſhall the rock be removed out of his place?

5 Yea, the light of the wicked ſhall be put [e] out,

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u As one that gathereth grapes before they be ripe.

x which were built or maintained by powling and bribery.
* *Pſal.* 7. 14. *Iſa.* 59. 4.
y And therefore all their vain devices ſhall turn to their own deſtruction
‡ Or, *iniquity.*

‡ Or, *troubleſom.*
* *Chap.* 13. 4.
† Heb. *words of wind.*
a which ſerve for vain oſtentation, and for no true comfort.
b For Eliphaz did reply againſt Job's anſwer.
c If you felt that which I do
d *That is*, mock at your miſery, as you do at mine
e If this were in my power, yet would I comfort you, and not do as ye do to me.
f If they would ſay, why doſt thou not then comfort thy ſelf? he anſwereth that the judgments of God are more heavy, then he is able to aſſwage either by words or ſilence.
† Heb. *what goeth from me?*
g *Meaning*, God.
h *That is*, deſtroyed moſt of my family.
i In token of ſorrow and grief.
k *That is*, God by his wrath; and in this diverſity of words and high ſtile, he expreſſeth how grievous the hand of God was upon him.
l *That is*, hath handled me moſt contemptuouſly: for ſo ſmiting on the cheek, ſignifieth, 1 *King* 22. 24. *Mar.* 14. 65.
† Heb. *hath ſhut me up.*
m They have led me whither they would.
n His manifold afflictions.
o I am wounded to the heart.

p *Meaning*, his glory was brought low.

q *Signifying*, that he is not able to comprehend the cauſe of this his grievous puniſhment.
r *That is*, unfeigned, and without hypocriſy.
s Let my ſin be known if I be ſuch a ſinner, as mine adverſaries accuſe me, and let me find no favour.
t Though man condemn me, yet God is witneſs of my caſe. † Heb. *in the high places.* † Heb. *are my ſcorners* u Uſe painted words in ſtead of true conſolation. x Thus by his great torments he is carried away, and burſteth out into paſſions, and ſpeaketh unadviſedly, as though God ſhould intreat man more gently, ſeeing he hath but a ſhort time here to live.

‡ Or, *friend.*
† Heb. *years of number.*

‡ Or, *my ſpirit is ſpent.*

a Inſtead of comfort, being now at deaths door, he had but them that mocked at him, and diſcouraged him.
† Heb. *lodge.*
b I ſee ſtill that they ſeek but to vex me.
c He reaſoneth with God as a man beſide himſelf, to the intent that his cauſe might be brought to light.
d And anſwer for thee.
e That theſe mine afflictions are thy juſt judgments, though man know not the cauſe.
f He that flattereth a man, and only judgeth him happy in his proſperity, ſhall not himſelf onely, but in his poſterity be puniſhed.
g God hath made all the world to ſpeak of me, becauſe of mine afflictions.
‡ Or, *before* them.
h *That is*, as a continual ſound in their ears.
‡ Or, *my thoughts.*
i *To wit*, when they ſee the godly puniſhed, but in the end they ſhall come to underſtanding, and know what ſhall be the reward of the hypocrite.
k *That is*, will not be diſcouraged, conſidring that the godly are puniſhed, as well as the wicked.
l Job ſpeaketh to them three, that came to comfort him.
† Heb. *ſhall add ſtrength.*
† Heb. *the poſſeſſions.*
m *That is*, have brought me ſorrow inſtead of comfort. n Though I ſhould hope to come from adverſity to proſperity as your diſcourſe pretendeth. † Heb. *near* † Heb. *cried*, or, *called* o I have no more hope in father, mother, ſiſter or any worldly thing: for the duſt-worms ſhall be to me inſtead of them. p All worldly hope, and proſperity fail, which you ſay, are only ſigns of Gods favour: but ſeeing that theſe things periſh, I ſet mine hope in God, and in the life everlaſting.

a which count your ſelves juſt, as *ch.* 12. 4.

b As *Chap.* 12. 7.
c *That is*, like a mad man.
† Heb. *his ſoul.*
d Shall God change the order of nature for thy ſake by dealing with thee otherwiſe then he doth with all men.

e out,

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e when the wicked is in his prosperity, then God changeth his state: and this is his ordinary working for their sins.
‡ Or, *lamp.*
f *Meaning*, that the wicked are in continual danger.

† Heb. *hidden.*

† Heb. *scatter him.*

g That which should nourish him, shall be consumed by famine.
† Heb. *bars.*
h *That is*, some strong and violent death shall consume his strength: or, *as the Hebrew word signifieth*, his members or parts.
* *Chap.* 8. 14. & 11. 20. *Psal.* 112. 10. *Prov.* 10. 28.
i *That is*, with most great fear.
k *Meaning*, not truely come by.
l Though all the world would favour him, yet God would destroy him and his.
* *Prov.* 2. 22.
† Heb. *they shall drive him.*
m He shall fall from prosperity to adversity.

n when they shall see what came unto him.
‡ Or, *lived with him.*
† Heb. *laid hold on horrour.*

a *That is*, many times, *as Neh.* 4. 12.
‡ Or, *harden your selves against me.*

b *That is*, I my self shall be punished for it, or you have not yet confuted it.
c He burſteth out again into his passions, and declareth still that his affliction cometh of God though he be not able to feel the cause in himself.
‡ Or, *violence.*
d *Meaning*, out of his afflictions.

e *Meaning*, his children, and whatsoever was dear unto him in this world.
f which is pluckt up and hath no more hope to grow.

[e] out, and the spark of his fire shall not shine.
6 The light shall be dark in his tabernacle, and his ‡ candle shall be put out with him.
7 The steps of his strength shall be straitned, and his own counsel shall cast him down.
8 For he is cast into a net by his own feet, and he walketh upon a [f] snare.
9 The grin shall take *him* by the heel, *and* the robber shall prevail against him.
10 The snare *is* † laid for him in the ground, and a trap for him in the way.
11 Terrours shall make him afraid on every side, and shall † drive him to his feet.
12 His strength shall be [g] hunger-bitten, and destruction *shall be* ready at his side.
13 It shall devour the † strength of his skin: *even* the [h] first-born of death shall devour his strength.
14 * His confidence shall be rooted out of his tabernacle, and it shall bring him to the [i] king of terrours.
15 It shall dwell in his tabernacle, because *it is* [k] none of his: [l] brimstone shall be scattered upon his habitation.
16 His roots shall be dried up beneath, and above shall his branch be cut off.
17 * His remembrance shall perish from the earth, and he shall have no name in the street.
18 † He shall be driven from [m] light into darkness, and chased out of the world.
19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.
20 They that come after *him* shall be astonied at his [n] day, as they that ‡ went before † were affrighted.
21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

Chap. XIX.

1 *Iob complaining of his friends cruelty, sheweth there is misery enough in him to feed their cruelty.* 21, 28 *He craveth pity.* 23 *He believeth the resurrection.*

THen Job answered and said,
2 How long will ye vex my soul, and break me in pieces with words?
3 These [a] ten times have ye reproached me: you are not ashamed *that* you ‡ make your selves strange to me.
4 And be it indeed *that* I have erred, mine errour [b] remaineth with my self.
5 If indeed ye will magnify *your selves* against me, and plead against me my reproach:
6 Know now that God hath [c] overthrown me, and hath compassed me with his net.
7 Behold, I cry out of ‡ wrong, but I am not heard: I cry aloud, but *there is* no judgment.
8 He hath fenced up my way that I [d] cannot pass, and he hath set darkness in my paths.
9 He hath stript me of my glory, and taken the [e] crown *from* my head.
10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a [f] tree.
11 He hath also kindled his wrath against me, and he counteth me unto him, as *one of* his enemies.
12 His [g] troups come together, and raise up their way against me, and encamp round about my tabernacle.
13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.
14 My kinsfolk have failed, and my familiar friends have forgotten me.
15 [h] They that dwell in mine house, and my maids, count me for a stranger: I am an aliant in their sight,
16 I called my servant, and he gave *me* no answer: I entreated him with my mouth.
17 My breath is strange to my wife, though I entreated for the childrens *sake* of † [i] mine own body.
18 Yea, ‡ young children despised me; I arose, and they spake against me.
19 * All † my inward friends abhorred me: and they whom I loved, are turned against me.
20 My bone [k] cleaveth to my skin, ‡ and to my flesh, and I am escaped with the [l] skin of my teeth.
21 Have pity upon me, have [m] pity upon me, O ye my friends, for the hand of God hath touched me.
22 Why do ye persecute me as [n] God, and are not satisfied with my [o] flesh?
23 † O that my words were now written, oh that they were printed in a book!
24 That they were graven with an [p] iron pen and lead, in the rock for ever!
25 For I know *that* my [q] redeemer liveth, and *that* he shall stand at the latter *day* upon the earth.
26 ‡ And *though* after my skin, *worms* destroy this *body*, yet in my flesh shall I [r] see God:
27 Whom I shall see for my self, and mine eyes shall behold, and not † another; *though* my reins be consumed † within me.
28 But ye should say, Why persecute we him, ‡ seeing the [s] root of the matter is found in me?
29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a [t] judgment.

g His manifold affliction.

h Mine household servants: by all these losses Job sheweth that touching the flesh he had great occasion to be moved.

† Heb. *my belly.*
i which were hers and mine.

‡ Or, *the wicked.*

* *Psal.* 41. 9. & 55. 13, 14, 20.
† Heb. *the men of my secret.*

k Besides these great losses and most cruel unkindness, he was touched in his own person as followeth.
‡ Or, *as.*
l All my flesh was consumed.
m Seeing I have these just causes to complain, condemn me not as an hypocrite, specially ye which should comfort me.
n Is it not enough that God doth punish me, except you by reproaches increase my sorrow?
o To see my body punished, except ye trouble my mind.
† Heb. *who will give*, &c.
p He protesteth, that notwithstanding his sore passions, his religion is perfect, and that he is not a blasphemer, as they judged him.
q I do not so justify my self before the world, but I know that I shall come before the great Judge, who shall be my Deliverer and Saviour.
‡ Or, *after I shall awake thoughthis body be destroyed, yet out of my flesh shall I see God.* r Herein Job declareth a full hope, that both the soul and body should enjoy the presence of God in the last resurrection, † Heb. *a stranger.* † Heb. *in my bosom.* ‡ Or, *and* what *root of matter is found in me?*
s Though his friends thought that he was but persecuted of God for his sins, yet he declareth that there was a deeper consideration: *to wit*, the trial of his faith and patience, and so to be an example for others. t God will be avenged of this hasty judgment, whereby you condemn me.

Chap. XX.

Zophar sheweth the state and portion of the wicked.

THen answered Zophar the Naamathite, and said,
2 Therefore do my thoughts cause me to answer, and for *this* † I make haste.
3 I have heard [a] the check of my reproch, and the spirit of my understanding causeth me to answer.
4 Knowest thou *not* this of old, since man was placed upon earth,

† Heb. *my haste is in me.*
a He declareth that two things moved him to speak, *to wit*, because Job seemed to touch him, and becausehethought he had knowledge sufficient to confute him.

5 * That

1 *Job sheweth that even in the judgment of man he hath reason to be grieved.* 7 *Sometimes the wicked do so prosper, as they despise God.* 16 *Sometime their destruction is manifest.* 22 *The happy and unhappy are alike in death.* 27 *The judgment of the wicked is in another world.*

BUt Job answered and said,

2 Hear diligently my speech, and let [a] this be your consolations.

3 Suffer me that I may speak, and after that I have spoken, mock on.

4 As for me, [b] *is* my complaint to man? and if *it were so*, why should not my spirit be † troubled?

5 † Mark me, and be astonished, and lay *your* hand upon *your* [c] mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my flesh.

7 * Wherefore do the wicked [d] live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses † *are* safe from fear, neither *is* the rod of God upon them.

10 Their bull gendreth and faileth not, their cow calveth and casteth not her calf.

11 They send forth their little ones like a [e] flock, and their children dance.

12 They take the timbrel and harp, and rejoyce at the sound of the organ.

13 They spend their days ‡ in wealth, and in a [f] moment go down to the grave.

14 * Therefore they say unto God, Depart from us; for we desire not the [g] knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have if we pray unto him?

16 Lo, their good *is* not in their [h] hand: the [i] counsel of the wicked is far from me.

17 How oft is the ‡ candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* destributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm † carrieth away.

19 God layeth up his " iniquity for his children: he rewardeth him, and he shall know *it*.

20 [k] His eyes shall see his destruction, and he shall drink of the wrath of the Almighty

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach [l] God knowledge? seeing he judgeth those that are high.

23 [m] One dieth † in his full strength, being wholly at ease and quiet.

24 His ‡ breasts are full of milk, and his bones are moistned with marrow.

25 And [n] another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the [o] dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

a Your diligent marking of my words shall be to me a great consolation.

b *As though he would say*, I do not talk with man, but with God, who will not answer me, and therefore my mind must needs be troubled.

† Heb. *shortned?*

† Heb. *look unto me.*

c He chargeth them, as though they were not able to comprehend this his feeling of Gods judgment, and exhorteth them therefore to silence.

* *Psal.* 17. 10. & 73. 3, 12. *Jer* 12. 1. *Hab.* 1. 16

d Job proveth against his adversaries, that God punisheth not straightways the wicked, but oftimes giveth them long life and prosperity: so that we must not judge God just or unjust by the things that appear to our eye.

† Heb. are *peace from fear.*

e They have store of children, lusty and healthful, and in these points he answereth to that which Zophar alledged before.

‡ Or, *in mirth.*

f Not being tormented with long sickness.

* *Chap.* 22. 17.

g They desire nothing more then to be exempt from all subjection that they should bear to God: thus Job sheweth his adversaries, that if they reason onely by that which is seen by common experience, the wicked that hate God, are better dealt withal, then they that love him.

h It is not their own, but God onely lendeth it unto them.

i God keep me from their prosperity.

‡ Or, *lamp.*

† Heb. *stealeth away.*

" *That is*, the punishment of his iniquity.

k when God recompenseth his wickedness, he shall know that his prosperity was but vanity.

l who sendeth to the wicked prosperity, and punisheth the godly.

m *Meaning*, the wicked.

† Heb *in his very perfection*, or, *in the strength of his perfection.*

‡ Or, *milk-pails.*

n *To wit*, the godly.

o As concerning their bodies: and this he speaketh according to the common judgment.

* *Psal.* 37. 35, 36.

† Heb. *from near.*

b His purpose is to prove Job to be a wicked man, and an hypocrite, because God punished him, and changed his prosperity into adversity.

† Heb. *cloud.*

5 * That the triumphing of the wicked *is* † short, and the joy of the hypocrite *but* for a moment?

6 Though his [b] excellency mount up to the heavens, and his head reach unto the † clouds:

7 *Yet* he shall perish for ever, like his own dung: they which have seen him shall say, Where *is* he?

8 He shall flie away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him, shall *see him* no more; neither shall his place any more behold him.

‡ Or, *the poor shall oppress his children.*

c whereas the father through ambition and tyranny oppressed the poor, the children through poverty and misery shall seek favour at the poor.

d So that the thing, which he hath taken away by violence, shall be restored again by force.

10 ‡ His children shall seek to [c] please the poor, and his hands shall [d] restore their goods.

11 His bones are full *of the sin* of his youth, which shall [e] lie down with him in the dust.

e *Meaning*, that he shall carry nothing away with him, but his sin.

f As poison that is sweet in the mouth bringeth destruction when it cometh into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

12 Though wickedness be [f] sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still † within his mouth.

† Heb. *in the midst of his palate.*

g He compareth evil gotten goods to the venome of aspes, which serpent is most dangerous: noteing that Jobs great riches were not truely come by, and therefore God did plague him justly for the same

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the [g] poyson of asps: the vipers tongue shall slay him.

h Though God give to all other abundance of his blessings, yet he shall have no part thereof.

‡ Or, *streaming brooks.*

17 He shall not see the [h] rivers, ‡ the flouds, the brooks of hony and butter.

† Heb. *according to the substance of his exchange.*

i *That is*, these raveners and spoilers of the poor shall enjoy their theft but for a time: for after God will take it from them, and cause them to make restitution, so that it is but an exchange.

18 That which he laboured for, shall he restore, and shall not swallow *it* down: † according to *his* substance *shall* the restitution *be*, and he shall not [i] rejoyce *therein.*

† Heb. *crushed.*

* *Eccles.* 5. 13, 14.

19 Because he hath † oppressed, *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not:

† Heb. *know.*

‡ Or, *there shall be none left for his meat.*

k He shall leave nothing to his posterity.

l The wicked shall never be in rest: for one wicked man shall seek to destroy another.

‡ Or, *troublesom.*

m *Some read*, upon his flesh, alluding to Job, whose flesh was smitten with a scab.

20 * Surely he shall not † feel quietness in his belly, he shall not save of that which he desired.

21 ‡ There shall none of his [k] meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: [l] every hand of the ‡ wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall [m] rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn and cometh out of the [n] body; yea, the glistring sword cometh out of his gall; terrours *are* upon him.

26 ° All darkness *shall be* hid in his secret places: [p] a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveil his iniquity: and the earth shall rise up against him.

28 The [q] increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from [r] God, and the heritage † appointed unto him by God.

n *Some read*, of the quiver. o All fear and sorrow shall light upon him, when he thinketh to escape. p *That is*, fire from heaven, or the fire of Gods wrath. q *Meaning*, the children of the wicked shall flow away like rivers, and be dispersed in divers places. r Thus God will plague the wicked. † Heb *of his decree from God.*

28 For ye say, Where *is* the [p] house of the prince? and where *are* † the dwelling-places of the wicked?

29 Have ye not [q] asked them that go by the way? and do ye not know their tokens?

30* That the wicked is [r] reserved to the day of destruction; they shall be brought forth to † the day of wrath.

31 Who shall declare his [r] way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the † grave, and shall † remain in the tomb.

33 The [r] clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 [u] How then comfort ye me in vain, seeing in your answers there remaineth † falsehood?

p Thus they called Jobs house in derision, concluding that it was destroyed because he was wicked
† Heb. *the tent of the tabernacles of the wicked.*
q which through long travelling have experience and tokens thereof, *to wit*, that the wicked do prosper, and the godly live in affliction.
* *Prov.* 16. 4.
r Though the wicked flourish here, yet God will punish him in the last day.
† Heb. *the day of wraths.*
Though men do flatter him, and none dare reprove him in this world, yet death is a token that God will bring him to an account. † Heb. *graves.* † Heb. *watch in the heap.*
t He shall be glad to lie in a slimy pit, which before could not be content with a royal palace.
u *Saying*, that the just in this world have prosperity, and the wicked adversity. † Heb *transgression.*

CHAP. XXII.

1 Eliphaz sheweth that mans goodness profiteth not God. 5 He accuseth Job of divers sins. 21 He exhorteth him to repentance, with promises of mercy.

THen Eliphaz the Temanite answered & said,

2 [a] Can a man be profitable unto God, ‡ as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for [b] fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a [c] pledge from thy brother for nought, and † stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* † the mighty man, he had the [d] earth, and the † honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been [e] broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness *that* thou canst not see, and abundance of [f] waters cover thee.

12 *Is* not God in the [g] height of heaven? & behold † the height of the [h] stars, how high they are.

13 And thou sayest, ‡ How doth God [i] know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him that he seeth not, and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have [k] troden?

16 Which were [l] cut down out of time, † whose foundation was overflown with a flood.

17 * Which said unto God, Depart from us: and what can the Almighty do ‡ for them?

18 Yet he [m] filled their houses with good *things*: but * the counsel of the wicked is far from me.

a Though man were just, yet God could have no profit of this his justice: and therefore when he punisheth him, he had no regard to his justice, but to his sin.
‡ Or, *if he may be profitable*, doth his *good success* depend *thereon*?
b Lest thou should reprove, *or*, hurt him.
c Thou hast been cruel, and without charity, and wouldest do nothing for the poor, but for thine own advantage.
† Heb. *stripped the clothes of the naked.*
† Heb. *the man of arm.*
d when thou wast in power and authority, thou didst not justice, but wrong.
† Heb. *eminent*, or, *accepted for countenance.*
e Thou hast not onely not shewed pity, but oppressed them.
f *That is*, manifold afflictions.
g He accuseth Job of impiety and contempt of God, as though he would say, if thou pass not for men, yet consider the height of Gods majesty.
† Heb. *the head of the stars.*
h That so much the more by that excellent work, thou mayest fear God, and reverence him.
‡ Or, *what.*
i He reproveth Job as though he denied Gods providence, and that he could not see the things that were done in this world. k How God hath punished them from the beginning. l He proveth Gods providences by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to pass. † Heb. *a flood was poured upon their foundation.* * *Chap.* 21. 14.
‡ Or, *to them.* m He answereth to that, which Job had said, *ch.* 1. 7. that the wicked have profperity in this world: desiring that he might not be partaker of the like.

19 * The righteous see *it*, and are glad: and the innocent [n] laugh them to scorn.

20 Whereas our ‡ substance is [o] not cut down, but ‡ the [p] remnant of them the fire consumeth.

21 [q] Acquaint now thy self " with him, and be at peace; thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 * If thou return to the Almighty, thou shalt be [r] built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold ‡ as [r] dust, & the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy ‡ defence, and thou shalt have † plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the [r] light shall shine upon thy ways.

29 [u] When *men* are cast down, then thou shalt say, *There is* lifting up: and he shall save † the humble person.

30 ‡ He shall deliver the [x] island of the innocent: and it is delivered by the pureness of thine hands.

* *Psal* 107. 42.
n The just rejoyce at the destruction of the wicked for two causes: *first*, because God sheweth himself Judge of the world, and by this means continueth his honour and glory. *Secondly*, becauseGod sheweth that he hath care over his, in that he punisheth their enemies.
‡ Or, *substance.*
o *That is*, the state and preservation of the godly is hid under Gods wings.
‡ Or, *their excellency.*
p *Meaning*, of the wicked.
q He exhorteth Job to repentance, and to return to God.
" *That is*, with God.
* *Chap.* 8. 5, 6.
r God will restore to thee all thy substance.
‡ Or, *on the dust.*
‡ which shall be in abundance like dust.
‡ Or, *gold.*
† Heb. *silver of strength.*
t *That is*, the favour of God.
u God will deliver his when the wicked are destroyed round about them, as in the floud, and in Sodom.
† Heb. *him that hath low eyes.*
‡ Or, *the innocent* shall deliver the island.
x God will deliver a whole country from peril, even for the just mans sake.

CHAP. XXIII.

1 Job longeth to appear before God, 6 in confidence of his mercy. 8 God who is invisible, observeth our ways. 11 Jobs innocency. 13 Gods decree is immutable.

THen Job answered and said,

2 Even to day *is* my complaint [a] bitter: † my stroke is heavier then my groaning.

3 O that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he [b] plead against me with *his* great power? No, but he would [c] put *strength* in me.

7 [d] There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 [e] Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*.

10 But he knoweth † [f] the way that I take: *when* he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips, † I have esteemed the

a He sheweth the just cause of his complaining, and as touching that Eliphaz had exhorted him to return to God, *Chap.* 22. 21. he declareth that he desireth nothing more: but it seemeth that God would not be found of him.
† Heb. *my hand.*
b Using his absolute power, and saying, *Because I am God, I may do what I will.*
c Of his mercy he would give me power to answer him.
d when he of his mercy hath given strength to maintain their cause.
e *Meaning*, that if he consider Gods justice, he is not able to comprehend his judgments, on what side or part soever he turneth himself.
† Heb. *the way that is with me.*
f God hath this preeminence above me, that he knoweth my way: *to wit*, that I am innocent, and I am not able to judge of his works: he sheweth also his confidence, that God doeth visit him for his profit. † Heb. *I have hid*, or, *laid up.*

g His word is more precious unto me, then the meat wherewith the body is ſuſtained
‡ Or, *my appointed portion.*
h Job confeſſeth that at this preſent he felt not Gods favour, and yet was aſſured, that he had appointed him to a good end.
* *Pſal.* 115. 3.
i In many points man is not able to attain to Gods judgments.
k That I ſhould not be without fear.
l He ſheweth the cauſe of his fear, which is, that he being in trouble ſeeth none end, neither yet knoweth the cauſe.

g words of his mouth, more then ‡ my neceſſary *food.*

13 But he *is* in one *mind*, and h who can turn him? and *what* * his ſoul deſireth, even *that* he doth.

14 For he performeth *the thing that is* appointed for me: and i many ſuch things *are* with him.

15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him.

16 For God maketh my heart k ſoft, and the Almighty troubleth me:

17 Becauſe I was not cut off before the l darkneſs, *neither* hath he covered the darkneſs from my face.

CHAP. XXIV.

1 Wickedneſs goeth often unpuniſhed. 17 There is a ſecret judgment for the wicked.

a The times of Gods judgments are ſo known to himſelf, as that he doth not ordinarily reveil the knowledge thereof, unto his deareſt children: therefore it is not poſſible that any certain rules can be preſcribed by any man touching it.
b Know his judgments which either here or hereafter the wicked ſhall ſuffer.
* *Deut.* 19 14. & 27 17.
‡ Or, *feed* them.
c And for cruelty and oppreſſion dare not ſhew their faces.
d *That is*, ſpare no diligence.
e He and his live by robbing and murthering.
† *Meaning*, the poor mans
i Heb. *mingled corn*, or, *dredge.*
‖ Heb. *the wicked gather the vintage.*
g *Signifying*, that one wicked man will not ſpoil another, but for neceſſity.
h The poor are driven by the wicked into rocks and holes, where they cannot lie dry for the rain.
i *That is*, they ſo poyl and peel the poor widow, that ſhe cannot have to ſuſtain her ſelf, that ſhe may be able to give her child ſuck.
k *That is*, his garment wherewith he ſhould be covered or clad.
l In ſuch places which are appointed for that purpoſe: *meaning*, that thoſe that labour for the wicked, are pined for hunger.
m For the great oppreſſion and extortion.
n Cry out and call for vengeance.
o God doth not condemn the wicked, but ſeemeth to paſs over it by his long ſilence
p *That is*, Gods word, becauſe they are reproved thereby.
q By theſe particular vices and the licence thereunto, he would prove that God puniſheth not the wicked, nor rewardeth the juſt.
† Heb. *ſetteth his face in ſecret.*

WHy, ſeeing times are a not hidden from the Almighty, do they that know him, not ſee his b days?

2 *Some* remove the * land-marks; they violently take away flocks, and ‡ feed *thereof.*

3 They drive away the aſs of the fatherleſs, they take the widows ox for a pledge.

4 They turn the needy out of the way: the poor of the earth c hide themſelves together.

5 Behold, *as* wild aſſes in the deſert, go they forth to their work, d riſing betimes for a prey: the wilderneſs e *yeildeth* food for them *and* for *their* children.

6 They reap *every one* f his † corn in the field; and † they gather the g vintage of the wicked.

7 They cauſe the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the ſhowrs of the mountains, and embrace the h rock for want of a ſhelter.

9 They pluck the fatherleſs from the i breaſt, and take a k pledge of the poor.

10 They cauſe *him* to go naked without clothing, and they take away the ſheaf *from* the hungry,

11 *Which* make oyl within their l walls, *and* tread *their* wine-preſſes, and ſuffer thirſt.

12 Men m groan from out of the city, and the ſoul of the n wounded crieth out: yet God layeth o not folly *to them.*

13 They are of thoſe that rebell againſt the p light, they know not the ways thereof, nor abide in the paths thereof.

14 The murderer riſing with the light, killeth the poor and needy, and in the night is as a thief.

15 The eye alſo of the q adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and † diſguiſeth *his* face.

16 In the dark they dig through houſes, *which* they had marked for themſelves in the day-time: they know not the light.

17 For the morning *is* to them even as the ſhadow of death: if *one* know *them, they are in* the terrours of the ſhadow of death.

18 He *is* ſwift as the r waters, their ſ portion is curſed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat † conſume the ſnow-waters: *ſo doth* the grave *thoſe which* have t ſinned.

20 u The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembred, and wickedneſs ſhall be broken as a tree.

21 x He evil entreateth the barren *that* beareth not: and doth not good to the widow.

22 He draweth alſo the y mighty with his power: he riſeth up, ‡ and no *man* is ſure of life.

23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but † are gone and brought low, they are † taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not ſo now, who will make me a liar, and make my ſpeech nothing worth?

r He fleeth to the waters for his ſuccour.
ſ They think that all the world is bent againſt them, and dare not go by the high-way.
† Heb. *violently take.*
t As the dry ground is never full with waters, ſo will they never ceaſe ſinning, till they come to the grave.
u Though God ſuffer the wicked for a time, yet their end ſhall be moſt vile deſtruction, and in this point Job commeth to himſelf, and ſheweth his confidence.
x He ſheweth why the wicked ſhall not be lamented, becauſe he did not pity others.
y He declareth that after that the wicked have deſtroyed the weakeſt, they will do the like to the ſtronger, & therefore are juſtly prevented by Gods judgements
‡ Or, *he truſteth not* his own *life.* ‖ Heb. *are not.* † Heb *cloſed up* z *That is*, that contrary to your reaſoning, if you give a perfect reaſon of Gods judgments, let me be reproved.

CHAP. XXV.

Bildad ſheweth that man cannot be juſtified before God.

THen anſwered Bildad the Shuhite, and ſaid,

2 a Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his b light ariſe?

4 * How then can man be c juſtified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it ſhineth not; yea the d ſtars are not pure in his ſight.

6 How much leſs man *that is* * a worm: and the ſon of man *which is* a worm?

a His purpoſe is to prove that albeit God try and afflict the juſt, yet ſoon after he ſendeth proſperity, and becauſe he did not ſo to Job, he concludeth, that he is wicked
b who can hide him from his preſence?
* *Coap* 4. 17. & 15 14.
c *That is*, be juſt in reſpect of God.
d If God ſhew his power, the moon and ſtars cannot have that light which is given them, much leſs can man have any excellency, but of God.
* *Pſal.* 22. 6.

CHAP. XXVI.

1 Job reproving the uncharitable ſpirit of Bildad, 5 acknowledgeth the power of God to be infinite and unſearchable.

BUt Job anſwered and ſaid,

2 a How haſt thou helped *him that is* without power? *how* ſaveſt thou the arm *that hath* no ſtrength?

3 How haſt thou counſelled *him that hath* no wiſdom? and *how* haſt thou plentifully declared the thing, b as it is?

4 To whom haſt thou uttered words? and whoſe c ſpirit came from thee?

5 Dead d *things* are formed from under the waters, ‡ and the inhabitants thereof.

6 * Hell *is* e naked before him, and f deſtruction hath no covering.

7 He ſtretcheth out the g north over the empty place, *and* hangeth the earth upon nothing.

a Thou concludeſt nothing: for neither thou helpeſt me, which am deſtitute of all help, neither yet ſpeakeſt ſufficiently in Gods behalf, who hath no need of thy defence
b But thou doſt not apply it to the purpoſe.
c *That is*, moveth thee to ſpeak this.
d Job beginneth to declare the force of Gods power and providence in the mines and mettals in the deep places of the earth.
‡ Or, *with the inhabitants.*
* *Prov.* 15. 11.
e There is nothing hid in the bottom of the earth, but he ſeeth it
f *Meaning* the grave whereto things putrify.
g He cauſeth the whole heaven to turn about the north-pole.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* [h] ſpreadeth his cloud upon it.

10 He hath compaſſed the waters with bounds, †[i] until the day and night come to an end.

11 The [k] pillars of heaven tremble, and are aſtoniſhed at his reproof.

12 He divideth the ſea with his power, and by his underſtanding he ſmiteth through †the proud.

13 By his ſpirit he hath garniſhed the heavens; his hand hath formed the crooked [l] ſerpent.

14 Lo, theſe *are* parts of his ways, but how [m] little a portion is heard of him? but the thunder of his power who can underſtand?

h *That is*, He hideth the heavens, which are called his throne.

† Heb. *until the end of light with darkneſs.*

i So long as this world endureth.

k Not that heaven hath pillars to uphold it, but he ſpeaketh by a ſimilitude, as though he would ſay, The heaven it ſelf is not able to abide his reproach.

† Heb. *pride.*

l which is a figure of ſtars faſhioned like a ſerpent, becauſe of the crookedneſs.

m If theſe few things which we ſee daily with our eyes, declare his great power and providence, how much more would they appear, if we were able to comprehend all his works?

Chap. XXVII.

1 Job proteſteth his ſincerity. 8 The hypocrite is without hope. 11 The bleſſings which the wicked have, are turned into curſes.

† Heb. *added to take up.*

MOreover, Job †continued his parable, and ſaid,

2 *As* God liveth, *who* hath taken away my [a] judgment, and the Almighty, *who* hath †vexed my ſoul;

3 All the while my breath *is* in me, and ‡the ſpirit of God *is* in my noſtrils;

4 My lips ſhall [b] not ſpeak wickedneſs, nor my tongue utter deceit.

5 God forbid that I ſhould [c] juſtify you: till I die, I will not remove my [d] integrity from me.

6 My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach *me* †ſo long as I [e] live.

7 Let mine enemy be as the wicked, and he that riſeth up againſt me, as the unrighteous.

8 *For what *is* the [f] hope of the hypocrite, though he hath gained, when God taketh away his ſoul?

9 *Will God hear his cry when trouble cometh upon him?

10 Will he delight himſelf in the Almighty? will he always call upon God?

11 I will teach you ‡[g] by the hand of God: *that* which *is* with the Almighty, will I not conceil.

12 Behold, all ye your ſelves have [h] ſeen *it*, why then are ye thus altogether [i] vain?

13 This *is* the [k] portion of a wicked man with God, and the heritage of oppreſſours, *which* they ſhall receive of the Almighty.

14 If his children be multiplied, *it is* for the ſword: and his offſpring ſhall not be ſatisfied with bread.

15 Thoſe that remain of him ſhall be buried in death: and *his widows [l] ſhall not weep.

16 Though he heap up ſilver as the duſt, and prepare raiment as the clay;

17 He may prepare *it*, but the juſt ſhall put *it* on, and the innocent ſhall divide the ſilver.

a He hath ſo ſore afflicted me, that men cannot judge of mine uprightneſs: for they judge onely by outward ſigns.

† Heb. *made my ſoul bitter.*

‡ That is, *The breath which God gave him.*

b Howſoever men judge of me, yet will I not ſpeak contrary to that, which I have ſaid, and ſo do wickedly in betraying the truth.

c which condemn me as a wicked man, becauſe the hand of God is upon me.

d I will not confeſs that God doth thus puniſh me for my ſins.

† Heb. *from my days.*

e Of my life paſt.

* *Matth.* 16. 26.

f what advantage hath the diſſembler to gain never ſo much, ſeeing he ſhall loſe his own ſoul?

* *Prov.* 1. 28. *Ezek.* 8. 18. *John.* 9. 31. *Jam.* 4. 3.

‡ Or, being *in the hand*, &c.

g *That is*, what God reſerveth to himſelf, and whereof he giveth not the knowledge to all.

h *That is*, Theſe ſecret judgments of God, and yet do not underſtand them.

i why maintain you then this error?

k Thus will God order the wicked and puniſh him, even unto his poſterity.

* *Pſal.* 78. 64.

l None ſhall lament him.

18 He buildeth his houſe as a [m] moth, and as a booth *that* the keeper maketh.

19 The rich man ſhall lie down, but he ſhall [n] not be gathered: he openeth his eyes, and he *is* not.

20 *Terrours take hold on him as waters, a tempeſt ſtealeth him away in the night.

21 The eaſt-wind carrieth him away, and he departeth: and as a ſtorm hurleth him out of his place.

22 For *God* ſhall caſt upon him, and not ſpare: †he would fain flee out of his hand.

23 *Men* ſhall clap their hands at him, and ſhall hiſs him out of his place.

m which breedeth in an other mans poſſeſſion or garment, but is ſoon ſhaken out.

n He meaneth that the wicked tyrants ſhall not have a quiet death, nor be buried honourably.

* *Chap.* 18. 11.

† Heb. *in fleeing he would flee.*

Chap. XXVIII.

1 There is a knowledge of natural things. 12 But wiſdom is an excellent gift of God.

‡ Or, *a mine.*

SUrely, there is ‡[a] a vein for the ſilver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the ‡ earth, and braſs *is* molten *out of* the ſtone.

3 He ſetteth an [b] end to darkneſs, and ſearcheth out all perfection: the ſtones of darkneſs and the ſhadow of death.

4 The floud breaketh out from the [c] inhabitant; *even the waters* [d] forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh [e] bread: and under it is turned up as it were fire.

6 The ſtones of it *are* the place of [f] ſapphires: and it hath ‡ duſt of gold

7 *There is* a path which no fowl knoweth, and which the vultures eye hath not ſeen.

8 The lions whelps have not troden it, nor the fierce lion paſſed by it.

9 He putteth forth his hand upon the ‡[g] rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.

11 He bindeth the flouds †from overflowing, and *the thing that is* hid, bringeth he forth to light.

12 But where ſhall wiſdom be found? and [h] where *is* the place of underſtanding?

13 Man knoweth not the [i] price thereof; neither is it found in the land of the living.

14 *The depth ſaith, It *is* not in me: and the ſea ſaith, *It is* not with me.

15 †It* cannot be gotten for [k] gold, neither ſhall ſilver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the ſapphire.

17 The gold and the cryſtal cannot equal it: and the exchange of it *ſhall not be for* ‡ jewels of fine gold.

18 No mention ſhall be made of ‡ coral, or of [l] pearls: for the price of wiſdom *is* above rubies.

19 The topaz of Ethiopia ſhall not equal it, neither ſhall it be valued with pure gold.

20 *Whence then cometh wiſdom? and where *is* the place of underſtanding?

21 Seeing it is hid from the eyes of all living,

a His purpoſe is to declare that man may attain in this world to divers ſecrets of nature, but man is never able to comprehend the wiſdom of God.

‡ Or, *dull.*

b There is nothing but it is compaſſed within certain limits, and hath an end, but Gods wiſdom

c *Meaning*, him that dwelleth thereby.

d which a man cannot wade through

e *That is*, Corn, and underneath is brimſtone or cole, which eaſily conceiveth fire.

f He alludeth to the mines and ſecrets of nature, which are under the earth, whereinto neither fowls nor beaſts can enter.

‡ Or, *gold-ore.*

‡ Or, *ſtones.*

g After that he hath declared the wiſdom of God in the ſecrets of nature, he deſcribeth his power.

† Heb. *from weeping.*

h Though Gods power & wiſdom may be underſtood in earthly things, yet his heavenly wiſdom cannot be attained unto.

i It is too high a thing for man to attain unto in this world.

* *Rom.* 11. 33, 34.

† Heb. *fine gold ſhall not be given for it.*

* *Prov.* 3. 13, 14. & 8. 11, 19. & 16. 16.

k It can neither be bought for gold nor precious ſtones, but is onely the gift of God.

‡ Or, *veſſel of fine gold.*

‡ Or, *Ramoth.*

l In Hebrew, *gabiſh*, which is thought to be a kind of precious ſtone.

* *Verſ.* 12.

living, and kept cloſe from the [m] fowls of the ‡ air.

22 Deſtruction and death ſay, We have heard the fame thereof with our ears.

23 God underſtandeth the [n] way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven.

25 To make the weight for the winds, and he weigheth the waters by meaſure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he ſee it, and ‡ declare it, he prepared it, yea and ſearched it out.

28 And unto man he ſaid, Behold, *[o] the fear of the Lord, that *is* wiſdom, and to depart from evil *is* underſtanding.

m *Meaning*, that there is no natural means, whereby man might attain to the heavenly wiſdom: which he meaneth by the fowls, that fly high.
‡ Or, *heaven.*
n He maketh God onely the authour of this wiſdom, and the giver thereof.

‡ Or, *number it.*
* *Pſal* 111.10 *Prov.* 1.7. & 9. 10.
o He declareth that man hath ſo much of this heavenly wiſdom, as he ſheweth by fearing God, and departing from evil.

CHAP. XXIX.

1 Job bemoaneth himſelf of his former proſperity and honour.

† Heb. *added to take up.*

MOreover, Job † continued his parable, and ſaid,

2 Oh that I were as *in* months paſt, as *in* the days *when* God preſerved me:

‡ Or, *lamp.*
a when I felt his favour.
b I was free from affliction.

3 When his ‡ [a] candle ſhined upon my head, *and when* by his light I walked *through* [b] darkneſs:

c *That is*, ſeemed by evident tokens to be more preſent with me.

4 As I was in the days of my youth, when the [c] ſecret of God *was* upon my tabernacle:

5 When the Almighty *was* yet with me, *when* my children *were* about me:

d By theſe ſimilitudes he declareth the great proſperity that he was in, ſo that he had none occaſion to be ſuch a ſinner as they accuſed him.
† Heb. *with me.*

6 When I waſhed my ſteps with [d] butter, and the rock poured † me out rivers of oyl:

e Being aſhamed of their lightneſs, and afraid of my gravity.

7 When I went out to the gate, through the city, *when* I prepared my ſeat in the ſtreet.

8 The young men ſaw me, and [e] hid themſelves: and the aged aroſe, *and* ſtood up.

f Acknowledging my wiſdom.

9 The princes refrained talking, and laid *their* hand on their [f] mouth.

† Heb. *The voice of the nobles was hid.*

10 † The nobles held their peace, and their tongue cleaved to the roof of their mouth.

g All that heard me, praiſed me.
h *Teſtifyme*, That I did good juſtice.
i Becauſe his adverſaries did ſo much charge him with wickedneſs, he is compelled to render account of his life.

11 When the [g] ear heard *me*, then it bleſſed me; and when the eye ſaw *me*, it gave [h] witneſs to me:

k *That is*, I did ſuccour him that was in diſtreſs, and ſo he had cauſe to praiſe me.

12 Becauſe I delivered the [i] poor that cried, and the fatherleſs, and *him that had* none to help him.

13 The [k] bleſſing of him that was ready to periſh, came upon me: and I cauſed the widows heart to ſing for joy.

l I delighted to do juſtice, as others did to wear coſtly apparel.

14 I [l] put on righteouſneſs, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cauſe *which* I knew not, I ſearched out.

† Heb. *the jaw-teeth*, or, *the grinders.*
† Heb. *caſt.*

17 And I brake † the jaws of the wicked, and † pluckt the ſpoil out of his teeth.

m *That is*, At home in my bed without all trouble and unquietneſs
† Heb. *opened.*
n My felicity doth increaſe.

18 Then I ſaid, I ſhall die in my [m] neſt, and I ſhall multiply *my* days as the ſand.

† Heb *new.*

19 My root *was* † [n] ſpread out by the waters, and the dew lay all night upon my branch.

† Heb *changed.*

20 My glory *was* † freſh in me, and my bow was † renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept ſilence at my counſel.

22 After my words they ſpake not again, and my ſpeech [o] droped upon them.

o *That is*, was pleaſant unto them.

23 And they waited for me, as for the rain, and they opened their mouth wide *as* [p] for the latter rain.

p As the dry ground thirſteth for the rain.

q *That is*, They thought it not to be a jeſt, or they thought not that I would condeſcend unto them.
r They were affraid to offend me, and cauſe me to be angry.

24 *If* I [q] laughed on them, they believed *it* not, and the light of my countenance they [r] caſt not down.

l I had them at command.

25 I choſe out [l] their way, and ſat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

1 Jobs honour is turned into extream contempt; 15 his proſperity into calamity.

† Heb. *of fewer days then I.*
a *That is*, Mine eſtate is changed, and whereas before, the ancient men were glad to do me reverence, the young men now contemn me.
b *Meaning*, to be my ſhepherds, or to keep my dogs.
c *That is*, Their fathers died for famine before they came to age.
‡ Or, *dark as the night.*
† Heb *yeſternight.*

BUt now *they that are* † younger then I, have me in [a] deriſion, whoſe fathers I would have diſdained to have ſet with the [b] dogs of my flock.

2 Yea, whereto *might* the ſtrength of their hands *profit* me, in whom old age was [c] periſhed?

3 For want and famine *they were* ‡ ſolitary: fleeing into the wilderneſs † in former time deſolate and waſte:

4 Who cut up mallows by the buſhes, and juniper-roots *for* their meat.

d Job ſheweth that theſe that mocked him in his affliction were like to their fathers wicked, and lewd fellows, ſuch as he here deſcribeth.
† Heb. *notes.*

5 They were [d] driven forth from among *men*, (they cried after them, as *after* a thief)

6 To dwell in the clifts of the valleys, *in* † caves of the earth, and *in* the rocks.

7 Among the buſhes they brayed, under the nettles they were gathered together.

† Heb. *men of no name.*

8 *They were* children of fools, yea, children of † baſe men: they were viler then the earth.

* *Pſal.* 35. 15. & 69. 12.
e They make ſongs of me, and mock at my miſery.

9 * And now am I their [e] ſong, yea, I am their by-word.

10 They abhor me, they flee far from me, † and ſpare not to ſpit in my face.

† Heb. *and withhold not ſpittle from my face.*
f God hath taken from me the force, credit, and authority wherewith I kept them in ſubjection.

11 Becauſe he hath looſed my [f] cord and afflicted me, they have alſo let [g] looſe the bridle before me.

g He ſaid that the young men when they ſaw him, hid themſelves, *as* ch. 29. 8 and now in his miſery they were impudent and licentious.

12 Upon *my* right *hand* riſe the youth, they puſh away my feet, and they raiſe up againſt me the [h] ways of their deſtruction.

h *That is*, They ſought by all means how they might deſtroy me.

13 They mar my path, they ſet forward my calamity, they *have* no [i] helper.

i They need none to help them.

14 They came *upon me* as a wide breaking in *of waters:* in the [k] deſolation they rolled themſelves *upon me.*

k By my calamity they took an occaſion againſt me.

15 Terrours are turned upon me: they purſue † my ſoul as the wind: and my welfare paſſeth away as a cloud.

† Heb *my principal one*
l My life faileth me, and I am as half dead.

16 And now my ſoul is [l] poured out upon me; the days of affliction have taken hold upon me.

m *Meaning*, through ſorrow.

17 My bones are [m] pierced in me in the night-ſeaſon: and my ſinews take no reſt.

18 By the great force *of my diſeaſe*, is my garment changed: it bindeth me about as the collar of my coat.

n *That is*, God hath brought me into contempt.

19 [n] He hath caſt me into the mire, and I am become like duſt and aſhes.

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20 I cry unto thee, and thou doſt not hear me: I ſtand up, and thou regardeſt me *not*.

21 Thou art † become ° cruel to me: with † thy ſtrong hand thou oppoſeſt thy ſelf againſt me.

22 Thou lifteſt me up to the ᵖ wind: thou cauſeſt me to ride *upon it*, and diſſolveſt my ‡ ſubſtance.

23 For I know *that* thou wilt bring me *to* death, and *to* the houſe appointed for all living.

24 Howbeit ᵠ he will not ſtretch out *his* hand to the † grave, though they cry in his deſtruction.

25 * Did not I weep † for him that was in trouble? was *not* my ſoul grieved for the poor?

26 When I looked for good, then ʳ evil came *unto me*: and when I waited for light, there came darkneſs.

27 My bowels boiled and reſted not: the days of affliction prevented me:

28 I went mourning ˢ without the ſun: I ſtood up, *and* I ᵗ cried in the congregation.

29 * I am a brother to ᵘ dragons, and a companion to ‡ owls.

30 My skin is black upon me, and my bones are burnt with ˣ heat.

31 My harp alſo is *turned* to mourning, and my organ into the voice of them that weep.

† Heb. *turned to be cruel.*
° He ſpeaketh not thus to accuſe God, but to declare the vehemency of his affliction, whereby he was carried beſide himſelf.
† Heb. *the ſtrength of thy hand.*
ᵖ He compareth his afflictions to a tempeſt, or whirlewind.
‡ Or, *wiſdom.*
ᵠ None can deliver me thence, though they lament at my death.
† Heb *heap.*
* *Pſal.* 35. 13. *Rom* 12. 15.
† Heb. *for him that was hard of day.*
ʳ Inſtead of comforting they mocked at me.
ˢ Not delighting in any wordly thing, no not ſo much as in the uſe of the ſun.
ᵗ Lamenting them that were in affliction, and moving others to pity them.
* *Pſal.* 102. 6.
ᵘ I am like the wild beaſts that deſire moſt ſolitary places.
‡ Or, *oſtriches.*
ˣ with the heat of affliction.

CHAP. XXXI.

1 *Job maketh a ſolemn proteſtation of his integrity in ſeveral duties.*

I Made a covenant with mine ᵃ eyes; why then ſhould I think upon a ᵇ maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not deſtruction to the wicked? and a ſtrange *puniſhment* to the workers of iniquity?

4 * Doth not he ᶜ ſee my ways, and count all my ſteps?

5 If I have walked with vanity, or if my foot hath haſted to deceit;

6 † Let me be weighed in an even ballance, that God may know mine ᵈ integrity.

7 If my ſtep hath turned out of the way, and mine heart ᵉ walked after mine eyes, and if any blot hath cleaved to my hands:

8 *Then* let me ſow, and let another ᶠ eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbours door:

10 *Then* let my wife ᵍ grind unto another, and let others bowe down upon her.

11 For this *is* an heinous crime, yea it *is* an iniquity *to be puniſhed by* the judges.

12 For it *is* a fire *that* conſumeth to ʰ deſtruction, and would root out all mine increaſe.

13 If I did deſpiſe the cauſe of my manſervant, or of my maid-ſervant, when they contended with me:

14 What then ſhall I do when God ᵏ riſeth up? and when he viſiteth, what ſhall I anſwer him?

15 Did not he that made me in the womb, ˡ make him? and ‡ did not one faſhion us in the womb?

16 If I have withheld the poor from *their* deſire, or have cauſed the eyes of the widow to ᵐ fail:

17 Or have eaten my morſel my ſelf alone, and the fatherleſs hath not eaten thereof:

18 (For from my youth he was brought up with me, as *with* ⁿ a father, and I have guided ‡ her from my mothers womb)

19 If I have ſeen any periſh for want of clothing, or any poor without covering:

20 If his loyns have not bleſſed me, and *if* he were *not* warmed with the fleece of my ſheep;

21 If I have ° lift up my hand againſt the fatherleſs, when I ſaw my help in the gate:

22 *Then* let ᵖ mine arm fall from my ſhoulder-blade, and mine arm be broken from ‡ the bone.

23 For deſtruction *from* ᵠ God *was* a terrour to me, and by reaſon of his highneſs I could not endure.

24 If I have made gold my hope, or have ſaid to fine gold, *Thou art* my confidence:

25 If I rejoyced becauſe my wealth *was* great, and becauſe mine hand had † gotten much:

26 If I beheld † the ʳ ſun when it ſhined, or the moon walking † *in* brightneſs:

27 And my heart hath been ſecretly enticed, or † my mouth hath ˢ kiſſed my hand:

28 This alſo *were* an iniquity *to be puniſhed by* the judge: for I ſhould have ᵗ denied the God *that is* above.

29 If I rejoyced at the deſtruction of him that hated me, or lift up my ſelf when evil found him:

30 (Neither have I ſuffered † my mouth to ſin, by wiſhing a curſe to his ſoul)

31 If the men of my ᵘ tabernacle ſaid not, Oh that we had of his fleſh! we cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreet: *but* I opened my doors ‡ to the traveller.

33 If I ˣ covered my tranſgreſſions, ‡ as Adam: by hiding mine iniquity in my boſom:

34 Did I fear a great multitude, or did the contempt of families ʸ terrify me: that I ᶻ kept ſilence, *and* went not out of the door?

35 O that one would hear me! ‡ behold, my ᵃ deſire *is*, *that* the Almighty would anſwer me, and *that* mine adverſary had written a book.

36 Surely I would take it upon my ſhoulder, *and* bind it *as* a ᵇ crown to me.

37 I would declare unto him the number of my ſteps, as a ᶜ prince would I go near unto him.

38 If my land ᵈ cry againſt me, or that the furrows likewiſe thereof † complain:

ˡ He was moved to ſhew pity unto ſervants, becauſe they were Gods creatures as he was.
‡ Or, *did he not faſhion us in one womb?*
ᵐ By long waiting for her requeſt.
ⁿ He nouriſhed the fatherleſs, and maintained the widows cauſe.
‡ That is, *the widow.*
° To oppreſs him and do him injury.
ᵖ Let me rot in pieces
‡ Or, *the channel-bone.*
ᵠ I refrained not from ſinning for fear of men, but becauſe I feared God.
† Heb *found much.*
† Heb. *the light.*
ʳ If I was proud of my wordly proſperity and felicity, which is meant by the ſhining of the ſun and the brightneſs of the moon.
ˢ Heb. *bright.* Heb *my hand hath kiſſed my mouth.*
ᵗ If mine own doings delighted me.
ᵘ My ſervants moved me to be revenged of mine enemy, yet did I never with him hurt.
‡ Or, *in the way.*
ˣ And not confeſſed it freely: whereby it is evident, that he juſtified himſelf before men, and not before God.
‡ Or, *after the manner of men.*
ʸ That is, I reverenced the moſt weak and contemned, and was afraid to offend them.
ᶻ I ſuffered them to ſpeak evil of me, and went not out of my houſe to revenge it.
‡ Or, *behold my ſign* that is *the Almighty will anſwer me.*
ᵃ This is a ſufficient token of my righteouſneſs, that my deſire is to have God to witneſs and to juſtify my cauſe.
ᵇ Should not this book of his accuſations be a praiſe and commendation to me?
ᶜ I will make him account of all my life, without fear.
ᵈ As though I had withholden their wages that laboured in it.
† Heb. *weep.*

ᵉ He ſpeaketh not thus to accuſe God, but to declare the vehemency of his affliction, whereby he was carried beſide himſelf.

ᶠ According to the curſe of the law, *Deut.* 28. 33

ᵍ Let her be made a ſlave.

ʰ *He ſheweth*, That albeit man neglect the puniſhment of adultery, yet the wrath of God will never ceaſe till ſuch be deſtroyed

ⁱ when they thought themſelves evil intreated by me.

ᵏ If I had oppreſſed others, how ſhould I have eſcaped Gods judgment?

ᵃ I kept mine eyes from all wanton looks.

ᵇ would not God then have puniſhed me?

* 2 *Chro.* 16. 9. & 34. 21. *Prov.* 5. 21. & 15. 3.

ᶜ Job declareth that the fear of God was a bridle to ſtay him from all wickedneſs.

† Heb *let him weigh me in ballances of juſtice.*

ᵈ He ſheweth wherein his uprightneſs ſtandeth, *that is*, Inaſmuch as he was blameleſs before men, & ſinned not againſt the ſecond table.

ᵉ *That is*, Hath accompliſhed the luſt of mine eye.

39 If

39 If I have eaten † the fruits thereof without mony, or have † caused the owners thereof to [c] lose their life:

40 Let thistles grow in stead of wheat, and ‡ cockle in stead of barley. The [f] words of Job are ended.

† Heb. *the strength thereof.*
† Heb. *caused the soul of the owners thereof to expire,* or, *breath out.*
c *Meaning*, that he was no briber nor extortioner.
‡ Or, *noisom weeds.*
f *That is*, The talk which he had with his three friends.

CHAP. XXXII.

1 *Elihu is angry with Job, and his three friends.* 6 *Because wisdom cometh not from age, he excuseth the boldness of his youth.* 11 *He reproveth them for not satisfying of Job.* 16 *His zeal to speak.*

SO these three men ceased † to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the [a] Buzite, of the kindred of [b] Ram: against Job was his wrath kindled, because he justified † himself [c] rather then God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had † waited till Job had spoken, because [d] they *were* † elder then he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* † young, and ye *are* very old, wherefore I was afraid, and † durst not shew you mine opinion.

7 I said, [e] Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and * the [f] inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me, I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your † [g] reasons, whilst you searched out † what to say.

12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have [h] found out wisdom: God thrusteth him down, not man.

14 Now [i] he hath not ‡ directed *his* words against me: neither will I answer him with [k] your speeches.

15 They were amazed, they answered no more: † they left off speaking.

16 When I had waited, (for they spake not, but stood still *and* answered no more)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am [l] full of † matter, † the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* † hath no vent, it is ready to burst like new bottles.

20 I will speak † that I may be refreshed: I will open my lips, and answer.

21 Let me not, I pray you, accept any mans person, neither let me [m] give flattering titles unto man.

† Heb. *from answering.*
a which came of *Buz*, the son of *Nahor*, *Abrahams* brother.
b Or, *as the Chaldee paraphrast readeth*, Abram.
† Heb. *his soul.*
c By making himself innocent, and by charging God of rigour.
† Heb. *expelled Job in words.*
d *That is*, The three mentioned before.
† Heb. *elder for days.*
† Heb. *few of days.*
† Heb. *feared.*
e *Meaning*, the ancient, which have experience.
* *Chap.* 32. 36. *Prov.* 2. 6. *Eccles.* 2. 26. *Dan.* 1. 17. *& 2.* 21.
f It is a special gift of God that man hath understanding, & cometh neither of nature, nor by age.
† Heb. *understandings.*
g To prove that Jobs affliction came for his sins.
† Heb. *words.*
h And flatter your selves, as though you had overcome him.
i *To wit*, Job.
‡ Or, *ordered* his *words.*
k He useth almost the like arguments, but without taunting and reproaches.
† Heb. *they removed speeches from themselves.*
l I have conceived in my mind great store of reasons.
† Heb. *words.*
† Heb. *the spirit of my belly.*
† Heb. *is not opened.*
† Heb. *that I may breath.*
m I will neither have regard to riches, credit, nor authority, but will speak the very truth.

22 For I know not to give [n] flattering titles, *in so doing* my maker would soon take me away.

CHAP. XXXIII.

1 *Elihu offereth himself in stead of God, with sincerity and meekness to reason with Job.* 8 *He excuseth God from giving man an account of his ways, by his greatness.* 14 *God calleth man to repentance by visions*, 19 *by afflictions*, 23 *and by his ministery.* 31 *He inciteth Job to attention.*

WHerefore Job, I pray thee, hear my speches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken † in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The [a] spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 * Behold, I *am* † according to thy wish in [b] Gods stead: I also am † formed out of the clay.

7 Behold, my terrour shall not make thee afraid, neither shall my hand be [c] heavy upon thee.

8 Surely thou hast spoken † in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 I *am* [d] clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater then man.

13 Why dost thou strive against him? for † he giveth [e] not account of any of his matters.

14 For God speaketh once, yea [f] twice, *yet man* perceiveth it not.

15 In a dream, in a [g] vision of the night, when deep sleep falleth upon men, in slumbrings upon the bed:

16 Then † he openeth the ears of men, and [h] sealeth their instruction,

17 That he may withdraw man *from his* † purpose, and hide [i] pride from man.

18 He keepeth back his soul from the pit, and his life † from perishing by the sword.

19 He is chastned also with pain upon his bed, and the multitude of his bones with strong *pain:*

20 * So that his [k] life abhorreth bread, and his soul † dainty meat.

21 His flesh is consumed away that it cannot be seen, and his bones *that* were not seen, stick out.

22 Yea, his soul draweth near unto the grave, and his life to the [l] destroyers.

23 If there be a [m] messenger with him, an interpreter, one among a [n] thousand, to shew unto man his uprightness:

24 Then he is [o] gracious unto him, and saith,

n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God unto sinners: and wherein mans righteousness standeth, which is through the justice of Jesus Christ and faith therein. o He sheweth that it is a sure token of Gods mercy toward sinners, when he causeth his word to be preached unto them.

n The *Hebrew word signifieth*, To change the name, as to call a fool a wise man, *meaning*, That he would not cloke the truth to flatter men.
† Heb. *in my palate.*
a I confess the power of God, and am one of his, therefore thou oughtest to hear me.
* *Chap.* 9. 35. *& 13.* 20, 21.
† Heb. *according to thy mouth.*
b Because Job had wished to dispute his cause with God; *chap.* 16. 21. so that he might, do it without fear, Elihu saith, he will reason in Gods stead, whom he needeth not to fear, because he is a man made of the same matter that he is.
† Heb. *cut out of the clay.*
c I will not handle thee so roughly as these others have done.
† Heb. *in mine ears.*
d He repeateth Jobs words, whereby he protested his innocency indivers places, but specially in the 13, 16, & 30 *ch.*
† Heb. *he answereth not.*
e The cause of his judgments is not always declared to man.
f Though God by sundry examples of his judgments speak unto man, yet the reason thereof is not known: yea, and though God should speak, yet he is not understood.
g God, saith he, speaketh commonly, either by visions to teach us the cause of his judgments, or else by afflictions, or by his messengers.
† Heb. *he revealeth*, or, *uncovereth.*
h *That is*, Determined to send upon them.
† Heb *work.*
i He sheweth for what end God sendeth afflictions: to beat down mans pride and to turn from evil.
† Heb. *from passing by the sword.*
* *Psal.* 107. 18.
k *That is*, His painful and miserable life.
† Heb. *meat of desire.*
l To the worms that shall eat him.
m A man sent of God to declare his will.

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p *That is*, The miniſter ſhall by the preaching of the word pronounce unto him the forgiveneſs of his ſins.
‡ Or, *an atonement.*
q He ſhall feel Gods favour and rejoyce: declaring hereby, wherein ſtandeth the true joy of the faithful: and that God will reſtore him to health of body, which is a token of his bleſſing.
† Heb. *then childhood.*
r God will forgive his ſins, and accept him, as juſt.
‡ Or, *he ſhall look upon men, and ſay, I have ſinned*, &c.
s *That is*, Done wickedly
t But my ſin hath been the cauſe of Gods wrath toward me.
‡ Or, *he hath delivered my ſoul*, &c. *and my life.*
u God will forgive the penitent ſinner.
† Heb. *twice* & *thrice.* x *Meaning*, to ſpeak againſt it.

[q] Deliver him from going down to the pit, I have found ‡ a ranſom.

25 His fleſh ſhall be [q] freſher † then a childs: he ſhall return to the days of his youth.

26 He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his [r] righteouſneſs.

27 ‡ He looketh upon men, and *if any* ſay, I have ſinned, and [r] perverted *that which was* right, and it profited [t] me not;

28 ‡ He will [u] deliver his ſoul from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe *things* worketh God † [x] oftentimes with man,

30 To bring back his ſoul from the pit, to be enlightned with the light of the living.

31 Mark well, O Job, hearken unto me, hold thy peace, and I will ſpeak.

32 If thou haſt [y] any thing to ſay, anſwer me: ſpeak, for I deſire to [z] juſtify thee.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdom.

as oft as a ſinner doth repent. y If thou doubt of any thing, or ſee occaſion
z *That is*, To ſhew thee wherein mans juſtification conſiſteth.

CHAP. XXXIV.

1 Elihu accuſeth Job for charging God with injuſtice. 10 God ommipotent cannot be unjuſt. 31 Man muſt humble himſelf unto God. 34 Elihu reproveth Job.

FUrthermore Elihu anſwered and ſaid,

2 Hear my words, O ye [a] wiſe *men*, and give ear unto me, ye that have knowledge.

3 * For the ear trieth words, as the † mouth taſteth meat.

4 Let us [b] chooſe to us judgment: let us know among our ſelves what *is* good.

5 For Job hath ſaid, I am righteous: and God hath [c] taken away my judgment.

6 Should [d] I lie againſt my right? † my wound *is* incurable [e] without tranſgreſſion.

7 What man *is* like Job, *who* drinketh up [f] ſcorning like water?

8 Which goeth in [g] company with the workers of iniquity, and walketh with wicked men.

9 For he hath ſaid, [h] It profiteth a man nothing, that he ſhould delight himſelf with God.

10 Therefore hearken unto me, ye † men of underſtanding: * far be it from God, *that he ſhould do* wickedneſs, and *from* the Almighty, *that he ſhould commit* iniquity.

11 * For the work of a man ſhall he render unto him, and cauſe every man to find according to *his* ways.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath diſpoſed † the whole world?

14 * If he [k] ſet his heart † upon man, *if* he gather unto himſelf his [l] ſpirit and his breath;

15 * All fleſh ſhall periſh together, and man ſhall turn again unto duſt.

16 If now *thou haſt* underſtanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right † [m] govern? and wilt thou condemn him that is moſt juſt?

18 *Is it fit* to ſay to a [n] king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much leſs to him* that * accepteth not the perſons of princes, nor regardeth the rich more then the poor? for they all *are* the work of his hands.

20 In a [o] moment ſhall they die, and the people ſhall be troubled at midnight, and paſs away: and † the mighty ſhall be [p] taken away without hand.

21 * For his eyes *are* upon the ways of man, and he ſeeth all his goings.

22 *There is* no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.

23 For he will not lay upon man more *then right;* that he ſhould † [q] enter into judgment with God.

24 He ſhall [r] break in pieces mighty men † without number, and ſet others in their ſtead.

25 Therefore he knoweth their [r] works, and he overturneth *them* in the [t] night, ſo that they are † deſtroyed.

26 He ſtriketh them as wicked men † in the [u] open ſight of others:

27 Becauſe they turned back † from him, and would not conſider any of his ways.

28 So that they cauſe the cry of the poor to [x] come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietneſs, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man onely:

30 That the [y] hypocrite reign not, leſt the people be enſnared.

31 Surely it is meet to be ſaid unto God, I have born *chaſtiſement*, I will [z] not offend *any more.*

32 *That which* I ſee not, [a] teach thou me; if I have done iniquity, I will do no more.

33 † [b] *Should it be* according to thy mind? he will recompence it, whether [c] thou refuſe, or whether thou chooſe, and not I: therefore ſpeak what thou knoweſt.

34 Let men † of underſtanding tell me, and let a wiſe man hearken unto me.

35 Job hath ſpoken without knowledge, and his words *were* without wiſdom.

36 ‡ My deſire *is that* Job may be [d] tried unto the end, becauſe of *his* anſwers for wicked men.

37 For he [e] addeth rebellion unto his ſin, he clappeth *his hands* amongſt us, and multiplieth his words againſt God.

a which are eſteemed wiſe of the world.
* *Chap.* 12. 11.
† Heb. *palate.*
b Let us examin the matter uprightly.
c *That is*, Hath afflicted me without meaſure.
d Should I ſay, I am wicked, being an innocent?
† Heb. *my arrow.*
e I am ſorer puniſhed then my ſin deſerveth.
f which is compelled to receive the reproach and ſcorns of many for his fooliſh words.
g *Meaning*, that Job was like to the wicked, becauſe he ſeemed not to glorify God and ſubmit himſelf to his judgments.
h He wreſteth Jobs words, who ſaid, That Gods children are oftimes puniſhed in this world, and the wicked go free.
i *That is*, Live godly, as *Gen.* 5. 22.
† Heb. *men of heart*
* *Deut.* 32. 4. *chap.* 8. 3. & 36. 23. *Pſal.* 92. 15. *Rom.* 9. 14
* *Pſal.* 62. 12. *Prov.* 24. 12. *Jer.* 32. 19. *Ezek.* 33. 20. *Matt.* 16. 27. *Rom.* 2. 6 2 *Cor.* 5. 10. 1 *Pet.* 1. 17. *Rev.* 22. 12.
† Heb. *all of it.* * *Pſal.* 104. 29. k To deſtroy him. † Heb. *upon him.* l The breath of life which he gave man. * *Gen.* 3. 19. *Eccleſ.* 12. 7. † Heb. *bind.* m If God were not juſt, how could he govern the world?
n If man of nature fear to ſpeak evil of ſuch as have power, then much more ought he to be afraid to ſpeak evil of God.
* *Deut.* 10. 17. 2 *Chron.* 19. 7. *Acts* 10. 34. *Rom.* 2. 11. *Gal* 2. 6. *Epheſ.* 6 9. *Coloſ* 3. 25. 1 *Pet.* 1. 17.
o when they look not for it.
Heb. *they ſhall take away the mighty.*
p By the meſſengers or viſitation that God ſhall ſend.
* 2 *Chron.* 16. 9. & 31. 4. *Prov.* 5. 21. & 15. 3. *Jer.* 16. 17.
† Heb. *go.*
q God doth not afflict man above meaſure, ſo that he ſhould have occaſion to contend with him.
r For all his creatures are at hand to ſerve him, ſo that by their power they cannot reſiſt him.
† Heb. *without ſearching out.*
† Make them manifeſt, that they are wicked.
t Declare the things that were hid.
† Heb. *cruſhed.*
† Heb. *in the place of beholders.*
u *Meaning*, openly in the ſight of all men
† Heb. *from after him.*
x By their cruelty and extortion.
y when tyrants ſit in the throne of juſtice, which under pretence of executing juſtice are but hypocrites, and oppreſs the people, it is a ſign that God hath drawn back his countenance and favour from that place.
z Leſt I ſhould procure greater puniſhment then what is already laid upon me.
a Thus Elihu ſpeaketh in the perſon of God, as it were, mocking Job, becauſe he would be wiſer then God.
† Heb. ſhould it be *from with thee.*
b will God uſe thy counſel in doing his works.
c Thus he ſpeaketh in the perſon of God, as though Job ſhould chuſe and refuſe affliction at his pleaſure.
† Heb. *of heart.*

† Or, *my father, let Iob be tried.* d That he may ſpeak as much as he can, him and all the wicked that ſhall uſe ſuch arguments. e He ſtandeth ſtubbornly in the maintenance of his cauſe.

CHAP. XXXV.

1 Compariſon is not to be made with God, becauſe our good or evil cannot extend unto him. 9 Many cry in their afflictions, but are not heard for want of faith.

ELihu ſpake moreover and ſaid,

2 Thinkeſt thou this to be right, *that* thou [a] ſaidſt, My righteouſneſs *is* more then Gods?

a Job never ſpake theſe words: but becauſe he maintained his innocency, it ſeemed as though he would ſay, that God tormented him without juſt cauſe.

3 For

3 For thou ſaidſt, What advantage will it be unto thee, *and*, What profit ſhall I have ‡ *if I be cleanſed* from my ſin.

‡ Or, by it *more then by ſin.*

4 † I will anſwer thee, and thy [b] companions with thee.

† Heb. *I will return to thee words.*
b Such as are in the like errour.

5 Look unto the heavens, and ſee and behold the [c] clouds *which* are higher then thou.

c If thou canſt not controll the clouds, wilt thou preſume to inſtruct God?

6 If thou ſinneſt, [d] what doſt thou againſt him? or *if* thy tranſgreſſions be multiplied, what doſt thou unto him?

d Neither doth thy ſin hurt God, nor thy juſtice profit him: for he will be glorified without thee.

7 *If thou be righteous, what giveſt thou him? or what receiveth he of thine hand?

* *Chap.* 22. 3. *Pſal.* 16. 2. *Rom.* 11. 35.

8 Thy wickedneſs *may hurt* a man as thou *art*, and thy righteouſneſs *may profit* the ſon of man.

9 By reaſon of the multitude of oppreſſions, they make *the oppreſſed* to [e] cry: they cry out by reaſon of the arm of the mighty.

e The wicked may hurt man, & cauſe him to cry, who if he ſought to God, which ſendeth comfort, ſhould be delivered.

10 But none ſaith, Where *is* God my maker, who giveth ſongs in the night?

11 Who teacheth us more then the beaſts of the earth, and maketh us wiſer then the fowls of heaven.

12 There they cry, ([f] but none giveth anſwer) becauſe of the pride of evil men.

f Becauſe they pray not in faith, as feeling Gods mercies.

13 *Surely God will not hear vanity, neither will the Almighty regard it.

* *Chap.* 27. 9. *Prov.* 1. 29. *Iſa.* 1. 13. *Jer.* 11. 11.

14 Although thou ſayſt thou ſhalt not ſee him, *yet* judgment *is* [g] before him, therefore truſt thou in him.

g God is juſt howſoever thou judgeſt of him.

15 But now becauſe *it is* not *ſo*, ‡ he hath viſited in his anger, yet ‡ he knoweth *it* not in great extremity:

‡ That is, *God.*

16 Therefore doth Job [h] open his mouth in vain: he multiplieth words without knowledge.

‡ That is, *Job.*

h For if he did puniſh thee as thou deſerveſt, thou ſhouldeſt not be able to open thy mouth.

Chap. XXXVI.

1 Elihu ſheweth how God is juſt in his ways, 16 how Jobs ſins hinder Gods bleſſings. 24 Gods works are to be magnified.

† Heb. *that there are yet words for God.*
a He ſheweth that when we ſpeak of God, we muſt lift up our ſpirits more high, then our natural ſenſe is able to reach.
b Thou ſhalt perceive that I am a faithful inſtructour, & that I ſpeak to thee in the name of God.
c Strong and conſtant, & of underſtanding: for theſe are the gifts of God, & he loveth them in man: but foraſmuch as God puniſheth now Job, it is a ſign that theſe are not in him.
‡ Heb. *heart.*
d Therefore he will not preſerve the wicked: but to the humble and afflicted heart he will ſhew grace.
‡ Or, *afflicted.*
* *Pſal.* 34. 15.
e He preferreth the godly to honour.
f He will move their hearts to feel their ſins, that they may come to him by repentance, as he did Manaſſeh.
* *Chap.* 21. 13.

ELihu alſo proceeded, and ſaid,

2 Suffer me a little, and I will ſhew thee, † that *I have* yet to ſpeak on Gods behalf.

3 I will [a] fetch my knowledge from afar, and will aſcribe righteouſneſs to my maker.

4 For truly, my words *ſhall* not *be* falſe: he that is [b] perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and deſpiſeth not *any*: *he is* [c] mighty in ſtrength *and* † wiſdom.

6 [d] He preſerveth not the life of the wicked: but giveth right to the ‡ poor.

7 *He withdraweth not his eyes from the righteous: but with [e] kings *are they* on the throne, yea, he doth eſtabliſh them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction:

9 Then he ſheweth them their [f] work, and their tranſgreſſions that they have exceeded.

10 He openeth alſo their ear to diſcipline, and commandeth that they return from iniquity.

11 If they obey and ſerve *him*, they ſhall *ſpend their days in proſperity, and their years in pleaſures.

12 But if they obey not, † they ſhall periſh by the ſword, & they ſhall die [g] without knowledge.

13 But the hypocrites in [h] heart heap up wrath: they [i] cry not when he bindeth them.

14 † They die in [k] youth, and their life *is* among the ‡ unclean.

15 He delivereth the ‡ poor in his affliction, and openeth their ears in oppreſſion.

16 Even ſo would he have removed thee out of the ſtrait *into* a broad place, where *there is* no ſtraitneſs, and † that which ſhould be ſet on thy [l] table, *ſhould be* full of fatneſs.

17 But thou haſt [m] fulfilled the judgment of the wicked: ‡ judgment and juſtice take hold *on thee.*

18 Becauſe *there is* wrath, [n] *beware* leſt he take thee away with *his* ſtroke: then a great ranſome cannot † deliver thee.

19 Will he eſteem thy riches? *no* not gold, nor all the forces of ſtrength.

20 Deſire not the [o] night, when people are cut off in their place.

21 Take heed, regard not [p] iniquity: for this haſt thou choſen rather then affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoyned him his way? or who can ſay, Thou haſt wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may ſee it, man may behold *it* [q] afar off.

26 Behold, God *is* great, and we know *him* [r] not, neither can the number of his years be ſearched out.

27 For he maketh ſmall the drops of water: they pour down rain [s] according to the vapour thereof:

28 Which the clouds do drop, *and* diſtil upon man abundantly.

29 Alſo can *any* underſtand the ſpreadings of the clouds, *or* the noiſe of his [t] tabernacle?

30 Behold, he ſpreadeth his light upon [u] it, and covereth † [x] the bottom of the ſea.

31 For by them judgeth he the [y] people, he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to ſhine*, by *the cloud* that cometh [z] betwixt.

33 The [a] noiſe thereof ſheweth concerning it, the cattel alſo concerning † the vapour.

† Heb. *they ſhall paſs away by the ſword.*
g *That is*, In their folly or obſtinacy, and ſo ſhall be cauſe of their own deſtruction.
h which are maliciouſly bent againſt God, and flatter themſelves in their vices.
i when they are in affliction, they ſeek not to God for ſuccour, as Aſa, 2 *Chron.* 16. 12. *Revel.* 16. 11.
† Heb. *their ſoul dieth.*
k They die of ſome vile death, and that before they come to age.
‡ Or, *Sodomites.*
‡ Or, *afflicted.*
† Heb. *the reſt of thy table.*
l If thou hadſt been obedient to God, he would have brought thee to liberty and wealth.
m Thou art altogether after the manner of the wicked: for thou doſt murmur againſt the juſtice of God.
‡ Or, *judgment and juſtice ſhould uphold* thee.
n God doth puniſh thee, leſt thou ſhouldeſt forget God in thy wealth and ſo periſh.
Heb. *turn thee aſide*
o Be not thou curious in ſeeking the cauſe of Gods judgments, when he deſtroyeth any.
p And ſo murmur againſt God through impatiency.
q The works of God are ſo manifeſt, that a man may ſee them afar off, and know God by the ſame
r Our infirmity hindereth us ſo, that we cannot attain to the perfect knowledge of God.
† *That is*, The rain cometh of thoſe drops of water, which he keepeth in the clouds.
t *Meaning*, Of the clouds, which he calleth the tabernacle of God
u Upon the cloud
† Heb. *the roots.*
x That men cannot come to the knowledge of the ſprings thereof
y He ſheweth that the rain hath double uſe: the one, the other, that it
a The cold vapour in the cold cloud,

that it declareth Gods judgments, when it doth overflow any place? and maketh the land fruitful. z *That is*, One cloud to daſh againſt another. a *That is*, Noiſe and ſheweth him: *that is*, The cloud of the hot exhalation, which being taken mounteth up toward the place where the fire is, and ſo anger is ingendred, thunder-claps. † Heb. *that which goeth up.*

Chap. XXXVII.

1 God is to be feared becauſe of his great works. 15 His wiſdom is unſearchable in them.

AT [a] this alſo my heart trembleth, and is moved out of his place.

a At the marvelling of the thunder and lightnings; whereby he declareth that the faithful are lively touched with the majeſty of God, when they behold his works.

2 † Hear attentively the [b] noiſe of his voice, and the ſound *that* goeth out of his mouth.

† Heb. *hear in hearing.*

3 He directeth it under the whole heaven, and his † lightning unto the † ends of the earth.

b *That is*, The thunder, whereby he ſpeaketh to men to weaken their dulneſs, and to bring them to the conſideration of his works. † Heb. *light.* † Heb. *wings of the earth.*

4 After it a voice roareth: he thundreth

with

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with the voice of his excellency, and he will not ſtay [c] them when his voice is heard.

5 God thundreth marvellouſly with his voice; great things doth he, which we cannot comprehend.

6 For * he ſaith to the ſnow, Be thou *on* the earth; † likewiſe to the [d] ſmall rain, and to the great rain of his ſtrength.

7 He [e] ſealeth up the hand of every man; that all men may know his work.

8 Then the beaſts go into dens, and remain in their places.

9 † Out of the ſouth cometh the whirlwind: and cold out of the [f] north.

10 By the breath of God, froſt is given: and the breadth of the waters is [g] ſtraitned.

11 Alſo by watering he [h] wearieth the thick cloud: he ſcattereth † [i] his bright cloud,

12 And it is turned round about by his counſels: that they may do whatſoever he commandeth them upon the face of the world in the earth.

13 He cauſeth it to come, [k] whether for † correction, or for his land, or for mercy.

14 Hearken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God.

15 Doſt thou know when God diſpoſed them, & cauſed the [l] light of his cloud to ſhine?

16 Doſt thou know the [m] balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* [n] warm, when he quieteth the earth by the ſouth-*wind?*

18 Haſt thou with him ſpread out the ſky, *which is* ſtrong, *and* as a molten [o] looking-glaſs?

19 Teach us what we ſhall ſay unto him; *for* we cannot order *our ſpeech* by reaſon of [p] darkneſs.

20 Shall it be [q] told him that I ſpeak? if a man [r] ſpeak, ſurely he ſhall be ſwallowed up.

21 And now *men* ſee not the [s] bright light which *is* in the clouds: but the wind paſſeth and cleanſeth them.

22 [t] Fair weather cometh out of the north: with God *is* terrible majeſty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of juſtice: he will [u] not afflict.

24 Men do therefore fear him: he reſpecteth not any *that are* wiſe of heart.

* *Pſal.* 147. 16, 17.
† Heb. *and to the ſhowrs of rain, and to the ſhowrs of rain of his ſtrength.*
c *Meaning*, the rain and thunders.
d So that neither ſmall rain, nor great, ſnow, nor any thing elſe cometh without Gods appointment.
e By rains and thunders God cauſeth men to keep themſelves within their houſes.
† Heb. *out of the chamber.*
f In Hebrew it is called, *the ſcattering wind*; becauſe it driveth away the clouds, and purgeth the air.
g *That is*, is frozen up, and dried.
h Gather the vapours, & move to and fro to water the earth.
† Heb. *the cloud of his light.*
i *That is*, the cloud thath hath lightning in it.
k Rain, cold, heat, tempeſts, and ſuch like, are ſent of God, either to puniſh man, or to profit the earth, or to declare his favour toward man, *as chap.* 36. 31.
† Heb. *a rod.*
l *That is*, the lightning to break forth in the clouds.
m which is ſometime changed into rain, ſnow, or hail, or ſuch like.
n why thy clothes ſhould keep thee warm when the ſouth-wind bloweth, rather then when any other wind bloweth?
o For their clearneſs.
p *That is*, our ignorance: *ſignifying*, that Job was ſo preſumptuous, that he would control the works of God.
q Hath God need that any ſhould tell him, when man murmureth againſt him?
r Againſt Gods adminiſtrations.
s The cloud ſtoppeth the ſhining of the ſun, that man cannot ſee it till the wind have chaſed away the cloud: and if man be not able to attain to the knowledge of theſe things, how much leſs of Gods judgments? t *Heb*, Gold, *Meaning*, Fair weather and clear as Gold.
u *Meaning*, without cauſe

Chap. XXXVIII.

1 *God challengeth Job to anſwer.* 4 *God, by his mighty works, convinceth Job of ignorance,* 31 *and of imbecility.*

THen the Lord anſwered Job out of the [a] whirlwind, and ſaid,

2 Who *is* this that [b] darkneth counſel by words without knowledge?

3 Gird up now thy loyns like a man; for I will [c] demand of thee, and † anſwer thou me.

a That his words might have greater majeſty, and that Job might know with whom he had to do.
b which by ſeeking out the ſecret counſel of God by mans reaſon maketh it more obſcure, and ſheweth his own folly.
c Becauſe he had wiſhed to diſpute with God, *chap.* 13. 3. God reaſoneth with him, to declare his raſhneſs. † Heb. *make me know.*

4 * Where waſt thou when I laid the [d] foundations of the earth? declare, † if thou haſt underſtanding.

5 Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?

6 Whereupon are the † foundations thereof † faſtned? or who laid the corner-ſtone thereof?

7 When the morning ſtars [e] ſang together, and all the [i] ſons of God ſhouted for joy.

8 * Or *who* ſhut up the ſea with doors, when it brake forth *as if* it had iſſued out of the womb?

9 When I made the cloud the garment thereof, and thick darkneſs [g] a ſwadling-band for it,

10 And ‡ brake up for it my decreed *place*, and ſet bars and doors,

11 And ſaid, Hitherto ſhalt thou come, but no further: and [h] here ſhall † thy proud waves be ſtayed.

12 Haſt thou commanded the [i] morning ſince thy days? *and* cauſed the day-ſpring to know his place,

13 That it might take hold of the † ends of the earth, that the wicked might be [k] ſhaken out of it?

14 It is turned as [l] clay *to* the ſeal, and they ſtand as a garment.

15 And from the wicked their light is withholden, and the high arm ſhall be broken.

16 Haſt thou entred into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?

17 Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the [m] ſhadow of death?

18 Haſt thou perceived the breadth of the earth? declare, if thou knoweſt it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkneſs, where *is* the place thereof?

20 That thou ſhouldeſt [n] take it ‡ to the bound thereof, and that thou ſhouldeſt know the paths *to* the houſe thereof?

21 Knoweſt thou *it*, becauſe thou waſt then born? or *becauſe* the number of thy days *is* great?

22 Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail,

23 Which I have [o] reſerved againſt the time of trouble, againſt the day of battel and war?

24 By what way is the light parted, *which* ſcattereth the eaſt-wind upon the earth?

25 Who hath divided a water-courſe for the overflowing of waters? or a way for the lightning of thunder,

26 To cauſe it to rain on the earth, *where* no man *is*; *on* the wilderneſs wherein *there is* no man?

27 To ſatisfy the deſolate and waſt *ground*, and to cauſe the bud of the tender herb to ſpring forth?

28 Hath

* *Pſal.* 104. 5. *Prov.* 30. 4.
d Seeing he could not judge of thoſe things which were done ſo long before he was born, he was not able to comprehend all Gods works: much leſs the ſecret cauſes of his judgments.
† Heb. *if thou knoweſt underſtanding.*
Heb. *ſockets.*
† Heb. *made to ſink.*
e The ſtars and dumb creatures are ſaid to praiſe God, becauſe his power, wiſdom and goodneſs is manifeſt and known therein.
f *Meaning*, the angels.
* *Pſal.* 104. 9.
g As though the great ſea were but as a little babe in the hands of God to turn to and fro.
‡ Or, *eſtabliſhed my decree upon it.*
h *That is*, Gods decree and commandment, *as verſ.* 10.
† Heb. *the pride of thy waves.*
i *To wit*, to riſe, ſince thou waſt born.
† Heb. *wings.*
k who having in the night been given to wickedneſs cannot abide the light, but hide themſelves.
l The earth which ſeemed in the night to have no form, by the riſing of the ſun is as it were created anew, and all things therein clad with new beauty.
m If thou art not able to ſeek out the depth of the ſea, how much leſs art thou able to comprehend the counſel of God?
n That thou mighteſt appoint it his way and limits.
† Or, *at.*
o To puniſh mine enemies with them, *as Exod.* 9. 18. *Joſh.* 10. 11.

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendred it?

p The ice covereth it, as though it were paved with ſtone.

30 The waters are [p] hid as *with* a ſtone, and the face of the deep † is frozen.

† Heb. *is taken.*

31 Canſt thou bind the ſweet influences of ‡† [q] Pleiades, or looſe the bands of † [r] Orion?

‡ Or, *the ſeven ſtars.*

† Heb. *Cimah.*

q which ſtars ariſe when the ſun is in *Taurus*, which is the ſpring time, and bring flowrs.

32 Canſt thou bring forth ‡ [s] Mazzaroth in his ſeaſon, or canſt thou † guid [t] Arcturus with his ſons?

† Heb *Cesil.*

r which ſtar bringeth in winter.

33 Knoweſt thou the ordinances of heaven? canſt thou ſet the [u] dominion thereof in the earth?

‡ Or, *the twelve ſigns.*

s Certain ſtars ſo called, ſome think they were the twelve ſigns.

34 Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?

† Heb. *guid them.*

t The north-ſtar with thoſe that are about him?

35 Canſt thou ſend lightnings, that they may go, and ſay unto thee, † Here we *are?*

u Canſt thou cauſe the heavenly bodies to have any power over the earthly bodies?

36 * Who hath put wiſdom in the [x] inward parts? or who hath given underſtanding to the heart?

† Heb. *behold us.*

* *Chap.* 32. 8. *Eccleſ.* 2, 26.

x In the ſecret parts of man.

37 Who can number the clouds in wiſdom? or † who can ſtay the [y] bottles of heaven?

† Heb. *who can cauſe to lie down.*

y *That is*, the clouds wherein the water is contained as in bottles

38 ‡ When the duſt † groweth into hardneſs, and the [z] clods cleave faſt together?

‡ Or, *when the duſt is turned into mire.*

† Heb. *is poured.*

39 * Wilt thou [a] hunt the prey for the lion? or fill † the appetite of the young lions,

z For when God doth not open theſe bottles, the earth cometh to this inconvenience. * *Pſal.* 140. 3. a After he had declared Gods works in the heavens, he ſheweth his marvellous providence in earth, even toward the bruit beaſts.

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

† Heb. *the life.* * *Matth.* 6. 26. * *Pſal.* 147. 9.

41 * Who provideth for the raven his food? when his young ones * cry unto God, they wander for lack of meat.

CHAP. XXXIX.

1 *Of the wild goats and hinds*, 5 *Of the wild aſs*, 9 *The unicorn*, 13 *the peacock*, *ſtork*, *and oſtrich*, 19 *the horſe*, 26 *the hawk*, 27 *the eagle.*

KNoweſt thou the time when the wild goats of the rock bring forth? *or* canſt thou mark when * [c] the hinds do calve?

* *Pſal.* 29. 9.

c He chiefly maketh mention of wild goats and hinds, becauſe they bring forth their young with moſt difficulty.

2 Canſt thou number the months *that* they [d] fulfil? or knoweſt thou the time when they bring forth?

d *That is*, how long they go with young?

3 They [e] bowe themſelves, they bring forth their young ones, they caſt out their ſorrows.

e They bring forth with great difficulty.

4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.

5 Who hath ſent out the wild aſs free? or who hath looſed the bands of the wild aſs?

6 Whoſe houſe I have made the wilderneſs, and the † [f] barren land his dwellings.

† Heb. *ſalt places.*

f *That is*, the barren ground where no good fruits grow.

7 He ſcorneth the multitude of the city, neither regardeth he the crying † of the driver.

† Heb. *of the exactour.*

8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing.

9 Will the [g] unicorn be willing to ſerve thee, or abide by thy crib?

g Is it poſſible to make the unicorn tame? *ſignifying*, that if man cannot rule a creature, that it is much more impoſſible, that he ſhould appoint the wiſdom of God, whereby he governeth all the world.

10 Canſt thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou truſt him becauſe his ſtrength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy ſeed, and gather *it into* thy barn?

13 *Gaveſt thou* the goodly wings unto the peacocks? or ‡ wings and feathers unto the oſtrich?

‡ Or, *the feathers, of the ſtork, and oſtrich?*

14 Which leaveth her eggs in the [h] earth, and warmeth them in the duſt,

h They write that the oſtrich covereth her eggs in the ſand, and becauſe the country is hot, and the ſun ſtill keepeth them warm, they are hatched.

15 And forgetteth that the foot my cruſh them, or that the wild beaſt may break them.

16 She is hardned againſt her young ones, as though *they were* not [i] hers: her labour is in vain without fear;

i As if another ſhould take care for them.

17 Becauſe God hath deprived her of [k] wiſdom, neither hath he imparted to her underſtanding.

k *That is*, to have a care, and natural affection toward her young.

18 What time ſhe [l] lifteth up her ſelf on high, ſhe ſcorneth the horſe and his rider.

l when the young oſtrich is grown up, he outrunneth the horſe.

19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with [m] thunder?

m *That is*, given him courage?

20 Canſt thou make him afraid as a graſhopper? the glory of his noſtrils *is* † terrible.

† Heb. *terrours.*

21 ‡ He [n] paweth in the valley, and rejoyceth in *his* ſtrength: he goeth on to meet † the armed men.

‡ Or, his feet *dig.*

n He beateth with his hoof.

† Heb. *the armour.*

22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.

23 The quiver rattleth againſt him, the glittering ſpear and the ſhield.

24 He [o] ſwalloweth the ground with fierceneſs and rage: neither believeth he that *it is* the ſound of the trumpet.

o He ſo riddeth the ground, that it ſeemeth nothing under him.

25 He ſaith among the trumpets, Ha ha; and he ſmelleth the battel afar off, the thunder of the captains, and the ſhouting.

26 Doth the hawk flie by thy wiſdom, *and* ſtretch her wings toward the [p] ſouth?

p *That is*, when cold cometh, to flie into the warm countries.

27 Doth the eagle mount up † at thy command, and make her neſt on high?

† Heb. *by thy mouth.*

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off.

30 Her young ones alſo ſuck up bloud: and * where the ſlain *are*, there *is* ſhe.

* *Matth.* 24. 28. *Luke* 17. 37.

CHAP. XL.

1 *Job humbleth himſelf to God.* 6 *God ſtirreth him up to ſhew his righteouſneſs, power, and wiſdom.* 15 *Of the behemoth.*

MOreover, the LORD anſwered Job, and ſaid,

2 Shall he that [a] contendeth with the Almighty, inſtruct *him*? he that reproveth God, let him anſwer it.

a Is this the way for a man that will learn, to ſtrive with God? which thing he reproved in Job.

3 ¶ Then Job anſwered the LORD, and ſaid,

4 Behold, I am [b] vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth.

b whereby he ſheweth, that he repented, and deſired pardon for his faults.

5 Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no further.

6 ¶ Then anſwered the LORD unto Job out of the whirlwind, and ſaid,

7 * Gird up thy loyns now like a man: I will demand of thee, & declare thou unto me.

* *Chap.* 38. 3.

8 * Wilt thou alſo diſanul my [c] judgment? wilt thou condemn me that thou mayeſt be righteous?

* *Pſal.* 51. 4. *Rom.* 3. 4.

c *Signifying*, that they that juſtify themſelves, condemn God as unjuſt.

9 Haſt

9 Haſt thou an arm like God? or canſt thou thunder with a voice like him?

10 * Deck thy ſelf now *with* [d] majeſty and excellency, and aray thy ſelf with glory and beauty.

11 Caſt abroad the rage of thy wrath: and behold every one *that is* proud, and abaſe him.

12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place.

13 Hide them in the [e] duſt together, *and* bind their faces in ſecret.

14 Then will I alſo confeſs unto thee, that thine own right hand can [f] ſave thee.

15 ¶ Behold now [g] behemoth which I [h] made with thee, he eateth [f] graſs as an ox.

16 Lo now, his ſtrength *is* in his loyns, and his force *is* in the navel of his belly.

17 ‡ He moveth his tail like a cedar: the ſinews of his ſtones are wrapt together.

18 His bones *are as* ſtrong pieces of braſs, his bones *are* like bars of iron.

19 [k] He *is* the chief of the ways of God: he that made him, [l] can make his ſword to approach *unto him.*

20 Surely the mountains bring him forth food: where all the beaſts of the field play.

21 He lieth under the ſhady trees, in the covert of the reed, and fens.

22 The ſhady trees cover him *with* their ſhadow: the willows of the brook compaſs him about.

23 Behold, † he drinketh up a river, *and* [m] haſteth not: he truſteth that he can draw up Jordan into his mouth.

24 ‡ He taketh it with his eyes: *his* noſe pierceth through ſnares.

Chap. XLI.

Of Gods great power in the leviathan.

CAnſt thou draw out [a] leviathan with an hook? or his tongue with a cord † *which* thou letteſt down?

2 Canſt thou put an hook into his noſe? or bore his jaw through with a thorn?

3 Will he make many [b] ſupplications unto thee? will he ſpeak ſoft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a [c] ſervant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? ſhall they part him among the merchants?

7 Canſt thou fill his skin with barbed irons? or his head with fiſh-ſpears?

8 Lay thine hand upon him, remember the [d] battel, do no more.

9 Behold, the [e] hope of him is in vain: ſhall not *one* be caſt down even at the ſight of him?

10 None *is ſo* fierce that dare ſtir him up: who then is able to [f] ſtand before me?

11 Who hath [g] prevented me that I ſhould repay *him*? * *whatſoever is* under the whole heaven is mine.

12 I will not [h] conceil his parts, nor his power, nor his comely proportion.

13 Who can diſcover the face of his [i] garment? *or* who can come *to him* ‡ with his double birdle?

14 Who can open the [l] doors of his face? his teeth *are* terrible round about.

15 *His* † ſcales *are his* pride, ſhut up together *as with* a cloſe ſeal.

16 One is ſo near to another, that no air can come between them.

17 They are joyned one to another, they ſtick together, that they cannot be ſundred.

18 By his [m] neeſings a light doth ſhine, and his eyes *are* like the eye-lids of the morning.

19 Out of his mouth go burning lamps, *and* ſparks of fire leap out.

20 Out of his noſtrils goeth ſmoke, as *out* of a ſeething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth ſtrength, and † ſorrow is turned into [n] joy before him.

23 † The flakes of his fleſh are joyned together: they are firm in themſelves, they cannot be moved.

24 His heart is as firm as a ſtone, yea as hard as a piece of the nether *milſtone.*

25 When he raiſeth up himſelf, the mighty are afraid: by reaſon of breakings they purify themſelves.

26 The ſword of him that layeth at him cannot hold: the ſpear, the dart, nor the ‡ habergeon.

27 He eſteemeth iron as ſtraw, *and* braſs as rotten wood.

28 The arrow cannot make him flee: ſling-ſtones are turned with him into ſtubble.

29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear.

30 † Sharp ſtones [c] *are* under him: he ſpreadeth ſharp-pointed things upon the mire.

31 He maketh the deep to [p] boil like a pot: he maketh the ſea like a pot of ointment.

32 He maketh a path to [q] ſhine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like: ‡ who is made without fear.

34 He beholdeth all [r] high *things:* he *is* a king over all the children of pride.

Chap. XLII.

1 *Job ſubmitteth himſelf unto God.* 7 *God preferring Jobs cauſe, maketh his friends ſubmit themſelves, and accepteth him.* 10 *He magnifieth and bleſſeth Job.* 16 *Jobs age and death.*

THen Job anſwered the LORD, and ſaid,

2 I know that thou canſt *do* every *thing*, and *that* [a] no thought can be withholden from thee.

3 Who *is* he that [b] hideth counſel without knowledge? therefore have I uttered that I underſtood not, things too [c] wonderful for me, which I knew not.

4 Hear, I beſeech thee, and I will ſpeak: I will demand of thee, [d] and declare thou unto me.

5 I have

---

a *Meaning*, the whale, *or*, a whirpool.
† Heb. *which thou drowneſt.*
b Becauſe he feareth leſt thou ſhouldeſt take him.
c To do thy buſineſs, and be at thy commandment?
d If thou once conſider the danger, thou wilt not meddle with him.
e *To wit*, that truſteth to take him.
f If none dare ſtand againſt a whale which is but a creature, who is able to compare with God the Creatour?
g who hath taught me to accompliſh my work?
* *Pſal.* 24. 1.
& 50. 12.
‡ *Cor.* 10. 26.
h The parts, and members of the whale.
i *That is*, who dare pull off his skin?
‡ Or, *within.*
k who dare put a birdle in his mouth?
l who dare look in his mouth?
† Heb. *ſtrong pieces of ſhields.*
m *That is*, caſteth out flames of fire.
† Heb. *ſorrow joyeth.*
n Nothing is pitifull or hard unto him.
† Heb, *the fallings.*
‡ Or, *breaſt-plate.*
† Heb. *ſharp pieces of the poſſherd.*
o His skin is ſo hard that he lieth with as great eaſe on the ſtones, as in the mire.
p Either he maketh the ſea to ſeem as it boiled by his wallowing, or elſe he ſpoureth water in ſuch abundance as it would ſeem that the ſea boiled.
q *That is*, a white froth, and ſhining ſtream before him.
‡ Or, *who behave themſelves without fear.*
r He deſpiſeth all other beaſts and monſters, and is the proudeſt of all others.
a No thought ſo ſecret, but thou doſt ſee it, nor any thing that thou thinkeſt, but thou canſt bring it to paſs.
b Is there any but I? for this God laid to his charge. *chap.* 38. 2.
c I confeſs herein mine ignorance, and that I ſpake I wiſt not what.
d He ſheweth that he will be Gods ſcholer, to learn of him.

e I knew thee onely before by hearſay, but now thou haſt cauſed me to feel what thou art to me, that I may reſign my ſelf over unto thee.

5 I have [e] heard of thee by the hearing of the ear: but now mine eye ſeeth thee.

6 Wherefore I abhor *my ſelf*, and repent in duſt and aſhes.

7 ¶ And it was *ſo*, that after the LORD had ſpoken theſe words unto Job, the LORD ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me *the* [f] *thing that is* [g] right, as my ſervant Job *hath*.

f You took in hand an evil cauſe, in that you condemned him by his outward afflictions, & comforted him not with my mercies.
g who had a good cauſe, but handled it evil.

8 Therefore take unto you now ſeven bullocks, and ſeven rams, and go to my ſervant Job, and offer up for your ſelves a burnt-offering, and my ſervant Job ſhall [h] pray for you, for † him will I accept: leſt I deal with you *after your* folly, in that ye have not ſpoken of me *the thing which is* right, like my ſervant Job.

h when you have reconciled your ſelves to him for the faults that you have committed againſt him, he ſhall pray for you, and I will hear him.
† Heb. *his face*, or, *perſon*.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD alſo accepted † Job.

† Heb. *the face of Job*.

10 And the LORD turned the [i] captivity of Job, when he prayed for his friends: alſo the Lord † gave Job twice as much as he had before.

i He delivered him out of the affliction wherein he was.
† Heb. *added all that had been to Iob unto the double*

11 Then came there unto him all his [k] brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man alſo gave him a piece of mony, and every one an ear-ring of gold.

k *That is*, All his kindred, *ch.* 19. 13.

12 So the LORD bleſſed the latter end of Job more then his beginning: for he had [l] fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.

l God made him twice ſo rich in cattel as he was before, and gave him as many children, as he had taken from him.

13 He had alſo ſeven ſons and three daughters.

14 And he called the name of the firſt, [m] Jemima, and the name of the ſecond, [n] Kezia, and the name of the third, [o] Keren-happuch.

m *That is*, Of long life, or beautiful as the day.
n As pleaſant as Caſſia, or ſweet ſpice.
o *That is*, The horn of beauty.

15 And in all the land were no women found *ſo* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and fourty years, and ſaw his ſons, and his ſons ſons, *even* four generations.

17 So Job died *being* old, and full of days.

THE BOOK OF PSALMS.

* Or, *Praiſes, according to the Hebrew*, And were chiefly inſtituted to praiſe and give thanks to God for his benefits. They are called, *the Pſalms, or Songs of David*, becauſe the moſt part were made by him.

THE ARGUMENT.

THis book of Pſalms is ſet forth unto us by the Holy Ghoſt, to be eſteemed as a moſt precious treaſure; wherein all things are contained that appertain to true felicity, as well in this life preſent, as in the life to come: for the riches of true knowledge and heavenly wiſdom are ſet open for us, to take thereof moſt abundantly. If we would know the great and high Majeſty of God, here we may ſee the brightneſs thereof ſhine moſt clearly: If we would ſeek his incomprehenſible wiſdom; here is the ſchool of the ſame profeſſion: If we would comprehend his ineſtimable bounty, and approach near thereunto, and fill our hands with that treaſure; here we may have a moſt lively and moſt comfortable taſt thereof: If we would know wherein ſtandeth our ſalvation, and how to attain to life everlaſting; here is Chriſt our onely Redeemer, and Mediatour moſt evidently deſcribed. The rich man may learn the true uſe of riches: The poor man may find full contentation: He that will rejoyce, ſhall know the true joy, and how to keep meaſure therein: They that are afflicted and oppreſſed, ſhall ſee wherein ſtandeth their comfort, and how they ought to praiſe God when he ſendeth them deliverance: The wicked and the perſecuters of the children of God ſhall ſee how the hand of God is ever againſt them, and though he ſuffer them to proſper for a while; yet he bridleth them, inſomuch as they cannot touch an hair of ones head, except he permit them; and how in the end their deſtruction is moſt miſerable. Briefly, here we may have preſent remedies againſt all tentations, and troubles of mind and conſcience; ſo that, being well practiſed herein, we may be aſſured againſt all dangers in this life, live in the true fear and love of God, and at length attain to that incorruptible crown of glory, which is laid up for all them that love the coming of our Lord JESUS CHRIST.

1 Day. *Morning prayer.* * *Prov.* 4. 14.

PSAL. I.

1 *The happineſs of the godly.* 4 *The unhappineſs of the ungodly.*

BLeſſed * *is* the man that walketh not in the [a] counſel of the ‡ ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.

a when a man hath once given place to evil counſel, or to his own concupiſcence, he beginneth to forget himſelf in his ſin, and ſo falleth into contempt of God, which contempt is called the ſeat of the ſcorners.
‡ Or, *wicked*.

2 But his delight *is* in the law of the LORD, * and in his [b] law doth he meditate day and night.

* *Ioſh.* 1. 8. *Pſal.* 119. 1.
b In the holy ſcriptures.

3 And he ſhall be like a tree * planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not † wither, and [c] whatſoever he doth ſhall proſper.

* *Ier.* 17. 8.
† Heb. *fade*.
c Gods children are ſo moiſtned ever with his grace, that whatſoever cometh unto them tendeth to their ſalvation.

4 [d] The ungodly *are* not ſo: but *are* * like

d Though the wicked ſeem to bare the ſway in this world, yet the Lord driveth them down that they ſhall not riſe nor ſtand in the company of the righteous. * *Pſal* 35. 5. *Iſa.* 17. 13.

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the chaff which the wind driveth away.

5 Therefore the ungodly shall not [e] stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD [f] knoweth the way of the righteous: but the way of the ungodly shall perish.

e But tremble when they feel Gods wrath.

f Doth approve and prosper; like as, *Not to know*, is to reprove and reject.

PSAL. II.

1 The kingdom of Christ. 10 Kings are exhorted to accept it.

WHy * do the [a] heathen ‡rage, and the people † imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

3 [b] Let us break their bands asunder, and cast away their cords from us.

4 * He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 [c] Then shall he speak unto them in his wrath, and ‡ vex them in his sore displeasure.

6 Yet have I † set my king † upon my holy hill of Zion.

7 I will declare ‡ the [d] decree: the LORD hath said unto me, * Thou *art* my son, [e] this day have I begotten thee.

8 * Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost [f] parts of the earth *for* thy possession.

9 * Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.

10 [g] Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoyce with trembling.

12 [h] Kiss the son lest he be angry, and ye perish [i] *from* the way, when his wrath is kindled but a little: * blessed *are* all they that put their trust in him.

* *Acts* 4. 25.

a The conspiracy of the Gentiles, the murmuring of the Jews, and power of kings cannot prevail against Christ.

‡ Or, *tumultuously assemble.*

† Heb. *meditate.*

b Thus the wicked say, *That they will cast off the yoke of God, and of his Christ.*

* *Prov.* 1. 26.

e Gods plagues will declare that in resisting his Christ, they fought against him.

‡ Or, *trouble.*

† Heb *anointed.*

† Heb. *upon Zion, the hill of my holiness.*

‡ Or, *for a decree.*

d To shew that my vocation to the kingdom is of God.

* *Acts* 13. 33. *Heb.* 1. 5.

e *That is to say*, as touching mans knowledge, because it was the first time that David appeared to be elect of God, so it is applied to Christ in his first coming and manifestation to the world.

* *Psal* 72. 8.

f Not onely the Jews, but the Gentiles also.

* *Revel.* 2. 27. & 19. 15.

g He exhorteth all rulers to repent in time

h In sign of homage.

i when the wicked shall say, *Peace and rest*, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1 *Thess.* 5. 3. * *Prov.* 16. 20 *Isa* 30. 18. *Jer.* 17. 7. *Rom.* 9. 33. & 10. 11. 1 *Pet.* 2. 6.

PSAL. III.

The security of Gods protection.

¶ A psalm of David, * when he fled from Absalom his son.

* 2 *Sam.* 15. 14.

LORD, how are they [a] increased that trouble me? many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God. [b] Selah.

3 But thou, O LORD, *art* a shield ‡ for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 * I laid me down and slept; I awaked, for the LORD sustained me.

6 * I will not be afraid of [c] ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD, save me, O my God; for thou hast smitten all mine enemies *upon* the cheek-bone: thou hast broken the teeth of the ungodly.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.

b *Selah signifieth*, a lifting up of the voice, to cause us to consider the sentence, as a thing of great importance.

‡ Or, *about.*

* *Psal.* 4. 8.

* *Psal* 27 3.

c when he considred the truth of Gods promise, and tried the same, his faith increased marvellously.

8 *[d] Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

* *Isa.* 43. 11. *Hos.* 13. 4.

d Be the dangers never so great or many yet God hath ever means to deliver his.

PSAL. IV.

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Mans happiness is in Gods favour.

¶ To the ‡ [a] chief musician on Neginoth, A psalm of David.

‡ Or, *overseer.*

a Among them that were appointed to sing the psalms, and to play on the instruments, one was appointed chief to set the tune, and to begin: who had the charge, because he was most excellent, and he began this psalm on the instrument called Neginoth, or in a tune so called.

HEar me when I call, [b] O God of my righteousness: thou hast enlarged me *when I was* in [c] distress, ‡ have mercy upon me, and hear my prayer.

b Thou that art the defender of my just cause.

c Both of mind and body.

‡ Or, *be gracious unto me.*

2 O ye [d] sons of men, how long *will ye turn* my glory into shame? *how long* will ye [e] love vanity, *and* seek after leasing? Selah.

d Ye that think your selves noble in this world.

e Though your enterprises please you never so much, yet God will bring them to nought.

3 But know that the LORD hath set apart him that is [f] godly, for himself: the LORD will hear when I call unto him.

f A king that walketh in his vocation.

4 [g] Stand in aw, and sin not: commune with your own heart upon your bed, and [h] be still. Selah.

g For fear of Gods judgment.

h Cease your rage.

5 [i] Offer * the sacrifices of righteousness: and put your trust in the LORD.

i Serve God purely, and not with outward ceremonies.

* *Psal.* 50. 14. & 51. 19.

6 *There be* many that say, Who will shew us *any* [k] good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more then in the time *that* their corn and their wine increased.

8 * I will both lay me down in peace, and sleep: for thou LORD [l] onely makest me dwell in safety.

k The multitude seek worldly wealth, but David setteth his felicity in Gods favour

* *Psal* 3. 5.

l This word in Hebrew may be referred to God, as it is here translated, or to David, *signifying*, that he should dwell as joyfully alone as if he had many about him, because the Lord is with him.

PSAL V.

1 David prayeth, and professeth his study in prayer. 4 God favoureth not the wicked. 7 David professing his faith, prayeth unto God to guid him, 10 to destroy his enemies, 11 and to preserve the godly.

¶ To the chief musician upon ‡ Nehiloth, A psalm of David.

‡ Or, *a musical instrument*, or, *tune.*

GIve ear to my words, O LORD, consider my [a] meditation.

a *That is*, My vehement prayer & secret complaint and sighings.

2 Hearken unto the voice of my cry, my king, and my God: for unto thee will I pray.

3 * My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will [b] look up.

* *Psal* 130. 6.

b with patience and trust, till I be heard.

4 For thou *art* not a God that hath pleasure in [c] wickedness: neither shall evil dwell with thee.

c Seeing that God of nature hateth wickedness, he must needs punish the wicked, & save the godly.

5 [d] The foolish shall not stand † in thy sight: thou hatest all workers of iniquity.

d which run most ragingly after their carnal affections.

† Heb. *before thine eyes*

6 Thou shalt destroy them that speak leasing: the LORD will abhor † the bloudy and deceitful man.

‖ Heb. *the man of bloods and deceit.*

7 But as for me, [e] I will come into thy house in the multitude of thy mercy: *and* in thy fear will I worship toward † thy holy temple.

e In the deepest of his tentations he putteth his full confidence in God.

‖ Heb. *the temple of thy holiness.*

8 Lead me, O LORD, in thy righteousness, [f] because of † mine enemies; make thy way straight before my face.

f Because thou art just, therefore lead me out of the dangers of mine enemies.

9 For *there is* no ‡ faithfulness † in their mouth, their inward part *is* † very wickedness; * their throat *is* an open sepulchre, they flatter with their tongue.

‖ Heb. *those which observe me.*

‡ Or, *stedfastness.*

† Heb. *in his mouth*, that is, *in the mouth of any of them.* ‖ Heb. *wickednesses.* * *Rom.* 3. 13.

10 ‡ Destroy thou them, O God; let them

‡ Or, *make them guilty.*

fall

g Let their devices come to nought.
‡ Or, *from their counſels.*
h Thy favour toward me ſhall confirm the faith of all others.
† Heb. *thou coverеſt over*, or, *protecteſt them.*

i So that he ſhall be ſafe from all dangers.
† Heb. *crown him.*

I Day. *Evening prayer.*

‡ Or, *upon the eighth.*

* *Pſal.* 38. 1.
a Though I deſerve deſtruction, yet let thy mercy pity my frailty.

b For my whole ſtrength is abated.
c His conſcience is alſo touched with the fear of Gods judgment.

* *Pſal.* 30. 9. *&* 88. 11. *&* 115. 17. *&* 118. 17. *Iſa.* 38. 18.
d He lamenteth that occaſion ſhould be taken from him to praiſe God in the congregation.
‡ Or, *every night.*

* *Matth.* 7. 23. *&* 25. 41. *Luk.* 13. 27.
e God lendeth comfort and boldneſs in affliction, that we may triumph over our enemies.

f When the wicked think that the godly ſhall periſh, God delivereth them ſuddenly, and deſtroyeth their enemies.

fall ‡ by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.

11 [h] But let all thoſe that put their truſt in thee, rejoyce: let them ever ſhout for joy: becauſe † thou defendeſt them: let them alſo that love thy name, be joyful in thee.

12 For thou, LORD, wilt bleſs the righteous, with [i] favour wilt thou † compaſs him as *with* a ſhield.

PSAL. VI.

1 Davids complaint in his ſickneſs. 8 By faith he triumpheth over his enemies.

¶ To the chief muſician on Neginoth ‡ upon Sheminith, A pſalm of David.

O * LORD, [a] rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Have mercy upon me, O LORD, for I *am* weak: O LORD, heal me, for my [b] bones are vexed.

3 [c] My ſoul is alſo ſore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my ſoul: oh ſave me for thy mercies ſake.

5 * For in [d] death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning, ‡ all the night make I my bed to ſwim: I water my couch with my tears.

7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.

8 * [e] Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my ſupplication; the LORD will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed [f] ſuddenly.

PSAL. VII.

1 David prayeth againſt the malice of his enemies, profeſſing his innocency. 10 By faith he ſeeth his defence, and the deſtruction of his enemies.

¶ Shiggaion of David, which he ſang unto the LORD, concerning the ‡ words of Cuſh the Benjamite.

‡ Or, *buſineſs.*

O LORD my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.

a He deſireth God to deliver him from the rage of cruel Saul.
† Heb. *not a deliverer.*
b wherewith Cuſh chargeth me.
c If I reverenced not Saul for affinities ſake and preſerved his life, 1 *Sam.* 26. 8, 9.

2 Leſt [a] he tear my ſoul like a lion, renting *it* in pieces, while *there is* † none to deliver.

3 O LORD my God, if I have done [b] this; If there be iniquity in my hands:

4 [c] If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cauſe is mine enemy)

5 Let the enemy perſecute my ſoul, and take *it*, yea, let him tread down my life upon the earth, and lay mine [d] honour in the duſt. Selah.

d Let me not onely die, but be diſhonoured for ever.

6 Ariſe, O LORD, in thine anger, lift up thy ſelf, becauſe of the rage of mine enemies: and awake for me to the [e] judgment *that* thou haſt commanded.

7 So ſhall the congregation of the people compaſs thee about: for their ſakes therefore [e] return thou on high.

8 The LORD ſhall judge the people: judge me, O LORD, *according to my righteouſneſs, and according to mine [g] integrity *that is* in me.

9 Oh let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt: * for the righteous God trieth the [h] hearts and reins.

10 † My defence *is* of God, which ſaveth the upright in heart.

11 ‡ God judgeth the righteous, and God is angry *with the wicked* [i] every day.

12 If [k] he turn not, he will whet his ſword; he hath bent his bow, and made it ready.

13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutours.

14 * Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood.

15 † He made a pit and digged it, * and is fallen into the ditch *which* he made.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

17 I will praiſe the Lord according to his [i] righteouſneſs: and will ſing praiſe to the name of the LORD moſt high.

e In promiſing me the kingdom.

f Not onely for mine, but for thy churches ſake declare thy power.
* *Pſal.* 18. 20.
g As touching my behaviour toward Saul and mine enemies.
* 1 *Sam.* 16. 7. 1 *Chron.* 28. 9. *Pſal.* 139. 1. *Jer.* 11. 20. *&* 17. 10. *&* 20. 12.
h Though they pretend a juſt cauſe againſt me, yet God ſhall judge their hypocricy.
† Heb. *my buckler is upon God*
‡ Or, *God is a righteous judge.*
i He doth continually call the wicked to repentance by ſome ſigns of his judgments.
k Except Saul turn his mind, I die, for he hath both men and weapons to deſtroy me. Thus conſidering his great danger, he magnifieth Gods grace.
* *Iob* 15. 35. *Iſa* 59. 4. *Jam.* 1. 15.
† Heb. *he hath digged a pit.*
* *Pſal.* 9. 15. *&* 10. 2. *Prov.* 5 22.
l In keeping faithfully his promiſe with me.

PSAL. VIII.

Gods glory is magnified by his works, and by his love to man.

¶ To the chief muſician upon ‡ Gittith, A pſalm of David.

‡ Or, *kind of inſtrument*, or, *tune.*

O LORD our Lord, how excellent *is* thy name in all the earth! who haſt ſet thy glory above the heavens.

2 * Out of the mouth of [a] babes and ſucklings haſt thou † ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.

3 When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained;

4 * What *is* [b] man, that thou art mindful of him? and the ſon of man, that thou viſiteſt him?

5 For thou haſt made him a little lower then the [c] angels, and haſt crowned him with glory and honour.

6 Thou madeſt him to have dominion over the works of thy hands; * thou haſt put all *things* under his feet:

7 † All [a] ſheep and oxen, yea, and the beaſts of the field:

8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

* *Matth.* 21. 16.
a Though the wicked would, hide Gods praiſes: yet the very babes are ſufficient witneſſes of the ſame.
† Heb. *founded.*

* *Iob* 7. 17. *Pſal* 144. 3. *Heb* 2. 6
b It had been ſufficient for him to have ſet forth his glory by the heavens, though he had not come ſo low as to man, which is but duſt.
c Touching his firſt creation.
* 1 *Cor.* 15. 27.

† Heb. *flocks and oxen, all of them.*
d By the temporal gifts of mans creation he is led to conſider the benefits which he hath by his regeneration through Chriſt.

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11 Day. *Morning prayer.*

Psal. IX.

1 *David praiseth God for executing of judgment.* 11 *He inciteth others to praise him.* 13 *He prayeth that he may have cause to praise him.*

¶ To the chief musician upon ‡ Muth-labben, A psalm of David.

I Will praise *thee*, O LORD, with my [a] whole heart, I will shew forth all thy marvellous works.

2 I will be glad and rejoyce in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For † [b] thou hast maintained my right and my cause, thou satest in the throne judging † right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 ‡ [c] O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities, their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And * he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 * The LORD also will be † a refuge for the [d] oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 * [e] When he maketh inquisition for bloud, he remembreth them: he forgetteth not the cry of the ‡ humble.

13 Have mercy upon me, O LORD, consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the [f] gates of the daughter of Zion: I will rejoyce in thy salvation.

15 * The heathen are [g] sunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

16 [h] The LORD is known by the judgment *which* he executeth: the wicked is snared in the work of his own hands. Haggaion, Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the [i] expectation of the poor shall *not* perish for ever.

19 Arise, O LORD, let not man prevail, let the heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* [k] men. Selah.

Psal. X.

1 *David complaineth to God of the outrage of the wicked.* 12 *He prayeth for remedy.* 16 *He professeth his confidence.*

WHy standest thou afar off, O LORD? [a] *why* hidest thou *thy self* in times of trouble?

2 † The wicked in *his* pride doth persecute the poor: * let them be taken in the devices, that they have imagined.

3 For the wicked [b] boasteth of his † hearts desire, and ‡ blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God:* ‡ God *is* not in all his * thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I *shall* † never *be* [c] in adversity.

7 * His mouth is full of cursing, and † deceit, and fraud: under his tongue *is* mischief and ‡ vanity.

8 [d] He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent: his eyes † are privily set against the poor.

9 He lieth in wait † secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10 † He croucheth, *and* humbleth himself that the [e] poor may fall ‡ by his strong ones.

11 He hath said in his heart, God hath forgotten: * he hideth his face, he will never see *it*.

12 [f] Arise, O LORD, O God lift up thine hand: forget not the ‡ humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not [g] require *it*.

14 Thou hast seen *it*, for thou beholdest mischief and spite to requite *it* with thy hand: the poor † [h] committeth himself unto thee, thou art the helper of the fatherless.

15 Break thou the arm of the wicked, and the evil *man:* seek out his wickedness *till* thou find [i] none.

16 * The LORD *is* king for ever and ever: the [k] heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt ‡ prepare their heart, thou wilt cause thine ear to hear:

18 [l] To judge the fatherless and the oppressed, that the man of the earth may no more ‡ oppress.

Psal. XI.

1 *David encourageth himself in God against his enemies.* 4 *The providence and justice of God.*

¶ To the chief musician, *A psalm* of David.

IN the LORD put I my trust: how say ye to my soul, [a] Flee *as* a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the string: that they may † privily shoot at the upright in heart.

3 If the [b] foundations be destroyed, [c] what can the righteous do?

4 * The LORD *is* in his holy temple, the LORDS

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‡ Or, *kind of instrument, or tune:* or, *for the death of Labben or Goliath.*

a God is not praised, except the whole glory be given to him alone.

† Heb. *thou hast made my judgment.*

b Howsoever the enemy seem for a time to prevail, yet God preserveth the just.

† Heb *in righteousness.*

‡ Or, *the destructions of the enemy are come to a perpetual end: and their cities, all thou destroyed, &c.*

c A derision of the enemy, that mindeth nothing but destruction: but the Lord will deliver his, and bring him into judgment.

* *Psal.* 96. 13. & 98. 9.

* *Psal.* 37. 39. & 46. 1. & 91. 2.

† Heb. *an high place.*

d Our miseries are means to cause us to feel Gods present care over us.

* *Gen.* 9. 5.

e Though God revengeth not suddenly the wrong done to his, yet he suffereth not the wicked unpunished.

‡ Or, *afflicted.*

f In the open assembly of the church.

* *Psal.* 7. 16.

g For God overthroweth the wicked in their enterprises.

h The mercy of God toward his saints must be declared, and the fall of the wicked must always be considered.

i God promiseth not to help us before we have felt the cross.

k which they cannot learn without the fear of thy judgment.

a So soon as we enter into affliction, we think God should help us, but that is not always his due time.

† Heb. *in the pride of the wicked he doth persecute.*

* *Psal.* 7. 16. & 9. 16. *Prov.* 5. 22.

b The wicked man rejoyceth in his own lust, he boasteth when he hath that he would: he braggeth of his wit and wealth, and blesseth himself, and thus blasphemeth the Lord.

‡ Heb. *soul.*

† Or, *the covetous blesseth* himself, *he abhorreth the* LORD.

‡ Or, *all his thoughts are,* there is *no God.*

* *Psal.* 14. 1. & 53. 1.

† Heb. *unto generation and generation.*

c The evil shall not touch me, *Isa.* 28. 15. *or else,* he speaketh thus because he never felt evil.

* *Rom.* 3. 14.

† Heb. *darkness.*

‡ Or, *iniquity.*

d He sheweth that the wicked have many means to hide their cruelty, and therefore ought more to be feared.

† Heb. *hide themselves.*

‡ Heb. *in the secret places.*

† Heb. *he breaketh himself*

e By the hypocricy of them that have authority, the poor are devoured.

‡ Or, *into his strong parts.*

* *Psal.* 94. 7.

f He calleth to God for help, because wickedness is so far overgrown, that God must now help or never.

‡ Or, *afflicted.*

g Therefore thou must needs punish this their blasphemy

† Heb. *leaveth.*

h To judge between the right and the wrong.

i For thou hast utterly destroyed him.

* *Psal.* 29. 10. & 145. 13. & 146. 10. *Jer.* 10. 10. *Lam.* 5. 19.

k The hypocrites, or such as live not after Gods law, shall be destroyed.

‡ Or, *establish.*

l God helpeth when mans help ceaseth.

‡ Or, *terrify.*

a This is the wicked counsel of his enemies to him and his companions, to drive him from the hope of Gods promise.

† Heb. *in darkness.*

b All hope of succour is taken away.

c Yet am I innocent, and my cause good.

* *Hab.* 2. 20.

LORDS

LORDS throne *is* in heaven: his [d] eyes behold, his eye-lids try the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain snares, [e] fire and brimstone, and ‡ an horrible tempest: *this shall be* the [f] portion of their cup.

7 For the righteous LORD loveth righteousness, his countenance doth behold the upright.

[d] Though all things in earth be out of order, yet God will execute judgment from heaven.

[e] As in the destruction of Sodom and Gomorrah.

‡ Or, *a burning tempest.*

[f] which they shall drink even to the dregs, *Ezek.* 23. 34.

PSAL. XII.

1 David destitute of human comfort, craveth help of God. 3 He comforteth himself with Gods judgments on the wicked, and confidence in Gods tried promises.

¶ To the chief musician ‡ upon Sheminith, A psalm of David.

‡ Or, *upon the eighth.*

‡ HELP LORD, for the [a] godly man ceaseth; for the faithful fail from among the children of men.

‡ Or, *save.*

[a] which dare defend the truth, and shew mercy to the oppressed.

2 They speak vanity every one with his neighbour: *with* [b] flattering lips, *and* with † a double heart do they speak.

[b] *He meaneth*, The flatterers of the court, which hurt him more with their tongues, then with their weapons.

† Heb. *an heart and an heart.*

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh † proud things.

‡ Heb. *great things.*

4 Who have said, [c] With our tongue will we prevail, our lips † *are* our own: who *is* lord over us?

[c] They think themselves able to perswade whatsoever they take in hand.

† Heb. *Are with us.*

5 [d] For the oppression of the poor, for the sighing of the needy, now will I arise (saith the LORD) I will [e] set *him* in safety *from him that* ‡ puffeth at him.

[d] The Lord is moved with the complaints of his, and delivereth in the end from all dangers.

[e] Because the Lords work and promise is true & unchangeable, he will perform it, and preserve the poor from this wicked generation.

‡ Or, *would ensnare him.*

6 The words of the LORD *are* pure words: * *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt [f] keep them, O LORD, thou shalt preserve † them from this generation for ever.

8 The wicked walk on every side, when † the vilest men are [g] exalted.

* 2 *Sam.* 22. 31. *Psal.* 18. 30 & 119. 140. *Prov.* 30. 5. † *That is*, Thine though he were but one man. † Heb. *min*, that is, *every one of them.* † Heb. *the vilest of the sons of men are exalted.* g For they suppress the godly, and maintain the wicked.

PSAL. XIII.

1 David complaineth of delay in help. 3 He prayeth for preventing grace. 5 He boasteth of divine mercy.

¶ To the ‡ chief musician, A psalm of David.

‡ Or, *overseer.*

HOW long wilt thou forget me, O LORD, [a] for ever? how long wilt thou hide thy face from me?

[a] He declareth that his afflictions lasted a long time, and that his faith fainted not.

2 How long shall I take [b] counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

[b] Changing my purpose as the sick man doth his place.

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep *the sleep* of death;

4 Lest mine enemy say, I have [c] prevailed against him; *and* those that trouble me, rejoyce when I am moved.

[c] which might turn to Gods dishonour, if he did not defend his.

5 But I have trusted in thy [d] mercy, my heart shall rejoyce in thy salvation.

[d] The mercy of God is the cause of our salvation.

6 I will sing unto the LORD, because he hath [e] dealt bountifully with me.

[e] Both by the benefits past, and by others to come.

PSAL. XIV.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their conscience. 7 He glorieth in the salvation of God.

¶ To the chief musician, *A psalm* of David.

THE *fool hath said in his heart, *There is* [a] no God: they are [b] corrupt, they have done abominable works, *there is* none that doth good.

* *Psal.* 10. 4. & 53. 1.

[a] He sheweth that the cause of all the wickedness is to forget God.

[b] There is nothing but disorder and wickedness among them.

2 The LORD looked down from heaven upon the children of men; to see if there were any that did understand, *and* seek God.

3 [c] They are all gone aside, they are *all* together become † filthy: *there is* none that doth good, no not one.

[c] David here maketh comparison between the faithful and the reprobate, but S. Paul speaketh the same of all men natural, *Rom.* 3. 10.

† Heb. *stinking.*

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 [d] There † were they in great fear: for God *is* in the generation of the righteous.

[d] where they think themselves most sure.

† Heb *they feared a fear.*

6 You have [e] shamed the counsel of the poor; because the LORD *is* his refuge.

[e] You mock them that put their trust in God.

7 † O that the salvation of [f] Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoyce, *and* Israel shall be glad.

† Heb. *who will give*, &c.

[f] He prayeth for the whole church, whom he is assured God will deliver: for none but he onely can do it.

PSAL. XV.

David describeth a citizen of Zion.

¶ A psalm of David.

111 Day. *Morning prayer.*

LORD, * who shall † abide in thy tabernacle? who shall dwell in thy holy hill?

* *Psal.* 24. 3. &c.

† Heb. *sojourn.*

2 * He that [a] walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

* *Isa* 33. 15.

[a] *First*, God requireth uprightness of life: *next*, doing well to others: and *thirdly*, truth and simplicity in our words.

3 *He that* backbiteth not with his tongue, nor doth evil to his neighbour, nor ‡ taketh up a reproach against his neighbour.

‡ Or, *receiveth*, or, *endureth.*

4 [b] In whose eyes a vile person is contemned; but he honoureth them that fear the LORD: *he that* sweareth to *his own* hurt, and changeth not.

[b] He that flattereth not the ungodly in their wickedness.

5 * *He that* [c] putteth not out his mony to usury, nor taketh reward against the innocent. He that doth these *things*, [d] shall never be moved.

* *Exod.* 22. 25. *Levit* 25. 36. *Deut.* 23. 19. *Ezek* 18 8. & 22. 12.

[c] To the hindrance of his neighbour

[d] *That is*, Shall not be cast forth of the church as hypocrites.

PSAL. XVI.

1 David in distrust of merits, and hatred of idolatry, fleeth to God for preservation. 5 He sheweth the hope of his calling, of the resurrection, and life everlasting.

¶ ‡ Michtam of David.

‡ Or, *a golden psalm of David.*

PRESERVE me, O God: for in thee do I put my [a] trust.

[a] He sheweth that we cannot call upon God, except we trust in him.

2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: * my [b] goodness *extendeth* not to thee:

* *Iob* 22. 2. & 35. 7. *Psal* 50. 9.

[b] Though we cannot enrich God, yet we must bestow Gods gifts to the use of his children.

3 *But* to the saints that *are* in the earth, and *to* the excellent in whom *is* all my delight.

4 Their [c] sorrows shall be multiplied, *that* ‡ hasten *after* another *god*: their [d] drink-offerings of bloud will I not offer, nor take up their names into my lips.

[c] As grief of conscience and miserable destruction

‡ Or, *give gifts to another.*

[d] He would neither by outward profession, nor in heart, nor in mouth consent to their idolatry.

5 * The LORD *is* the portion † of mine inheritance, and of my cup: thou maintainest my lot.

* *Deut.* 32. 9. *Lam.* 3. 24.

† Heb. *of my part.*

6 The [e] lines are fallen unto me in pleasant *places*; yea, I have a goodly heritage.

[e] wherewith my portion is measured.

7 I will bless the LORD, who hath given me counsel: my [f] reins also instruct me in the night-seasons.

[f] God teacheth me continually by secret inspiration.

8 * I have set the LORD always before me:

* *Act.* 2. 25.

438 because *he is* at my right hand, I shall not be moved.

g The faithful are sure to persevere to the end.

9 Therefore my [h] heart is glad, and my glory rejoyceth: my flesh also shall † rest in hope.

h *That is*, I rejoyce both in body and in soul.

† Heb. *dwell confidently.*

10 * For thou [i] wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption.

* *Acts* 2. 31. & 13. 35.

i This is chiefly meant of Christ, by whose resurrection all his members have immortality.

11 Thou wilt shew me the path of life: in thy [k] presence *is* fulness of joy, at thy right hand *there are* pleasures for evermore.

k where God favoureth, there is perfect felicity.

Psal. XVII.

1 David in confidence of his integrity, craveth defence of God against his enemies. 10 He sheweth their pride, craft, and eagerness. 13 He prayeth against them in confidence of his hope.

¶ A prayer of David.

† Heb. *justice.*

HEar † [a] the right, O LORD, attend unto my cry, give ear unto my prayer *that goeth* † not out of feigned lips.

a My righteous cause.

† Heb. *without lips of deceit.*

2 Let [b] my sentence come forth from thy presence: let thine eyes behold the things that are equal.

b The vengeance that thou shalt shew against mine enemies.

3 Thou hast [c] proved mine heart, thou hast visited *me* in the night, thou hast tried me, *and* shalt find nothing: I am purposed *that* my [d] mouth shall not transgress.

c when thy spirit examined my conscience.

d I was innocent toward mine enemy both in deed and thought.

4 Concerning the works of men, by the [e] word of thy lips, I have kept *me from* the paths of the destroyer.

e Though the wicked provoked me to do evil for evil, yet thy word kept me back.

5 Hold up my goings in thy paths, *that* my footsteps † slip not.

† Heb. *be not moved.*

6 I have called upon thee, for thou [f] wilt hear me, O God: incline thine ear unto me, *and* hear my speech.

f He was assured that God would not refuse his request.

7 Shew thy marvellous loving kindness, O thou ‡ that savest by thy right hand, them which put their trust *in thee*, from those that [g] rise up *against them.*

‡ Or, *that savest them which trust in thee from those that rise up against thy right hand.*

g For all rebel against thee, which trouble thy church.

8 Keep me as the apple of the eye: hide me under the shadow of the wings,

9 From the wicked † that oppress me, *from* † my [h] deadly enemies, *who* compass me about.

† Heb. *that wast me.*

† Heb. *my enemies against the soul.*

h For their cruelty cannot be satisfied but with my death.

10 They are inclosed in their own [i] fat: with their mouth they speak proudly.

i They are puft up with pride, as the stomack that is choked with fat.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth:

12 † Like as a lion *that* is greedy of his prey, and as it were a young lion † lurking in secret places.

† Heb. *the likeness of him* (that is, *of every one of them*) *is as a lion* that *desireth to ravin.*

† Heb. *sitting.*

13 Arise, O LORD, † [k] disappoint him, cast him down: deliver my soul from the wicked, ‡ *which is* thy sword:

† Heb. *prevent his face.*

k Stop his rage.

‡ Or, *by thy sword.*

14 [l] ‡ From men *which are* thy hand, O LORD, from men of the world, *which have* their [m] portion in *this* life, and whose belly thou fillest with thy hid *treasure*: ‡ they are full of children, and leave the rest of their *substance* to their babes.

l *Meaning*, by thine heavenly power.

‡ Or, *from men by thine hand*

m And feel not the smart that Gods children oftimes do.

‡ Or, *their children are full.*

15 As for me, I will behold thy [n] face in righteousness: I shall be satisfied, when I [o] awake, with thy likeness.

n This the full felicity, comforting against all assaults, to have the face of God, and his favourable countenance opened unto us.

o And am delivered out of my great troubles.

Psal. XVIII.

David praiseth God for his manifold and marvellous blessings.

III Day. *Evening prayer.*

¶ To the chief musician, *A psalm* of David, the servant of the LORD, who spake unto the LORD the words of * this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said.

* 2 *Sam.* 22.

I Will love thee, O LORD my strength.

2 [a] The LORD *is* my rock, and my fortress, and my deliverer: my God, † my strength in whom I will trust, my buckler, and the horn of my salvation, *and* my high towre.

a He useth this diversity of names to shew that as the wicked have many means to hurt, so God hath many ways to help.

† Heb. *my rock.*

3 I will call upon the LORD *who is* worthy to be [b] praised: so shall I be saved from mine enemies.

b For none can obtain their requests of God, that joyn not his glory with their petition.

4 * The [c] sorrows of death compassed me, and the flouds of † ungodly men made me afraid.

* *Psal.* 116. 3.

c He speaketh of the dangers and malice of his enemies, from the which God had delivered him.

5 The ‡ sorrows of hell compassed me about: the snares of death prevented me.

† Heb. *Belial.*

‡ Or, *cords.*

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 [d] Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

d A description of the wrath of God against his enemies, after he had heard his prayers.

8 There went up a smoke † out of his nostrils, and [e] fire out of his mouth devoured: coals were kindled by it.

† Heb. *by his.*

e He sheweth how horrible Gods judgments shall be to the wicked.

9 He bowed the heavens also and came down: and [f] darkness *was* under his feet.

f *Darkness signifieth*, The wrath of God, As the clear light, *signifieth*, Gods favour.

10 And he rode upon a [g] cherub, and did fly: yea, he did fly upon the wings of the wind.

g This is described at large, *Psal.* 104.

11 He made darkness his [h] secret place: his pavilion round about him, *were* dark waters, *and* thick clouds of the skies.

h As a king angry with the people, will not shew himself unto them.

12 At the brightness *that was* before him his thick clouds passed, hail-*stones*, and coals of fire.

13 The LORD also thundred in the heavens, and the Highest gave [i] his voice; hail-*stones* and coals of fire.

i Thundred, lightned, and hailed.

14 Yea, he sent out his [k] arrows, and scattered them; and he shot out lightnings, and discomfited them.

k His lightnings.

15 Then the chanels of waters were seen, and the [l] foundations of the world were discovered: at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

l *That is*, The deep bottoms were seen when the red sea was divided.

16 He sent from above, he took me, he drew me out of ‡ [m] many waters.

‡ Or, *great waters.*

m Out of sundry and great dangers.

17 He delivered me from my [n] strong enemy, and from them which hated me: for they were [o] too strong for me.

n *To wit*, Saul.

o Therefore God sent me succour.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place: [p] he delivered me, because he delighted in me.

p The cause of Gods deliverance is his onely favour and love to us.

20 The LORD rewarded me according to [q] my righteousness, according to the cleanness of my hands hath he recompensed me.

q David was sure of his righteous cause and good behaviour toward Saul and his enemies, & therefore was assured of Gods favour and deliverance.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For

22 For all his judgments *were* before me, and I [r] did not put away his statutes from me.

23 I was also upright † before him: and I kept my self from [s] mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands † in his eye-sight.

25 [t] With the merciful thou wilt shew thy self merciful, with an upright man thou wilt shew thy self upright.

26 With the pure thou wilt shew thy self pure, and with the froward thou wilt ‡ shew thy self froward.

27 For thou wilt save the afflicted people: but [u] wilt bring down high looks.

28 For thou wilt light my ‡ candle: the LORD my God will enlighten my darkness.

29 For by [x] thee I have ‡ run through a troup: and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: * the [y] word of the LORD is ‡ tried: he *is* a buckler to all those that trust in him.

31 * For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that girdeth me with strength, and maketh my [z] way perfect.

33 He maketh my feet like hinds *feet*, and setteth me upon my [a] high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the [b] shield of thy salvation: and thy right hand hath holden me up, and ‡ [c] thy gentleness hath made me great.

36 Thou hast enlarged my steps under me; that † my feet did not slip.

37 [d] I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto battel: thou hast † subdued under me those that rose up against me.

40 Thou hast also given me the [e] necks of mine enemies: that I might destroy them that hate me.

41 [f] They cried, but *there was* none to save *them: even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people: *and* thou hast made me the head of the [g] heathen: a people *whom* I have [h] not known shall serve me.

44 † Assoon as they hear of me, they shall obey me: † the strangers shall ‡ [i] submit themselves unto me.

45 The strangers shall [k] fade away, and be afraid out of their close places.

46 The LORD liveth, and blessed *be* my rock: and let the God of my salvation be exalted.

47 *It is* God that † avengeth me, and ‡ subdueth the people under me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the † [l] violent man.

49 Therefore will I ‡ [m] give thanks unto thee, O LORD, among the heathen: and sing praises unto thy name.

50 Great deliverance giveth he to his king: and sheweth mercy to his anointed, to David, and to his [n] seed for evermore.

PSAL. XIX.

1 *The creatures shew Gods glory,* 7 *the word his grace.* 12 *David prayeth for grace.*

¶ To the chief musician, A psalm of David.

THE * [a] heavens declare the glory of God: and the firmament sheweth his handy work.

2 [b] Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor [c] language, ‡† *where* their voice is not heard.

4 * ‡ Their [d] line is gone out through all the earth, and their words to the end of the world: in them hath he set a tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his [e] chamber, *and* rejoyceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The ‡ [f] law of the LORD *is* perfect, ‡ converting the soul: the testimony of the LORD *is* sure making wise the simple.

8 The statutes of the LORD *are* right, rejoycing the heart: the commandment of the LORD *is* pure, enlightning the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* † [g] true *and* righteous [h] altogether.

10 More to be [i] desired *are they* then gold, * yea, then much fine gold: * sweeter also then hony, and † the hony-comb.

11 Moreover, by them is thy servant warned: *and* in keeping of them *there is* great [k] reward.

12 Who can understand *his* [l] errours? cleanse thou me from secret *faults.*

13 Keep back thy servant also from [m] presumptuous *sins*, let them not have dominion over me: [n] then shall I be upright, and I shall be innocent from ‡ the great transgression.

14 Let the words of my mouth, and the [o] meditation of my heart be acceptable in thy sight, O LORD † my strength and my redeemer.

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r For all his dangers he exercised himself in the law of God.
† Heb. *with.*
s I neither gave place to their wicked tentations, nor to mine own affections.

† Heb. *before his eyes.*

t Here he speaketh of God according to our capacity, who sheweth mercy to his, and punisheth the wicked, as is said also. *Levit.* 26. & 21. 24.
‡ Or, *wrestle.*

u when their sin is come to the full measure.
‡ Or, *lamp.*

x He attributeth it to God, that he both got the victory in the field, and also destroyed the cities of his enemies.
‡ Or, *broken.*
* *Psal.* 12. 6. & 119 140. *Prov.* 30. 5.
y Be the dangers never so many or great, yet Gods promise must take effect.
‡ Or, *refined.*
* *Deut.* 32. 39. 1 *Sam.* 2. 2. *Psal* 86. 8. *Isa.* 45. 5.
z He giveth good success to all mine enterprises.
a As towers and forts, which he took out of the hand of Gods enemies.
b To defend me from dangers.
‡ Or, *with thy meekness thou hast multiplied me.*
c He attributeth the beginning, continuance, and increase in well doing onely to Gods favour.
† Heb *mine ancles.*
d David declareth that he did nothing besides his vocation, but was stirred up by Gods spirit to execute his judgment.
† Heb. *caused to bowe.*
e Thou hast given them into mine hands to be slain.

f They that reject the cry of the afflicted, God will also reject them, when they cry for help: for either pain or fear cause those hypocrites to cry.
g which dwell round about me.
h The kingdom of Christ is in Davids kingdom prefigured: who by the preaching of his word bringeth all to his subjection.
† Heb. *at the hearing of the ear.*
‡ Heb. *the sons of the stranger.*
‡ Or, *yield feigned obedience.*
i Heb. *lie*; *signifying*, A subjection constrained and not voluntary. k Fear shall cause them to be afraid and come forth of their secret holes and holds to seek pardon.

† Heb. *giveth avengments for me.*
‡ Or, *destroyeth.*

† Heb. *man of violence.*
l *That is*, Saul, who of malice persecuted him.
† Or, *confess.*
m This prophecy appertaineth to the kingdom of Christ and vocation of the Gentiles, as *Rom.* 15. 9.
n This did not properly appertain to Solomon, but to Jesus Christ.

IV Day. *Evening prayer.*

* *Gen.* 1. 6.
a He reproacheth unto man his ingratitude, seeing the heavens, which are dumb creatures, set forth Gods glory.
b The continual success of the day and night is sufficient to declare Gods power and goodness.
c The heavens are a schoolmaster to all nations, be they never so barbarous.
‡ Or, *without* these *their voice is heard.*
† Heb. *without their voice heard.*
* *Rom.* 10. 18.
‡ Or, *their rule or direction.*
d The heavens are as a line of great capital letters, to shew unto us Gods glory.
e Or, *vail.* The manner was that the bride & bridegroom should stand under a vail together, and after come forth with great solemnity and rejoycing of the assembly.
‡ Or, *doctrine.*
f Though the creatures cannot serve, yet this ought to be sufficient to lead us unto him.
‡ Or, *restoring.*
† Heb. *truth.*
g So that all mans inventions and intentions are lies.
h Every one without exception.
i Except Gods word be esteemed above all worldly things, it is contemned.
* *Psal.* 119, 72. & 127. *Prov.* 8. 19.
* *Psal.* 119. 103.
† Heb. *the dropping of hony-combs.*
k For God accepteth our indeavour, though it be far unperfect.
l Then there is no reward of duty, but of grace: for where sin is, there death is the reward. m which are done purposely and of malice. n If thou suppress my wicked affections by thine holy Spirit. ‡ Or, *much.* o That I may obey thee in thought, word, and deed. † Heb. *my rock.*

PSAL. XX.

1 *The church blesseth the king in his exploits.* 7 *Her confidence in Gods succour.*

¶ To the chief musician, A psalm of David.

THE [a] LORD hear thee in the day of trouble, the [b] name of the God of Jacob † defend thee.

a Hereby kings are also admonished to call to God in their affairs.
b The virtue, power, and grace of God
† Heb. *set thee on an high place.*

† Heb. *thy help.*
† Heb. *support thee.*
† Heb. *turn to ashes, or, make fat.*
c In token that they are acceptable unto him.

2 Send † thee help from the sanctuary: and † strengthen thee out of Zion.

3 Remember all thy offerings, and † [c] accept thy burnt-sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

d Granted to the king, in whose wealth our felicity standeth.

5 We will [d] rejoyce in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

e The church feeleth that God hath heard their petition.
† Heb. *from the heaven of his holiness.*
f That is, The highest heaven: that heaven is said to be holy, because God who is holiness it self, there dwels (as it were) in his place, or temple.
† Heb. *by the strengths of the salvation of his right hand.*

6 Now [e] know I, that the LORD saveth his anointed: he will hear him † from his [f] holy heaven, † with the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

g The worldlings that put not their only trust in God. h Let the king be able to deliver us by thy strength, when we seek unto him for succour.

8 [g] They are brought down and fallen, but we are risen and stand upright.

9 Save LORD, [h] let the king hear us when we call.

PSAL. XXI.

1 *A thanksgiving for victory.* 7. *Confidence of further success.*

¶ To the chief musician, A psalm of David.

a When he shall overcome his enemies, and so be assured of his vocation.

THE king shall [a] joy in thy strength, O LORD, and in thy salvation how greatly shall he rejoyce!

2 Thou hast given him his hearts desire, and hast not withholden the request of his lips. Selah.

b Thou declaredst thy liberal favour toward him before he prayed.

3 For thou [b] preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

c David did not onely obtain life, but also assurance that his posterity should reign for ever.

4 [c] He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy salvation, honour and majesty hast thou laid upon him.

* Heb. *set him to be a blessing.*
d Thou hast made him thy blessing to others, and a perpetual example of thy favour for ever.
† Heb. *gladded him with joy.*

6 For thou hast † made him [*] most blessed for ever: thou hast † made him exceeding glad with thy countenance.

e Here he describeth the power of Christs kingdom against the enemies thereof.

7 For the king trusteth in the LORD, and through the mercy of the most High, he shall not be moved.

8 [e] Thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee.

f This teacheth us patiently to endure the cross, till God destroy the adversary.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his [f] wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

g They laid as it were their nets, to make Gods power to give place to their wicked enterprises.
‡ Or, *thou shalt set them as a butt.*
h As a mark to shoot at.
† Heb. *shoulder.*
i Maintain thy church against thine adversaries, that we may have ample occasion to praise thy name.

11 For they [g] intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform.*

12 Therefore ‡ shalt thou make [h] them turn their † back, *when* thou shalt make ready *thine arrows* upon thy strings, against the face of them.

13 [i] Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

PSAL. XXII.

1 *David complaineth in great discouragement.* 9 *He prayeth in great distress.* 23. *He praiseth God.*

¶ To the chief musician upon ‡ Aijeleth Shahar,

A psalm of David.

MY [*] [a] God, my God, why hast thou forsaken me? *why art thou so* far † from helping me, *and from* the words of my [b] roaring?

2 O my God, I cry in the day-time, but thou hearest not; and in the night-season, and † am not silent.

3 But thou *art* holy, *O thou* that inhabitest the [c] praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a [d] worm, and no man; a reproach of men, and despised of the people.

7 [*] All they that see me, laugh me to scorn: they † shoot out the lip, they shake the head, *saying*,

8 [*] † He trusted on the LORD, *that* he would deliver him: let him deliver him ‡ seeing he delighted in him.

9 But thou *art* he that took me out of the [e] womb; thou ‡ didst make me hope, *when* I *was* upon my mothers breasts.

10 I was cast upon thee from the [f] womb: thou *art* my God from my mothers belly.

11 Be not far from me, for trouble *is* near; for *there is* † none to help.

12 Many [g] bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 They † gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like [h] water, and all my bones are ‡ out of joynt: my heart is like wax, it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd: and my tongue cleaveth to my jaws; and thou hast [i] brought me into the dust of death.

16 For dogs have compassed me, the assembly of the wicked have inclosed me: [*] they [k] pierced my hands and my feet.

17 I may tell all my bones: they look *and* stare upon me.

18 [*] They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD; O my strength, haste thee to help me.

20 Deliver my soul from the sword: † my [l] darling † from the power of the dog.

21 [m] Save me from the lions mouth: for thou hast heard me from the horns of the unicorns.

22 [*] I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 [n] Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised, nor abhorred

m He promiseth to exhort the church, that they by his example might praise the Lord.

the

IV.
Evening prayer.
‡ Or, *the time of the morning.*
* *Matth.* 27. 46. *Mark.* 15. 34.
a Here appeareth that horrible conflict, which he sustained between faith and desperation.
† Heb. *from my salvation.*
b Being tormented with extream anguish.
† Heb. *there is to me silence.*
c He meaneth, The place of praising, even the tabernacle: or else, it is so called, because he gave the people continually occasion to praise him.
d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the unspeakable love of God toward me, that he would thus shame his Son for our sakes.
* *Matth.* 27. 39.
† Heb. *wag.*
* *Matth.* 27. 43.
† Heb. *he rolled himself on the LORD.*
‡ Or, *if he delight in him.*
e Even from my birth thou hast given me occasion to trust in thee.
‡ Or, *keeped me in safety.*
f For except Gods providence preserve the infants, they should perish a thousand times in the mothers womb.
† Heb. *not a helper.*
g He means, That his enemies were so fat, proud and cruel, that they were rather beasts then men.
‡ Heb. *opened their mouths against me.*
h Before he spake of the cruelty of his enemies, and now he declareth the inward griefs of the mind, so that Christ was tormented both in soul and body.
‡ Or, *tendred.*
i Thou hast suffered me to be without all hope of life.
* *Matth.* 27. 35. *Mark.* 15. 24. *Luke* 23. 33. *John* 19. 23. 37.
k This David complaineth as though he were nailed by his enemies both hands and feet: but this was accomplished in Christ.
* *Luke* 23. 34. *John* 19. 24.
‡ Heb. *my only one.*
l My soul that is solitary, left alone and forsaken of all. *Psal.* 35. 17. *or* 25. 16. *The Caldee expounds it,* The spirit of my body.
† Heb. *from the hand.*
m Christ is delivered with a more magnifical deliverance by overcoming death, then if he had not tasted death at all.
* *Heb.* 2. 12.

o The poor afflicted are comforted by this example of David, or Christ.

the affliction of the [o] afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation: I will pay my [p] vows before them that fear him.

26 [q] The meek shall eat and be satisfied: they shall praise the LORD that seek him; your heart shall live for ever.

27 * All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the LORDS: and he *is* the governour among the nations.

29 All *they that be* [r] fat upon earth, shall eat and worship: all they that go down to the dust, shall bowe before him, and [s] none can keep alive his own soul.

30 [t] A seed shall serve him, it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousnes unto a people that shall be born, that he hath [u] done *this*.

p which were sacrifices of thanksgiving, which they offered by Gods commandment, when they were delivered out of any great danger.
q He doth allude still to the sacrifices.
* *Psal.* 2. 8.
& 72. 11.
& 86. 9.

r Though the poor be first named, as verse 26. yet the wealthy are not separated from the grace of Christ kingdom.
s In whom there is no hope that he shall recover life: so neither poor nor rich, quick nor dead, shall be secluded from his kingdom.
t *Meaning*, The posterity, which the Lord keepeth as a seed to the church to continue his praise among men.
u *That is*, God hath fulfilled his promise.

PSAL. XXIII.

Davids confidence in Gods grace.

¶ *A psalm* of David.

THE Lord *is* * my shepherd, [a] I shall not want.

2 He maketh me to lie down in † green pastures: he leadeth me beside the † still waters.

3 He [b] restoreth my soul: he leadeth me in the [c] paths of righteousnes for his names sake.

4 Yea, though I walk through the valley of the [d] shadow of death; * I will fear no evil: for thou *art* with me, thy rod and thy staff they comfort me.

5 Thou preparest a [e] table before me in the presence of mine enemies: thou † [f] anointest my head with oyl, my cup runneth over.

6 Surely goodnes and mercy shall follow me all the days of my life: and I will dwell in the [g] house of the LORD † for ever.

* *Isa.* 40. 11.
Jer. 23. 4.
Ezek. 34. 23.
Zech. 13. 7.
1 *Pet.* 2. 25.
a He hath care over me, and ministreth unto me all things.
† Heb. *pastures of tender grass.*
† Heb. *waters of quietness.*
b He comforteth or refresheth me.
c Plain, or straight ways.
d Though he were in danger of death, as the sheep that wandereth in the dark valley without his shepherd.
* *Psal.* 3. 6.
& 118. 6.
e Albeit his enemies sought to destroy him, yet God delivereth him, and feasteth him liberally with his feasts.
f As was the manner of great feasts.
g He setteth not his felicity in the pleasures of this world, but in the fear and service of God.
† Heb. *to length of days.*

PSAL. XXIV.

V. Div. *Morning prayer.*

1 Gods lordship in the world. 3 The citizens of his spiritual kingdom. 7 An exhortation to receive him.

¶ *A psalm* of David.

THE * earth *is* the LORDS, and the fulnes thereof; the world, and they that dwell therein.

2 * For he hath founded it upon the [a] seas, and established it upon the floods.

3 * Who shall ascend into the hill of the LORD? and who shall stand in his holy place?

4 * † He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousnes from the God of his salvation.

6 This *is* the [b] generation of them that seek him, that seek thy face, ‡ O Jacob. Selah.

* *Deut.* 10. 14.
Job 41. 11.
Psal. 50. 12.
1 *Cor.* 10. 26, 28.
* *Job* 38. 6.
Psal. 104. 5.
& 136. 6.
a He noteth two things; The one, that the earth to man's judgment seemeth above the waters: and next, That God miraculously preserveth the earth, that it is not drowned with the waters, which naturally should overflow it.
* *Psal.* 15. 1.
* *Isa.* 33. 15, 16.
† Heb. *the clean of hands.*
b Though circumcision separate the carnal seed of Jacob from the Gentiles, yet he that seeketh God, is the true Jacob and the very Israelite.
‡ Or, O God of *Jacob.*

7 [c] Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the king of glory shall come in.

8 Who *is* this king of glory? the LORD strong and mighty, the LORD mighty in battel.

9 Lift up your heads, O ye gates, even lift *them* up, ye everlasting doors, and the king of glory shall come in.

10 Who is this king of glory? the LORD of hosts, he *is* the king of glory. Selah.

c David desireth the building up of the temple, wherein the glory of God should appear, and under the figure of this temple, he also prayeth for the spiritual temple which is eternal, because of the promise which was made to the temple, as it is written, *Psal.* 132. 14.

PSAL. XXV.

1 Davids confidence in prayer. 7 He prayeth for remission of sins, 16 and for help in affliction.

¶ *A psalm* of David.

UNTO thee, [a] O LORD, do I lift up my soul.

2 O my God, I * [b] trust in thee, let me not be ashamed: let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed; let them be ashamed which transgres without cause.

4 * [c] Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation, on thee do I wait [d] all the day.

6 Remember, O Lord, * † thy tender mercies, and thy loving kindnesses: for they *have been* ever of old.

7 Remember not the [e] sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodnes sake, O LORD.

8 Good and upright *is* the LORD: therefore will he [f] teach sinners in the way.

9 The meek will [g] he guid in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth, unto such as keep his covenant, and his testimonies.

11 For thy [h] names sake, O LORD, pardon mine iniquity: for it *is* great.

12 What [i] man *is* he that feareth the LORD? him shall he teach in the way *that* he shall [k] chuse.

13 His soul † shall dwell at [l] ease: and his seed shall inherit the earth.

14 * [m] The secret of the LORD *is* with them that fear him: ‡ and he will shew them his covenant.

15 Mine eyes *are* ever towards the LORD: for he shall † pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I *am* desolate and afflicted.

17 The troubles of my heart are [n] enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction, and my pain, and forgive all my sins.

19 Consider mine [o] enemies, for they are many, and they hate me with † cruel hatred.

20 O keep my soul and deliver me: let me not be ashamed, for I put my trust in thee.

21 Let [p] integrity and uprightnes preserve me: for I wait on thee.

a I put not my trust in any worldly thing.
* *Psal.* 22. 5.
& 31. 1.
& 34. 8.
Isa. 28. 16.
Rom. 10. 11.
b That thou wilt take away mine enemies, which are thy rods.
* *Psal.* 27. 11.
& 86. 11.
& 119. 33.
c Retain me in the faith of thy promise, that I swerve not on any side.
d Constantly and against all temptations.
* *Psal.* 103. 17.
& 106. 1.
& 107. 1.
Jer. 33. 11.
† Heb. *thy bowels.*
e He confesseth that his manifold sins were the cause that his enemies did thus persecute him, desiring that the cause of the evil may be taken away, to the intent, that the effect may cease.
f *That is*, Call them to repentance.
g He will govern and comfort them that are truely humbled for their sins.
h And for none other respect.
i *Meaning*, The number is very small.
k He will direct such with his spirit to follow the right way.
† Heb. *shall lodge in goodnes.*
l He shall prosper both in spiritual and corporal things.
* *Prov.* 3. 32.
m His counsel contained in his word, whereby he declareth that he is the protector of the faithful.
‡ Or, *and his covenant to make them know it.*
† Heb. *bring forth.*
n My grief is increased because of mine enemies cruelty.
o The greater that his afflictions were and the more that his enemies increased, the more next felt he Gods help.
† Heb. *hatred of violence.*
p For as much as I have behaved my self uprightly toward mine enemies, let them know that thou art the defender of my just cause.

22 Redeem Israel, O God, out of all his troubles.

Psal. XXVI.

David resorteth unto God, in confidence of his integrity.

¶ *A psalm* of David.

a He fleeth to God to be the Judge of his just cause, seeing there is no equity among men.
* *Psal.* 7. 9.

1 JUdge me, [a] O LORD, for I have walked in mine integrity: I have trusted also in the LORD: *therefore* I shall not slide.

2 * Examine me, O LORD, and prove me; try my [b] reins and my heart.

b My very affections and inward motions of the heart.

3 For thy [c] loving kindness *is* before mine eyes: and I have walked in thy truth.

c He sheweth what stayed him, that he did not recompence evil for evil.
* *Psal.* 1. 1.

4 * I have not sat with [d] vain persons, neither will I go in with dissemblers.

d He declareth that they cannot walk in simplicity before God, that delight in the company of the ungodly.

5 I have hated the congregation of evil doers: and will not sit with the wicked.

6 I will [e] wash mine hands in innocency: so will I compass thine altar, O LORD.

e I will serve thee with a pure affection, and with the godly that sacrifice unto thee.

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place † where thine honour dwelleth.

† Heb. *of the tabernacle of thy honour.*

9 ‡ [f] Gather not my soul with sinners, nor my life with † bloudy men:

‡ Or, *take not away.*

10 In whose hands *is* [g] mischief: and their right hand is † full of bribes.

f Destroy me not in the overthuow of the wicked.

† Heb. *men of blouds.*

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

g whose cruel hands doe execute the malicious devices of their hearts.

12 My foot standeth in an [h] even place: in the congregations will I bless the LORD.

† Heb *filled with.*

h I am preserved from mine enemies by the power of God, and therefore will praise him openly.

Psal. XXVII.

V Day. *Evening prayer.*

David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 by prayer.

¶ *A psalm* of David.

* *Mic.* 7. 8.

1 THe LORD *is* * my [a] light, and my salvation, whom shall I fear? * the LORD *is* the strength of my life, of whom shall I be afraid?

a Because he was assured of good success in all his dangers; and that his salvation was surely laid up in God, he feared not the tyranny of his enemies.
* *Psal.* 118. 6.

2 When the wicked, *even* mine enemies and my foes † came upon me to eat up my flesh, they stumbled and fell.

† Heb. *approched against me.*

3 * Though an host should encamp against me, my heart shall not fear: though war should rise against me, in [b] this *will* I *be* confident.

* *Psal.* 3. 6.

b That God will deliver me and give my faith the victory.

4 [c] One *thing* have I desired of the LORD, that will I seek after, that I may dwell in the house of the LORD all the days of my life, to behold ‡ the beauty of the LORD, and to enquire in his temple.

c The loss of country, wife and worldly commodities grieve me not in respect of this one thing, that I may not praise thy name in the mids of the congregation.

‡ Or, *the delight.*

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock.

6 [d] And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices † of joy, I will sing, yea, I will sing praises unto the LORD.

d David assured himself by the spirit of prophecy, that he should overcome his enemies, and serve God in his tabernacle.

† Heb. *of shouting.*

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

‡ Or, *my heart said unto thee, Let my face seek thy face*, &c.

8 ‡ *When thou saidst*, [e] Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

e He grounded upon Gods promise, and sheweth that he is most willing to obey his commandment.

9 Hide not thy face *far* from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation.

10 [f] When my father and my mother forsake me, then the LORD † will take me up.

f He magnifieth Gods love towards his, which far passeth the most tender love of parents towards their children.

† Heb. *will gather me.*

11 * Teach me thy way, O LORD, and lead me in † a plain path, because of † mine enemies.

* *Psal.* 25. 4. & 86. 11. & 119. 33.

† Heb. *a way of plainness.*

† Heb. *those which observe me.*

12 Deliver me not over unto the [g] will of mine enemies: for false witnesses are risen up against me, and such as breath out cruelty.

g But either pacify their wrath, or bridle their rage.

13 *I had fainted*, unless I had believed to see the goodness of the LORD in the [h] land of the living.

h In this present life before I die, as *Isa.* 38. 11.

14 [i] * Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

i He exhorteth himself to depend on the Lord, seing he never failed in his promises.
* *Psal.* 31. 24. *Isa.* 25. 9. *Hab.* 2. 3.

Psal. XXVIII.

David prayeth earnestly against his enemies. 6 He blesseth God. 9 He prayeth for the people.

¶ *A psalm* of David.

1 VNto thee will I cry, O LORD my rock, be not silent † to me: * lest *if* thou be silent to me, I become [a] like them that go down into the pit.

† Heb. *from me.*
* *Psal.* 143. 7.

a He counteth himself as a dead man, till God shew his favour toward him, and grant him his petition.

2 Hear the voice of my supplications, when I cry unto thee: when I lift up my hands ‡ toward thy [b] holy oracle.

‡ Or, *towards the oracle of thy sanctuary*

b He improveth outward means to help the weakness of his faith: for in that place was the ark, and there God promised to shew the tokens of his favour.

3 [c] Draw me not away with the wicked, and with the workers of iniquity: * which speak peace to their neighbours, but mischief *is* in their hearts.

c Destroy not the good with the bad.
* *Psal.* 12. 2. *Jer* 9. 8.

4 [d] Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands, render to them their desert.

d He thus prayeth in respect of Gods glory, and not for his own cause, being assured that God would punish the persecuters of his church.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall [e] destroy them, and not build them up.

e Let them be utterly destroyed, as *Malac* 1. 4.

6 [f] Blessed *be* the LORD, because he hath heard the voice of my supplications.

f Because he felt the assurance of Gods help in his heart, his mouth was opened to sing his praises.

7 The LORD *is* my strength, and my shield, my heart trusted in him, and I am helped: therefore my heart greatly rejoyceth, and with my song will I praise him.

8 The LORD *is* ‡ [g] their strength, and he *is* the † saving strength of his anointed.

‡ Or, *his strength.*

g *Meaning*, His souldiers, who were as means, by whom God declared his power.

† Heb *strength of salvations.*

9 Save thy people, and bless thine inheritance: ‡ feed them also, and lift them up for ever.

‡ Or, *rule.*

Psal. XXIX.

David exhorteth princes to give glory to God, 3 by reason of his power, 11 and protection of his people.

¶ *A psalm* of David.

† Heb. *ye sons of the mighty.*

1 GIve unto the LORD, O † ye [a] mighty, give unto the LORD glory and strength.

a He exhorteth the proud tyrants to humble themselves under Gods hand, and not to be inferiour to brute beasts and dumb creatures.

2 Give unto the LORD † the glory due unto his name; worship the LORD ‡ in the beauty of holiness.

† Heb. *the honour of his name.*

‡ Or, *in his glorious sanctuary.*

3 The [b] voice of the LORD *is* upon the waters: the God of glory thundreth, the LORD *is* upon ‡ many waters.

b The thunderclaps, that are heard out of the clouds, ought to make the wicked to tremble for fear of Gods anger.

‡ Or, *great waters.*

4 The voice of the LORD *is* † powerful; the voice of the LORD *is* † full of majesty.

† Heb. *in power.* † Heb. *in majesty.*

5 The

5 The [c] voice of the LORD breaketh the cedars: yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf: Lebanon, and *[d] Sirion like a young unicorn.

7 The voice of the LORD † divideth the [e] flames of fire:

8 The voice of the LORD shaketh the wilderness: the LORD shaketh the wilderness of [f] Kadesh.

9 The voice of the LORD maketh the hinds ‡ to [g] calve, and [h] discovereth the forests: and in his [i] temple ‡ doth every one speak of *his* glory.

10 The LORD sitteth upon the [k] floud: yea, the LORD sitteth king for ever.

11 The LORD will give strength unto his people, the LORD will bless his people with peace.

k To moderate the rage of the tempest and waters, that they destroy not all.

c *That is*, The thunderbolt breaketh the most strong trees, and shall men think their power to be able to resist God?
* *Deut.* 3. 9.
d Called also Hermon.
† Heb. *cutteth out.*
e It causeth the lightnings to shoot and glide.
f In places most desolate, whereas it seemeth there is no presence of God.
‡ Or, *to be in pain.*
g For fear maketh them to cast their calves.
h Maketh the trees bare, *or*, pierceth the most secret places.
i Though the wicked are nothing moved with these sights, yet the faithful praise God.
‡ Or, *every whit of it uttereth*, &c.

PSAL. XXX.

VI Day. *Morning prayer.*

1 *David praiseth God for his deliverance. 4 He exhorteth others to praise him by example of Gods dealing with him.*

¶ A psalm *and* song, *at* the dedication of the [a] house of David.

I WILL extol thee, O LORD, for thou [b] hast lifted me up, and hast not made my foes to rejoyce over me.

2 O LORD my God, I cried unto thee, and thou hast [c] healed me.

3 O LORD, thou hast brought up my soul from the [d] grave: thou hast kept me alive that I should not go down to the pit.

4 Sing unto the LORD, O ye [e] saints of his, and give thanks ‡ [f] at the remembrance of his holiness.

5 For † his anger *endureth but* a moment; in his favour *is* life: weeping may endure † for a night, but † joy *cometh* in the morning.

6 And in my [g] prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast † made my [h] mountain to stand strong: thou didst hide thy face, *and* I was [i] troubled.

8 I cried to thee, O LORD: and unto the LORD I made supplication.

9 What profit *is there* in my bloud, when I go down to the pit? * shall the dust [k] praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper,

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness:

12 To the end that ‡ [l] *my* glory may sing praise to thee, and not be silent: O LORD my God, I will give thanks unto thee for ever.

a After that Absalom had polluted it with most filthy fornication.
b He condemneth them of great ingratitude, which do not praise God for his benefits.
c *That is*, Helpest me out of trouble, *meaning*, From the rebellion of Absalom.
d *Meaning*, That he escaped death most narrowly.
e *The word signifieth*, Them that have received mercy, and shew mercy liberally unto others.
‡ Or, *to the memorial.*
f *That is*, That his holiness may be had in remembrance, *as Isa.* 26. 17. *Psal.* 97. 12.
† Heb. there is but *a moment in his anger.*
† Heb. *in the evening.*
† Heb. *singing.*
g I put too much confidence in my quiet state, *as Jer.* 31. 18. 2 *Chron* 32. 24. 25.
† Heb. *settled strength for my mountain.*
h I thought thou hadst established me in Zion most surely.
i After that thou hadst withdrawn thine help, I felt my misery.
* *Psal.* 6. 5. & 88. 11. & 115. 17.
k David meaneth that the dead are not profitable to the congregation of the Lord here in earth: therefore he would live to praise his name, which is the end of mans creation.
‡ *That is*, my *tongue*, or, my *soul.* l Because thou hast preserved me, that my tongue should praise thee, I will not be unmindful of my duty.

PSAL. XXXI.

1 *David shewing his confidence in God, craveth his help. 7 He rejoyceth in his mercy. 9 He prayeth in his calamity. 19 He praiseth God for his goodness.*

¶ To the chief musician, A psalm of David.

IN * thee, O LORD, do I put my trust, let me never be ashamed: deliver me in thy [a] righteousness.

* *Psal.* 22. 5. *Isa.* 49. 23.
a For then God declareth himself just, when he preserveth his according as he hath promised.

2 Bowe down thine ear to me, deliver me speedily: be thou † my strong rock, for an house of defence to save me.

3 For thou *art* my rock and my fortress: therefore for thy names sake lead me, and guid me.

4 Pull me out of the [b] net, that they have laid privily for me: for thou *art* my strength.

5 * Into thine [c] hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but [d] I trust in the LORD.

7 I will be glad, and rejoyce in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a [e] large room.

9 Have mercy upon me, O LORD, for I am in trouble; mine [f] eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a [g] reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that [h] did see me without, fled from me.

12 I am forgotten as a dead man out of mind: I am like † a broken vessel.

13 For I have heard the slander of [i] many, fear *was* on every side, while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, [k] Thou *art* my God.

15 My [l] times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies sake.

17 Let me not be ashamed, O LORD, for I have called upon thee: let the wicked be ashamed, *and* ‡ let them be [m] silent in the grave.

18 Let the lying lips be put to silence: which speak † grievous things proudly and contemptuously against the righteous.

19 * O how great *is* thy goodness, which thou hast [n] laid up for them that fear thee; *which* thou hast wrought for them that trust in thee, before the sons of men!

20 Thou shalt hide them in the [o] secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD; for he hath shewed me his marvellous kindness, in a ‡ [p] strong city.

22 For I said in my [q] haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cried unto thee.

23 O love the LORD, all ye his saints: *for* the

b Preserve me from the crafty counsels and subtil practices of mine enemies.
* *Luke* 23. 46
c He desireth God not onely to take care for him in this life, but that his soul may be saved after this life
d This affection ought to be in all Gods children, to hate whatsoever thing is not grounded upon a sure trust in God, as deceitful and vain.
e Largeness, signifieth comfort, as straightness, sorrow and peril.
f *Meaning*, That his sorrow and torment had continued a great while.
g Mine enemies had drawn all men to their part against me, even my chief friends.
h They were afraid to shew me any token of friendship.
† Heb. *a vessel that perisheth.*
i They that were in authority condemned me as a wicked doer.
k I had this testimony of conscience, that thou wouldest defend mine innocency.
l whatsoever changes come, thou governest them by thy providence.
‡ Or, *let them be cut off for the grave.*
m Let death destroy them, to the intent that they may hurt no more.
† Heb. *a hard thing.*
* *Isa* 64. 4. 1 *Cor.* 2. 9.
n The treasures of Gods mercy are always laid up in store for his children, albeit at all times they do not injoy them.
o *That is*, In a place where they shall have thy comfort, and be hid safely from the enemies pride.
‡ Or, *fenced city.*
p *Meaning*, there was no city so strong to preserve him, as the defence of Gods favour.
q And so by my rashness and infidelity deserved to have been forsaken.

the LORD preſerveth the faithful, and plentifully rewardeth the proud doer.

24 * Be of [r] good courage, and he ſhall ſtrengthen your heart, all ye that hope in the LORD.

* *Pſal.* 27. 14.
r Be conſtant in your vocation, and God will confirm you with heavenly ſtrength.

PSAL. XXXII.

1 Bleſſedneſs conſiſteth in remiſſion of ſins. 3 Confeſſion of ſins giveth eaſe to the conſcience. 8 Gods promiſes bring joy.

VI Day. *Evening prayer.*

¶ † *A pſalm* of David, [a] Maſchil.

† Or, a pſalm *of David giving inſtruction.*

BLeſſed *is he whoſe* * tranſgreſſion *is* [b] forgiven, *whoſe* ſin *is* covered.

a Concerning the free remiſſion of ſins, which is the chiefeſt point of our faith.
* *Rom.* 4. 7.

2 Bleſſed *is* the man unto whom the LORD imputeth not iniquity, and in whoſe ſpirit *there is* no guile.

b To be juſtified by faith, it is to have our ſins freely remitted, & to be reputed juſt.

3 When I [c] kept ſilence, my bones waxed old; through my [d] roaring all the day long.

4 For day and night thy hand was heavy upon me: my moiſture is turned into the drought of ſummer. Selah.

c Between hope and deſpair.
d Neither by ſilence nor crying found I eaſe: *ſignifying*, That before the ſinner be reconciled to God he feeleth a perpetual torment.

5 [e] I acknowledged my ſin unto thee, and mine iniquity have I not hid: * I ſaid, I will confeſs my tranſgreſſions unto the LORD; and thou forgaveſt the iniquity of my ſin. Selah.

e *He ſheweth*, That as Gods mercy is the onely cauſe of forgiveneſs of ſins, ſo the means thereof are repentance and confeſſion, which proceed of faith.
* *Prov.* 28. 13. *Iſa.* 65. 24. 1 *John* 1. 9.

6 For this ſhall every one that is godly, pray unto thee, † in a [f] time when thou mayeſt be found: ſurely in the flouds of great waters, [g] they ſhall not come nigh unto him.

† Heb. *in a time of finding.*
f when neceſſity cauſeth him to ſeek to thee for help, *Iſa.* 55. 6.
g *To wit*, The waters of great danger.

7 * Thou *art* my hiding-place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance. Selah.

* *Pſal.* 9. 9.

8 I will [h] inſtruct thee, and teach thee in the way which thou ſhalt go: † I will guid thee with mine eye.

h David promiſeth to make the reſt of Gods children partakers of the benefits which he felt, and that he will diligently look and take care to direct them in the way of ſalvation.
† Heb. *I will counſel* thee, *mine eye* ſhall be *upon thee.*

9 * Be ye not as the horſe, *or* as the mule *which* have no underſtanding: [i] whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee.

* *Prov.* 26. 3.
i If men can rule bruit beaſts, think they that God will not bridle and tame their rage?

10 Many ſorrows *ſhall be* to the wicked: but he that truſteth in the LORD, mercy ſhall compaſs him about.

11 Be glad in the LORD, and [k] rejoyce ye righteous: and ſhout for joy all *ye that are* upright in heart.

k He ſheweth that peace and joy of conſcience in the holy Ghoſt, is the fruit of faith.

PSAL. XXXIII.

1 God is to be praiſed for his goodneſs, 6 for his power, 12 and for his providence. 20 Confidence is to be placed in God.

REjoyce in the LORD, O ye righteous, *for* praiſe is [a] comely for the upright.

a It is the duty of the godly to ſet forth the praiſes of God for his mercy and power ſhewed toward them.

2 Praiſe the LORD with harp: ſing unto him with the pſaltery, *and* an [b] inſtrument of ten ſtrings.

b To ſing to inſtruments, was a part of the ceremonial ſervice of the temple, which doth no more appertain unto us, then the ſacrifices, cenſings, and lights.

3 Sing unto him a new ſong, play skilfully with a loud noiſe.

4 For the [c] word of the LORD *is* right: and all his [d] works *are done* in truth.

c *That is*, Counſel, or commandment in governing the world.
d *That is* The effect and execution.

5 He [e] loveth righteouſneſs and judgment: * the earth is full of the ‡ goodneſs of the LORD.

e Howſoever the world judgeth of Gods works, yet he doth all things according to juſtice and mercy.
‡ Or, *mercy.*

6 * By the word of the LORD were the heavens made: and all the hoſt of them, by the breath of his mouth.

* *Gen.* 1. 6, 7.

7 He [f] gathereth the waters of the ſea together, as an heap: he layeth up the depth in ſtorehouſes.

f By the creation of the heavens and beautiful ornament, with the gathering alſo of the waters, he ſetteth forth the power of God, that all creatures might fear him.

8 Let all the earth fear the LORD: let all the inhabitants of the world ſtand in aw of him.

9 For he ſpake, and it was *done*; he commanded, and it ſtood faſt.

10 * The LORD † bringeth the [g] counſel of the heathen to nought: he maketh the devices of the people of none effect.

* *Iſa.* 19. 3.
† Heb. *maketh fruſtrate.*
g No counſel can prevail againſt God, but he defeateth it, and it ſhall have evil ſucceſs.

11 * The counſel of the LORD ſtandeth for ever, the thoughts of his heart † to all generations.

* *Prov.* 19. 21. *Iſa.* 46. 10.
† Heb. *to generation and generation.*

12 * Bleſſed *is* the nation whoſe [h] God *is* the LORD: *and* the people *whom* he hath choſen for his own inheritance.

* *Pſal.* 65. 4. & 144. 15.
h He ſheweth that all our felicity ſtandeth in this, that the Lord is our God.

13 The LORD [i] looketh from heaven: he beholdeth all the ſons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

i He proveth that all things are governed by Gods providence, and not by fortune.

15 [k] He faſhioneth their hearts alike: he conſidereth all their works.

k Therefore he knoweth their wicked enterpriſes.

16 There is no [l] king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.

l If kings and the mighty of the world cannot be ſaved by worldly means, but onely by Gods providence, what have others to truſt in, that have not like means?

17 An horſe *is* a vain thing for ſafety: neither ſhall he deliver *any* by his great ſtrength.

18 * Behold, [m] the eye of the LORD *is* upon them that fear him: upon them that hope in his mercy:

* *Iob* 36. 7. *Pſal.* 34. 15. 1 *Pet.* 3. 12.
m God ſheweth, that, toward his of his mercy, which man by no means is able to compaſs.

19 To deliver their ſoul from death, and to keep them alive in famine.

20 [n] Our ſoul waiteth for the LORD: he *is* our help and our ſhield.

n Thus he ſpeaketh in the name of the whole church, which onely depends on Gods providence.

21 For our heart ſhall rejoyce in him: becauſe we have truſted in his holy name.

22 Let thy mercy, O LORD, be upon us according as we hope in thee.

PSAL. XXXIV.

1 David praiſeth God, and exhorteth others thereto by his experience. 8 They are bleſſed that truſt in God. 11 He exhorteth to the fear of God. 15 The priviledges of the righteous.

¶ *A pſalm* of David, when he changed his behaviour before ‡ Abimelech: who drove him away, and he departed.

‡ Or, *Achiſh*, 1 *Sam.* 21. 11.

I Will bleſs the LORD at [a] all times: his praiſe *ſhall* continually *be* in my mouth.

a He promiſeth never to become unmindful of Gods great benefit for his deliverance.

2 My ſoul ſhall make her boaſt in the LORD: the [b] humble ſhall hear *thereof*, and be glad.

b They that are beaten down with the experience of their own evils.

3 O magnify the LORD with me, and let us exalt his name together.

4 I ſought the LORD, and he heard me, and delivered me from all my [c] fears.

c which I conceived for the dangers wherein I was.

5 They [d] looked unto him, and ‡ were lightned: and their faces were not aſhamed.

d They ſhall be bold to flee to thee for ſuccour, when they ſhall ſee thy mercies toward me.
‡ Or, *they ſtreamed* unto him.

6 This poor man cried, and the LORD heard *him*; and ſaved him out of all his troubles.

7 The [e] angel of the LORD encampeth round about them that fear him, and delivereth them.

e Though Gods power be ſufficient to govern us, yet for mans infirmity he appointeth his angel to watch over us.

8 O taſt and ſee that the LORD *is* good: bleſſed *is* the man *that* truſteth in him.

9 O fear the LORD, ye his ſaints: for *there is* no want to them that fear him.

10 [f] The

f The godly by their patient obedience profit more then they which ravine and spoil.
g If they abide the last trial.
h *That is*, The true religion and worship of God.
* 1 *Pet.* 3. 10.
i Seeing all men naturally desire felicity, hee wondereth why they cast themselves willingly into misery.

10 [f] The young lions do lack, and suffer hunger: but they that seek the LORD shall not [g] want any good *thing*.

11 Come ye children, hearken unto me: I will teach you the [h] fear of the LORD.

12 * What man *is he that* desireth life, *and* loveth *many* days, that he may [i] see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good: seek peace and pursue it.

* *Iob* 36. 7.
Psal. 33. 18.
1 *Pet.* 3. 12.

15 * The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

k The anger of God doth not onely destroy the wicked, but also aboliseth their name for ever.

16 The [k] face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth and delivereth them out of all their troubles.

† Heb. *to the broken of heart.*
l when they seem to bee swallowed up with afflictions, then God is at hand to deliver them.
† Heb. *contrite of spirit.*

18 The LORD *is* nigh † unto them that are of a [l] broken heart: and saveth such as be † of a contrite spirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

m And as Christ saith, all the hairs of his head.

20 [m] He keepeth all his bones: not one of them is broken.

n Their wicked enterprises shall turn to their own destruction.
‡ Or, *shall be guilty.*

21 Evil shall slay the [n] wicked: and they that hate the righteous ‡ shall be desolate.

o For when they seem to be overcome with great danger and death it self, then God sheweth himself their redeemer.

22 The LORD [o] redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

PSAL. XXXV.

1 David prayeth for his own safety, and his enemies confusion. 11 He complaineth of their wrongful dealing. 22 Thereby he inciteth God against them.

¶ *A psalm* of David.

VII Day.
Morning prayer.

a Hee desireth God to undertake his cause against them that did persecute him and slander him.

PLead *my* [a] *cause*, O LORD, with them that strive with me: fight against them that fight against me.

b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth unto him these outward weapons to assure us of his present power.

2 [b] Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my [c] soul, I *am* thy salvation.

c Assure me against these tentations, that thou art the authour of my salvation.

4 * Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

* *Psal.* 40. 15.
& 70. 3.

5 * Let them be as chaff before the wind: and let the angel of the [d] LORD chase *them*.

* *Iob* 21. 18.
Psal. 1. 4.
Isa. 29. 5.
Hos. 13. 3.

d Smite them with the spirit of giddiness, that their enterprises may bee foolish, and they receive just reward.

6 Let their way be † dark and slippery, and let the angel of the LORD persecute them.

† Heb. *darkness and slipperiness.*

7 For [e] without cause have they hid for me their net, *in* a pit, *which* without cause they have digged for my soul.

e *Shewing*, That wee may not call God to be a revenger but onely for his glory, and when our cause is just.

8 Let destruction come upon [f] him † at unawares, and let his net that he hath hid, catch himself: into that [g] very destruction let him fall.

f when he promiseth to himself peace.
† Heb. which *he knoweth not of*
g which he prepared against the children of God.

9 And my soul shall be joyful in the LORD: it shall rejoyce in his salvation.

10 All my bones shall say, [h] LORD, who *is* like unto thee, which delivereſt the poor from him that is too strong for him, yea, the poor and the needy, from him that spoileth him?

h He attributeth his deliverance onely to God, praising him therefore both in soul and body.

11 [i] † False witnesses did rise up; † they laid to my charge *things* that I knew not.

i That would not suffer me to purge my self.
† Heb. *witnesses of wrong.*
† Heb. *they asked me.*

12 They rewarded me evil for good, *to the* † [k] spoiling of my soul.

† Heb. *depriving.*
k To have taken from me all comfort, and brought me into despair.

13 But as for me, when they were sick, my clothing *was* sackcloth: I ‡ humbled my soul with fasting, and my [l] prayer returned into mine own bosom.

‡ Or, *afflicted.*
l I prayed for them with inward affection, as I would have done for my self: *or*, I declared mine affection with bowing down mine head.

14 I † behaved my self † as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for* his mother.

† Heb. *walked.*
† Heb. *as a friend, as a brother to me.*

15 But in mine † [m] adversity they rejoyced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did [n] tear *me*, and ceased not.

† Heb. *halting.*
m when they saw me ready to slip, and as one that halted for infirmity.
n with their railing words.

16 With hypocritical mockers in [o] feasts: they gnashed upon me with their teeth.

o The word signifieth cakes, *meaning*, That the proud courtiers at their dainty feasts scoff, rail, and conspire his death.

17 Lord, how long wilt thou look on? rescue my soul from their destructions, † my darling from the lions.

Heb *my onely one.*

18 * I will give thee thanks in the great congregation: I will praise thee among † much people.

* *Psal* 40. 9, 10. & 111 1.
† Heb. *strong.*

19 Let not them that are mine enemies † wrongfully rejoyce over me: *neither* let them [p] wink with the eye, that hate me without a cause.

† Heb. *falsely.*

p In token of contempt, and mocking.

20 For they speak not peace, but they devise deceitful matters against *them that are* ‡ quiet in the land.

‡ Or, *clefts of the earth*: meaning, *himself and others in their misery.*

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our [q] eye hath seen *it*.

q They rejoyced as though they had now seen David overthrown.

22 *This* thou hast seen, O LORD, keep not silence: O Lord, be not far from me.

23 Stir up thy self, and awake to my judgment, *even* unto my cause, my God & my Lord.

24 Judge me, O LORD my God, according to thy [r] righteousness, and let them not rejoyce over me.

r It is the justice of God to give to the oppressours affliction and torment, and to the oppressed aid and relief.
2 *Thessal.* 1. 6.

25 Let them not say in their hearts, † Ah, [s] so would we have it: let them not say, We have swallowed him up.

† Heb. *Ao, ah, our soul.*
s Because we have that which wee sought for, seeing hee is destroyed.

26 Let them be ashamed and brought to confusion [t] together, that rejoyce at mine hurt: let them be clothed with [u] shame and dishonour, that magnify *themselves* against me.

t *That is*, At once were they never so many or mighty.
u This prayer shall always bee verified against them that persecute the faithful

27 Let them shout for joy, and be glad, that favour † [x] my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the [y] prosperity of his servant.

† Heb. *my righteousness.*
x That at least favour my right, though they be not able to help me.
y Hee exhorteth the church to praise God for the deliverance of his servants, and for the destruction of his adversaries.

28 And my tongue shall speak of thy righteousness, *and* of thy praise all the day long.

PSAL. XXXVI.

1 The grievous estate of the wicked. 5 The excellency of Gods mercy. 10 David prayeth for favour to Gods children.

¶ To the chief musician, *A psalm* of David, the servant of the LORD.

THe transgression of the wicked saith within [a] my heart, *that there is* no fear of God before his eyes.

a I see evidently by his deeds, that sin pusheth forward the reprobate from wickedness to wickedness, albeit he go about to cover his impiety.

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2 For he [b] flattereth himself in his own eyes, † until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and [c] deceit: he hath left off to be wise, *and* to do good.

4 He [d] deviseth ‡ mischief upon his bed, he setteth himself in a way *that is* not good; he abhorreth not evil.

5 * Thy [e] mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like † the great mountains; thy judgments *are* a great [f] deep: O LORD, thou preservest man and beast.

7 How † excellent *is* thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be † [g] abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O † continue thy loving kindness unto them that [h] know thee; and thy righteousness to the upright in heart.

11 Let not the [i] foot of pride come against me, and let not the hand of the wicked remove me.

12 [k] There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

b Though all other detest his vile sin, yet he himself seeth it not.
† Heb. *to find his iniquity to hate.*
c The reprobates mock at wholesom doctrine, and put not difference between good and evil.
d By describing at large the nature of the reprobate, he admonisheth the godly to beware of these vices.
‡ Or, *vanity.*
* *Psal.* 57. 10. & 108. 4.
e Though wickedness seemeth to overflow all the world, yet by thine heavenly providence thou governest heaven and earth.
† Heb. *the mountains of God*
f The depth of thy providence governeth all things, and disposeth them, albeit the wicked seem to overwhelm the world.
† Heb. *precious.*
† Heb. *watered.*
g Onely Gods children have enough of all things both concerning this life, and the life to come.
† Heb *draw out at length.*
h *He sheweth*, who are Gods children, *to wit*, They that know him, and lead their lives uprightly.
i Let not the proud advance himself against me, neither the power of the wicked drive me away.
k *That is*, In their pride wherein they flatter themselves.

Psal. XXXVII.

VII Day. *Evening prayer.*

David perswadeth to patience, and confidence in God, by the different estate of the godly and the wicked.

¶ *A psalm* of David.

* *Prov.* 23. 17. & 24. 1.
a He admonisheth us neither to vex our selves for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.
b For Gods judgment cutteth down their state in a moment.
c To trust in God, and do according to his will, are sure tokens, that his providence will never fail us.
† Heb. *in truth or stableness.*
d Be not led by thine own wisedom, but obey God, and he will finish his work in thee.
† Heb. *Roll thy way upon the LORD.*
* *Prov.* 16. 3. *Mat.* 6. 25. 1 *Pet.* 5. 7.
e As the hope of the day-light causeth us not to be offended with the darkness of the night: so ought we patiently to trust that God will clear our cause and restore us to our right
† Heb *Be silent to the LORD.*

FRet * not [a] thy self because of evil doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be [b] cut down like the grass, and wither as the green herb.

3 [c] Trust in the LORD, and do good, *so* shalt thou dwell in the land, and † verily thou shalt be fed.

4 Delight thy self also in the LORD; and he shall give thee the desires of thine heart.

5 [d] † * Commit thy way unto the LORD: trust also in him, and he shall bring *it* to pass.

6 And he shall bring forth thy righteousness as the light, and thy [e] judgment as the noon-day.

7 † Rest in the LORD, and wait patiently for him: fret not thy self because of him who [f] prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thy self in [g] any wise to do evil.

9 For evil doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 [h] For yet a little while and the wicked

‡ When God suffereth the wicked to prosper, it seemeth to the flesh that he favoureth their doings, *Psal.* 2. 7.
g Heb. *also Meaning*, Except he moderate his affection, he shall be lead to do as they do.
h He correcteth the impatiency of our nature, which cannot abide till the fulness of Gods time be come.

shall not *be*: yea, thou shalt diligently consider his place, and it *shall* not *be*.

11 * But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.

12 [i] The wicked ‡ plotteth against the just, and gnasheth upon him with his teeth.

13 * The LORD shall laugh at him, for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow to cast down the poor and needy, *and* to slay † such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 [k] A little that a righteous man hath, *is* better then the riches many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD [l] knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall [m] be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as † the [n] fat of lambs, they shall consume: into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and [o] giveth.

22 For *such as be* blessed of him, shall inherit the earth; and *they that be* cursed of him, shall be cut off.

23 [p] The steps of a *good* man are ‡ ordred by the LORD: and he delighteth in his way.

24 Though he [q] fall, he shall not be utterly cast down: for the LORD upholdeth *him* with his hand.

25 I have been young and *now* am old: yet have I not seen the righteous forsaken, nor his [r] seed begging bread.

26 *He is* † ever merciful, and lendeth: and his seed *is* blessed.

27 Depart from evil, and do good: and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints, they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein [s] for ever.

30 The [t] mouth of the righteous speaketh wisdom; and his tongue talketh of judgment.

31 The law of his God *is* in his heart, none of his ‡ steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is [u] judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power: and

* *Mat.* 5. 5.
i The godly are assured that the power and craft of the wicked shall not prevail against them, but fall on their own necks, and therefore ought patiently to abide Gods time, and in the mean while bewail their sins, and offer up their tears as a sacrifice of their obedience
‡ Or, *practiseth.*
* *Psal.* 2. 4.
† Heb. *the upright of way.*
k For they are daily fed, as with manna from heven, and have sufficient, when the wicked have never enough, but ever hunger.
l God knoweth what dangers hang over his, and by what means to deliver them.
m For God will give them contented minds, and that which shall be necessary.
† Heb. *the precious of lambs.*
n They shall vanish away suddenly: for they are fed for the day of slaughter.
o God so furnisheth him with his blessing, that he is able to help others.
p God prospereth the faithful, because they walk in his ways with an upright conscience.
‡ Or, *established.*
q when God doth exercise his faith with divers temptations.
r Though the just man die, yet Gods blessings are extended to his posterity, and though God suffer some just man to lack temporal benefits, yet he recompenseth him with spiritual treasures
† Heb. *all the day.*
s They shall continually be preserved under Gods wings, and have at least inward rest.
t These three points are required of the faithful, That their talk be godly, That Gods law be in their heart, And that their life be upright.
‡ Or, *goings.*
u For though it be sometime so expedient, both for Gods glory and their salvation, yet he will approve their cause, and revenge their wrong.

and spreading himself like ‡ a green bay-tree.

36 Yet he [x] passed away, and lo, he *was* not: yea, I sought him, but he could not be found.

37 [y] Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the transgressours shall be destroyed together, the end of the wicked shall be cut off.

39 But the [z] salvation of the righteous *is* of the LORD, *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them because they trust in him.

‡ Or, *a green tree that groweth in his own soil.*

x So that the prosperity of the wicked is but as a cloud, which vanisheth away in a moment.

y He exhorteth the faithful to mark diligently the examples both of Gods mercies, and also of his judgments.

z He sheweth that the patient hope of the godly is never in vain, but in the end hath good success, though for a time God prove them by sundry temptations.

PSAL. XXXVIII.

David moveth God to take compassion of his pitiful case.

¶ A psalm of David to bring to [a] remembrance.

O LORD, rebuke me not in thy [b] wrath: neither chasten me in thy hot displeasure.

2 For thine [c] arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh, because of thine anger: neither *is there any* † rest in my bones, because of my [d] sin.

4 For [e] mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink, *and* are corrupt: because of my [f] foolishness.

6 I am † troubled, I am bowed down greatly; I go mourning all the day long.

7 For my loyns are filled with a loathsom *disease*: and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have [g] roared by reason of the disquietness of my heart.

9 Lord, all my desire *is* before thee: and my groaning is not hid from thee.

10 My heart † panteth, my strength faileth me: as for the light of mine eyes, it also † is [h] gone from me.

11 My lovers and my friends stand aloof from my † sore: and ‡ my [i] kinsmen stand afar off.

12 They also that seek after my life, lay snares *for me*: and they that seek my hurt, speak mischievous things, and imagine deceits all the day long.

13 But I, as a [k] deaf *man* heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For ‡ in thee, O LORD, do I hope: thou wilt ‡ hear, O LORD my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoyce over me: [l] when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready † to [m] halt, and my sorrow *is* continually before me,

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine [n] enemies † *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good, are mine adversaries: because I follow *the thing that* [o] good *is*.

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste † to help me, O Lord my [p] salvation.

VIII Day. *Morning prayer.*

a To put himself and others in mind of Gods chastisement for sin.

b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to bear it.

c Thy sickness, wherewith thou hast visited me.

† Heb. *peace*, or, *health.*

d David acknowledgeth God to be just in his punishments, because his sin had deserved much more.

e He confesseth his sins, Gods justice, and maketh prayer his refuge.

f That rather give place to mine own lust, then to the will of God.

† Heb. *wrged.*

g This example teacheth us never to despair, be the torment never so great: but always to cry unto God with sure trust for deliverance.

† Heb. *roareth about, or is tossed to and fro*: meaning, *That he was destitute of all help and counsel.*

† Heb. *is not with me.*

h My sight faileth me for very sorrow.

† Heb. *stroke.*

‡ Or, *my neighbours.*

i Partly for fear, and partly for pride, they denied all duty and friendship.

k For I can have no audience before men, and therefore patiently wait for the help of God.

‡ Or, *thee do I wait for.*

‡ Or, *answer.*

l *That is*, If they see that thou succour me not in time, they will mock & triumph as though thou hadst forsaken me.

† Heb. *for halting.*

m I am without hope to recover my strength.

n In my greatest misery they most rejoyce.

† Heb. *being living are strong.*

o He had rather have the hatred of all the world, then to fail in any part of his duty to God-ward.

† Heb. *for my help.*

p which art the author of my salvation: and this declareth that he prayed with sure hope of deliverance.

PSAL. XXXIX.

1 Davids care of his thoughts. 4 The consideration of the brevity and vanity of life. 7 The reverence of Gods judgments, 10 and prayer, are his bridles of impatience.

¶ To the chief musician, *even* to * [a] Jeduthun, A psalm of David.

I Said, [b] I will take heed to my ways, that I sin not with my tongue: I will keep † my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, *even* from good, and my [c] sorrow was † stirred.

3 My heart was hot within me, while I was musing the fire burned: *then* [d] spake I with my tongue.

4 LORD, make me to know mine end, and the measure of my days, what it *is*: *that* I may know ‡ how frail I *am*.

5 Behold, thou hast made my days *as* an hand-breadth, and mine age *is* as nothing before thee: verily every man † at his best state *is* altogether * [d] vanity. Selah.

6 Surely every man walketh in † a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.

7 And now, Lord, what wait I for? my hope is in thee.

8 Deliver me from all my transgressions, make me not the reproach of the [e] foolish.

9 I was dumb, I opened not my mouth; because [g] thou didst *it*.

10 Remove thy stroke away from me: I am consumed by the † blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou [h] makest † his [i] beauty to consume away like a moth: surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry, hold not thy peace at my tears: * for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

13 O spare me, that I may recover strength, [k] before I go hence, and be no more.

* 1 *Chron.* 25. 1.

a This was one of the chief singers, 1 *Chron.* 16. 41.

b Albeit hee had appointed with himself patiently to have tarried Gods leisure, yet the vehemency of his pain caused him to break his purpose.

† Heb. *a bridle*, or, *muzzle for my mouth.*

c Though when the wicked ruled, he thought to have kept silence, yet his zeal caused him to change his mind.

† Heb *troubled.*

d He confesseth that he grudged against God, considering the greatness of his sorrow and the shortness of his life.

‡ Or, *what time I have here.*

† Heb. *settled.*

* *Psal.* 62. 9. & 144. 4.

e Yet David offended in that, that he reasoned with God as though he were too severe toward his weak creature.

† Heb. *an image.*

f Make me not a mocking flock to the wicked, wrap me not up with the wicked, when they are put to shame.

g Seeing my troubles came of thy providence, I ought to have endured them patiently.

† Heb *consisteth.*

h Though thine open plagues light not evermore upon them, yet thy secret curse continually fretteth them.

Heb *that which is to be desired in him to melt away.*

i *The word signifieth*, All that he desireth, as health, force, strength, beauty, and in whatsoever he hath delight, so that the rod of God taketh away all that is desired in this world. * *Lev.* 25. 23. 1 *Chron.* 29. 15. *Psal.* 119. 19. *Heb.* 11. 13. 1 *Pet.* 2. 11.

k For his sorrow caused him to think that God would destroy him utterly; whereby wee see how hard it is for the very Saints to keep a measure in their words, when death and despair assail them.

PSAL. XL.

1 The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 The sense of Davids evils inflameth his prayer.

¶ To the chief musician, A psalm of David.

† I Waited [a] patiently for the LORD, and he inclined unto me, and heard my cry.

2 He brought me up also out of † an [b] horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.

3 And he hath put a [c] new song in my

† Heb. *in waiting I waited.*

a Though God deferred his help yet he patiently abode, till he was heard.

† Heb. *a pit of noise.*

b He hath delivered me from most great dangers.

c *That is*, A special occasion to praise him: for Gods benefits are so many occasions for us to praise his name.

448 mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD his trust: and [d] respecteth not the proud, nor such as turn aside to lies.

5 [e] Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: ‡ they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are mo then can be numbred.

6 * Sacrifice and offering thou didst not desire, [f] mine ears hast thou † opened: burnt-offering and sin-offering hast thou not required.

7 [g] Then said I, Lo, I come: in the volume of the book *it is* written of me:

8 I delight to do thy will, O my God: yea, thy law *is* † within my heart.

9 I have preached righteousness in the [h] great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart, I have declared thy [i] faithfulness and thy salvation: I have not conceiled thy loving kindness, and thy truth, from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up: they are mo then the hairs of mine head, therefore my heart † [k] faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make hast to help me.

14 * Let them be ashamed and [l] confounded together, that seek after my soul to destroy it: let them be driven backward, and put to shame that wish me evil.

15 Let them be desolate for a [m] reward of their shame, that say unto me, Aha, aha.

16 Let all those that seek thee, rejoyce and be glad in thee: let such as love thy salvation, say continually, [n] The LORD be magnified.

17 But I *am* poor and needy, *yet* the Lord thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

d To follow their example, which he must needs do that trusteth not onely in the Lord.
e David goeth from one kind of Gods favour, to the contemplation of his providence over all, and confesseth that his counsels towards us are far above our capacities: we cannot so much as tell them in order.
‡ Or, *none can order them unto thee.*
* *Psal.* 51. 16. *Isa.* 1. 11. & 66. 3. *Hos.* 6. 6. *Mat.* 12. 7. *Heb* 10. 5.
f Thou hast opened mine ears to understand the spiritual meaning of the sacrifices: and here David esteemeth the ceremonies of the law nothing in respect of the spiritual service.
† Heb. *digged.*
g when thou hadst opened mine ears and heart, I was ready to obey thee, being assured that I was written in the book of thine elect for this end.
† Heb. *in the midst of my bowels.*
h In the church, assembled in the sanctuary.
i David here numbers Three degrees of our salvation: Gods mercy, whereby he pitieth us: His righteousness, which signifieth his continual protection: And his faithfulness, whereby appeareth his constant favour: so that hereof proceedeth our salvation
† Heb. *forsaketh.*
k As touching the judgment of the flesh, I was utterly destitute of all counsels: yet faith inwardly moved my heart to pray.
* *Psal.* 35. 4. & 70. 3.
l He desireth that Gods mercy may contend for him against the rage of his enemies.
m Let the same shame and confusion light upon them, which they intended to have brought upon me. n As the faithful always praise God for his benefits: so the wicked mock Gods children in their afflictions.

b bed of languishing: thou wilt † make all his [c] bed in his sickness.

4 I said, LORD, be merciful unto me; heal my soul, for I have sinned against thee.

5 Mine enemies [d] speak evil of me: When shall he die, and his name perish?

6 And if he come to see *me*, he speaketh [e] vanity: his heart gathereth iniquity to it self, *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise † my hurt.

8 [f] † An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth, he shall rise up no more.

9 * Yea, † mine own familiar friend in whom I trusted, which did eat of my bread, hath † [g] lift up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine [h] integrity, and settest me before thy [i] face for ever.

13 Blessed *be* the LORD God of Israel, from everlasting, and to everlasting. [k] Amen, and amen.

b when for sorrow and grief of mind he casteth himself upon his bed.
† Heb. *turn.*
c Thou hast restored him in his sick bed, and sent him comfort.
d *That is*, Curse me, and cannot have their cruel hate quenched but with my shameful death.
e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.
† Heb *evil to me.*
f The enemies thought by his sharp punishments, that God was become his mortal enemy.
† Heb. *a thing of Belial.*
* *Iob* 13. 18.
† Heb. *the man of my peace.*
‡ Heb. *magnified.*
g As David felt this falshood, and as it was chiefly accomplished in Christ, *Iob* 13. 18. so shall his members continually prove the same.
h *Meaning*, Either in prosperity of life, or in the true fear of God, against all temptations.
i *Shewing* me evident signs of thy fatherly providence. k By this repetition he stirreth up the faithful to praise God.

PSAL. XLII.

1 *Davids zeal to serve God in the temple.* 5 *He encourageth his soul to trust in God.*

¶ To the chief musician, ‡ Maschil, [a] for the sons of Korah.

‡ Or, *a psalm giving instruction, of the sons, &c.*

AS the hart † panteth after the water-brooks, so [b] panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 * [c] My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember [d] these *things*, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept holy-day.

5 Why art thou † cast down, O my soul, and *why* art thou disquieted in me? [e] hope thou in God, for I shall yet ‡ praise him ‡ *for* the help of his countenance.

6 O my God, my soul is cast down within me: [f] therefore will I remember thee from the land of Jordan, and of the Hermonites from ‡ the hill Mizar.

7 [g] Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

8 *Yet* the LORD [h] will command his loving kindness in the day-time, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

a As a treasure to be kept of them, which were of the number of the Levites.
† Heb. *draweth*
b By these similitudes of thirst and panting, he sheweth his fervent desire to serve God in his temple
* *Psal.* 80 5.
c As others take pleasure in eating and drinking, so he was altogether given to weeping.
d *That is*, How I led the people to serve thee in thy tabernacle, and now seeing my contrary state, I die for sorrow.
† Heb. *bowed down.*
e Though he sustained grievous assaults of the flesh, to cast him into despair, yet his faith grounded on Gods accustomed mercies, getteth the victory.
‡ Or, *give thanks.*
‡ Or, *his presence is salvation.*
f *That is*, Seeing I have no way else to comfort me in my absence from thee, I will remember thee in this land of my banishment among the mountains.
‡ Or, *the little hill.*
g Afflictions came so thick upon me, that I felt my self as overwhelmed: whereby he sheweth there is no end of our misery, till God be pacified, and send remedy.
h He assureth himself of Gods help in time to come.

VIII Day. *Evening prayer.*

PSAL. XLI.

1 *Gods care of the poor.* 4 *David complaineth of his enemies treachery.* 10 *He fleeth to God for succour.*

¶ To the chief musician, A psalm of David.

BLESSED *is* he that [a] considereth ‡ the poor; the LORD will deliver him † in time of trouble.

2 The LORD will preserve him, and keep him alive, *and* he shall be blessed upon the earth; and ‡ thou wilt not deliver him into the will of his enemies.

3 The LORD will strengthen him upon the

a Or, *stilfully carieth himself.* It implieth both a stilful minding or judging, and a carriage according in word and deed.
‡ Or, *the weak*, or, *sick*
† Heb. *in the day of evil.*
‡ Or, *do not thou deliver.*

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As* with a‡ [1] sword in my bones, mine enemies reproach me: while they say daily unto me, Where *is* thy God?

11 [k] Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, *who is* the health of my countenance, and my God.

† Or, *killing.*
1 *Meaning*, That his adversaries words did sorely offend and grieve him, as if a dagger had been thrust into his bones.
k This repetition doth declare that David did not overcome at once: to teach us to be constant, forasmuch as God will certainly deliver his.

PSAL. XLIII.

1 David praying to be restored to the temple, promiseth to serve God joyfully. 5 He incourageth his soul to trust in God.

1 Judge [a] me, O God, and plead my cause against an ‡ [b] ungodly nation; O deliver me † from the deceitful and unjust man.

2 For thou *art* the God of my strength, why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy [c] light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will [d] I go unto the altar of God, unto God † my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

5 * Why art thou cast down, O my soul? and why art thou disquieted within me? [e] hope in God, for I shall yet praise him, *who is* the health of my countenance, and my God.

a He desireth God to undertake his cause against the enemies, but chiefly that he would restore him to the tabernacle.
‡ Or, *unmerciful.*
b That is, The cruel company of mine enemies.
† Heb. *from a man of deceit, and iniquity.*
c To wit, Thy favour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemn sacrifice of thanksgiving in token of his great deliverance.
† Heb. *the gladness of my joy.*
* *Psal.* 42. 5, 11.
e whereby he admonisheth the faithful not to relent, but constantly to wait on the Lord, though their troubles be long and great.

PSAL. XLIV.

IX Day. *Morning prayer.*

1 The church in memory of former favours, 7 complaineth of her present evils. 17 Professing her integrity, 24 she fervently prayeth for succour.

¶ To the chief musician for the sons of Korah, Maschil.

1 We have heard with our [a] ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the [b] heathen with thy hand, and plantedst [c] them; *how* thou didst afflict the [d] people, and cast them out.

3 For [e] they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a [f] favour unto them.

4 Thou art my king, O God, command deliverances for [g] Jacob.

5 [h] Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long: and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to [i] shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us † [k] like sheep *appointed* for meat: and hast scattered us among the heathen.

12 Thou sellest thy people † [l] for nought, and dost not increase *thy wealth* by their price.

13 * Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 * Thou makest us a by-word among the heathen: a shaking of the head among the people.

15 [m] My confusion *is* continually before me, and the shame of my face hath covered me:

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and [n] avenger.

17 All this is come upon us; yet have we not [o] forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our ‡ steps declined from thy way.

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a [p] strange god:

21 Shall not God [q] search this out? for he knoweth the secrets of the heart.

22 * Yea, for [r] thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever.

24 Wherefore hidest thou thy face? *and* forgettest our affliction, and our oppression?

25 For our soul is [s] bowed down to the dust; our belly cleaveth unto the earth.

26 Arise † for our help, and redeem us for thy [t] mercies sake.

a This Psalm seemeth to have been made by some excellent prophet for the use of the people, when the church was in extream misery, either at their return from Babylon, or under Antiochus, or in such like affliction.
b That is, The Canaanites.
c To wit, Our fathers.
d Of Canaan.
e That is, Our fathers.
f Gods free mercy and love is the only fountain & beginning of the church. *Deut.* 4. 37.
g Because thou art our King, therefore deliver thy people from their misery.
h Because they and their forefathers made both one church, they apply that to themselves, which before they did attribute to their fathers.
i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his just judgment.
k Knowing God to be author of this calamity, they murmur not, but seek remedy at his hands who wounded them.
l Heb. *without riches.*
l As slaves, which are sold for a low price, neither lookest thou for him that offereth most, but takest the first chapman.
* *Psal.* 79. 4.
* *Jer.* 24. 9.
m I dare not lift up mine head for shame.
n *Meaning*, The proud and cruel tyrant.
o They boast not of their virtues, but declare they rest upon God in the mids of their afflictions: who punished not now their sins, but by hard afflictions called them to the consideration of heavenly joyes.
‡ Or, *goings.*
p They shew that they honoured God aright, because they trusted in him alone.
q They take God to witness, that they were upright to him-ward.
* *Rom.* 8. 36.
r The faithful make this their comfort, that the wicked punish them not for their sins, but for Gods cause, *Mat.* 5. 10.
1 *Pet.* 4. 14.
s There is no hope of recovery, except thou put to thine hand and raise us up.
† Heb. *a help for us.*
t which is the onely and sufficient ransom to deliver both body and soul from all kind of slavery and misery.

PSAL. XLV.

1 The majesty and grace of Christs kingdom. 10 The duty of the church, and the benefits thereof.

¶ To the chief musician upon a Shoshannim, for the sons of Korah, ‡ Maschil, A song of [b] loves.

1 My heart † is enditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art [c] fairer then the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O *most* mighty: with thy glory and thy majesty.

4 And in thy majesty † [d] ride prosperously, because of truth and meekness, *and* righteousness: and thy right hand shall teach thee terrible things.

5 Thine arrows *are* sharp in the heart of the kings enemies; *whereby* the people fall under thee.

6 * Thy [e] throne, O God, *is* for ever and

a *This was a certain tune or an instrument.*
‡ Or, *of instruction.*
b Of that perfect love that ought to be between the husband and the wife.
† Heb. *boyleth*, or, *bubbleth up.*
c Solomons beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here described.
† Heb *prosper thou, ride thou.*
d He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdom standeth in truth, meekness and justice, not in worldly pomp and vanity.
* *Heb.* 1. 8.
e Under this figure of this kingdom of justice, is set forth the everlasting kingdom of Christ.

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ever: the ſceptre of thy kingdom *is* a right ſceptre.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath [f] anointed thee with the oyl of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrh, and aloes, *and* caſſia; out of the ivory palaces, whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did ſtand the [h] queen in gold of Ophir.

10 [i] Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy fathers houſe.

11 So ſhall the king greatly deſire thy beauty: for he *is* thy Lord, and worſhip thou him.

12 And the [k] daughter of Tyre *ſhall be there* with a gift, *even* the rich among the people ſhall intreat † thy favour.

13 The kings daughter *is* all glorious within; her clothing *is* of wrought gold.

14 She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſs and rejoycing *ſhall* they *be* brought: they ſhall enter into the kings palace.

16 In ſtead of thy fathers ſhall be thy [m] children, whom thou mayeſt make princes in [n] all the earth.

17 I will make thy [o] name to be remembred in all generations: therefore ſhall the people praiſe thee for ever and ever.

f Hath eſtabliſhed my kingdom as the figure of Chriſt, which is the peace and joy of the church
g In the which palace the people made thee joyful to ſee them give thanks and rejoyce for thee
h Though hee had many kings daughters among his wives yet he loved Pharaohs daughter beſt.
i Under the figure of Pharaohs daughter, he ſheweth that the church muſt caſt off all affections to obey Chriſt onely.
k *Hee ſignifieth*, That divers of them that be rich, ſhall be benefactors to the church, albeit they give not perfect obedience to the goſpel.
† Heb. *thy face.*
l There is nothing fained, nor hypocritical, but ſhee is glorious both within and without: and howbeit the church hath not at all times this outward glory, the fault is to be imputed onely to their own ingratitude.
m They ſhall have greater graces then their fathers.
n *Hee ſignifieth*, the great compaſs of Chriſts kingdom which ſhall bee ſufficient to enrich all his members
o This muſt onely bee referred to Chriſt, and not to Solomon.

Psal. XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold it.*

¶ To the chief muſician ‡ for the ſons of Korah, A ſong upon [a] Alamoth.

GOd *is* our refuge and ſtrength, a very preſent help in [b] trouble.

2 Therefore will not we [c] fear, though the earth be removed, and though the mountains be carried into † the midſt of the ſea.

3 *Though* the waters thereof [d] roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is* a [e] river, the ſtreams whereof ſhall make glad the city of God: the holy *place* of the tabernacles of the moſt High.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, † *and that* right [f] early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The Lord of hoſts [g] *is* with us, the God of Jacob *is* † our refuge. Selah.

8 Come, behold the works of the Lord, [h] what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the end of the earth, he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire.

10 Be [i] ſtill, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The Lord of hoſts *is* with us, the God of Jacob *is* our refuge. Selah.

‡ Or, *of.*
a *Which was either a muſical inſtrument*, or, *a ſolemn tune, unto the which this pſalm was ſung.*
b In all manner of troubles God ſheweth his ſpeedy mercy and power in defending his.
c *That is*, wee will not be overcome with fear.
† Heb. *the heart of the ſeas.*
d Though the afflictions rage never ſo much, yet the rivers of Gods mercies bring ſufficient comfort to his.
e The river of Shiloah, which paſſed through Jeruſalem: *meaning*, Though the defence ſeem never ſo ſmall, yet if God have appointed it, it is ſufficient.
‡ Heb. *when the morning appeareth.*
f Always when need requireth.
g They are aſſured that God can & will defend his church from all dangers and enemies.
† Heb. *an high place for us.*
h *To wit*, how oft he hath deſtroyed his enemies, and delivered his people.
i He warneth them that perſecute the church, to ceaſe their cruelty: for elſe they ſhall feel that God is too ſtrong for them againſt whom they fight.

Psal. XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Chriſt.

IX Day. *Evening prayer.*

¶ To the chief muſician, A pſalm ‡ for the ſons of Korah.

OClap your hands, all ye people, ſhout unto God with the voice of triumph:

2 For the Lord moſt high *is* [a] terrible; *he is* a great King over all the earth.

3 He ſhall [b] ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our [c] inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, The Lord with the [d] ſound of a trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

7 For God *is* the King of all the earth, ſing ye praiſes ‡ with [e] underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 ‡ The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is [f] greatly exalted.

‡ Or, *of.*
a Here is figured Chriſt, unto whom all his ſhould give willing obedience, and who would ſhew himſelf terrible to the wicked.
b Hee hath made the Jews, who were the keepers of the law and prophets, ſchoolmaſters to the Gentiles, that they ſhould with gladneſs obey them.
c God hath choſen us above all other nations to enjoy a moſt glorious inheritance.
d He doth allude unto the trumpets that were blown at ſolemn feaſts: but he doth further ſignify the triumph of Chriſt and his glorious aſcenſion unto the heavens.
‡ Or, every one *that hath underſtanding.*
e He requireth that underſtanding be joyned with ſinging, leſt the name of God be prophaned with vain crying.
‡ Or, *the voluntary of the people are gathered* unto *the people of the God of Abraham.*
f He praiſeth Gods highneſs, for that he calleth the great princes of the world (whom he calleth ſhields) to the fellowſhip of his church

Psal. XLVIII.

The ornaments and priviledges of the church.

¶ A [a] ſong, *and* pſalm ‡ for the ſons of Korah.

GReat *is* the Lord, and greatly to be praiſed in the [b] city of our God, *in* the mountain of his holineſs.

2 Beautiful for ſituation, the [c] joy of the whole earth *is* mount Zion, *on* the ſides of the north, the city of the great king.

3 God is known in her palaces for a [d] refuge.

4 For lo, the kings were [e] aſſembled, they paſſed by together.

5 They [f] ſaw *it*, *and* ſo they marvelled, they were troubled *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of [g] Tarſhiſh with an eaſt-wind.

8 As we have [h] heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God, God will eſtabliſh it for ever. Selah.

9 We have thought of thy loving kindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the [i] ends of the earth: thy right hand is full of righteouſneſs.

a Some put this difference between a ſong and pſalm, ſaying, That it is called a ſong, when there is no inſtrument but the voice: and the pſalm the contrary. The ſong of the pſalm is, when the inſtruments begin & the voice followeth: The pſalm of the ſong the contrary.
‡ Or, *of.*
b Albeit God ſhew his wonders through all the world, yet he will be chiefly praiſed in his church.
c Becauſe the word of ſalvation came thence to all them that ſhould believe.
d Except God were the defence thereof, neither ſituation nor munition could prevail.
e They conſpired and went againſt Gods people.
f The enemies were afraid at the ſight of the city.
g *That is*, Of Cilicia, or the ſea called *Mediterraneum.*
h *To wit*, Of our fathers, ſo have we proved: *or*, God hath performed his promiſe.
i In all places where thy name ſhall be heard of, men ſhall praiſe thee, when they hear of thy marvellous works.

11 Let [k] mount Zion rejoyce, let the daughters of Judah be glad, becauſe of thy judgments.

12 [l] Walk about Zion, and go round about her: tell the towrs thereof.

13 † Mark ye well her bulwarks, ‡ conſider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever; he will be our guid *even* unto death.

PSAL. XLIX.

1 *An earneſt perſwaſion to build the faith of reſurrection, not on wordly power, but on God.* 16 *Wordly proſperity is not to be admired.*

¶ To the chief muſician, A pſalm ‡ for the ſons of Korah.

HEar [a] this, all *ye* people, give ear all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My mouth ſhall ſpeak of wiſdom: and the meditation of my heart *ſhall be* of underſtanding.

4 * I will incline mine ear to a parable; I will open my dark ſaying upon the harp.

5 Wherefore ſhould I [b] fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about?

6 They that truſt in their [c] wealth, and boaſt themſelves in the multitude of their riches:

7 None *of them* can by any means redeem *his* brother, nor give to God a ranſom for him:

8 (For the redemption of their ſoul *is* [d] precious, and it [e] ceaſeth for ever)

9 That he ſhould ſtill live for ever, *and* not ſee corruption.

10 For he ſeeth *that* wiſe men [f] die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to [g] others.

11 Their inward thought *is*, *that* their houſes *ſhall continue* for ever, *and* their dwelling-places † to all generations; they call *their* lands after their own names.

12 Nevertheleſs, man *being* in honour, abideth not: he is like the [h] beaſts *that* periſh.

13 This their way *is* their folly; yet their poſterity † [i] approve their ſayings. Selah.

14 [k] Like ſheep they are laid in the grave, [l] death ſhall feed on them; and the upright ſhall have dominion over them in the [m] morning, and their ‡ beauty ſhall conſume ‡ in the grave, from their dwelling.

15 But God will redeem my ſoul † from the power of the ‡ grave; for he ſhall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed.

17 * For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him.

18 Though † whiles he lived, he bleſſed his ſoul: and [n] *men* will praiſe thee, when thou doſt well to thy ſelf.

19 † He [o] ſhall go to the generation of his fathers, [p] they ſhall never ſee light.

20 Man *that is* in honour and [q] underſtandeth not, is like the beaſts *that* periſh.

PSAL. L.

1 *The majeſty of God in the church.* 5 *His order to gather ſaints.* 7 *The pleaſure of God is not in ceremonies,* 14 *but in ſincerity of obedience.*

¶ A pſalm ‡ of [a] Aſaph.

THE mighty God, *even* the LORD hath ſpoken, and called the [b] earth from the riſing of the ſun, unto the going down thereof.

2 Out of Zion the [c] perfection of beauty, God hath ſhined.

3 Our God ſhall come, and ſhall not keep ſilence: a [d] fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.

4 He ſhall call to the heavens from above, and to the [e] earth, that he may judge his people.

5 Gather my [f] ſaints together unto me: thoſe that have made a covenant with me by [g] ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God *is* judge himſelf. Selah.

7 Hear, O my people, and I will ſpeak; O Iſrael, and I will teſtify againſt thee: I *am* God, *even* thy God.

8 I will not [h] reprove thee for thy ſacrifices, or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy houſe: *nor* he-goats out of thy folds.

10 [i] For every beaſt of the foreſt *is* mine, *and* the cattel upon a thouſand hills.

11 I know all the fowls of the mountains: and the wild beaſts of the field *are* † mine.

12 If I were hungry, I would not tell thee, * for the world *is* mine, and the fulneſs thereof.

13 [k] Will I eat the fleſh of bulls, or drink the bloud of goats?

14 Offer unto God thanksgiving, and [l] pay thy vows unto the moſt High.

15 And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me.

16 But unto the wicked God ſaith, [m] What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth?

17 * Seeing thou [n] hateſt inſtruction, and caſteſt my words behind thee.

18 When thou ſaweſt a thief, then [o] thou conſentedſt with him, and † haſt been partaker with adulterers.

19 † Thou giveſt thy mouth to evil, and thy tongue frameth deceit.

20 Thou [p] ſitteſt *and* ſpeakeſt againſt thy brother; thou ſlandreſt thine own mothers ſon.

21 Theſe *things* haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether *ſuch a one* as thy ſelf: *but* I will reprove thee, and [q] ſet *them* in order before thine eyes.

22 Now conſider this, ye that forget God, leſt

X Day.
Morning prayer.

‡ Or, *for Aſaph.*
a who was either the authour, or a chief ſinger, to whom it was committed.
b To plead againſt his diſſembling people, before heaven and earth.
c Becauſe God had choſen it to have his name there called upon, and alſo his image ſhined there in the doctrin of the law.
d As when God gave his law in mount Sinai, he appeared terrible with thunder and tempeſt, ſo will he appear terrible to take account for the keeping thereof.
e As witneſſes againſt the hypocrites.
f God in reſpect of his elect calleth the whole body holy Saints and his people.
g which ſhould know that ſacrifices are ſeals of the covenant betweenGod and his people, and not ſet religion therein.
h For I paſs not for ſacrifices, except the true uſe be there, which is to confirm your faith in my promiſes.
i Though he did delight in ſacrifice, yet had he no need of mans help thereunto.
† Heb *with me.*
* *Exod* 19. 5. *Deut.* 10. 14. *Iob* 41. 11. *Pſal.* 24. 1. 1 *Cor.* 10. 26, 28.
k Though mans life for the infirmity thereof hath need of food, yet God, whoſe life quickneth all the world, hath no need of ſuch means.
l Shew thy ſelf mindful of Gods benefits by thanksgiving.
m why doſt thou fain to be of my people, and talkeſt of my covenant, ſeeing thou art but an hypocrite?
* *Rom.* 2. 21, 22.
n And to live according to my word
o He ſheweth what are the fruits of them that contemn Gods word.
† Heb. *thy portion was with adulterers.*
† Heb. *thou ſendeſt.*
p He noteth the cruelty of hypocrites, which ſpare not in their talk or jugdment, their own mothers ſon.
q I will write all thy wicked deeds in a roll, and make thee to read and acknowledge them whether thou wilt or no.

k Let Jeruſalem and the cities of Judea rejoyce for thy juſt judgments againſt thine enemies.
l For in this outward defence and ſtrength, Gods bleſſings did alſo appear, but the chief is to be referred to Gods favour and ſecret defence who never leaveth his.
† Heb. *ſet your heart to her bulwarks.*
‡ Or, *raiſe up.*

‡ Or, *of.*

a He will intreat how God governeth the world by his providence, which cannot be perceived by the judgment of the fleſh.
* *Pſal.* 78. 2. *Mat.* 13. 35.
b Though wickedneſs reign, and enemies rage, ſeeing God will execute his judgments againſt the wicked in time convenient.
c To truſt in riches is meer madneſs, ſeeing they can neither reſtore life, nor prolong it.
d *That is*, So rare, or not to be found, as prophecy was precious in the days of Eli, 1 *Sam.* 3. 1.
e *Meaning*, It is impoſſible to live for ever, alſo that life and death are onely in Gods hand.
f In that death maketh no difference between perſons.
g *That is*, Not to their children, but to ſtrangers. Yet the wicked profit not by theſe examples, but ſtill dream an immortality in earth.
† Heb *to generation & generation.*
h As touching the death of the body.
† Heb. *deligot in their mouth.*
i They ſpeak and do the ſame thing that their fathers did.
k As ſheep are gathered into the fold, ſo ſhall they be brought to the grave.
l Becauſe they have no part of life everlaſting.
m Chriſts coming is as the morning, when the elect ſhall reign with Chriſt their head over the wicked.
‡ Or, *ſtrength.*
‡ Or, *the grave being an habitation to every one of them.*
† Heb. *from the hand of the grave.*
‡ Or, *hell.*
* *Iob* 27. 19.

† Heb *in his life.*
n The flatterers praiſe them that live in delights and pleaſures.

† Heb. the ſoul. *ſhall go.*
o And not paſs the term appointed for life.
p Both they and their fathers ſhall live here but a while, and at length die for ever. q He condemneth mans ingratitude, who having received excellent gifs of God, abuſeth them like a beaſt to his own condemnation.

lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth [r] praise, glorifieth me: and to him † that [f] ordereth *his* conversation *aright*, will I [t] shew the salvation of God.

r Under the which is contained faith and invocation.
† Heb. *that disposeth his way*
f As God hath appointed
t That is, Declare my self to be his Saviour.

Psal. LI.

1 *David prayeth for remission of sins, whereof he maketh a deep confession.* 6 *He prayeth for sanctification.* 16 *God delighteth not in sacrifice, but in sincerity.* 18 *He prayeth for the church.*

¶ To the chief musician, A psalm of David, * when Nathan the prophet [a] came unto him, after he had gone in to Bath-sheba.

HAve mercy upon me, O God, [b] according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me [c] throughly from mine iniquity, and cleanse me from my sin.

3 For [d] I acknowledge my transgressions: and my sin *is* ever before me.

4 Against thee, thee onely have I sinned, and done *this* evil in thy sight: * that thou mightest be justified when thou [e] speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity: and in sin did my mother † conceive me.

6 Behold, thou [f] desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 * Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter then snow.

8 Make me to hear [g] joy and gladness: *that* the [h] bones *which* thou hast broken, may rejoyce.

9 Hide thy face from my sins; and blot out out all mine iniquities.

10 [i] Create in me a clean heart, O God; and renew ‡ a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation: and uphold me *with thy* [k] free spirit.

13 *Then* will I teach transgressours thy [l] ways, and sinners shall be converted unto thee.

14 Deliver me from † [m] bloud-guiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 [n] O Lord, open thou my lips, and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice, ‡ else would I give *it:* thou delightest not in burnt-offering.

17 * The sacrifices of God *are* a [o] broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto [p] Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of [q] righteousness, with burnt-offering and whole-burnt-offering: then shall they offer bullocks upon thine altar.

a 2 Sam. 12. 1. & 11. 2
a To reprove him because he had committed so horrible sins, and lien in the same without repentance, more then a whole year.
b As his sins were manifold and great, so he requireth that God would give him the feeling of his excellent and abundant mercies.
c My sins stick so fast in me, that I have need of some singular kind of washing.
d My conscience accuseth me, so that I can have no rest, till I be reconciled
* Rom. 3. 4.
e when thou giveſt sentence against sinners, they must needs confesse thee to be just, and themselves sinners.
† Heb. *warm me.*
f Hee confesseth that God, who loveth puritie of heart, may justly destroy man, who of nature is a sinner, much more him whom he had instructed in his heavenly wisdom.
* Lev. 14. 6. Num. 19. 18.
g Hee meaneth gods comfortable mercies towards repentant sinners.
h By the bones he understandeth all strength of soul and body, which by cares and mourning are consumed.
i He confesseth that when Gods spirit is cold in us, to have it again revived, is as a new creation.
‡ Or, *a constant spirit*
k which may assure me that I am drawn out of the slavery of sin.
l He promiseth to endeavour, that others by his example may turn to God.
† Heb. *bloods.*
m From the murder of Uriah, and the other that were slain with him, 2 Sam. 11. 17.
n By giving me occasion to praise thee when thou shalt forgive my sins.
‡ Or, *that I should give it.*
* Isa. 57. 15. & 66. 2.
o which is a wounding of the heart, proceeding of faith, which seeketh unto God for mercy.
p He prayeth for the whole church, because through his sin it was in danger of Gods judgment. q That is, Just and lawful, applied to their right end, which is the exercise of faith and repentance.

Psal. LII.

1 *David condemning the spitefulness of Doeg, propheſieth his destruction.* 6 *The righteous shall rejoyce at it.* 8 *David upon his confidence in Gods mercy, giveth thanks.*

¶ To the chief musician, Maschil, *A psalm* of David, * when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech. * 1 Sam. 22. 9.

WHy boastest thou thy self in mischief, [a] O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth [b] mischiefs: like a sharp rasour, working deceitfully.

3 Thou lovest evil more then good: *and* lying rather then to speak righteousness. Selah.

4 Thou lovest all devouring words, ‡ O *thou* deceitful tongue.

5 God shall likewise † [c] destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling-place, and [d] root thee out of the land of the living. Selah.

6 The [e] righteous also shall see, and [f] fear, and shall laugh at him.

7 Lo, *this is* the man *that* made not God his strength: but trusted in the abundance of his riches, *and* strengthned himself in his ‡ wickedness.

8 But I *am* like a [g] green olive-tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done [h] *it:* and I will wait on thy name, for *it is* good before thy saints.

a O Doeg, which hast credit with the tyrant Saul, and hast power to murder the saints of God.
b Thy malice moveth thee by crafty flatteries and lies to accuse and destroy the innocents.
‡ Or, *and thou deceitful tongue.*
† Heb *beat thee down.*
c Though God forbear for a time yet at length hee will recompense thy falshood.
d Albeit thou seem to be never so sure setled.
e For the eyes of the reprobate are shut up at Gods judgments.
f with joyful reverence, seeing that he taketh their part against the wicked.
‡ Or, *substance.*
g He rejoyceth to have a place among the servants of God, that he may grow in the knowledge and understanding of godliness.
h Executed his vengeance.

Psal. LIII.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their own conscience.* 6 *He glorieth in the salvation of God.*

¶ To the chief musician upon [a] Mahalath, Maschil, *A psalm* of David.

THe * fool hath said in his heart, *There is* [b] no God; corrupt are they, and have done abominable iniquity: * *there is* none that doth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did [c] seek God.

3 Every one of them is gone back, they are altogether become filthy; *there is* none that doth good, no not one.

4 Have the [d] workers of iniquity no knowledge? who eat up my people, *as* they eat bread; they have not called upon God.

5 There † were they in great fear, *where* [e] no fear was: for God hath scattered the [f] bones of him that encampeth *against* thee, thou hast put *them* to shame, because God hath despised them.

6 † O that the salvation of Israel *were come* out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoyce, *and* Israel shall be glad.

X Day. *Evening prayer.*

a *Which was an instrument, or kind of note*
* Psal. 10. 4. & 14. 1, &c.
b where no regard is had of honesty or dishonesty, of virtue or of vice, there the prophet pronounceth that the people have no God.
* Rom. 3. 10.
c wherein hee condemneth all knowledge and understanding that tendeth not to seek God.
d David pronounceth Gods vengeance against cruel governours, who having charge to defend and preserve Gods people, do most cruelly devour them.
† Heb. *they feared a fear.*
e when they thought there was none occasion to fear, the sudden vengeance of God lighted upon them.
f Be the enemies power never so great, or the danger so feareful, yet God delivereth his in due time.
† Heb. *Who will give salvation, &c.*

Psal.

Psal. LIV.

1 *David complaining of the Ziphims, prayeth for salvation.* 4 *Upon his confidence in Gods help, he promiseth sacrifice.*

¶ To the chief musician on Neginoth, Maschil, *A psalm* of David, * when the Ziphims came and said to Saul, Doth not David hide himself with us?

* 1 Sam. 23. 19. & 26. 1.

SAve me, O God, [a] by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For [b] strangers are risen up against me, and [c] oppressours seek after my soul; they have not set God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with [d] them that uphold my soul.

5 He shall reward evil unto † mine enemies; cut them off in thy [e] truth.

6 I will [f] freely sacrifice unto thee; I will praise thy name, O LORD, for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath [g] seen *his desire* upon mine enemies.

a He declareth that when all means do fail, God will deliver, even as it were by miracle, them that call unto him with an upright conscience.
b *To wit*, the Ziphims.
c Saul and his army, which were like cruel beasts, and could not be satisfied but by his death.
d Be they never so few, as he was with Jonathan.
† Heb. *those that observe me.*
e According to thy faithful promise for my defence.
f For hypocrites serve God for fear, or upon conditions.
g We may lawfully rejoyce, for Gods judgment against the wicked, if our affections be pure.

Psal. LV.

1 *David in his prayer complaineth of his fearful case.* 9 *He prayeth against his enemies, of whose wickedness and treachery he complaineth.* 16 *He comforteth himself in Gods preservation of him, and confusion of his enemies.*

¶ To the chief musician on Neginoth, Maschil, *A psalm* of David.

GIve [a] ear to my prayer, O God: and hide not thy self from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise,

3 Because of the [b] voice of the enemy, because of the oppression of the wicked: for [c] they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrours of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horrour hath † [d] overwhelmed me.

6 And I said, O that I had wings like a dove; *for then* would I [e] flie away, and be at rest.

7 Lo *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the [f] windy storm *and* tempest.

9 Destroy, O Lord, *and* [g] divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: [h] mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 For *it was* [i] not an enemy *that* reproched me, then I could have born *it*; neither *was it* he that hated me, *that* did magnify *himself* against me, then I would have hid my self from him.

13 But *it was* thou, † a man, mine equal, my guide, and mine acquaintance.

a The earnestness of his prayer declareth the vehemency of his grief, insomuch as he is compelled to burst out into cries.
b For the threatnings of Saul and his adherents.
c They have defamed me as a wicked person, or they have imagined my destruction.
† Heb. *covered me.*
d There was no part of him that was not astonied, with extream fear.
e Fear had driven him to so great distress, that he wished to be hid in some wilderness and to be banished from that kingdom, which God had promised that he should enjoy.
f From the cruel rage and tyranny of Saul.
g As in the confusion of Babylon, when the wicked conspired against God.
h All laws and good orders are broken, and onely vice and dissolution reigneth under Saul.
i If my open enemy had sought mine hurt, I could the better have avoided him.
† Heb. *a man according to my rank.*

14 † We took sweet counsel together, *and* [k] walked unto the house of God in company.

15 Let death seise upon them, *and* let them go down [l] quick into ‡ hell: for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the LORD shall save me.

17 Evening and morning, and at noon will I pray, and [m] cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battel *that was* against me: for there were [n] many with me.

19 God shall hear and afflict them, even he that abideth of old, Selah: ‡ because they have [o] no changes, therefore they fear not God.

20 [p] He hath put forth his hands against such as be at peace with him: † he hath broken his covenant.

21 *The words* of his mouth were smoother then butter, but war *was* in his heart: his words were softer then oyl, yet *were* they drawn swords.

22 * Cast thy ‡ burden upon the LORD, and he shall sustain thee: he shall [q] never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: † bloudy and deceitful men † shall not live out [r] half their days, but I will trust in thee.

† Heb. *have sweetned counsel.*
k which was not onely joyned to me in friendship and counsel in worldly matters, but also in religion.
l As Korah, Dathan and Abiram.
‡ Or, *the grave.*
m which signifieth a fervent mind and sure trust, to obtain his petition, which thing made him earnest at all times in prayer.
n Even the angels of God fought on my side against mine enemies, 2 *King* 6. 16.
‡ Or, *with whom* also there be *no changes, yet they fear not God.*
o But their prosperous estate still continueth.
p I did not provoke him, but was at peace with him, yet he made war against me.
† Heb. *he hath profaned.*
* *Psal.* 37. 5. *Mat.* 6. 25. *Luke* 12. 22. 1 *Pet.* 5. 7.
‡ Or, *gift.*
q Though for their bettering and trial he suffer them to slip for a time.
† Heb. *men of bloods and deceit.*
† Heb *shall not half their days.*
r Though they sometime live longer, yet their life is cursed of God, unquiet, & worse then any death.

Psal. LVI.

1 *David praying to God in confidence of his word, complaineth of his enemies.* 9 *He professeth his confidence in Gods word, and promiseth to praise him.*

¶ To the chief musician upon [a] Jonath-elem-rechokim, ‡ Michtam of David, when the * Philistines took him in Gath.

BE merciful unto me, O God, for [b] man would swallow me up: he fighting daily oppresseth me.

2 † Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most High.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his [c] word, in God I have put my trust, I will not fear what flesh can do unto me.

5 Every day they [d] wrest my words: all their thoughts *are* against me for evil.

6 [e] They gather themselves together, they hide themselves, they mark my steps when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger [f] cast down the people, O God.

8 Thou tellest my wandrings, put thou my [g] tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know, for God *is* for me.

10 In God will I praise *his* word: in the LORD will I praise *his* word.

a By interpretation after the Hebrew phrase, *The dove of dumbness*: meaning, Being chased by the fury of his enemies into a strange country, he was as a dumb dove, not seeking revenge.
‡ Or, *a golden psalm of David.*
* 1 *Sam.* 21. 11.
b He sheweth that it is either now time, or never, that God help him: for all the world is against him, and ready to devour him.
† Heb. *mine observers.*
c He staveth his conscience upon Gods promise, though hee see not present help.
d Pervert them and give them another meaning then I intend.
e As all the world against one man, and cannot be satiate except they have my life.
f *To wit*, To the pit of destruction, as *Psal* 55. 24.
g If God keep the tears of his saints in store, much more will he remember their bloud to avenge it: and though tyrants burn the bones, yet can they not blot the tears and bloud out of Gods register.

XI Day. *Morning prayer.*

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 [h] Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may [i] walk before God in the [k] light of the living?

h Having received that which I required, I am bound to pay my vows of thanksgiving, as I promised.
i As mindful of his great mercies, and giving him thanks for the same.
k *That is*, In this life and light of the sun.

Psal. LVII.

1 David in prayer fleeing unto God, complaineth of his dangerous case. 7 He encourageth himself to praise God.

¶ To the chief musician ‡ [a] Al-taschith, Michtam of David, * when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* [b] calamities be overpast.

2 I will cry unto God most high: unto God that [c] performeth *all things* for me.

3 He shall send from [d] heaven and save me ‡ *from* the reproach of him that would swallow me up; Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions, *and* I lie *even among* them that are set on fire, *even* the sons of men, whose [e] teeth *are* spears and arrows, and their tongue a sharp sword.

5 [f] Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

6 * They have prepared a net for my steps, [g] my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 * My heart is ‡ [h] fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up my [i] glory, awake psaltery and harp: I *myself* will awake early.

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 * For thy mercy *is* great unto the heavens, and thy truth unto the [k] clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

† Or, *destroy not.*
a This was either the beginning of a certain song, or the words which David uttered when he stayed his affection.
* 1 Sam. 24. 1.
b Hee compareth the afflictions, which God laveth upon his children, to a storm that commeth and goeth.
c who leaveth not his works begun unperfit.
d He would rather deliver me by a miracle, then that I should be overcome.
‡ Or, *he reproacheth him that would swallow me up.*
e *He meaneth*, their calumnies and false reports.
f Suffer me not to be destroyed to the contempt of thy name.
* Psal. 7. 16. & 9. 15.
g For very fear, seeing the great dangers on all sides.
* Psal. 108. 1 &c.
‡ Or, *prepared.*
h *That is*, wholy bent to give thee praise for my deliverance.
i He sheweth that both his heart shall praise God, and his tongue shall confess him, and also that he will use other meanes to provoke himself forward to the same.
* Psal. 36. 5. & 108. 4.
k Thy mercies do not onely appertain to the Jews, but also to the Gentiles.

Psal. LVIII.

1 David reproveth wicked judges, 3 describeth the nature of the wicked, 6 devoteth them to Gods judgments, 10 whereat the righteous shall rejoyce.

¶ To the chief musician, ‡ Al-taschith, Michtam of David.

DO ye indeed speak righteousness, O [a] congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart you work wickedness, you weigh the violence of your [b] hands in the earth.

3 The wicked are [c] estranged from the womb, they go astray, † assoon as they be born, speaking lies.

4 Their poison *is* † like the poison of a serpent; *they are* like the deaf ‡ [d] adder *that* stoppeth her ear:

‡ Or, *destroy not, a golden* psalm *of David.*
a Ye counsellers of Saul, who under pretence of consulting for the commonwealth, conspire my death being an innocent.
b Ye are not ashamed to execute that cruelty publikely, which ye have imagined in your hearts.
c *That is*, Enemies to the people of God even from their birth.
† Heb. *from the belly.*
† Heb. *according to the likeness.*
‡ Or, *asp.*
d They pass in malice and subtilty the crafty serpent, which could preserve himself by stopping his ear from the inchanter.

5 Which will not hearken to the voice of charmers, ‡ charming never so wisely.

6 Break their [e] teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them [f] melt away as waters, *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 [g] Before your pots can feel the thorns, he shall take them away as with a whirlwind, † both living, and in *his* wrath.

10 The righteous shall [h] rejoyce when he seeth the vengeance: he shall wash his feet in the [i] blood of the wicked.

11 So that a man shall say, [k] Verily *there is* † a reward for the righteous: verily he is a God that judgeth in the earth.

‡ Or, *be the charmer never so cunning.*
e Take away all occasions and means whereby they hurt.
f Considering Gods divine power, he sheweth that God in a moment can destroy their force whereof they brag.
g As flesh is taken raw out of the pot before the water seetheth: so he desireth God to destroy their enterprises before they bring them to pass.
† Heb. *as living as wrath.*
h with a pure affection.
i Their punishment and slaughter shall be so great.
k Seeing God governeth all by his providence, he must needs put difference between the godly and the wicked. † Heb. *fruit of the*, &c.

Psal. LIX.

1 David prayeth to be delivered from his enemies. 6 He complaineth of their cruelty. 8 He trusteth in God. 11 He prayeth against them. 16 He praiseth God.

XI Day. Evening prayer.

¶ ‡ To the chief musician, Al-taschith, [a] Michtam of David: * when Saul sent, and they watched the house to kill him.

DEliver me from mine enemies, [b] O my God: † defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For lo, they lie in wait for my soul; the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: awake † to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be [d] not merciful to any wicked transgressours. Selah.

6 They return at evening: they make a noise like [e] a dog, and go round about the city.

7 Behold, they [f] belch out with their mouth: swords *are* in their lips; for * who, *(say they)* doth hear?

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 [g] *Because of* his strength will I wait upon thee: for God *is* † my defence.

10 The God of my mercy shall [h] prevent me: God shall let me see *my desire* upon † mine enemies.

11 Slay them [i] not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 *For* the sin of their mouth, *and* the words of their lips, let them even be [k] taken in their pride: and for cursing and lying *which* they speak.

13 [l] Consume *them* in wrath, consume *them*,

‡ Or, *To the chief musician destroy not, a golden psalm of David.*
a *Read Psal.* 16.
* 1 Sam. 19. 11.
b Though his enemies were even at hand to destroy him, yet he assured himself that God had ways enough in his hand to deliver him.
† Heb. *set me on high.*
c For I am innocent to them-wards, and have not offended them.
† Heb. *to meet me.*
d Seeing it appertaineth to Gods judgments to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his church.
e He compareth their cruelty to hungry dogs, shewing that they are never weary in doing evil.
f They boast openly of their wicked devices, and every word is as a sword, for they neither fear God, nor are ashamed of men.
* Psal. 10. 11. & 73. 11. & 94. 7.
g Though Saul have never so great power, yet I know that thou dost bridle him therefore will I patiently hope on thee.
† Heb. *my high place.*
h He will not fail to succour me, when need requireth.
† Heb. *mine observers.*
i Altogether, but by little and little, that the people seeing oftentimes thy judgments may be mindful of thee.
k That in their misery and shame they may be as glasses and examples of Gods vengeance.
l when the time shall come, and when they have sufficiently served for an example of thy vengeance unto others.

that

that they *may* not *be:* and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 [m] And at evening let them return, *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down † for meat, ‡ and grudge if they be not satisfied.

16 But I will sing of thy [n] power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my [o] strength, will I sing: for God *is* my defence, *and* the God of my mercy.

m He mocketh at their vain enterprises, being assured that they shall not bring their purpose to pass.
† Heb. *to eat.*
‡ Or, *if they be not satisfied, then they will stay all night.*
n which didst use the policy of a weak woman to confound the enemies strength, as 1 Sam. 19. 12.
o Confessing himself to be void of all virtue and strength, he attributeth the whole to God.

Psal. LX.

1 *David complaining to God of former judgment,* 4 *now upon better hope, prayeth for deliverance.* 6 *Comforting himself in Gods promises, he craveth that help whereon he trusteth.*

¶ To the chief musician upon [a] Shuhan eduth, ‡ Michtam of David, to teach, * when he strove with Aramnaharaim and with Aram [b] zobah, when Joab returned, and smote of Edom in the valley of salt, twelve thousand.

O God, * thou hast cast us off, thou hast † [c] scattered us, thou hast been displeased; O turn thy self to us again.

2 Thou hast made the earth to [d] tremble; thou hast broken it: heal the breaches thereof, for it shaketh.

3 Thou hast [e] shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a [f] banner to them that fear thee: that it may be displayed because of the truth. Selah.

5 * That thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath spoken in his [g] holiness, I will rejoyce: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine, Ephraim also *is* the [h] strength of mine head; [i] Judah *is* my law-giver.

8 Moab *is* my [k] washpot, over Edom will I cast out my shoe: [l] Philistia, ‡ triumph thou because of me.

9 Who will bring me *into* the † [m] strong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* * hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the † help of man.

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

a These were certain songs after the note whereof this psalm was sung.
‡ Or, *a golden.*
psalm.
* 2 Sam. 8. 3. 13. 1 Chron. 18. 3.
b Called also, *Sopheu*, which standeth by Euphrates.
* Psal. 44. 9
† Heb. *broken.*
c For when Saul was not able to resist the enemy, the people fled hither and thither: for they could not be safe in their own houses.
d As with an earthquake.
e Thou hast handled the people sharply, in taking from them sense and judgment, in that they aided Saul the wicked king and persued him, to whom God had given the just title of the realm.
f In making me king, thou hast performed thy promise which seemed to have lost the force.
* Psal. 108. 6. &c.
g It is so certain, as if it were spoken by an oracle, that I shall possess these places which Saul had left to his children.
h For it was strong and well peopled.
i David meaneth that in this tribe his kingdom shall be established, Gen. 49. 10.
k In most vile subjection.
l For thou wilt dissemble and fain as though thou wast glad.
‡ Or, *triumph thou over me* (by an irony)
† Heb. *city of strength.* m He was assured that God would give him the strong cities of his enemies, wherein they thought themselves sure. * Psal. 44. 9. & 108. 11. ‖ Heb. *salvation.*

Psal. LXI.

1 *David fleeth to God upon his former experience.* 4 *He voweth perpetual service unto him, because of his promises.*

¶ To the chief musician upon Neginah, *A psalm* of David.

HEar my cry, O God, attend unto my prayer.

2 From [a] the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is [b] higher then I.

a From the place where I was banished, being driven out of the city and temple by my son Absolom.

3 For thou hast been a shelter for me, *and* a strong towre from the enemy.

4 I will abide in thy tabernacle for ever: I will ‡ trust in the covert of thy wings. Selah.

5 For thou, O God, [c] hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 † Thou wilt [d] prolong the kings life: *and* his years † as many generations.

7 He shall abide before God for ever: O prepare [e] mercy and truth *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

b Unto the which without thy help I cannot attain.
‡ Or, *make my refuge.*
c There is nothing that doth more strengthen our faith, then the remembrance of Gods succour in times past
† Heb. *Thou shalt add days to the days of the king.*
d This chiefly is referred to Christ who liveth eternally, not onely in himself, but also in his members.
† Heb. *as generation and generation.*
e For the stability of thy kingdom standeth in thy mercy and truth.

Psal. LXII.

1 *David professing his confidence in God, discourageth his enemies.* 5 *In the same confidence he encourageth the godly* 9 *No trust is to be put in worldy things.* 11 *Power and mercy belong to God.*

XII Day. *Morning prayer.*

¶ To the chief musician, to Jeduthun, A psalm of David.

‡ TRuly [a] my soul † waiteth upon God: from him *cometh* my salvation.

2 [b] He onely *is* my rock and my salvation: *he is* my † defence; I shall not be [b] greatly moved.

3 How long will ye imagine mischief against [c] a man? ye shall be slain all of you: as a [d] bowing wall *shall ye be*, *and as* a tottering fence.

4 They onely consult to cast *him* down from his excellency, they delight in lies: they bless with their mouth, but they curse † inwardly. Selah.

5 My soul, [e] wait thou onely upon God: for my expectation *is* from him.

6 He onely *is* my rock and my salvation; *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my [f] glory: the rock of my strength, *and* my refuge *is* in God.

8 Trust in him at all times; ye people, [g] pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* ‡ altogether *lighter* then vanity.

10 [h] Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*

11 God hath spoken [i] once; twice have I heard this, that ‡ power *belongeth* unto God.

12 Also unto thee, O Lord, *belongeth* mercy: for * thou [k] rendrest to every man according to his work.

‡ Or, *onely.*
a Though Satan tempted him to murmur against God, yet he bridled his affections, and resting upon Gods promise, beareth his crosse patiently
† Heb. *is silent.*
b *The Chaldee expounds it*, I shall not be moved in the day of great affliction
† Heb *high place.*
c He meaneth himself, being the man whom God had appointed to the kingdom.
d Though ye seem to be in honour, yet God will suddenly destroy you.
† Heb. *in their inward parts.*
e David was greatly moved with these troubles, therefore he stirreth up himself to trust in God.
f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan.
g He admonisheth us of our wicked nature, which rather hide our sorrow, and bite on the bridle, then utter our grief to God, to obtain remedy
‡ Or, *alike.*
h Give your selves wholy to God by putting away all things contrary to his law
i He hath plainly born witness of his power, so that none needeth to doubt thereof.
‡ Or, *strength.*
* Job 34. 11. Prov. 24. 12. Jer. 32. 19.

Ezek. 7. 27. Mat. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. Ephes. 6. 8. Colos. 3. 25. 1 Pet. 1. 17. Rev. 22. 12. k So that the wicked shall feel thy power, and the godly thy mercy.

Psal. LXIII.

1 Davids thirst for God. 4 His manner of blessing God. 9 His confidence of his enemies destruction, and his own safety.

¶ A psalm of David, when he was in the [a] wilderness of Judah.

O God, thou *art* my God, early will I seek thee: my soul [b] thirsteth for thee, my flesh longeth for thee in a dry and † thirsty land, † where no water is:

2 To [c] see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy loving kindness *is* better then life: my lips shall praise thee.

4 Thus will I bless thee, while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as *with* † [d] marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 Because thou hast been my help; therefore in the shadow of thy wings will I rejoyce.

8 My soul [e] followeth hard after thee: thy right hand upholdeth me.

9 But those *that* seek my soul to destroy *it*, shall go into the lower parts of the earth.

10 † [f] They shall fall by the sword, they shall be a portion for foxes.

11 But the king shall rejoyce in God, every one that [g] sweareth by him shall glory: but the mouth of them that speak lies, shall be stopped.

a To wit, Of Ziphas or the forest Hareth. 1 *Sam.* 23. 14. Both which were in the tribe of Judah.

b Though he was both hungry and in great distress, yet he made God his sufficiency, and above all meat and drink.

† Heb. *weary.*

† Heb. *without, water.*

c This may be meant of his present desire, to behold as in time past.

† Heb. *fatness.*

d The remembrance of thy favour is more sweet unto mee then all the pleasures and dainties of the world.

e He assureth himself by the spirit of God to have the gift of constancy.

† Heb. *they shall make him run out like water by the hands of the sword.*

f Hee prophesieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be devoured with wild beasts.

g All that swear by God aright, or profess him, shall rejoyce in this worthy king.

Psal. LXIV.

1 David prayeth for deliverance, complaining of his enemies. 7 He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoyce at it.

¶ To the chief musician, A psalm of David.

Hear [a] my voice, O God, in my prayer; preserve my life from fear of the enemy.

2 Hide me from the [b] secret counsel of the wicked; from the [c] insurrection of the workers of iniquity:

3 * Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* [d] bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and [e] fear not.

5 They [f] encourage themselves *in* an evil ‡ matter: they commune † of laying snares privily, they say, Who shall see them?

6 They search out iniquities, ‡ they accomplish † a diligent search: both the inward *thought* of every one *of them*, and the heart *is* [g] deep.

7 But God shall shoot at them *with* an arrow, suddenly † shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them, shall [h] flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous [i] shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

a In that he calleth to God with his voyce, it is a sign that his prayer was vehement, and that his life was in danger.

b *That is*, From their secret malice.

c False reports and slanders.

* *Psal.* 11. 2.

d *To wit*, Their outward violence.

e To be without fear of God, and reverence of man, is a sign of reprobation.

f The more that the wicked see Gods children in misery, the more bold and impudent are they in oppressing them.

‡ Or, *speech.*

† Heb. *to hide snares.*

‡ Or, *we are consumed by that which they have throughly searched.*

† Heb. *a search searched.*

g There is no way so secret and subtil to do hurt, which they invented not for his destruction.

† Heb. *their wound shall be.*

h To see Gods heavy judgments against them, and how hee hath caught them in their own snares.

i When they shall consider that he will bee favourable to them, as he was to his servant David.

Psal. LXV.

1 David praiseth God for his grace. 4 The blessedness of Gods chosen by reason of benefits.

¶ To the chief musician, A psalm *and* song of David.

Praise † [a] waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all [b] flesh come.

3 † Iniquities [c] prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed *is the man whom* thou choosest and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* terrible things in righteousness, wilt thou [d] answer us, O God of our salvation: *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the [e] sea.

6 Which by his strength setteth fast the mountains; *being* girded with power.

7 Which stilleth the [f] noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening ‡ to rejoyce.

9 Thou [g] visitest the earth and ‡ waterest it: thou greatly enrichest it with the [h] river of God *which* is full of water: thou preparest them corn, when thou hast so [i] provided for it.

10 [k] Thou waterest the ridges thereof abundantly: ‡ thou settlest the furrows thereof: † thou makest it soft with showers, thou blessest the springing thereof.

11 Thou crownest † the year with thy goodness, and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills † rejoyce on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, [l] they also sing.

XII Day. *Evening prayer.*

† Heb. *is silent.*

a Thou givest daily new occasion unto thy church to praise thee.

b Not onely the Jews, but also the Gentiles, in the kingdom of Christ.

† Heb. *words*, or, *matters of ungodliness.*

c He imputeth it to his sins, and to the sins of the people, that God who was accustomed to assist them, withdraweth his succour from them.

d Thou wilt declare thy self to be the preserver of thy church, in destroying mine enemies, as thou didst in the red sea.

e As of all barbarous nations neer and far off.

f He sheweth that there is no part nor creature in the world, which is not governed by Gods power and providence.

‡ Or, *to sing.*

g To wit, with rain.

‡ Or, *after thou hadst made it to desire* rain.

h *To wit*, Shiloah, *or*, the rain.

i Thou hast appointed the earth to bring forth food to mans use.

k By this description he sheweth that all the order of nature is a testimony of Gods love toward us, who causeth all creatures to serve, our necessity.

‡ Or, *thou causest* rain *to descend into the furrows thereof.*

† Heb. *thou disablest it.*

† Heb. *the year of thy goodness.*

† Heb. *are girded unto joy.*

l *That is*, The dumb creatures shall not onely rejoyce for a time for Gods benefits, but shall continually sing.

Psal. LXVI.

1 David exhorteth to praise God, 5 to observe his great works, 8 to bless him for his gracious benefits. 12 He voweth for himself religious service to God. 16 He declareth Gods special goodness to himself.

¶ To the chief musician, A song, *or*, psalm.

Make a joyful noise unto God, † [a] all ye lands.

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible *art thou in* thy works? through the greatness of thy power shall thine enemies ‡ † [b] submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee, they shall sing *to* thy name. Selah.

5 [c] Come and see the works of God: *he is* terrible *in his* doing toward the [d] children of men.

6 He turned the sea into dry land: they went through the flood on foot, there did we rejoyce in him.

† Heb *all the earth.*

a He propheticth that all nations shall come to the knowledge of God, who then was onely known in Judea.

‡ Or, *yield feigned obedience.*

† Heb. *lie.*

b As the faithful shall obey God willingly, so the infidels for fear shall dissemble themselves to be subject.

c He toucheth the slothful dulness of man, who is cold in the consideration of Gods works.

d His providence is wonderful in maintaining their estate.

7 He

7 He ruleth by his power for ever, his eyes behold the nations: let [e] not the rebellious exalt themselves. Selah.

8 O Bless our God, ye people, and make the voice of his praise to be heard.

9 Which † [f] holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the [g] net, thou laidst affliction upon our loyns,

12 Thou hast caused men to ride over our heads, we went through fire and through water: but thou broughtest us out into a † wealthy *place*.

13 I will go into thy [h] house with burnt-offerings: I will pay thee my vows,

14 Which my lips have † uttered, and my mouth hath spoken when I was in trouble.

15 I will offer unto thee burnt-sacrifices of † fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16 [i] Come *and* hear all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 [k] If I regard iniquity in my heart: the Lord will not hear *me*.

19 *But* verily God hath heard *me:* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

Psal. LXVII.

1 *A prayer for the enlargment of Gods kingdom, 3 to the joy of the people, 6 and the increase of Gods blessings.*

¶ To the chief musician on Neginoth, A psalm, *or*, song.

GOd be merciful unto us, and bless us: *and* [a] cause his face to shine † upon us. Selah.

2 That thy way may be known upon [b] earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 [c] O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and † govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall [d] the earth yeild her increase; *and* God, *even* our own God shall bless us.

7 God shall bless us, and all the ends of the earth [e] shall fear him.

Psal. LXVIII.

XIII Day. *Morning prayer.*

1 *A prayer at the removing of the ark.* 4 *An exhortation to praise God for his mercies,* 7 *for his care of the church,* 19 *for his great works.*

¶ To the chief musician, A psalm, *or*, song of David.

LEt * God [a] arise, let his enemies be scattered: let them also that hate him, flee † before him.

2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish at the presence of God.

3 [b] But let the righteous be glad: let them rejoyce before God, yea, let them † exceedingly rejoyce.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name [c] JAH, and rejoyce before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 God setteth the [d] solitary † in families: he bringeth out those which are bound with chains, but the rebellious dwell in [e] a dry *land*.

7 [f] O God, when thou wentest forth before thy people; when thou didst march through the wilderness. Selah.

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai it self *was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst † send a plentiful rain, whereby thou didst † confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy [g] goodness for the poor.

11 The Lord gave the word, great *was* the † company of those that [h] published *it*.

12 Kings of armies † did flee apace: and [i] she that tarried at home, divided the spoil.

13 Though ye have lien among the [k] pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings ‡ [l] in it, it was *white* as snow in Salmon.

15 The [m] hill of God *is as* the hill of Bashan, an high hill *as* the hill of Bashan.

16 [n] Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in, yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, ‡ *even* thousands of angels: the Lord *is* among them *as* in Sinai, in the holy *place*.

18 * Thou hast ascended on high, thou hast [o] led captivity captive: thou hast received gifts † for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

19 Blessed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah.

20 He that is our God, *is* the God of salvation; and unto GOD the Lord *belong* the [p] issues from death.

21 But God shall wound the head of his enemies: *and* the hairy scalp of such a one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring *my people* again from the [q] depths of the sea:

23 That thy foot may be ‡ dipped in the bloud of *thine* enemies, *and* the tongue of thy dogs in the [r] same.

24 They have seen thy [s] goings, O God, *even* the goings of my God, my king, in the sanctuary.

25 The [t] singers went before, the players on instruments *followed* after; amongst *them were* the damsels playing with timbrels.

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e He proveth that God will extend his grace also to the Gentiles, because he punisheth among them, such as will not obey his calling.
† Heb. *putteth.*
f He signifieth some special benefit, that God had shewed to his church of the Jews in delivering them from some great danger, whereof, or of the like, he promiseth that the Gentiles shall be partakers.
g The condition of the church is here described, which is to be led by Gods providence into troubles, to be subject under tyrants, and to enter into manifold dangers.
† Heb. *moist.*
h The duty of the faithful is here declared, which are never unmindful to render God praise for his benefits.
† Heb. *opened.*
† Heb. *marreth.*
i It is not enough to have received Gods benefits, and to be mindful thereof, but also we are bound to make others to profit thereby, and praise God.
k If I delight in wickedness, God will not hear me: but if I confess it, he will receive me.

1 *That is*, Move our hearts with his holy Spirit, that we may feel his favour toward us.
† Heb. *with us.*
b That both Jews and Gentiles may know Gods covenant made with them.
c By these oft repetitions, he sheweth that the people can never rejoyce sufficiently, and give thanks for the great benefits that they shall receive under the kingdom of Christ.
† Heb. *lead.*
d He sheweth that where God favoureth, there shall be abundance of all other things. e when they feel his great benefits both spiritual and corporal toward them.

* *Num.* 10. 35.
a The prophet sheweth that albeit God suffereth the wicked tyrants to oppress his church for a time, yet at length he will be revenged of them.
† Heb. *from his face.*
b *He sheweth*, That when God declareth his power against the wicked, that it is for the commodity and salvation of his church, which praise him therefore. † Heb. *rejoyce with gladness.*

c Jah and Jehovah are the names of God, which do signify his essence and majesty incomprehensible, so that thereby is declared, that all idols are but vanity, and that the God of Israel is the only true God.
d He giveth children to them that be childless, and increaseth their families.
† Heb. *in a house.*
e which is barren of Gods blessings, which before they did abuse.
f He teacheth that Gods favour peculiarly belongeth to his church, as appeareth by their wonderful deliverance out of Egypt.
† Heb. *shake out.*
† Heb. *confirm it.*
g God blessed the land of Canaan because he had chosen that place for his church.
† Heb. *army.*
h *The original word here* mebasroth *is of the feminine gender, usually understood therefore, of women*, such as sung songs of victory, as *Miriam, Deborah*: but we may understand it rather of men, as Solomon called himself *Koheleth, that is*, a preacher (in the feminine gender) or a *preaching unto Eccl.* 1. 1.
† Heb. *and she, did flee.*
i The prey was so great, that not only the souldiers, but women also had part thereof.
k Though God suffer his church for a time to lie in black darkness, yet he will restore it, and make it most shining and white.
‡ Or, *for her, she was*
l In the land of Canaan, where his church was.
m Zion the church of God, doth excel all worldly things, not in pomp & outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.
n Why boast ye of your strength and beauty against this mountain of God.
‡ Or, even *many thousands.*
* *Eph.* 4. 8.
o As God overcame the enemies of his church, took them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sin under us, and gave unto his church most liberal gifts of his Spirit.
† Heb. *in the man.*
p In most extream dangers, God hath infinite ways to deliver his. q As he delivered his church once from Og of Bashan, and other tyrants, and from the dangers of the red-sea, so will he still do, as oft as necessity requireth. † Or, *red.* r *That is*, in the bloud of that great slaughter, where dogs shall lap bloud. s *That is*, How thou, which art chiefest king goest out with thy people to war, and giveest them the victory. t He describeth the order of the people, when they went to the temple to give thanks for the victory.

‡ Or, ye that are *of the fountain of Israel.*
u which came of the patriarch, Jacob.
x Benjamin is called little, because he was the youngest son of Jacob.
y who was some chief ruler of the tribe.
‡ Or, with *their company.*
z which presents are sometimes of the persons of men, *see Isa.* 18.7. & 66. 20.
‡ Or, *the beast of the reeds.*
a The word signifieth such submission as when one casts down himself at the feet, as to be troden on: *so Prov.* 6. 3.
‡ Or, *he scattereth.*
b He prophesieth that the Gentiles shall come to the true knowledge & worship of God.
† Heb. *give.*
c By his terrible thunders he will make himself to be known the God of all the world.
‡ Or, *heavens.*
d In shewing fearful judgments against thine enemies, for the salvation o. thy people.
e He alludeth to the tabernacle, which was divided into three parts.

26 Bless ye God in the congregations, *even* the LORD, ‡ from the fountain [u] of Israel.

27 There *is* [x] little Benjamin *with* their [y] ruler, the princes of Judah ‡ *and* their counsel, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem, shall kings bring [z] presents unto thee.

30 Rebuke ‡ the company of spear-men, the multitude of the bulls, with the calves of the people, *till every one* [a] submit himself with pieces of silver: ‡ scatter thou the people *that* delight in war.

31 Princes shall come out of Egypt, [b] Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth: O sing praises *unto* the Lord. Selah.

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth † send out his voice, *and that* [c] a mighty voice.

34 Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the ‡ clouds.

35 O God, *thou art* [d] terrible out of thy [e] holy places, the God of Israel *is* he that giveth strength and power unto *his* people: blessed *be* God.

PSAL. LXIX.

1 David complaineth of his affliction. 13 He prayeth for deliverance. 22 He devoteth his enemies to destruction. 30 He praiseth God with thanksgiving.

XIII Day. *Evening prayer.*

¶ To the chief musician upon [a] Shoshannim, *A psalm* of David.

SAve me, O God, for the [b] waters are come in unto *my* soul.

2 I sink in † deep mire, where *there is* no [c] standing: I am come into † deep waters, where the flouds overflow me.

3 I am weary of my crying, my throat is dried: mine [d] eyes fail while I wait for my God.

4 They that hate me without a cause, are more then the hairs of mine head: they that would destroy me *being* mine enemies [e] wrongfully, are mighty: then I restored *that* which I took [f] not away.

5 O God, thou knowest my [g] foolishness; and my † sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed [h] for my sake: let not those that seek thee, be confounded for my sake, O God of Israel.

7 Because for thy sake I have born reproach: shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mothers children.

9 * [i] For the zeal of thine house hath eaten me up; * and the reproaches of them that reproached thee, are fallen upon me.

10 When I [k] wept, *and chastned* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment: and I became a proverb to them.

12 They that [l] sit in the gate, speak against me; and *I was* the song of the † drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an [m] acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the [n] deep waters.

15 Let not the water-floud overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD, for thy loving kindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And [o] hide not thy face from thy servant, for I am in trouble: † hear me speedily.

18 Draw nigh unto my soul *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine [p] adversaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heaviness: and I [q] looked *for some* † to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me also gall for my meat,* and in my thirst they gave me vineger to drink.

22 Let their [r] table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkned that they see not; and make their [s] loyns continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let † their [t] habitation be desolate, *and* † let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten, and they talk to the grief of † those whom thou hast wounded.

27 Add ‡ iniquity to their [u] iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the [x] book of the living, and not be written with the righteous.

29 But I *am* poor, and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the LORD [y] better then an ox *or* bullock that hath horns and hoofs.

32 The ‡ humble shall see *this*, *and* be glad: and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his [z] prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that † moveth therein.

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 [a] The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

PSAL.

a Of Shoshannim, *read Psal.* 45.
b David signifieth by the waters, in what great dangers he was, out of which God did deliver him.
† Heb. *the mire of depth.*
c No firmness or stableness to settle my feet.
† Heb. *depth of waters.*
d Though his senses failed him, yet his faith was constant, and incouraged him still to prayer.
e Condeming me guiltless.
f They judged me poor innocent as a thief, and gave my goods to others, as though I had stolen them.
g Though I be guilty to theeward, yet am I innocent toward them.
† Heb. *guiltiness.*
h Let not mine evil intreaty of the enemies be an occasion that the faithful fall from thee.

* *John* 2. 17.
i when I saw thine enemies pretend thy name only in mouth, and in their life deny the same, thine holy spirit thrust me forward to reprove them, and defend thy glory.
* *Rom* 15. 3.
k My zeal moved me to lament and pray for my salvation.

l The more he sought to win them to God, the more they were against him, both poor and rich.
† Heb. *drinkers of strong drink.*
m Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliverance.
n He sheweth a lively faith, in that he assured himself, that God is favourable to him, when he seemeth to be angry: and at hand, when he seemeth to be far off.
o Not that he feared that God would not hear him, but that care made him to think that God deferred long.
† Heb. *make haste to hear me.*
p Thou seest that I am beset as a sheep among many wolves.
q He sheweth that it is in vain to put our trust in men in our great necessities: but that our comfort onely dependeth of God: for man rather increaseth our sorrows then diminisheth them. *John* 19 29.
† Heb. *to lament* with me.
* *Mat.* 27. 48. *Mark* 15. 23. *John* 19. 29.
r He desireth God to execute his judgments against the reprobate which cannot by any means be turned, *Rom.* 11. 9.
s Take both judgment and power from them.
† Heb. *their palace.*
t Punish not only them, but their posterity, which shall be like unto them.
† Heb. *let there not be a dweller.*
† Heb. *thy wounded*
‡ Or, *punishment of iniquity*
u By their continuance and increasing in their sins, let it be known that they be of the reprobate.
x They which seemed by their profession to have been written in thy book, yet by their fruits prove the contrary, let them be known as reprobates.
y There is no sacrifice, which God more esteemeth, then thanksgiving for his benefits.
‡ Or, *meek.*
z For as he delivered his servant David, so will he do all that are in distress, and call upon him.
† Heb. *creepeth.*
a Under the temporal promise of the land of Canaan, he comprehendeth the promise of life everlasting to the faithful and their posterity.

Psal. LXX.

Davids ſoliciteth God to the ſpeedy deſtruction of the wicked, and preſervation of the godly.

¶ To the chief muſician, *A pſalm* of David, to bring to [a] remembrance.

a which might put him in remembrance of his deliverance.

MAke [b] *haſte,* * O God, to deliver me; make haſte † to help me, O LORD.

b He teacheth us to be earneſt in prayer, though God ſeem to ſtay: for at his time, he will hear us.

2 * Let them be aſhamed and [c] confounded that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

* *Pſal.* 40. 13, *&c.*
† Heb. *to my help.*
* *Pſal.* 35. 4. & 71. 13.

3 Let them be turned back for a reward of their [d] ſhame, that ſay, Aha, aha.

c He was aſſured that the more they raged, the nearer they were to deſtruction, and he the nearer to his deliverance.

4 Let all thoſe that ſeek thee, rejoyce, and be glad in thee: and let ſuch as love thy ſalvation ſay continually, Let God be magnified.

d Hereby we are taught not to mock at others in their miſery, leſt the ſame fall on our own necks.

5 But I *am* [e] poor and needy, make haſte unto me, O God: thou *art* my help and my deliverer, O LORD, make no tarrying.

e Becauſe he had felt Gods help before, he groundeth on experience, and boldly ſeeketh unto him for ſuccour.

Psal. LXXI.

XIV Day. *Morning prayer.*

1 *David in confidence of faith and experience of Gods favour, prayeth both for himſelf, and againſt the enemies of his ſoul.* 14 *He promiſeth conſtancy.* 17 *He prayeth for perſeverance.* 19 *He praiſeth God, and promiſeth to do it cheerfully.*

* *Pſal.* 31. 1.

IN * [a] thee, O LORD, do I put my truſt, let me never be put to confuſion.

a He prayeth to God with full aſſurance of faith, that he will deliver him from his adverſaries.

2 Deliver me in thy [b] righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me.

b By declaring thy ſelf true of promiſe.

3 † Be thou my ſtrong habitation, whereunto I may continually reſort: [c] thou haſt given commandment to ſave me, for thou *art* my rock and my fortreſs.

† Heb. *be thou to me for a rock of habitation.*

c Thou haſt infinite means, and all creatures are at thy commandment: therefore ſhew ſome ſign, whereby I ſhall be delivered.

4 Deliver me, O my God, out of the hand of the [d] wicked, out of the hand of the unrighteous and cruel man.

d *That is,* From Abſolom, Ahitophel, and that conſpiracy.

5 For thou *art* my hope, O Lord GOD: *thou art* my [e] truſt from my youth.

e He ſtrengtheneth his faith by the experience of Gods benefits, who did not onely preſerve him in his mothers belly, but took him thence, and ever ſince hath preſerved him.

6 By thee have I been holden up from the womb: thou art he that took me out of my mothers bowels, my praiſe *ſhall be* continually of thee.

7 I am as a [f] wonder unto many; but thou *art* my ſtrong refuge.

f All the world wondreth at me becauſe of my miſeries, aſwell they in authority, as the common people, yet being aſſured of thy favour, I remained ſtedfaſt.

8 Let my mouth be filled *with* thy praiſe, *and with* thy honour all the day.

9 Caſt me not off in the time of [g] old age, forſake me not when my ſtrength faileth.

g Thou that didſt help me in my youth, when I had more ſtrength, help me now ſo much the more in mine old age and weakneſs.

10 For mine enemies ſpeak againſt me: and they that † lay wait for my ſoul, take counſel together,

† Heb *watch*, or, *obſerve.*

11 Saying, [h] God hath forſaken him: perſecute and take him, for *there is* none to deliver *him.*

h Thus the wicked both blaſpheme God, and triumph againſt his ſaints, as though he had forſaken them, if he ſuffer them to fall into their hands.

12 O God, be not far from me: O [i] my God, make haſte for my help.

i In calling him his God, he putteth back the falſe reports of the adverſaries that ſaid, *God hath forſaken him.*

13 Let them be confounded *and* conſumed, that are adverſaries to my ſoul: let them be covered *with* reproach and diſhonour, that ſeek my hurt.

14 But I will hope continually, and will yet praiſe thee more and more.

15 My mouth ſhall ſhew forth thy righteouſneſs, *and* thy ſalvation all the day: [k] for I know not the numbers *thereof.*

k Becauſe thy benefits toward me are innumerable, I cannot but continually meditate & rehearſe them.

16 I will [l] go in the ſtrength of the Lord GOD: I will make mention of thy righteouſneſs, *even* of thine onely.

l I will remain ſtedfaſt, being upholden with the power of God.

17 O God, thou haſt taught me from my youth: and hitherto have I declared thy wondrous works.

18 [m] Now alſo † when I am old and grayheaded, O God, forſake me not: until I have ſhewed † thy ſtrength unto *this* generation, *and* thy power to every one *that* is to come.

m He deſireth that as he hath begun, he would ſo continue his benefits, that his liberality may have perfect praiſe

l Heb *unto old age, and gray hairs.*
† Heb. *thine arm.*

19 [n] Thy righteouſneſs alſo, O God, *is* very high, who haſt done great things: [o] O God, who *is* like unto thee?

n The juſt performance of thy promiſe.

o His faith breaketh through all tentations, and by this exclamation he praiſeth the power of God.

20 *Thou* which haſt ſhewed me [p] great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth.

p As he confeſſeth that God is the only authour of his deliverance: ſo he acknowledgeth that theſe evils were ſent unto him by Gods providence.

21 Thou ſhalt increaſe my greatneſs, and comfort me on every ſide.

22 I will alſo praiſe thee † with the pſaltery, *even* thy [q] truth, O my God: unto thee will I ſing with the harp, O thou holy One of Iſrael.

† Heb *with the inſtrument of pſaltery.*

q He confeſſeth that his long tarriance was well recompenſed, when God performed his promiſe.

23 My lips ſhall greatly rejoyce when I ſing unto thee: and my [r] ſoul which thou haſt redeemed.

r For there is no true praiſing of God, except it come from the heart: & therefore he promiſeth to delight in nothing but wherein God may be glorified.

24 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, for they are brought unto ſhame, that ſeek my hurt.

Psal. LXXII.

1 *David praying for Solomon, ſheweth the goodneſs and glory of his in type, and in truth of Chriſts kingdom.* 18 *He bleſſeth God.*

¶ *A pſalm* ‡ [a] for Solomon.

‡ Or, *of.*

a Compoſed by David, as touching the reign of his ſon Solomon.

GIve the king thy [b] judgments, O God, and thy righteouſneſs unto the kings [c] ſon.

b Endue the king with the ſpirit of wiſdom and juſtice, that he reign not as do the worldy tyrants.

c *To wit,* To his poſterity.

2 He ſhall judge thy people with righteouſneſs, and thy poor with judgment.

3 The [d] mountains ſhall bring peace to the people, and the little hills, by righteouſneſs.

d when juſtice reigneth, even the places moſt barren, ſhall be enriched with thy bleſſings.

4 He ſhall [e] judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſour.

e He ſheweth wherefore the ſword is committed to kings: *to wit,* To defend the innocent, and ſuppreſs the wicked.

5 They ſhall [f] fear thee as long as the ſun and moon endure, throughout all generations.

f The people ſhall embrace thy true religion, when thou giveſt a king that ruleth according to thy word.

6 He ſhall [g] come down like rain upon the mown graſs: as ſhowrs *that* water the earth.

g As this is true in all godly kings, ſo is it chiefly verified in Chriſt, who with his heavenly dew, maketh his church ever to flouriſh.

7 In his days ſhall the righteous flouriſh: and abundance of peace † ſo long as the moon endureth.

† Heb. *till* there be *no moon.*

8 He ſhall have dominion alſo [h] from ſea to ſea, and from the river unto the ends of the earth.

h *That is,* From the red-ſea to the ſea called *Sinaicum*, & from Euphrates forward: *meaning*, That Chriſts kingdom ſhould be large and univerſal.

9 They that dwell in the wilderneſs ſhall bowe before him: and his enemies ſhall lick the duſt.

10 The kings of [i] Tarſhiſh and of the iſles ſhall bring preſents: the kings of [k] Sheba and Seba ſhall offer gifts.

i Of Cilicia, and of all other countries beyond the ſea, which he meaneth by the iſles.

11 Yea, all kings ſhall fall down before him: all nations ſhall ſerve him.

k *That is,* Of Arabia that rich country, whereof Sheba was a part bordering upon Ethiopia.

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12 For he shall deliver the needy when he crieth: the poor also, and *him* that hath no helper.

13 He shall spare thè poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and [l] precious shall their blood be in his sight.

15 And he shall live, and to him † shall be given of the [m] gold of Sheba; prayer also shall be made for him continually, *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the [n] fruit thereof shall shake like Lebanon, and *they* of the city shall flourish like grass of the earth.

17 His name † shall endure for ever: † his name shall be continued as long as the sun: and *men* shall be blessed in him; all nations shall call him [o] blessed.

18 Blessed *be* the LORD God, the God of Israel, who onely doth [p] wondrous things.

19 And blessed *be* his glorious name for ever, and let the whole earth be filled with his glory; Amen, and amen.

20 The prayers of David the son of Jesse [q] are ended.

l Though tyrants pass not to shed blood, yet this godly king shall preserve his subjects from all kind of wrong.
† Heb. one *shall give.*
m God will both prosper his life, and also make the people most willing to obey him.
n Under such a king shall be most great plenty, both of fruit, and also of the increase of mankind.
† Heb. *shall be.*
‡ Heb. *shall be as a son to continue his fathers name for ever.*
o They shall pray to God for his continuance, and know that God doth prosper them for his sake.
p He confesseth that except God miraculously preserve his people, that neither the king, nor the kingdom can continue.
q Concerning his son Solomon.

XIV Day. *Evening prayer.*

PSAL. LXXIII.

1 *The prophet prevailing in a temptation, 2 sheweth the occasion thereof, the prosperity of the wicked; 13 The wound given thereby, diffidence; 15 The victory over it, knowledge of Gods purpose, in destroying of the wicked, and sustaining the righteous.*

¶ ‡ A psalm of Asaph.

‡ Or, *A psalm for Asaph.*
† Or, *yet.*
a As it were between hope and despair he bursteth forth into this affection, being assured that God would continue his favour toward such as were godly indeed, and not hypocrites.
† Heb. *clean of heart.*

TRuly [a] God *is* good to Israel, *even* to such as are † of a clean heart.

2 But as for me, my feet were almost gone: my steps had well-nigh slipt.

3 * For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* [b] no bands in their death: but their strength *is* † firm.

5 They *are* not † in trouble *as other* men: neither are they plagued † like *other* men.

6 [c] Therefore pride compasseth them about as a chain: violence covereth them *as* a garment.

7 Their eyes stand out with fatness: † they have more then heart could wish.

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 [d] They set their mouth against the heavens; and their tongue walketh through the earth.

10 Therefore [e] his people return hither: and waters of a full *cup* are wrung out to them.

11 And they [f] say, How doth God know? and is there knowledge in the most High?

12 Behold, these *are* the ungodly, who prosper in the world, they increase *in* riches.

13 Verily, I have cleansed my heart in vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and † chastened every morning.

* Job 21. 7. Psal 37. 1. Jer. 12. 1.
b The wicked in this life live at pleasure, and are not drawn to death like prisoners: *that is*, By sickness, which is deaths messenger.
† Heb. *fat.*
† Heb. *in the trouble of other men.*
† Heb. *with.*
c They glory in their pride as some do in their chains: and in cruelty, as some do in apparel.
† Heb. *they pass the thoughts of the heart.*
d They blaspheme God, and fear not his power, and rail upon men, because they esteem themselves above all others.
e Not only the reprobate, but also the people of God oftentimes fall back, seeing the prosperous estate of the wicked, and are overwhelmed with sorrows, thinking that God considereth not aright the state of the godly. f Thus the flesh moveth even the godly to dispute with God, touching their poor estate, and the prosperity of the wicked. † Heb. *my unstedfastness was.*

15 [g] If I say, I will speak thus: behold, I should offend *against* the generation of thy children.

16 When I thought to know this, † it *was* too painful for me.

17 Until I went into the [h] sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment? they are [i] utterly consumed with terrours.

20 As a dream when *one* awaketh; *so*, O Lord, when thou awakest thou shalt despise their [k] image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I, and † ignorant: I was *as* a [l] beast † before thee.

23 Nevertheless, I *am* [m] continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in [n] heaven *but thee*? and *there is* none upon earth *that* I desire besides thee.

26 My flesh and my heart faileth: *but* God *is* the † strength of my heart, and my [o] portion for ever.

27 For lo, they that are far from thee, shall perish: thou hast destroyed all them that [p] go a whoring from thee.

28 But it is good for me to draw near [q] to God: I have put my trust in the Lord GOD, that I may declare all thy works.

g If I give place to this wicked thought I offend against thy providence, seeing thou disposest all things most wisely, and preservest thy children in their greatest dangers.
† Heb. *it was labour in mine eyes*
h Until I entred into thy school, and learned by thy word and holy spirit: that thou ordereth all things wisely and justly.
i By thy fearful judgment.
k Or, their shadow: *that is*, Destroy their transitory estate.
† Heb. *I knew not.*
l For the more that man goeth about by his own reason to seek out Gods judgments, the more doth he declare himself a beast.
† Heb. *with thee.*
m By faith I was assured that thy providence did watch always over me to preserve me.
n He sought neither help nor comfort of any save of God only.
† Heb. *rock.*
o He teacheth us to deny our selves to have God our whole sufficiency, and onely contentment.
p *That is*, Forsake thee to seek others.
q Though all the world shrink from God, yet he promiseth to trust in him, and to magnify his works.

PSAL. LXXIV.

1 *The prophet complaineth of the desolation of the sanctuary. 10 He moveth God to help, in consideration of his power, 18 Of his reproachful enemies, of his children, and of his covenant.*

¶ ‡ Maschil of Asaph.

‡ Or, A psalm *for Asaph to give instruction.*
a The church of God being oppressed by the tyranny either of the Babylonians, or of Antiochus, prayeth to God, by whose hand this yoke was laid upon them for their sins.
† Or, *tribe.*
b which inheritance thou hast measured out thy self, as with a line or rod.

O God, [a] why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation *which* thou hast purchased of old: the ‡ [b] rod of thine inheritance *which* thou hast redeemed, this mount Zion wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations: *even* all that the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations: they [c] set up their ensigns *for* signs.

5 *A man* was famous according as he had [d] lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once, with axes and hammers.

7 † They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling-place of thy name to the ground.

8 They said in their [e] hearts, Let us † destroy

c They have destroyed thy true religion, & spread their banners in sign of defiance.
d He commendeth the temple for the costly matter, the excellent workmanship, and beauty thereof, which notwithstanding the enemies did destroy.
† Heb. *they have sent thy sanctuary into the fire.*
e They encouraged one another to cruelty, that not onely Gods people might be destroyed, but also religion utterly in all places suppressed. † Heb. *break.*

them

them together: they have burnt up all the ſynagogues of God in the land.

9 We ſee not our ſigns, *there is* no more any prophet, neither *is there* among us any that knoweth [f] how long.

f They lament that they have no prophet among them, to ſhew them how long their miſeries ſhould endure.

10 O God, how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy name for ever?

11 Why withdraweſt thou thy hand, even thy right hand? [g] pluck *it* out of thy boſom.

g They joyn their deliverance with Gods glory and power, knowing that the puniſhment of the enemy ſhould be their deliverance.

12 For God *is* my King of old, working ſalvation in the [h] midſt of the earth.

h *Meaning*, In the ſight of all the world.

13 * Thou didſt † divide the ſea by thy ſtrength: thou brakeſt the heads of the ‡ [i] dragons in the waters.

* *Exod.* 14. 21.
† Heb. *break.*
‡ Or, *whales.*
i *To wit*, Pharaohs army.

14 Thou brakeſt the heads of [k] leviathan in pieces, *and* gaveſt him *to be* [l] meat to the people inhabiting the wilderneſs.

k which was a great monſter of the ſea, or whale, *meaning*, Pharaoh.
l His deſtruction did rejoyce them, as meat refreſheth the body.

15 * Thou didſt cleave the fountain and the floud: * thou driedſt up † mighty rivers.

* *Exod.* 17. 5. *Num.* 20. 11.
* *Joſh.* 3. 13.
† Heb. *rivers of ſtrength.*

16 The [m] day *is* thine, the night alſo *is* thine: thou haſt prepared the light and the ſun.

m Seeing that God by his providence governeth and diſpoſeth all things, he gathereth that he will take care chiefly for his children.

17 Thou haſt ſet all the borders of the earth: thou haſt † made ſummer and winter.

† Heb. *made them.*

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the fooliſh people have blaſphemed thy name.

19 O deliver not the ſoul of thy [n] turtle-dove unto the multitude *of the wicked*, forget not the congregation of thy poor for ever.

n He meaneth the church of God, which is expoſed as a prey to the wicked.

20 Have reſpect unto the covenant: for [o] the dark places of the earth are full of the habitations of cruelty.

o *That is*, All places where thy word ſhineth not, there reigneth tyranny and ambition.

21 O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.

22 Ariſe, O God, plead thine [p] own cauſe: remember how the fooliſh man reproacheth thee daily.

p He ſheweth that God cannot ſuffer his church to be oppreſſed, except he loſe his own right.

23 Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee, † increaſeth continually.

† Heb. *aſcendeth.*

PSAL. LXXV.

XV Day. *Morning prayer.*

1 *The prophet praiſeth God.* 2 *He promiſeth to judge uprightly.* 4 *He rebuketh the proud by conſideration of Gods providence.* 9 *He praiſeth God, and promiſeth to execute juſtice.*

¶ ‡ To the chief muſician Al-taſchith, [a] A pſalm, *or*, ſong of Aſaph.

‡ Or, *to the chief muſician (deſtroy not) a pſalm*, or, *ſong for Aſaph.*
a The Chaldee addeth when David ſaid, *Deſtroy not the people.*

UNto thee, O God, do we [b] give thanks, *unto thee* do we give thanks: for that thy name *is* near, thy wondrous works declare.

b He declareth how the faithful ſhall ever have juſt occaſion to praiſe God, foraſmuch as in their need they ſhall feel his power at hand to help them.

2 ‡ [c] When I ſhall receive the congregation, I will judge uprightly.

‡ Or, *when I ſhall take a ſet time.*
c when I ſee my time, ſaith God, to help your miſeries: I will come and ſet all things in good order.

3 The earth and all the inhabitants thereof are diſſolved: I bear up the pillars [d] of it. Selah.

d Though all things be brought to nought, yet I can reſtore and preſerve them.

4 I ſaid unto the fools, Deal not fooliſhly; and to the wicked, Lift not up the horn.

5 Lift not up your [e] horn on high: ſpeak *not* with a ſtiff neck.

e The prophet warneth the wicked, that they would not ſet themſelves againſt Gods people, ſeeing that God at his time deſtroyeth them that rule wickedly. † Heb. *deſert.*

6 For promotion *cometh* neither from the eaſt, nor from the weſt, nor from the † ſouth.

7 But God *is* the judge: he putteth down one, and ſetteth up another.

8 For in the hand of the LORD *there is* a [f] cup, and the wine is red: it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring *them* out, *and* drink *them*.

f Gods wrath is compared to a cup of ſtrong & delicate wine, wherewith the wicked are made ſo drunk that by drinking till they come to the very dregs they are utterly deſtroyed.

9 But I will declare for ever; I will ſing praiſes to the God of Jacob.

10 All the horns of the wicked alſo will I cut off; *but* the horns of the [g] righteous ſhall be exalted.

g The godly ſhall better proſper by their innocent ſimplicity, then the wicked ſhall by all their craft and ſubtility.

PSAL. LXXVI.

1 *A declaration of Gods majeſty in the church.* 11 *An exhortation to ſerve him reverently.*

¶ To the chief muſician on Neginoth, A pſalm, *or*, ſong ‡ of Aſaph.

‡ Or, *for Aſaph.*

IN Judah *is* God [a] known: his name *is* great in Iſrael.

a He declareth that Gods power is evidently ſeen in preſerving his people, and deſtroying his enemies.

2 In [b] Salem alſo is his tabernacle, and his dwelling-place in Zion.

b which afterward was called Jeruſalem.

3 There brake he the arrows of the bow, the ſhield, and the ſword, and the battel. Selah.

4 Thou *art* more glorious *and* excellent then the [c] mountains of prey.

c He compareth the kingdoms full of extortion and rapine, to the mountains that are full of ravening beaſts.

5 The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have [d] found their hands.

d God hath taken their ſpirits and ſtrength from them as though their hands were cut off

6 At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep.

7 Thou, *even* thou *art* to be feared, and who may ſtand in thy [e] ſight when once thou art angry?

e God with a look is able to deſtroy all the power and activity of the enemies, were they never ſo many or mighty.

8 Thou didſt cauſe judgment to be heard from heaven; the earth feared, and was ſtill,

9 When God aroſe to judgment to [f] ſave all the meek of the earth. Selah.

f To revenge the wrongs done to thy church

10 Surely the [g] wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.

g For the end ſhall ſhew that the enemy was able to bring nothing to paſs: alſo thou ſhalt bridle their rage, that they ſhall not compaſs their purpoſe.

11 Vow, and pay unto the LORD your God; let all that be [h] round about him bring preſents † unto him that ought to be feared.

h *To wit*, The Levites that dwell about the tabernacle, or the people among whom he doth dwel. † Heb. *to fear.*

12 He ſhall [i] cut off the ſpirit of princes: *he is* terrible to the kings of the earth.

i *The Hebrew word ſignifieth*, To vintage, or gather grapes: *Meaning*, That he ſhall make the counſel and enterpriſes of wicked tyrants fooliſh and vain.

PSAL. LXXVII.

1 *The pſalmiſt ſheweth what fierce combat he had with diffidence.* 10 *The victory which he had by conſideration of Gods great and gracious works.*

¶ To the chief muſician, to Jeduthun, A pſalm ‡ of Aſaph.

‡ Or, *for Aſaph.*

I Cried unto God with my [a] voice: *even* unto God with my voice, and he gave ear unto me.

a The prophet teacheth us by his example to flee unto God for help in out neceſſities.

2 In the day of my trouble I ſought the Lord; † my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted.

† Heb. *my hand.*

3 I remembred God, and was [b] troubled: I complained, and my ſpirit was overwhelmed. Selah.

b *He ſheweth*, That we muſt patiently abide, although God deliver us not out of our troubles at the firſt cry.

4 Thou holdeſt mine eyes [c] waking: I am ſo troubled that I cannot ſpeak.

c *Meaning*, That his ſorrows were as watchmen, that kept his eyes from ſleeping

5 I have conſidered the days of old, the years of ancient times.

6 I call to remembrance my [d] ſong in the night: I commune with mine own heart, and my ſpirit made [e] diligent ſearch.

d Of thankſgiving which I was accuſtomed to ſing in my proſperity.
e Both the cauſes why I was chaſtened and when my ſorrows ſhould have an end.

7 Will the LORD cast off for ever? and will he be favourable no more?

f *As if he should say*, It is impossible: whereby he exhorteth himself to patience.

8 Is his [f] mercy clean gone for ever? doth *his* promise fail † for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This *is* my [g] infirmity: *but I will remember* the years of the right hand of the most High.

1 Heb. *to generation & generation.*

g Though I first doubted of my life, yet considering that God had his years, *that is*, Change of times, and was accustomed also to lift up them, whom he hath beaten, I took heart again.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the [h] sanctuary: who *is so* great a [i] God as *our* God?

h *That is*, In heaven, whereunto we must ascend by faith, if we will know the ways of God

i He condemneth all that worship any thing save the only true God, whose glory appeareth through the world.

14 Thou *art* the God that doest wonders; thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 [k] The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled.

k He declareth, wherein the power of God was declared, when he delivered the Israelites through the red sea.

17 † The clouds poured out water, the skies sent out [l] a sound: thine arrows also went abroad.

l Heb. *The clouds were poured forth with water.*

18 The voice of thy thunder *was* in the heaven: the lightnings lightned the world, the earth trembled and shook.

l *That is*, Thundred & lightned.

19 Thy way *is* in the sea, and thy path in the great waters, and thy foot-steps are not [m] known.

m For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not pass through, *Exod.* 14. 28, 29.

20 * Thou leddest thy people like a flock, by the hand of Moses and Aaron.

* *Exod.* 14. 19.

PSAL. LXXVIII.

XV Day. *Evening prayer.*

1 *An exhortation both to learn and to preach the law of God.* 9 *The story of Gods wrath against the incredulous and disobedient.* 67 *The Israelites being rejected, God chose Judah, Zion, and David.*

¶ ‡ [a] Maschil of Asaph.

‡ Or, A psalm *for Asaph to give instruction.*

GIve ear, O [b] my people *to* my law: incline your ears to the words of my mouth.

a *Read Psal.* 32.

b The prophet under the name of a teacher, calleth the people his, and their doctrine his, as Paul calleth the gospel his, whereof he was but the preacher, *as Rom.* 2. 16. *&* 16. 25. or, it may be meant of Christ, who speaketh in this psalm to his people: *as the next verse sheweth, so Isa.* 51. 4.

2 * I will open my mouth in a parable: I will utter dark sayings of old:

* *Psal.* 49. 4. *Mat.* 13. 35.

3 Which we have heard and known, and our [c] fathers have told us.

c which were the people of God.

4 We will not hide *them* from their children, shewing to the generation to come, the praises of the LORD; and his strength and his wonderful works that he hath done.

5 For he established a [d] testimony in Jacob, and appointed a law in Israel, which he commanded our fathers * that they should make them known to their children.

d By the testimony and law, he meaneth the law written, which they were commanded to teach their children, * *Deut.* 4. 9. *&* 6. 7.

6 That the [e] generation to come might know *them, even* the children *which* should be born: *who* should arise and declare *them* to their children:

e He sheweth wherein the children should be like their fathers, *that is*, In maintaining Gods pure religion.

7 That they might [f] set their hope in God, and not forget the works of God; but keep his commandments:

f He sheweth wherein the use of this doctrine standeth: in faith, in the meditation of Gods benefits, and in obedience.

8 And might not be as [g] their fathers, a stubborn and rebellious generation; a generation † *that* set not their heart aright, and whose spirit was not stedfast with God.

g Though these fathers were the seed of Abraham, and the chosen people, yet he sheweth by their rebellion, provocation, falsehood, and hypocrisy, that the children ought not to follow their examples.

9 The children of [h] Ephraim *being* armed *and* † carrying bows, turned back in the day of battel.

h By Ephraim, he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth, that they were unfaithful to God, and by their multitude & authority had corrupted all others.

10 They kept not the covenant of God, and refused to walk in his law:

11 And forgat his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their [i] fathers, in the land of Egypt, *in* the field of Zoan.

Heb. *throwing forth.*

i He proveth that not only the posterity, but also their forefathers were wicked and rebellious to God.

13 * He divided the sea, and caused them to pass through, and he made the waters to stand as an heap.

* *Exod.* 14. 21.

14 * In the day-time also he led them with a cloud, and all the night with a light of fire.

* *Exod.* 13. 21. *&* 14. 24.

15 * He clave the rocks in the wilderness, and gave *them* drink as out of the great depths.

* *Exod.* 17. 6. *Num.* 20. 11. *Psal.* 105. 41. *1 Cor.* 10. 4.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned [k] yet more against him, by provoking the most High in the wilderness.

k Their wicked malice could be overcome by no benefits, which were great and many.

18 And they tempted God in their heart, by asking meat for their [l] lust.

l Then to require more then is necessary, and to separate Gods power from his will is to tempt God.

19 * Yea, they spake against God: they said, [m] Can God † furnish a table in the wilderness?

* *Num.* 11. 4.

m Thus when we give place to sin, we are moved to doubt of Gods power except he will always be ready to serve our lust.

20 * Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

l Heb. *order.*

* *Exod.* 17. 6. *Num.* 20. 11.

21 Therefore the LORD heard *this*, and was wroth, so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and [n] trusted not in his salvation:

n *That is*, In his fatherly providence, whereby he careth for his, and provideth sufficiently.

23 Though he had commanded the [o] clouds from above, and opened the doors of heaven,

o So that they had that which was necessary and sufficient: but their lust made them to covet that which they knew God had denied them.

24 * And had rained down manna upon them to eat, and had given them of the corn of heaven.

* *Exod.* 16. 14. *John* 6. 31.

25 ‡ Man did eat angels food: he sent them meat to the full.

‡ Or, *Every one did eat the bread of the mighty.*

26 He caused an [p] east-wind † to blow in the heaven: and by his power he brought in the south-wind.

p God used the means of the wind to teach them that all elements were at his commandment, and that no distance of place could let his working.

† Heb. *to go.*

27 He rained flesh also upon them as dust, and † feathered fowls like as the sand of the sea.

† Heb. *fowl of wing.*

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their [q] lust: but * while their meat *was* yet in their mouths,

q Such is the nature of concupiscence, that the more it hath the more it lusteth.

* *Num.* 11. 33.

31 The wrath of God came upon them, and slew the [r] fattest of them, and † smote down the ‡ chosen *men* of Israel.

r *That is*, The chief and strongest, *as Judg.* 3. 29. for though other were not spared, yet chiefly they suffered, which trusted in

32 For all this they [s] sinned still: and believed not for his wondrous works.

s Thus sin by continuance maketh men insensible, so that by no plagues they can be amended.

† Heb. *made to bowe.* ‡ Or, *young men.*

33 There-

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he [c] slew them, then they sought him: and they returned and enquired early after God.

35 And they remembered that God *was* their rock, and the high God their redeemer.

36 Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their [u] heart was not right with him, neither were they stedfast in his covenant.

38 But he *being* full of compassion, [x] forgave *their* iniquity, and destroyed *them* not; yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembred that they *were but* flesh; a wind that passeth away and cometh not again.

40 How oft did they ‡ provoke him in the wilderness, *and* grieve him in the desert?

41 Yea, they [y] turned back and tempted God, and [z] limited the holy One of Israel.

42 [a] They remembred not his hand, *nor* the day when he delivered them ‡ from the enemy.

43 How he had † wrought his signs in Egypt, and his wonders in the field of Zoan:

44 * And had turned their rivers into bloud; and their flouds, that they could not drink.

45 * He sent divers [b] sorts of flies among them, which devoured them; and * frogs, which destroyed them.

46 * He [c] gave also their increase unto the caterpiller, and their labour unto the locust.

47 * He † destroyed their vines with hail, and their sycomore-trees with ‡ frost.

48 † He gave up their cattel also to the hail, and their flocks to ‡ hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath and indignation and trouble, by sending [d] evil angels *among them.*

50 † He made a way to his anger, he spared not their soul from death: but gave ‡ their life over to the pestilence.

51 * And smote all the first-born in Egypt: the [e] chief of *their* strength in the tabernacles of [f] Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they [g] feared not: but the sea * † overwhelmed their enemies.

54 And he brought them to the border of his [h] sanctuary, *even to* this mountain, *which* his right hand had purchased.

55 He cast out the heathen also before them, and * divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But turned back and dealt unfaithfully [i] like their fathers: they were turned aside like a deceitful bow.

58 * For they [k] provoked him to anger with their high places, and moved him to jealousy with their graven images,

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 * So that he [l] forsook the tabernacle of Shiloh, the tent *which* he placed among men:

61 And delivered his [m] strength into captivity, and his glory into the enemies hand.

62 He gave his people over also unto the sword: and was wroth with his inheritance.

63 The fire [n] consumed their young men; and their maidens were not † [o] given to marriage.

64 Their priests fell by the sword: and their [p] widows made no lamentation.

65 Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth [q] by reason of wine.

66 And he smote his enemies in the hinder-parts: he put them to a perpetual reproach.

67 Moreover, he refused the tabernacle of [r] Joseph: and chose not the tribe of Ephraim.

68 But chose the tribe of Judah, the mount Zion which he loved.

69 And he [s] built his sanctuary like high *palaces*, like the earth which he hath † established for ever.

70 * He chose David also his servant, and took him from the sheep-folds:

71 † From following the ews great with young, he brought him * to feed Jacob his people, and Israel his inheritance.

72 So [t] he fed them according to the integrity of his heart: and guided them by the skilfulness of his hands.

t Such was their hypocrisy, that they sought unto God for fear of punishment, though in their heart they loved him not.

u whatsoever cometh not from the pure fountain of the heart, is hypocrisy.

x Because he would ever have some remnant of a church to praise his name in earth, he suffered not their sins to overcome his mercy.

‡ Or, *rebel against him.*

y *That is*, They tempted him oft-times.

z As they all do that measure the power of God by their capacity.

a The forgetfulness of Gods benefits is the root of rebellion and all vice.

‡ Or, *from affliction.*

† Heb. *set.*

* *Exod.* 7. 20.

* *Exod.* 8. 24.

b This word signifieth a confused mixture of flies and venemous worms, some take it for all sorts of serpents, some for all wild beasts.

* *Exod.* 8. 6.

* *Exod.* 10. 13.

c He repeateth not here all the miracles that God did in Egypt, but certain which might be sufficient to convince the people of malice and ingratitude.

* *Exod.* 9. 23.

† Heb. *killed.*

‡ Or, *great hail-stones.*

† Heb. *he shut up.*

‡ Or, *lightnings.*

d So called, either of the effect, *that is*, Of punishing the wicked: or else, because they were wicked spirits whom God permitted to vex men.

† Heb. *he weighed a path.*

‡ Or, *their beasts to the murrain*, *Exod.* 9. 3.

* *Exod.* 12. 29.

e The first born are so called, as *Gen.* 49. 3.

f *That is*, Egypt: for it was called Mizraim or Egypt, of Mizraim, that was the son of Ham.

g *That is*, They had none occasion to fear, forasmuch as God destroyed their enemies, and delivered them safely.

* *Exod.* 14. 27. & 15. 10.

† Heb. *covered.*

h *Meaning*, Canaan, which God had consecrated to himself, and appointed to his people.

* *Josh.* 13. 7.

i Nothing more displeaseth God in the children, then when they continue in that wickedness, which their fathers had begun.

* *Deut.* 32. 21.

k By serving God otherwise then he he appointed.

* 1 *Sam.* 4. 11.

l For their ingratitude he suffered the Philistines to take the ark, which was the sign of his presence from among them.

m The ark is so called *Psal.* 132. 8. because thereby he defended his people, and beautifully appeared unto them.

n They were suddenly destroyed, 1 *Sam.* 4. 10.

† Heb. *praised.*

o They had no marriage songs, *That is*, They were not married.

p Either they were slain before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their sins, they judged Gods patience to be a slumbring, as though he were drunken: therefore he answering their beastly judgment, saith he will awake, and take sudden vengeance.

r *Shewing*, That he spared not altogether the Israelites, though he punished their enemies.

s By building the temple, and establishing the kingdom, he declareth that the signs of his favour were among them.

* 2 *Sam.* 5. 2. 1 *Chron.* 11. 2. † *He shereth* wherein all kings charge standeth, *To wit*, To provide faithfully for his people, to guide them by counsel, and defend them by power

Psal. LXXIX.

1 The psalmist complaineth of the desolation of Jerusalem. 8 He prayeth for deliverance, 13 and promiseth thankfulness.

XVI Day. *Morning prayer.*

¶ A psalm ‡ of Asaph.

‡ Or, *for Asaph.*

O God, the [a] heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jerusalem on heaps.

2 The [b] dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their bloud have they shed like water round about Jerusalem: and *there was* none to [c] bury *them.*

4 * We are become a reproach to our [d] neighbours: a scorn and derision to them that are round about us.

5 * How long, Lord? wilt thou be angry for ever? shall thy jealousie [e] burn like fire?

6 * Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 * O remember not against us ‡ [f] former

a The people cry unto God against the barbarous tyranny of the Babylonians: who spoiled Gods inheritance, polluted his temple, destroyed his religion, and murdered his people.

b The prophet sheweth to what extremities God suffereth sometime his church to fall, to exercise their faith, before he set to his hand to deliver them.

c Their friends and kinsfolk durst not bury them for fear of the enemies.

* *Psal.* 44. 14.

d whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.

* *Psal.* 89. 46.

e wilt thou utterly consume us

‡ Or, *as against iniquities of them that were before us*

f which we and our fathers have committed.

for our sins, before thou takest us to mercy. * *Jer.* 10. 25. * *Isa* 64. 9. ‡ Or, *as against iniquities of them that were before us*

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iniquities: let thy tender mercies [g] ſpeedily prevent us: for we are brought very low.

9 Help us, O God of our [h] ſalvation, for the glory of thy name: and deliver us, and purge away our ſins for thy names ſake.

10 Wherefore ſhould the heathen ſay, Where *is* their God? let him be known among the heathen in out ſight *by* the † revenging of the bloud of thy ſervants *which is* ſhed.

11 Let the [i] ſighing of the priſoner come before thee, according to the greatneſs of † thy power: † preſerve thou thoſe that are [k] appointed to die.

12 And render unto our neighbours ſevenfold into their boſom, the reproach wherewith they have reproached thee, O Lord.

13 So we thy people and ſheep of thy paſture, will give thee thanks for ever: [l] we will ſhew forth thy praiſe † to all generations.

g And ſtay not till we have recompenſed for our ſins.
h Seeing we have none other ſaviour, neither can we help our ſelves, and alſo by our ſalvation thy name ſhall be praiſed: therefore O Lord, help us.
† Heb. *vengeance.*
i who though in reſpect of God they were juſtly puniſhed for their ſins, yet in conſideration of their cauſe, were unjuſtly murdered.
† Heb. *thine arm.*
† Heb. *reſerve the children of death.*
k which were captives among their enemies, and could look for nothing but death
l we ought to deſire no benefits of God, but on this condition, to praiſe his name, *Iſa.* 43. 21. † Heb. *to generation and generation.*

PSAL. LXXX.

1 *The pſalmiſt in his prayer complaineth of the miſeries of the church.* 8 *Gods former favours are turned into judgments.* 14 *He prayeth for deliverance.*

¶ To the chief muſician upon Shoſhannim Eduth, A pſalm ‡ of Aſaph.

‡ Or, *for Aſaph.*

GIve ear, [a] O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock, thou that dwelleſt *betweene* the [b] cherubims, ſhine forth.

2 Before Ephraim, and Benjamin, and Manaſſeh, ſtir up thy ſtrength, and † come *and* ſave us.

3 [c] Turn us again, O God: and cauſe thy face to ſhine, and we ſhall be ſaved.

4 O LORD God of hoſts, how long † wilt thou be [d] angry againſt the prayer of thy people?

5 Thou feedeſt them with the bread of tears: and giveſt them tears to drink in great meaſure.

6 Thou makeſt us a [e] ſtrife unto our neighbours: and our enemies laugh among themſelves.

7 [f] Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.

8 [g] Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou preparedſt *room* before it, and didſt cauſe it to take deep root, and it filled the land.

10 The hills were covered with the ſhadow of it, and the boughs thereof *were like* † the goodly cedars.

11 She ſent out her boughs unto the ſea, and her branches unto the [h] river.

12 Why haſt thou *then* broken down her hedges, ſo that all they which paſs by the way, do pluck her?

13 The [i] boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.

14 Return, we beſeech thee, O God of hoſts: look down [k] from heaven, and behold and viſit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madeſt [l] ſtrong for thy ſelf.

a This Pſalm was made as a prayer for to deſire God to be merciful to the ten tribes.
b Move their hearts, that they may return to worſhip God aright: *that is*, In the place where thou haſt appointed.
† Heb. *come for ſalvation to us.*
c Joyn thy whole people and all thy tribes together again.
† Heb. *wilt thou ſmoke.*
d The faithful fear Gods anger, when they perceive that their prayers are not forthwith heard.
e Our neighbours have continual ſtrife and war againſt us.
f Becauſe that repentance only cometh of God, they moſt inſtantly and oft times call to God for it, as a mean, whereby they ſhall be ſaved.
g Seeing that of thy mercy thou haſt made us a moſt dear poſſeſſion to thee, and we through our ſins are made open for wild beaſts to devour us, declare again thy love, and finiſh the work that thou haſt begun.
† Heb. *the cedars of God.*
h *To wit*, Euphrates.
i *That is*, As well they that hate our religion, as they that hate our perſons.
k They gave not place to tentation, knowing that albeit there were no help in earth, yet God was able to ſuccour them from heaven.
† So that no power can prevail againſt it, and which as a young bud thou raiſeſt up again as out of the burnt aſhes.

16 *It is* burnt with fire, *it is* cut down: they periſh at the [m] rebuke of thy countenance.

17 Let thy hand be upon the [n] man of thy right hand, upon the ſon of man *whom* thou madeſt ſtrong for thy ſelf.

18 So will not we go back from thee: [o] quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hoſts, cauſe thy face to ſhine, and we ſhall be ſaved.

but ſuch as are raiſed up, as it were from death to life, and regenerate by the holy Spirit.

m Onely when thou art angry, and not with the ſword of the enemy
n *That is*, Upon this vine, or people whom thou haſt planted with thy right hand, that they ſhould be as one man, or one body.
o For none can call upon God,

PSAL. LXXXI.

1 *An exhortation to a ſolemn praiſing of God.* 4 *God challengeth that duty by reaſon of his benefits.* 8 *God exhorting to obedience, complaineth of their diſobedience, which proveth their own hurt.*

¶ To the chief muſician upon [a] Gittith, *A pſalm* ‡ of Aſaph.

SIng [b] aloud unto God our ſtrength: make a joyful noiſe unto the God of Jacob.

2 Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery.

3 Blow up the trumpet in the [c] new-moon, in the time appointed, on our ſolemn feaſt-day.

4 For this *was* a ſtatute for Iſrael, *and* a law of the God of Jacob.

5 This he ordained in [d] Joſeph *for* a teſtimony, when he went out ‡ through the land of Egypt: *where* I heard a language *that* [e] I underſtood not.

6 I removed his ſhoulder from the burden: his hands † were delivered from the [f] pots.

7 Thou calledſt in trouble, and I delivered thee; I [g] anſwered thee in the ſecret place of thunder: I * proved thee at the waters of ‡ Meribah. Selah.

8 [h] Hear, O my people, and I will teſtify unto thee: O Iſrael, if thou wilt hearken unto me;

9 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any ſtrange god.

10 I *am* the LORD thy God which brought thee out of the land of Egypt: [i] open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice: and Iſrael would none of me.

12 * So I gave them up ‡ unto their own hearts luſt: *and* they walked in their own counſels.

13 [k] O that my people had hearkned unto me, *and* Iſrael had walked in my ways!

14 I ſhould ſoon have ſubdued their enemies, and turned my [l] hand againſt their adverſaries.

15 The haters of the LORD ſhould have ‡ † ſubmitted themſelves unto him: [m] but their time ſhould have endured for ever.

16 He ſhould have fed them alſo † with the [n] fineſt of the wheat: and with hony out of the rock ſhould I have ſatisfied thee.

a An inſtrument of muſick, brought from Gath.
‡ Or, *for Aſaph.*
b It ſeemeth that this Pſalm was appointed for ſolemn feaſts and aſſemblies of the people, to whom for a time theſe ceremonies were ordained, but now under the goſpel are aboliſhed.
c Under this feaſt he comprehendeth all other ſolemn days.
d *That is*, In Iſrael: for Joſephs family was counted the chief, before that Judah was preferred.
‡ Or, *againſt.*
e God ſpeaketh in the perſon of the people, becauſe he was their leader.
† Heb. *paſſed away.*
f If they were never able to give ſufficient thanks to God for this deliverance from corporal bondage, how much more are we indebted to him for our ſpiritual deliverance from the tyranny of Satan and ſin?
g By a ſtrange and wonderful faſhion.
* *Exod.* 17. 6.
‡ Or, *ſtrife.*
h He condemneth all aſſemblies, where the people are not attentive to hear Gods voice, and to give obedience to the ſame.
i God accuſeth their incredulity, becauſe they opened not their mouths to receive Gods benefits in ſuch abundance as he poureth them out
* *Act* 14. 16.
† Or, *to the hardneſs of their hearts*, or, *imagination.*
k God by his word called all, but his ſecret election appointeth who ſhall hear.
l If their ſins had not letted.
‡ Or, *yeilded feigned obedience.* † Heb. *lied.* m If the Iſraelites had not broken covenant with God, he would have given them victory againſt their enemies. ‖ Heb. *with the fat of wheat.* n *That is*, The principal or flowr or corn *ſo Deut.* 32. 14.

PSAL. LXXXII.

XVI Day. *Evening prayer.*

1 *The pſalmiſt having exhorted the judges,* 5 *and reproved their negligence,* 8 *prayeth God to judge.*

¶ A pſalm ‡ of Aſaph.

‡ Or, *for Aſaph.*

GOd ſtandeth in the congregation of the mighty: he [a] judgeth among the gods.

a *The Prophet ſheweth*, That if princes and judges do not their duty, God whoſe authority is above them, will take vengeance on them.

2 How

2 How long will ye judge unjustly, and * accept the persons of the [b] wicked? Selah.

3 † Defend the poor and fatherless: do justice to the afflicted and needy.

4 * Deliver the poor and [c] needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the [d] foundations of the earth are † out of course.

6 * I have said, Ye *are* gods: and all of you *are* children of the most High.

7 [e] But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit [f] all nations.

* *Deut.* 1. 17.
b For theives and murderers find favour in judgment, when the cause of the godly cannot be heard.
† Heb. *judge.*
* *Prov.* 24. 11.
c Not only when they cry for help, but when their cause requireth aid and support.
d *That is*, All things are out of order, either by their tyranny, or careless negligence.
† Heb. *moved.*
* *Joh.* 10. 34.
e No title of honour shall excuse you, but you shall be subject to Gods judgment, and render account as well as other men.
f Therefore no tyrant shall pluck thy right and authority from thee.

Psal. LXXXIII.

1 *A complaint to God of the enemies conspiracies.*
9 *A prayer against them that oppress the church.*

¶ A song *or* psalm ‡ of Asaph.

‡ Or, *for Asaph.*

KEep [a] not thou silence, O God: hold not thy peace, and be not still, O God.

2 For lo, thine [b] enemies make a tumult: and they that hate thee, have lift up the head.

3 They have taken crafty counsel against thy people, and consulted against thy [c] hidden ones.

4 They have said, Come, and let us [d] cut them off from *being* a nation: that the name of Israel may be no more in remembrance.

5 For they have consulted [e] together with one † consent: they are confederate [f] against thee.

6 The tabernacles of Edom, and the Ishmaelites: of Moab, and the Hagarens.

7 Gebal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre.

8 Assur also is joyned with them: † they have holpen the children of [g] Lot. Selah.

9 Do unto them as *unto* the *[h] Midianites: as *to* * Sisera, as *to* Jabin, at the brook of Kison;

10 *Which* perished at En-dor: they became *as* [i] dung for the earth.

11 Make their nobles like * Oreb, and like Zeeb: yea, all their princes as * Zebah, and as Zalmunna:

12 Who said, Let us take to our selves the [k] houses of God in possession.

13 O my God, make them like a [l] wheel: as the stubble before the wind.

14 As the fire burneth the wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame: that they may [m] seek thy name, O LORD.

17 Let them be confounded and troubled for ever: yea, let them be put to shame, and perish:

18 That *men* may [n] know, that thou whose name alone *is* JEHOVAH, *art* the most high over all the earth.

a This psalm seemeth to have been composed as a form of prayer against the danger that the church was in, in the days of Jehoshaphat.
b He calleth them Gods enemies, which are enemies to his church.
c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preserveth them from all dangers.
d They were not content to take the church as prisoner, but sought utterly to destroy it.
e By all secret means.
† Heb. *heart.*
f They thought to have subverted thy counsel, wherein the perpetuity of the church was established.
† Heb. *they have been an arm to the children of Lot.*
g The wickedness of the Ammonites and Moabites is described in that they provoked these other nations to fight against the Israelites their brethren.
* *Judg.* 7. 22.
h By these examples, they were confirmed that God would not suffer his people to be utterly destroyed.
* *Judg.* 7. 21. & 4. 15, 24.
i Troden under feet as mire.
* *Judg.* 7. 25.
* *Judg.* 8. 21.
k *That is*, Judea: for where his church is, there dwelleth he among them.
l Because the reprobate could by no means be amended, he prayeth that they may be utterly destroyed, be unstable, and led with all winds.
m *That is*, Be compelled by thy plagues to confess thy power. n Though they believe not, yet they may prove by experience, that it is in vain to resist against thy counsel in establishing thy church.

Psal. LXXXIV.

1 *The prophet longing for the communion of the sanctuary, 4 sheweth how blessed they are that dwell therein.* 8 *He prayeth to be restored unto it.*

¶ To the chief musician upon Gittith, A psalm ‡ for the sons of Korah.

‡ Or, *of.*

HOw amiable *are* thy tabernacles, O LORD of hosts!

2 My soul [a] longeth, yea, even fainteth for [b] the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for her self, where she may lay her young, *even* thine [c] altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed *is* the man whose [d] strength *is* in thee: in whose heart *are* the ways *of them.*

6 *Who* passing through the valley ‡ of [e] Baca, make it a well: the rain also † filleth the pools.

7 They go ‡ from [f] strength to strength, *every one of them* in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine [g] anointed.

10 [h] For a day in thy courts *is* better then a thousand: † I had rather be a door-keeper in the house of my God, then to dwell in the tents of wickedness.

11 For the LORD God *is* a sun and shield; the LORD will give grace and glory: * no [i] good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, * blessed *is* the man that trusteth in thee.

a David complaineth that he cannot have access to the church of God to make profession of his faith, and to profit in religion.
b For none but the priests could enter into the sanctuary, and the rest of the people into the courts.
c So that the poor birds have more liberty then I.
d who trusteth nothing in himself, but in thee onely, and learneth of thee to rule his life.
‡ Or, *of mulberry-trees make him a well*, &c.
e *That is*, of mulberry-trees, which was a barren place: to that they which passed through, must dig pits for water: *Signifying*, That no lets can hinder them that are fully bent to come to Christs church, neither yet that God will ever fail them.
† Heb. *covereth.*
‡ Or, *from company to company.*
f They are never weary, but increase in strength and courage, till they come to Gods house.
g *That is*, For Christs sake, whose figure I represent.
h He would wish to live but one day rather in Gods church, then a thousand among the worldlings.
† Heb. *I would chose rather to sit at the threshold.* * *Psal.* 34. 9, 10. i But will from time to time increase his blessings towards his more and more. * *Psal.* 2. 12.

Psal. LXXXV.

1 *The psalmist out of the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiseth to wait thereon, out of confidence of Gods goodness.*

¶ To the chief musician, A psalm ‡ for the sons of Korah.

‡ Or, *of.*
‡ Or, *well pleased.*

LORD, thou hast been ‡ [a] favourable unto thy land: thou hast brought back the captivity of Jacob.

2 * Thou hast forgiven the iniquity of thy people, thou hast [b] covered all their sin. Selah.

3 Thou hast taken away all thy wrath: ‡ thou hast turned *thy self* from the [c] fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger towards us to cease.

5 Wilt thou be angry with us [d] for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoyce in thee?

7 Shew us thy mercy, O LORD, and grant us thy [e] salvation.

8 I will hear what God the LORD will speak: for he will speak [f] peace unto his people, and to his saints; but let them not turn again to folly.

9 Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.

a They confess that Gods free mercy was the cause of their deliverance, because he loved the land which he had chosen.
* *Psal.* 32. 1.
b Thou hast buried them that they shall not come into judgment.
‡ Or, *thou hast turned thine anger from waxing hot.*
c Not onely in withdrawing thy rod, but in forgiving our sins, and in touching our hearts to confess them.
d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of evils, they pray unto God that according to his nature he would be merciful unto them.
e He confesseth that our salvation commeth only of Gods mercy.
f He will send all prosperity to his church, when he hath sufficiently corrected them: also by his punishments the faithful shall learn to beware that they return not to like offences.

10 Mercy

10 Mercy and truth are met together: righteousnes and peace have kissed *each other*.

11 [g] Truth shall spring out of the earth: and righteousnes shall look down from heaven.

12 Yea, the LORD shall give *that which is* good: and our land shall yeild her increase.

13 [h] Righteousnes shall go before him: and shall set *us* in the way of his steps.

g Though for a time God thus exerciseth them with his rods, yet under the kingdom of Christ they should have peace and joy.
h Justice shall then flourish, and have free course and passage in every place.

PSAL. LXXXVI.

1 *David strengthneth his prayer by the conscience of his religion, 5 by the goodnes and power of God. 11 He desireth the continuance of former grace. 14 Complaining of the proud, he craveth some token of Gods goodnes.*

XVII Day. *Morning prayer.*

¶ ‡ A prayer of David.

BOwe [a] down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul, for I *am* ‡ [b] holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O Lord: for I [c] cry unto thee ‡ daily.

4 Rejoyce the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 *For thou, Lord, *art* [d] good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer: and [e] attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods *there is* none like unto thee, O Lord, *[f] neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and [g] worship before thee, O Lord: and shall glorify thy name.

10 For thou *art* great and dost wondrous things: *thou *art* God alone.

11 [h] * Teach me thy way, O LORD, I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast delivered my soul from the [i] lowest ‡ hell.

14 O God, the proud are risen against me, and the assemblies of † violent *men* have [k] sought after my soul: and have not set thee before them.

15 * But thou, O Lord, *art* a God full of compassion, and gracious: long-suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the [l] son of thine hand-maid.

17 Shew me a token for good, that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

‡ Or, *a prayer, being a psalm of David.*
a David persecuted of Saul, thus prayed, leaving the same to the church as a monument, how to seek redress against their miseries.
‡ Or, *one whom thou favourest.*
b The word properly is, merciful I am not enemy to them, but pity them, though they be cruel toward me.
c which was a sure token that he believed that God would deliver him.
‡ Or, *all the day.*
* *Joel* 2. 13.
d He doth confess that God is good to all, but onely merciful to poor sinners.
e By crying and calling continually, he sheweth how we may not be weary, though God grant not forthwith our request, but that we must earnestly and often call upon him.
* *Deut.* 3. 24.
f He condemneth all idols, forasmuch as they can do no works, to declare that they are gods.
g This proveth, that David prayed in the name of Christ the Messias, of whose kingdom he doth here prophesy.
* *Deut.* 6. 4. & 32. 39. *Isa.* 37. 16. & 44. 6. *Mark*, 12. 29. 1 *Cor.* 8. 4. *Ephes.* 4. 6.
h He confesseth himself ignorant till God hath taught him, and his heart variable and separate from God, till God joyn it to him, and confirm it in his obedience.
* *Psal.* 25 3. & 119. 33.
i *That is*, From most great danger of death: out of the which none, but onely the mighty hand of God could deliver him.
‡ Or, *grave.*
† Heb. *terrible.*
k *He sheweth*, That there can be no moderation nor equity where proud tyrants reign, and that the lack of Gods fear is a priviledge to all vice and cruelty. * *Deut.* 34. 6. *Num.* 14. 18. *Psal.* 103. 8. & 139. 4. & 145. 8. l He boasteth not of his own virtues, but confesseth that God of his free goodnes hath ever been merciful unto him, and given him power against his enemies, as to one of his own houshold.

PSAL. LXXXVII.

1 *The nature and glory of the church. 4 The increase, honour, and comfort of the members thereof.*

¶ A psalm *or* song ‡ for the sons of Korah.

HIs [a] foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion, more then all the dwellings of Jacob.

3 [b] Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of [c] Rahab, and Babylon, to them that know me; behold Philistia, and Tyre, with Ethiopia: [d] this *man* was born there.

5 And of Zion it shall be said, [e] This and that man was born in her: and the Highest himself shall establish her.

6 The LORD shall count when he [f] writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there*: [g] all my springs *are* in thee.

‡ Or, *of.*
a God did chuse that place among the hils, to establish Jerusalem and his temple.
b Though thy glorious estate do not yet appear, yet wait with patience, and God will accomplish his promise.
c *That is*, Egypt and those other countries, shall come to the knowledge of God.
d It shall be said of him that is regenerate and come to the church, that he is as one that was born in the church.
e In Hebrew, *man and man*, that is, Many out of all quarters shall come into the church, and be counted as citizens.
f when he calleth by his word them into the church, whom he had elected and written in his book. g The prophet setteth his whole affections and comfort in the church.

PSAL. LXXXVIII.

A prayer containing a grievous complaint.

¶ A song *or* psalm ‡ for the sons of Korah, to the chief musician upon Mahalath [a] Leannoth, ‡ Maschil of Heman the Ezrahite.

O LORD God of my salvation, I have cried day *and* night [b] before thee.

2 Let my prayer come before thee: incline thine ear unto my cry.

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength.

5 [c] Free among the dead like the slain that lie in the grave, whom thou remembrest no more: and they are cut off ‡ from thy [d] hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy [e] waves. Selah.

8 Thou hast put away mine [f] acquaintance far from me: thou hast made me an abomination unto them: *I am* [g] shut up, and I cannot come forth.

9 [h] Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew [i] wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy loving kindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of [k] forgetfulness?

13 But unto thee have I cried, O LORD, and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die, [i] from *my* youth up: *while* I suffer thy terrours, I am distracted.

16 Thy fierce wrath goeth over me, thy terrours have cut me off.

17 They

‡ Or, *of.*
a *That is*, To humble. It was the beginning of a song, by the tune whereof this Psalm was sung.
‡ Or, a psalm *of Heman the Ezrahite, giving instruction.*
b Though many cry in their sorrows, yet they cry not earnestly to God for remedy as he did: whom he confessed to be the authour of his salvation.
c For he that is dead is free from all cares and business of this life, and thus he saith, because he was unprofitable for all matters concerning mans life, and as it were cut off from this world.
‡ Or, *by thy hand.*
d *That is*, From thy providence and care, which is meant according to the judgment of the flesh.
e The storms of thy wrath have overwhelmed me.
f He attributeth the loss and displeasure of his friends to Gods providence, whereby he partly punisheth, and partly trieth his.
g I see none end of my sorrows.
h Mine eyes and face declare my sorrows.
i He sheweth that the time is more convenient for God to help, when men call unto him in their dangers, then to tarry till they be dead, and then raise them up again.
k *That is*, In the grave, where onely the body lieth without all sense and remembrance.
l I am ever in great dangers and sorrows, as though my life should utterly be cut off every moment

† Or, *all the day.*

17 They came round about me ‡ daily like water, they compaſſed me about together.

18 Lover and friend haſt thou put far from me, *and* mine acquaintance into darkneſs.

PSAL. LXXXIX.

1 The pſalmiſt praiſeth God for his covenant, 5 for his wonderful power, 15 for the care of his church, 19 for his favour to the kingdom of David. 38. Then complaining of contrary events, 46 he expoſtulateth, prayeth, and bleſſeth God.

¶ ‡ Maſchil of Ethan the Ezrahite.

I Will [a] ſing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulneſs † to all generations.

2 For [b] I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou [c] eſtabliſh in the very heavens.

3 [d] I have made a covenant with my choſen, I have * ſworn unto David my ſervant.

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne † to all generations. Selah.

5 And the [e] heavens ſhall praiſe thy wonders, O LORD: thy faithfulneſs alſo in the [f] congregation of the ſaints.

6 For who in the heaven can be compared unto the LORD? *who* among [g] the ſons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the [h] aſſembly of the ſaints: and to be had in reverence of all *them that are* about him.

8 O LORD God of hoſts, who *is* a ſtrong LORD like unto thee? or to thy faithfulneſs round about thee?

9 [i] Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt broken ‡ Rahab in pieces, as one that is ſlain; thou haſt ſcattered thine enemies † with thy ſtrong arm.

11 * The heavens *are* thine, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof, thou haſt founded them.

12 The north and the ſouth thou haſt created them: [k] Tabor and Hermon ſhall rejoyce in thy name.

13 Thou haſt † a mighty arm: ſtrong is thy hand, *and* high is thy right hand.

14 [l] Juſtice and judgment *are* the ‡ habitation of thy throne: mercy and truth ſhall go before thy face.

15 Bleſſed *is* the people that [m] know the * joyful ſound: they ſhalll walk, O LORD, in the [n] light of thy countenance.

16 In thy name ſhall they rejoyce all the day: and in thy righteouſneſs ſhall they be exalted.

17 For thou *art* the [o] glory of their ſtrength: and in thy favour our horn ſhall be exalted.

18 For ‡ the LORD *is* our [p] defence: and the holy one of Iſrael *is* our king.

19 Then thou ſpakeſt in viſion to the [q] holy one, and ſaidſt, I have laid help upon *one that is* [r] mighty: I have exalted *one* choſen out of the people.

20 * I have found David my ſervant: with my holy oyl have I anointed him. * 1 Sam. 16. 12.

21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 The enemy ſhall not exact upon him: nor the ſon of wickedneſs afflict him.

23 And I will [s] beat down his foes before his face, and plague them that hate him.

24 But my faithfulneſs and my [t] mercy *ſhall be* with him: and in my name ſhall his [u] horn be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the [x] rivers.

26 He ſhall cry unto me, Thou *art* my [y] father, my God, and the rock of my ſalvation.

27 Alſo I will make him *my* firſt-born, higher then the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make *to endure* [z] for ever, and his throne as the days of heaven.

30 If his children forſake my law, and walk not in my judgments;

31 If they † break my ſtatutes, and keep not my commandments:

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

33 [a] Nevertheleſs, my loving kindneſs † will I not utterly take from him, nor ſuffer my faithfulneſs † to fail.

34 My covenant will I not break, [b] nor alter the thing *that is* gone out of my lips.

35 Once have I ſworn by my holineſs, † that I will not lie unto David.

36 * His ſeed ſhall endure for ever, and his throne as the ſun before me.

37 It ſhall be eſtabliſhed for ever as the moon, and *as* a [c] faithful witneſs in heaven. Selah.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt [d] made void the covenant of thy ſervant: thou haſt profaned his [e] crown, *by caſting it* to the ground.

40 Thou haſt broken down all his hedges, thou haſt brought his ſtrong holds to ruine.

41 All that paſs by the way ſpoil him: he is a reproach to his neighbours.

42 Thou haſt ſet up the right hand of his adverſaries: thou haſt made all his enemies to rejoyce.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battel.

44 Thou haſt made his † glory to ceaſe, and caſt his throne down to the ground.

45 The days of his [f] youth haſt thou ſhortened: thou haſt covered him with ſhame. Selah.

46 [g] How long, LORD, wilt thou hide thy ſelf for ever? ſhall thy wrath burn like fire?

47 Remember [h] how ſhort my time is: wherefore haſt thou made all men in vain?

XVII Day. *Evening prayer.*

‡ Or, A pſalm *for Ethan the Ezrahite to give inſtruction.*

a Though the horrible confuſion of things might cauſe them to deſpair of Gods favour, yet the manifold examples of his mercies, cauſe them to truſt in God, though to mans judgment they ſaw none occaſion.

† Heb. *to generation and generation.*

b As he that ſurely believeth in heart.

c As thine inviſible heaven is not ſubject to any alteration and change: ſo ſhall the truth of thy promiſe be unchangeable.

d The prophet ſheweth what was the promiſe of God, whereon he grounded his faith.

* *2 Sam. 7. 11, &c.*

† Heb. *to generation and generation.*

e The angels ſhall praiſe thy power and faithfulneſs in delivering thy church.

f *That is,* In the heavens.

g *Meaning,* The angels, or it may be underſtood of the princes of the world, *Pſal. 82. 6.*

h If the angels tremble before Gods Majeſty and infinite juſtice, what earthly creature by oppreſſing the church, dare ſet himſelf againſt God?

i For as he delivered the church by the Red ſea, and by deſtroying Rahab, *That is,* the Egyptians: ſo will he eſtſoon deliver it when the dangers be great.

‡ Or, *Egypt.*

† Heb. *with the arm of thy ſtrength.*

* *Gen. 1. 1. Pſal. 24. 1. Pſal. 50. 12.*

k Tabor is a mountain weſtward from Jeruſalem, and Hermon eaſt-ward: *ſo the prophet ſignifieth,* That all parts and places of the world ſhall obey Gods power for the deliverance of his church.

† Heb. *an arm, with might.*

l For hereby he judgeth the world, and ſheweth himſelf a merciful father, and faithful protector unto his.

‡ Or, *eſtabliſhment.*

m Feeling in their conſcience that God is their Father

* *Num. 10 6.*

n They ſhall be preſerved by thy fatherly providence.

o In that they are preſerved and continue, they ought to give the praiſe and glory onely to thee.

‡ Or, *our ſhield is of the LORD, and our king is of the holy one of Iſrael.*

p In that, that our king hath power to defend us, it is the gift of God.

q To Samuel and to others, to aſſure that David was thy choſen one.

r whom I have both choſen and given him ſtrength to execute his office, *as verſe 21.*

s Though there ſhall be evermore enemies againſt Gods kingdom, yet he promiſeth to overcome them.

t I will mercifully perform my promiſes to him, notwithſtanding his infirmities and offences.

u His power, glory and eſtate.

x He ſhall enjoy the land round about.

y His excellent dignity ſhall appear herein, that he ſhall be named the Son of God, and the firſt-born, wherein he is a figure of Chriſt.

z Though for the ſins of the people, the ſtate of this kingdom decayed, yet God reſerved ſtill a root, till he had accompliſhed his promiſe in Chriſt.

† Heb *profane my ſtatute.*

a Though the faithful anſwer not in all points to their profeſſion, yet God will not break his covenant with them.

† Heb. *I will not make void from him.*

† Heb. *to lie.*

b For God in promiſing, hath reſpect to his mercy, and not to mans power in performing.

† Heb. *if I lie.*

* *2 Sam. 7. 16. Luk. 1. 33. John. 12. 34.*

c As long as the ſun and moon endure, they ſhall be witneſſes to me of this promiſe.

d Becauſe of the horrible confuſion of things, the prophet complaineth to God, as though he ſaw not the performance of his promiſe, and his diſcharging his cares on God, he reſiſteth doubt and impatiency.

e By this he meaneth, he horrible diſſipation & renting of the kingdom, which was under Jeroboam: or els by the Spirit of prophecy Ethan ſpeaketh of thoſe great miſeries which came ſoon afterward to paſs at the captivity of Babylon.

† Heb. *profanation.*

f He ſheweth that the kingdom fell before it came to perfection, or was ripe.

g The prophet in joyning prayer with his complaint ſheweth that his faith never failed.

h Seeing mans life is ſhort, and thou haſt created man to beſtow thy benefits upon him, except thou haſte to help, death will prevent thee.

48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving kindnesses, *which* thou * swarest unto David in thy truth?

50 Remember, Lord, the reproach of thy servants; *how* I do bear in my [i] bosom *the reproach of* all the mighty people;

51 Wherewith [k] thine enemies have reproached, O LORD; wherewith they have reproached the [l] footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and amen.

* 2 *Sam.* 7. 15.
i *He meaneth*, That Gods enemies did not onely slander him behind his back: but also mocked him to his face, and as it were, cast their injuries in his bosom.
k So he calleth them that persecute the church.
l They laugh at us, which patiently wait for the coming of thy Christ.

XVIII Day. *Morning prayer.*

PSAL. XC.

1 *Moses setting forth Gods providence, 3 complaineth of humane fragility, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of Gods good providence.*

¶ ‡ A prayer of Moses the [a] man of God.

LOrd, thou hast been our [b] dwelling-place † in all generations.

2 Before the [c] mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou *art* God.

3 Thou [d] turnest man to destruction: and sayest, Return ye children of men.

4 * [e] For a thousand years in thy sight *are but* as yesterday ‡ when it is past, and *as* a watch in the night.

5 Thou [f] carriest them away as with a flood, they are *as* a sleep: in the morning *they are* like grass *which* ‡ groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are [g] consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are † passed away in thy [h] wrath: we spend our years ‡ as a tale *that is told*.

10 † The days of our years *are* threescore years and ten; and if by reason of strength *they be* [i] fourescore years, yet *is* their strength labour and sorrow: for it is soon cut off, and we fly away.

11 [k] Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may † apply *our* hearts unto [l] wisdom.

13 Return, O LORD, [m] how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoyce, and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 [n] Let thy work appear unto thy servants, and thy glory unto their [o] children.

17 And let the [p] beauty of the LORD our God be upon us: and [q] establish thou the work of our hands upon us, yea, the work of our hands establish thou it.

† Or, *a prayer being a psalm of Moses.*
a Thus the scripture useth to call the prophets.
b Thou hast been as an house and defence unto us in all our troubles and travels now this four hundred years.
i Heb. *in generation and generation.*
c Thou hast chosen us to be thy people before the foundations of the world were laid.
d Moses by lamenting the frailty and shortness of mans life, moveth God to pity.
* 2 *Pet.* 3. 8.
e Though man think his life long, which is indeed most short, yea, though it were a thousand years: yet in Gods sight it is as nothing, and as the watch that lasteth but three hours.
‡ Or, *when he hath passed* them.
f Thou takest them away suddenly as with a flood.
‡ Or, *is changed.*
g Thou callest us by thy rods to consider the shortness of our life, and for our sins thou abridgest our days.
† Heb. *turned away.*
h Our days are not onely short, but miserable, forasmuch as our sins daily provoke thy wrath.
‡ Or, *as a meditation.*
† Heb. *as for the days of our years in them* are *seventy years.*
i *Meaning*, according to the common state of life.
k If mans life for the brevity be miserable, much more if thy wrath lie upon it, as they which fear thee onely know.
† Heb. *cause to come.*
l which is, by considering the shortness of our life, and by meditating the heavenly joyes.
m *Meaning*, wilt thou be angry.
n Even thy mercy, which is thy chiefest work.
o As Gods promise appertained as wel to their posterity as to them, so Moses prayeth for the posterity.
p *Meaning*, That it was obscured, when he ceased to do good to his church.
q For except thou guid us with thine holy Spirit, our enterprises can have no good success.

PSAL. XCI.

1 *The state of the Godly. 3 Their safety. 9 Their habitation. 11 Their keepers. 14 Their friends with the effects, of them all.*

HE that dwelleth in the [a] secret place of the most High, shall † abide under the shadow of the Almighty.

2 [b] I will say of the LORD, *He is* my refuge, and my fortress: my God, in him will I trust.

3 Surely he shall deliver thee from the [c] snare of the fowler: *and* from the noisom pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his [d] truth *shall be thy* shield and buckler,

5 [e] Thou shalt not be afraid for the terrour by night: *nor* for the arrow *that* flieth by day:

6 *Nor* for the pestilence *that* walketh in darkness: *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: *but* it shall not come nigh thee.

8 Onely with thine [f] eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the LORD *which is* my refuge, *even* the most High, thy habitation:

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 * [g] For he shall give His angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou shall tread upon the lion, and ‡ adder: the [g] young lion and the dragon shalt thou trample under feet.

14 [i] Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble, I will deliver him, and honour him.

16 With † [k] long life will I satisfy him, and shew him my salvation.

a He that maketh God his defence and trust, shall perceive his protection to be a most true safeguard.
† Heb. *lodge.*
b Being assured of his protection, he prayeth unto the Lord.
c *That is*, Gods help is most ready for us, whether Satan assail us secretly, which he calleth a snare: or openly, which is here meant by the pestilence.
d *That is*, His faithful keeping of promise to help thee in thy necessity.
e The care that God hath over his, is most sufficient to defend them from all dangers.
f The godly shall have some experience of Gods judgments against the wicked, even in this life, but fully they shall see it at that day, when all things shall be reveiled.
* *Mat.* 4. 6. *Luk.* 4. 10.
g God hath not appointed every man one angel, but many to be ministers of his providence to keep his, and defend them in their vocation, which is the way to walk in without tempting God.
‡ Or, *asp.*
h Thou shalt not onely be preserved from all evil, but overcome it, whether it be secret or open.
i To assure the faithful of Gods protection, he bringeth in God to confirm the same.
† Heb. *length of days.*
k For he is contented with that life, that God giveth, for by death the shortness of this life is recompensed with immortality.

PSAL. XCII.

1 *The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.*

¶ A Psalm *or* song for the [a] sabbath-day.

IT *is a* good *thing* to give thanks unto the LORD, and to sing *praises* unto thy name, O most High:

2 To shew forth thy loving kindness in the [b] morning, and thy faithfulness † every night;

3 Upon an [c] instrument of ten strings, and upon the psaltery; ‡ upon the harp with † a solemn sound.

4 For thou, LORD, hast made me glad through thy [d] work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

a which teacheth that the use of the sabbath standeth in praising God, and not only in ceasing from works.
b For Gods mercy and fidelity in his promises toward his, bindeth them to praise him continually both day and night.
† Heb. *in the nights.*
c These instruments were then permitted, but at Christs coming abolished.
‡ Or, *upon the solemn sound with the harp.*
† Heb. *Higgaion.*
d He sheweth what is the use of the sabbath-day: *To wit*, To meditate on Gods work.

6 [c] A brutiſh man knoweth not: neither doth a fool underſtand this.

7 When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh: *it is* that they ſhall be deſtroyed for ever.

8 But thou, LORD, *art moſt* [f] high for evermore.

9 For lo, thine enemies, O LORD, for lo, thine enemies ſhall periſh: all the workers of iniquity ſhall be ſcattered.

10 [g] But my horn ſhalt thou exalt like *the horn of* an unicorn: I ſhall be anointed with freſh oyl.

11 Mine eye alſo ſhall ſee *my deſire* on mine enemies: *and* mine ears ſhall hear *my deſire* of the wicked that riſe up againſt me.

12 * The righteous ſhall [h] flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

13 Thoſe that be planted in the houſe of the LORD, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring forth fruit in [i] old age: they ſhall be fat, and † flouriſhing:

15 To ſhew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteouſneſs in him.

c *That is*, The wicked conſider nor Gods words, nor his judgments againſt them, and therefore moſt juſtly periſh

f Thy judgments are moſt conſtant againſt the wicked, and paſs our reach.

g Thou wilt ſtrengthen them with all power, and bleſs them with all felicity.

* *Hoſ.* 14. 5.
h Though the faithful ſeem to wither and be cut down by the wicked: yet they ſhall grow again and flouriſh in the church of God, as the cedars do in mount Lebanon.
i The children of God ſhall have a power above nature, and their old age ſhall bring forth moſt freſh fruits.
† Heb. *green.*

PSAL. XCIII.

The majeſty, power, and holineſs of Chriſts kingdom.

THE LORD [a] reigneth, he is clothed with majeſty, the LORD is clothed with ſtrength *wherewith* he hath girded himſelf: the world alſo is ſtabliſhed, that it cannot be moved.

2 Thy [b] throne *is* eſtabliſhed † of old: thou *art* from everlaſting.

3 The [c] flouds have lifted up, O LORD, the flouds have lifted up their voice: the flouds lift up their waves.

4 The LORD on high *is* mightier then the noiſe of many waters, *yea, then* the mighty waves of the ſea.

5 [d] Thy teſtimonies are very ſure: holineſs becometh thine houſe, O LORD, † for ever.

XVIII Day. *Evening prayer.*
a As God by his power & wiſdom hath made and governeth the world: ſo muſt the ſame be our defence againſt all enimies and dangers.
b wherein thou ſitteſt and governeſt the world.
† Heb. *from then.*
c Gods power appeareth in ruling the furious waters.
d Beſide Gods power and wiſdom in creating and governing, his great mercy alſo appeareth, in that he hath given his people his word and covenant. † Heb. *to length of days.*

PSAL. XCIV.

1 The prophet calling for juſtice, complaineth of tyranny and impiety. 8 He teacheth Gods providence. 12 He ſheweth the bleſſedneſs of affliction. 16 God is the defender of the afflicted.

O LORD † God, [a] to whom vengeance belongeth: O God, to whom vengeance belongeth, † [b] ſhew thy ſelf.

2 Lift up thy ſelf thou judge of the earth: render a reward to the proud.

3 LORD, how long ſhall the wicked, how long ſhall the wicked [c] triumph?

4 *How long* ſhall they utter *and* ſpeak hard things? *and* all the workers of iniquity boaſt themſelves?

5 They [d] break in pieces thy people, O LORD, and afflict thine heritage.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs.

7 *[e] Yet they ſay, The LORD ſhall not ſee: neither ſhall the God of Jacob regard *it*.

† Heb. *God of revenges.*
a whoſe office it is to take vengeance on the wicked.
† Heb. *ſhine forth.*
b Shew by effect that thou art judge of the world to puniſh the wicked.
c *That is*, Brag of their cruelty and oppreſſion: or eſteem themſelves above all other.
d Seeing the church was then ſo ſore oppreſſed, it ought not to ſeem ſtrange to us, if we ſee it ſo now, and therefore muſt call to God to take our cauſe in hand.
* *Pſal.* 10. 11, 13.
e *He ſheweth*, That they are deſperate in malice, foraſmuch as they feared not God, but gave themſelves wholly to do wickedly.

8 Underſtand, ye brutiſh among the people: and *ye* fools, when will ye be wiſe?

9 * He that [f] planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee?

10 He that [g] chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know*?

11 * The LORD knoweth the thoughts of man, that they *are* vanity.

12 Bleſſed *is* the man whom thou [h] chaſtneſt, O LORD, and teacheſt him out of thy law:

13 That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked.

14 For the LORD will not caſt off his people, neither will he forſake his inheritance.

15 But [i] judgment ſhall return unto righteouſneſs: and all the upright in heart † ſhall follow it.

16 Who will riſe up for me againſt the evil doers? *or* who will ſtand up for me againſt the workers of iniquity?

17 Unleſs the LORD *had been* [k] my help, my ſoul had ‡ almoſt dwelt in ſilence.

18 When I ſaid, [l] My foot ſlippeth: thy mercy, O LORD, held me up.

19 In the multitude of my [m] thoughts within me, thy comforts delight my ſoul.

20 Shall the throne of iniquity have [n] fellowſhip with thee, which frameth miſchief by a law?

21 They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent bloud.

22 But the LORD is my defence: and my God *is* the rock of my refuge.

23 And he ſhall bring upon them their own iniquity, and ſhall [o] cut them off in their own wickedneſs; *yea*, the LORD our God ſhall cut them off.

* *Exod.* 4. 11. *Prov.* 20. 12.
f *He ſheweth*, That it is impoſſible, but God ſhould hear, ſee, and underſtand their wickedneſs.
g If God puniſh whole nations for their ſins, it is meer folly for any one man, or elſe a few, to think that God will ſpare them.
* 1 *Cor.* 3. 20.
h God hath care over his, and chaſtiſeth them for their wealth, that they ſhould not periſh for ever with the wicked.
i God will reſtore the ſtate and government of things to their right uſe, and then the godly ſhall follow him cheerfully.
† Heb. ſhall be *after it.*
k He complaineth of them, which would not help him to reſiſt the enemies: yet was aſſured that Gods help would not fail.
‡ Or, *quickly*
l when I thought there was no way but death.
m In my trouble and diſtreſs I ever found thy preſent help.
n Though the wicked judges pretend juſtice in oppreſſing the church, yet they have not that authority of God.
o It is a great token of Gods judgment, when the purpoſe of the wicked is broken, but moſt when they are deſtroyed in their own malice.

XIX Day. *Morning prayer.*

PSAL. XCV.

1 An exhortation to praiſe God, 3 for his greatneſs, 6 and for his goodneſs; 8 and not to tempt him.

O Come, let us ſing unto the LORD: let us make a [a] joyful noiſe to the rock of our ſalvation.

2 Let us † come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

3 For the LORD *is* a great God, and a great King above all [b] gods.

4 † In his hand *are* the deep places of the earth: ‡ the ſtrength of the [c] hills *is* his alſo.

5 † The ſea *is* his, and he made it: and his hands formed the dry land.

6 O come, let us [d] worſhip and bowe down: let us kneel before the LORD our maker.

7 For he *is* our God, and we *are* the people of his paſture, and the ſheep of his [e] hand: * to day if ye will hear his voice,

8 [f] Harden not your heart, * as in the † provocation, *and* as *in* the day of temptation in the wilderneſs:

a *He ſheweth*, That Gods ſervice ſtandeth not in dead ceremonies, but chiefly in ſacrifices of praiſe and thankſgiving.
† Heb. *prevent his face.*
b Even the angels (who in reſpect of men are thought as gods) are nothing in his ſight: much leſs the idols which mans brain inventeth.
† Heb. *In whoſe.*
‡ Or, *the heights of the hills are his.*
c All things are governed by his providence.
† Heb. *whoſe the ſea is.*
d By theſe three words he ſignifieth one thing, *Meaning*, That they muſt wholly give themſelves to ſerve God.
e *That is*, The flock whom he governeth with his own hand, He ſheweth wherein they are Gods flock: *That is*, If they hear his voice. * *Heb.* 3. 7 & 4. 7. f By the contemning of Gods word. * *Exod.* 17. 1, 7. *Num.* 14 22, &c. † Heb. *contention.*

9 When your fathers tempted me, proved me, and ſaw my work.

10 Fourty years long was I grieved with *this* generation, and ſaid, *It is* a people that do [g] err in their heart, and they have not known my ways.

11 Unto whom I ſware in my wrath, † that they ſhould not enter into my [h] reſt.

g They were without judgment and reaſon.
† Heb. *if they enter into my reſt.*
h *That is*, Into the Land of Canaan, where he promiſed them reſt.

Psal. XCVI.

1 An exhortation to praiſe God, 4 for his greatneſs, 8 for his kingdom, 11 for his general judgment.

O * [a] Sing unto the LORD a new ſong: ſing unto the LORD all the earth.

2 Sing unto the LORD, bleſs his name: ſhew forth his ſalvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* [b] great, and greatly to be praiſed: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD [c] made the heavens.

6 [d] Honour and majeſty *are* before him: ſtrength and beauty *are* in his ſanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and [e] ſtrength.

8 Give unto the LORD the glory † *due unto* his name: bring an [f] offering and come into his courts.

9 O worſhip the LORD ‡ in the beauty of holineſs: fear before him all the earth.

10 Say among the [g] heathen, *that* * the LORD reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved; he ſhall judge the people [h] righteouſly.

11 Let the heavens rejoyce, and let the earth be glad: let the ſea roar, and the fulneſs thereof.

12 Let the field be joyful, and all that *is* therein: then ſhall all the [i] trees of the wood rejoyce.

13 Before the LORD; for he cometh, for he cometh to judge the earth: he ſhall judge the world with righteouſneſs, and the people with his truth.

* *1 Chron.* 16. 23.
a *The prophet ſheweth*, That the time ſhall come that all nations ſhall have occaſion to praiſe the Lord for the reveiling of his goſpel.
b Seeing he will reveil himſelf to all nations contrary to their own expectation, they ought all to worſhip him contrary to their own imaginations, and onely as he hath appointed.
c Then the idols, or whatſoever made not the heavens, are not God.
d God cannot be known, but by his ſtrength and beauty: the ſigns whereof appear in his ſanctuary.
e As by experience ye ſee that it is onely due unto him.
† Heb. *of his name.*
f By offering up your ſelves wholly unto God, declare that you worſhip him onely.
‡ Or, *in the glorious ſanctuary.*
g He propheſieth that the Gentiles ſhall be partakers with the Jews of Gods promiſe.
* *Pſal.* 93. 1. & 97. 1.
h He ſhall regenerate them anew with his ſpirit, and reſtore them to the image of God.
i If the inſenſible creatures ſhall have cauſe to rejoyce, when God appeareth, much more we, from whom he hath taken malediction and ſin.

Psal. XCVII.

1 The majeſty of Gods kingdom. 7 The church rejoyceth at Gods judgments upon idolaters. 10 An exhortation to godlineſs and gladneſs.

THE [a] LORD reigneth, let the earth rejoyce: let the † [b] multitude of iſles be glad *thereof*.

2 [c] Clouds and darkneſs *are* round about him: * righteouſneſs and judgment *are* the ‡ habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightned the world: the earth ſaw and [d] trembled.

5 The hills melted like wax at the preſence of the LORD: at the preſence of the Lord of the whole earth.

6 The heavens declare his righteouſneſs: and all the people ſee his glory.

7 * [e] Confounded be all they that ſerve graven images, that boaſt themſelves of idols: * worſhip him all *ye* [f] gods.

8 Zion heard, & was glad, & the [g] daughters of Judah rejoyced; becauſe of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that [h] love the LORD, * hate evil: he preſerveth the ſouls of his ſaints, he delivereth them out of the hand of the wicked.

11 [i] Light *is* ſown for the righteous, and gladneſs for the upright in heart.

12 Rejoyce in the LORD, ye righteous: and give thanks ‡ at the [k] remembrance of his holineſs.

a *He ſheweth*, That where God reigneth, there is all felicity and ſpiritual joy.
† Heb. *many*, or, *great iſles.*
b For the goſpel ſhall not be onely preached in Judea, but through all iſles and countries.
c He is thus deſcribed to keep his enemies in fear, which commonly contemn Gods power.
* *Pſal.* 89. 14.
‡ Or, *eſtabliſhment.*
d This fear bringeth not the wicked to true obedience, but maketh them to run away from God.
* *Exod.* 20. 4. *Lev.* 26. 1. *Deut.* 5. 8.
e *He ſignifieth*, That Gods judgments are in a readineſs to deſtroy the idolaters.
* *Heb.* 1. 6.
f Let all that which is eſteemed in the world, fall down before him.
g The Jews ſhall have occaſion to rejoyce that the Gentiles are made partakers with them of Gods favour.
h He requireth two things of his children, The one, that they deteſt vice: The other, that they put their truſt in God for their deliverance.
* *Pſal* 34. 14. *Amos* 5. 15. *Rom.* 12. 9.
i Though Gods deliverance appear not ſuddenly, yet it is ſown and laid up in ſtore for them.
‡ Or, *to the memorial.*
k Be mindful of his benefits, and onely truſt in his defence.

Psal. XCVIII.

XIX Day. *Evening prayr.*

1 The pſalmiſt exhorteth the Jews, 4 the Gentiles, 7 and all the creatures to praiſe God.

¶ A pſalm.

O Sing unto the LORD a [a] new ſong, for he hath done marvellous things: his right hand, and his holy [b] arm hath gotten him the victory.

2 * The LORD hath made known his [c] ſalvation: his righteouſneſs hath he ‡ openly ſhewed in the ſight of the heathen.

3 He hath [d] remembred his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.

4 Make a joyful noiſe unto the LORD, all the earth: make a loud noiſe, and rejoyce, and ſing praiſe.

5 Sing unto the LORD with the harp; with the harp, and the voice of a pſalm.

6 With [e] trumpets and ſound of cornet make a joyful noiſe before the LORD, the King.

7 Let the ſea roar, and the fulneſs thereof: the world, and they that dwell therein.

8 Let the flouds clap *their* hands: let the hills be joyful together.

9 Before the LORD; * for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

a *That is*, Some ſong newly made in token of their wonderful deliverance by Chriſt.
b He preſerveth his church miraculouſly.
* *Iſa.* 52. 10.
c For the deliverance of his church.
‡ Or, *revealed.*
d God was moved by none other means to gather his church of the Jews and Gentiles, but becauſe he would perform his promiſe.
e By this repetition and earneſt exhortation to give praiſes with inſtruments, and alſo of the dumb creatures, *he ſignifieth*, That the world is never able to praiſe God ſufficiently for their deliverance.
* *Pſal.* 96. 13.

Psal. XCIX.

1 The prophet ſetting forth the kingdom of God in Zion, 5 exhorteth all, by the example of fore-fathers, to worſhip God at his holy hill.

THE LORD reigneth, let the people [a] tremble: he ſitteth *between* the cherubims, let the earth † be moved.

2 The LORD *is* great in Zion, and he *is* high above all people.

3 Let them [b] praiſe thy great and terrible name: *for* it *is* holy.

4 The kings ſtrength alſo loveth judgment, thou doſt eſtabliſh equity, thou executeſt judg-

a when God delivereth his church, all the enemies ſhall have cauſe to tremble.
† Heb. *ſtagger.*
b Though the wicked rage againſt God, yet the godly ſhall praiſe his name & mighty power.

judgment and righteousnes in Jacob.

5 Exalt ye the LORD our God, and worship at his [c] footstool: *for* ‡ he *is* holy.

6 Moses and Aaron among his priests, and [d] Samuel among them that call upon his name: they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou [e] tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill: for the LORD our God *is* holy.

c *That is*, Before his temple, or ark, where he promised to hear when they worshipped him, as now he promiseth his spiritual presence, wheresoever his church is assembled.
‡ Or, *it is holy.*
d Under these three he comprehendeth the whole people of Israel, with whom God made his promise.
e For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

PSAL. C.

1 *An exhortation to praise God cheerfully,* 3 *for his greatness,* 4 *and for his power.*

¶ A psalm of ‡ praise.

MAke a joyful noise unto the LORD, † [a] all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God, *it is* he *that* [b] hath made us, ‡ and not we our selves; *we are* his people, and the sheep of his pasture.

4 [c] Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* [d] everlasting: and his truth *endureth* † to all generations.

‡ Or, *thanksgiving.*
† Heb. *all the earth.*
a He prophesieth that Gods benefit in calling the Gentiles, shall be so great, that they shall have wonderful occasion to praise his mercy, and rejoyce.
b He chiefly meaneth, touching the spiritual regeneration, whereby we are his sheep and people.
‡ Or, *and his we are.*
c *He sheweth*, That God will not be worshipped, but by that means, which he hath appointed.
d *He declareth*, That we ought never to be weary in praising him, seeing his mercies toward us last for ever.
† Heb. *to generation and generation.*

PSAL. CI.

David maketh a vow and profession of godliness.

¶ A psalm of David.

I Will [a] sing of mercy and judgment: unto thee, O LORD, I will sing.

2 I will behave my self wisely in a perfect way; O when wilt thou [b] come unto me? I will walk within my house with a perfect heart.

3 I will set no † wicked thing before mine eyes: [c] I hate the work of them that turn aside, *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked *person.*

5 Whoso [d] privily slandreth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I suffer.

6 Mine eyes *shall be* upon the [e] faithful of the land, that they may dwell with me: he that walketh ‡ in a perfect way, he shall serve me.

7 He that worketh deceit, shall not dwell within my house: he that telleth lies, † shall not tarry in my sight.

8 I will [f] early destroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD.

a David considereth what manner of king he would be when God should place him in the throne, promising openly that he would be merciful and just.
b *Namely*, To assist me in the performance of my duty, Or it may be understood of calling him to an account of his life.
† Heb. *thing of Belial.*
c *He sheweth*, That magistrates do not their duties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernicious in them that are about kings, he declareth that he will punish all.
e *He sheweth*, what is the true use of the sword: to punish the wicked, and to maintain the good.
‡ Or, *perfect in the way.*
† Heb. *shall not be established.*
f Magistrates must immediately punish vice, lest it grow to farther inconvenience: and if heathen magistrates are found to do this, how much more they that have the charge of the church of God?

PSAL. CII.

1 *The prophet in his prayer maketh a grievous complaint.* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded.* 23 *He sustaineth his weakness by the unchangeableness of God.*

¶ A prayer ‡ of the [a] afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEar my prayer, O LORD, and let my [b] cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble, encline thine ear unto me: in the day *when* I call, answer me speedily.

3 For my days are [c] consumed ‡ like smoke: and my bones are burnt as an hearth.

4 My heart is smitten, and withered like grass: so that I forget to [d] eat my bread.

5 By reason of the voice of my groaning, my bones cleave to my ‡ skin.

6 I am like a [e] pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house-top.

8 Mine enemies reproach me all the day: *and* they that are mad against me, [f] are sworn against me.

9 For I have [g] eaten ashes like bread, and mingled my drink with weeping:

10 Because of thine [h] indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 * My days *are* like a shadow that declineth: and I am withered like grass.

12 But thou, O LORD, shalt indure for ever, and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea the [k] set time is come.

14 For thy servants take pleasure in her [l] stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD: and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear [m] in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be [n] created, shall praise the LORD.

19 For he hath looked down from the height of his sanctuary: from heaven did the LORD behold the earth:

20 To hear the groaning of the prisoner, to loose † those that are [o] appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem:

22 When the people are [p] gathered together, and the kingdoms to serve the LORD.

23 [q] He † weakned my strength in the way; he shortned my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 * Of old hast thou laid the foundation

‡ Or, *for.*
a *Whereby is signified*, That all-be it wee be in never so great miseries, yet here is ever place left for prayer.
b *He declareth*, That in our prayer we must lively feel that which we desire, and stedfastly believe to obtain.
c These excessive kinds of speech, shew how much the affliction of the church ought to wound the hearts of the godly.
‡ Or, (as some read) *into smoke.*
d My sorrows were so great, that I passed not for mine ordinary food.
‡ Or, *flesh.*
e A bird living in wild, and desolate places, *Zeph.* 2. 14. *Isa.* 34. 11, ever mourning and solitary, casting out fearful cries.
f Have conspired my death.
g I have not risen out of my mourning, to take my refection.
h *He sheweth*, That the afflictions did not onely thus move him, but chiefly the feeling of Gods displeasure.
* *Isa.* 40. 6. *Jam.* 1 10.
i How soever we be frail: yet thy promise is sure, & the remembrance thereof shall confirm us for ever.
k *That is*, The seventy years, which by the prophet Jeremy thou didst appoint, *Jer.* 29. 12.
l The more that the church is in misery and desolation, the more ought the faithful to love and pity it.
m *That is*, when he shall have drawn his church out of the darkness of death.
n The deliverance of the church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment, the body of the church seemed to have been dead, which by deliverance was as it were created a new.
† Heb. *the children of death.*
o who now in their banishment could look for nothing but death.
p *He sheweth*, That Gods name is never more praised, then when religion flourisheth and the church, increaseth: which thing is chiefly accomplished under the kingdom of Christ. q The church knoweth that they see not the time of Christ, which was promised, but have but few years and short days. ‡ Heb. *afflicted.* * *Heb.* 1. 10.

of the earth: and the heavens *are* the work of thy hands.

26 [r] They shall perish, but thou shalt † endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall [f] be established before thee.

r If heaven and earth perish, much more man shall perish: but the church by reason of Gods promise, endureth for ever.
† Heb. *stand.*
‖ Seeing thou hast chosen thy church out of the world, and joyned it to thee, it cannot but continue for ever: for thou art everlasting.

PSAL. CIII.

1 *An exhortation to bless God for his mercy,* 15 *and for the constancy thereof.*

¶ *A psalm* of David.

BLess the LORD, [a] O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits.

3 Who [b] forgiveth all thine iniquities: who healeth all thy diseases.

4 Who redeemeth thy life from [c] destruction: who crowneth thee with loving kindness and tender mercies.

5 Who satisfieth thy mouth with good *things: so that* thy [d] youth is renewed like the eagles.

6 The LORD executeth righteousness and judgment for all *that are* oppressed.

7 He made known his ways unto [e] Moses, his acts unto the children of Israel.

8 * The LORD *is* merciful and gracious, slow to anger, and † plenteous in mercy.

9 He will not always [f] chide: neither will he keep *his anger* for ever.

10 He hath not [g] dealt with us after our sins: nor rewarded us according to our iniquities.

11 For † as the heaven is high above the earth: *so* great is his mercy toward them that fear him.

12 As [h] far as the east is from the west: *so* far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children: *so* the LORD pitieth them that fear him.

14 For he knoweth our frame: he remembreth that we *are* dust.

15 *As for* man, [i] his days *are* as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and † it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him: and his [k] righteousness unto childrens children:

18 * To such as keep his [l] covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens: and his kingdom ruleth over all.

20 Bless the LORD, ye his [m] angels, † that excel in strength, that do his commandments, hearkning unto the voice of his word.

21 Bless ye the LORD, all *ye* his hosts, *ye* ministers of his that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

a He wakneth his dulness to praise God, *shewing,* That both understanding and affections, mind and heart, are too little to set forth his praise.
b This is the beginning & chiefest of all benefits, remission of sin.
c Death and the grave: for before that we have remission of our sins, we are as dead men in the grave.
d As the eagle, when her beak overgroweth sucketh blond, and so is renewed in strength, even so God miraculously giveth strength to his church above all mans expectation.
e As to his chief minister, and next to his people.
* *Exod.* 34. 6, 7. *Num.* 14. 18. *Deut.* 5 10. *Neh.* 9. 17. *Psal* 86. 15. *Jer.* 32. 18.
† Heb. *great of mercy.*
f *He sheweth,* First his severe judgment, but so soon as the sinner is humbled, he receiveth him to mercy.
g we have proved by continual experience, that his mercy hath ever prevailed against our offences.
† Heb. *according to the height of the heaven.*
h As great as the world is, so full is it of signs of Gods mercies toward his faithful, when he hath removed their sins.
i *He declareth,* That man hath nothing in himself to move God to mercy, but onely the confession of his infirmity and misery.
† Heb. *it is not.*
k His just and faithful keeping of his promise.
* *Deut.* 7. 9.
l To whom he giveth grace to fear him, and to obey his word.
m *In that,* That we, which naturally are slow to praise God, exhort the angels, which willingly do it, we stir up our selves to consider our duty, and awake out of our sluggishness.
† Heb *mighty in strength.*

PSAL. CIV.

1 *A meditation upon the mighty power,* 7 *and wonderful providence of God.* 31 *Gods glory is eternal.* 33 *The prophet voweth perpetually to praise God.*

XX Day. *Evening prayer.*

BLess the LORD, O my soul: O LORD my God, thou art very great, thou art [a] clothed with honour and majesty.

2 Who covereſt *thy self* with light, as *with* a garment: who stretchest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.

4 [b] Who maketh his angels spirits: his ministers a flaming fire.

5 † *Who* laid the foundations of the earth, *that* it should not be removed for ever.

6 Thou coveredst it with the [c] deep as *with* a garment: the [d] waters stood above the mountains.

7 At thy rebuke they fled: at the voice of thy thunder they hasted away.

8 ‡ They go up by the mountains: they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over: that they turn not again to cover the earth.

10 † He sendeth the springs into the valleys, *which* † run among the hills.

11 They give drink to every [e] beast of the field: the wild asses † quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* † [f] sing among the branches.

13 He watereth the hills from his [g] chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattel, and herb for the service of [h] man: that he may bring forth food out of the earth:

15 And * wine *that* maketh glad the heart of man, *and* † oyl to make *his* face to shine, and bread *which* strengthneth mans heart.

16 The trees of the LORD are full *of sap:* the cedars of Lebanon which he hath planted.

17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

19 He appointeth the [i] moon for seasons; the [k] sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein † all the beasts of the forest do creep *forth.*

21 The young lions roar after their prey, and seek their meat [l] from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

a *The prophet sheweth,* That we need not to enter into the heavens to seek God, forasmuch as all the order of nature, with the propriety and placing of the elements are most lively mirrours to see his majesty in.
b *As the prophet here sheweth,* That all visible powers are ready to serve God, so the apostle to the *Hebrews* 1. 7. beholdeth in this glass, how the very angels also are obedient to his commandment.
† Heb. *he hath founded the earth upon her bases.*
c Thou makest the sea to be an ornament unto the earth.
d If by thy power thou didst not bridle the rage of the waters, it were not possible but the whole world should be destroyed.
‡ Or, *the mountains ascend, the valleys descend.*
† Heb. *who sendeth.*
† Heb. *walk.*
e If God provide for the very beasts, much more will he extend his his provident care to man.
† Heb. *break.*
† Heb. *give a voice.*
f There is no part of the world so barren, where most evident signs of Gods blessings appear not.
g From the clouds.
h He describeth Gods provident care over man, who doth not onely provide necessary things for him, as herbs and other meat: but also things to rejoyce and comfort him, as wine and oyl or ointments.
* *Judg.* 9. 13.
† Heb. *to make his face shine with oyl,* or, *more then oyl.*
i As to separate the night from the day, and to note days, months, and years.
k *That is,* By his course, either far or near, it noteth summer, winter, and other seasons.
† Heb. *all the beasts thereof do tramble on the forest.*
‖ *That is,* They onely find meat according to Gods providence, who careth ever for the bruit beasts.

23 [m] Man

23 [m] Man goeth forth to his work, and to his labour until the evening.

24 O LORD, [n] how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches.

25 *So is* this great and wide ſea, wherein *are* things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips; *there is* that leviathan, *whom* thou haſt † made to play therein.

27 * [o] Theſe wait all upon thee: that thou mayeſt give *them* their meat in due ſeaſon.

28 *That* thou giveſt them, they gather: thou openeſt thine hand, they are filled with good.

29 [p] Thou hideſt thy face, they are troubled; thou takeſt away their breath, they die, and return to their duſt.

30 [q] Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth.

31 The glory of the LORD † ſhall endure for ever: the LORD ſhall rejoyce in his works.

32 He looketh on the earth, and it trembleth; he toucheth the hills, [r] and they ſmoke.

33 I will ſing unto the LORD as long as I live: I will ſing praiſe unto my God, while I have my being.

34 My meditation of him ſhall be ſweet: I will be glad in the LORD.

35 Let the ſinners be [ſ] conſumed out of the earth, and let the wicked be no more: bleſs thou the LORD, O my ſoul. Praiſe ye the LORD.

PSAL. CV.

1 *An exhortation to praiſe God, and to ſeek out his works.* 7 *The ſtory of Gods providence over Abraham,* 16 *over Joſeph,* 23 *over Jacob in Egypt,* 26 *over Moſes delivering the Iſraelites,* 37 *over the Iſraelites brought out of Egypt, fed in the wilderneſs, and planted in Canaan.*

XXI Day. *Morning prayer.*

O * Give thanks unto the LORD; call upon his name; [a] make known his deeds among the people.

2 Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoyce that ſeek the LORD.

4 Seek the LORD, and his [b] ſtrength: ſeek his face evermore.

5 Remember his [c] marvellous works that he hath done, his wonders and the [d] judgments of his mouth.

6 O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.

7 He *is* the LORD our God, his judgments *are* in all the earth.

8 He hath remembred his covenant for ever, the word *which* he commanded to a thouſand generations.

9 * Which *covenant* he made with [e] Abraham, and his oath unto Iſaac:

10 And confirmed the ſame unto Jacob for a law, *and* to Iſrael *for* an everlaſting covenant:

11 Saying, *[f] Unto thee will I give the land of Canaan, † the lot of your inheritance.

12 When they were *but* a few men in number: yea, very few, and ſtrangers in it.

13 When they went from one nation to another, from *one* kingdom to another people.

14 He ſuffered no man to do them wrong: yea, he [g] reproved kings for their ſakes:

15 *Saying,* Touch not mine [h] anointed, and do my [i] prophets no harm.

16 Moreover, he called for a famine upon the land: he brake the whole [k] ſtaff of bread.

17 He ſent a man before them, * *even* Joſeph *who* was ſold for a ſervant.

18 * Whoſe feet they hurt with fetters: † he was laid in iron.

19 [l] Until the time that his word came: the word of the LORD tried him.

20 * The king ſent and looſed him: *even* the ruler of the people, and let him go free.

21 * He made him lord of his houſe, and ruler of all his † ſubſtance:

22 To bind his [m] princes at his pleaſure: and teach his ſenatours wiſdom.

23 * Iſrael alſo came into Egypt: and Jacob ſojourned in the land of Ham.

24 And he increaſed his people greatly: and made them ſtronger then their enemies.

25 * [n] He turned their heart to hate his people, to deal ſubtilly with his ſervants.

26 * He ſent Moſes his ſervant, *and* Aaron whom he had choſen.

27 * They ſhewed † his ſigns among them, and wonders in the land of Ham.

28 * He ſent darkneſs, and made it dark: and [o] they rebelled not againſt his word.

29 * He turned their waters into bloud, and ſlew their fiſh.

30 * Their land brought forth frogs in abundance, in the chambers of their kings.

31 * [p] He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts.

32 * † He gave them [q] hail for rain: *and* flaming fire in their land.

33 He ſmote their vines alſo and their figtrees: and brake the trees of their coaſts.

34 * [r] He ſpake, and the locuſts came: and caterpillers, and that without number,

35 And did eat up all the herbs in their land: and devoured the fruit of their ground.

36 * He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength.

37 * He brought them forth alſo with ſilver and gold: and *there was* not one [ſ] feeble *perſon* among their tribes.

38 * Egypt was [t] glad when they departed: for the fear of them fell upon them.

39 * He ſpread a cloud for a covering: and fire to give light in the night.

40 * *The people* [u] aſked, and he brought quails: and ſatisfied them with the bread of heaven.

41 * He opened the rock, and the waters guſhed out, they ran in the dry places *like* a river.

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m *To wit*, when the day ſpringeth, for the light is as it were a ſhield to defend man againſt the tyranny and fierceneſs of beaſts.

n He confeſſeth that no tongue is able to expreſs Gods works, nor mind to comprehend them.

† Heb. *formed.*

* *Pſal.* 145. 15.

o God is a moſt nouriſhing Father, who provideth for all creatures their daily food.

p As by thy preſence all things have life: ſo if thou withdraw they bleſſings, they all periſh.

q As the death of creatures ſheweth that we are nothing of our ſelves: ſo their generation declareth that we receive all things of our creatour.

† Heb. *ſhall be.*

r Gods merciful face giveth ſtrength to the earth, but his ſevere countenance burneth the mountains.

ſ who infect the world, & ſo cauſe God that he can not rejoyce in his works.

* 1 *Chron.* 16. 8. *Iſa.* 12. 4.

a Foraſmuchas the Iſraelites were exempted from the common condemnation of the world, and were elected to be Gods people, the prophet willeth them to ſhew themſelves mindful by thankſgiving.

b By the ſtrength and face, he meaneth the ark, where God declared his power and his preſence.

c which he hath wrought in the deliverance of his people.

d Becauſe his power was thereby as lively declared, as if he ſhould have declared it by mouth.

* *Gen.* 17. 2. & 22. 16, &c. & 26. 3. & 28. 13. & 35. 11. *Luke* 1. 73. *Heb.* 6. 17.

e The promiſe which God made to Abraham to be his God, and the God of his ſeed after him, he renewed and repeated it again to his ſeed after him. * *Gen.* 13. 15. & 15. 18. f *He ſheweth*, That they ſhould not enjoy the land of Canaan by any other means, but by reaſon of his covenant, made with their fathers.

† Heb. *two word.*

g *That is*, The king of Egypt, and the king of Gerar. *Gen.* 11. 17. & 20. 3.

h Thoſe whom I have ſanctified to be my people.

i *Meaning*, The old fathers, to whom God ſhewed himſelf plainly, and who were ſetters forth of his word.

k Either by ſending ſcarcity, or by taking away the ſtrength and nouriſhment thereof.

* *Gen.* 37. 28.

* *Gen.* 39. 20.

† Heb. *his ſoul came into iron.*

l So long he ſuffered adverſity, as God had appointed, and till he had tried ſufficiently his patience.

* *Gen.* 41. 14.

* *Gen.* 41. 40.

† Heb. *poſſeſſion.*

m That the very princes of the country ſhould be at Joſeph commandment, and learn wiſdom at him.

* *Gen.* 46. 6.

* *Exod.* 1. 8, &c.

n So is it in God, either to move the hearts of the wicked to love or hate Gods children.

* *Exod.* 3. 10.

* *Exod.* 7. 9.

† Heb. *words of his ſigns.*

* *Exod.* 10. 22.

o *Meaning*, Moſes and Aaron.

* *Exod.* 7. 20.

* *Exod.* 8. 6.

* *Exod.* 8. 17, 24.

p So that this vermin came not by fortune, but as God had appointed, and his prophet Moſes ſpake.

* *Exod.* 9. 23.

† Heb. *he gave their rain hail.*

q It was ſtrange to ſee rain in Egypt, much more it was fearful to ſee hail.

* *Exod.* 10. 4.

r *He ſheweth*, That all creatures are armed againſt man when God is his enemy: as at his commandment the graſhoppers deſtroyed the land.

* *Exod.* 12. 29.

* *Exod.* 12. 35.

ſ when their enemies felt Gods plagues, his children by his providence were exempted.

* *Exod.* 12. 33.

t For Gods plagues cauſed them rather to depart with the Iſraelites, then with their lives.

* *Exod.* 13. 21.

* *Exod.* 16. 12, &c.

u Not for neceſſity but for ſatisfying of their luſt.

* *Exod.* 17. 6. *Num.* 20. 11. 1 *Cor.* 10. 4.

42 For he remembred his [x] holy promiſe, *and* Abraham his ſervant.

43 And he brought forth his people with [y] joy, *and* his choſen with † gladneſs:

44 * And gave them the lands of the heathen: and they inherited the labour of the people:

45 That they might obſerve his [z] ſtatutes, and keep his laws. Praiſe ye the LORD.

x which he confirmeth to the poſterity in whom after a ſort the dead live and enjoy the promiſes.
y when the Egyptians lamented and were deſtroyed.
† Heb. *ſinging.*
* *Deut.* 6. 10, 11. *Joſh.* 1. 17
z *That is*, The end why God preſerveth his church, becauſe they ſhould worſhip, and call upon him in this world.

PSAL. CVI.

XXI Day. *Evening prayer.*

1 The pſalmiſt exhorteth to praiſe God. 4 He prayeth for pardon of ſin, as God did with the fathers. 7 The ſtory of the peoples rebellion, and Gods mercy. 47 He concludeth with prayer and praiſe.

† PRaiſe [a] ye the LORD, O * give thanks unto the LORD, for *he is* good, for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can ſhew forth all his praiſe?

3 Bleſſed *are* they that [b] keep judgment: *and* he that doth righteouſneſs at all times.

4 Remember me, O LORD, with the [c] favour *that thou beareſt unto* thy people: O viſit me with thy ſalvation:

5 That I may ſee the good of thy choſen, that I may rejoyce in the gladneſs of thy nation: that I may glory with thine inheritance.

6 We have [d] ſinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, * but provoked *him* at the ſea, *even* at the Red ſea.

8 Nevertheleſs, he [e] ſaved them for his names ſake: that he might make his mighty power to be known.

9 He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the depths as through the wilderneſs.

10 And he ſaved them from the hand of him that hated *them:* and redeemed them from the hand of the enemy.

11 * And the waters covered their enemies: there was not one of them left.

12 * Then [f] believed they his words, they ſang his praiſe.

13 * † They ſoon forgat his works, they waited not for his [g] counſel:

14 * But † luſted exceedingly in the wilderneſs, and tempted God in the deſert.

15 * And he gave them their requeſt, but ſent [h] leanneſs into their ſoul.

16 * They envied Moſes alſo in the camp, *and* Aaron the ſaint of the LORD.

17 * The earth opened and [i] ſwallowed up Dathan, and covered the company of Abiram.

18 * And a fire was kindled in their company; the flame burnt up the wicked.

19 * They made a calf in Horeb, and worſhipped the molten image.

20 Thus they changed their [k] glory into the ſimilitude of an ox that eateth graſs.

21 They forgat God their ſaviour, which had done great things in Egypt:

22 Wondrous works in the land of Ham, *and* terrible things by the Red ſea.

23 * Therefore he ſaid that he would deſtroy them, had not [l] Moſes his choſen ſtood before him in the breach: to turn away his wrath, leſt he ſhould deſtroy *them.*

24 Yea, they deſpiſed † the [m] pleaſant land: they believed not his word:

25 * But murmured in their tents, *and* hearkned not unto the voice of the LORD.

26 Therefore he [n] lifted up his hand againſt them, to overthrow them in the wilderneſs:

27 † To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.

28 * They joyned themſelves alſo unto [o] Baal-peor, and ate the ſacrifices of the [p] dead.

29 Thus they [q] provoked *him* to anger with their inventions: and the plague brake in upon them.

30 * [r] Then ſtood up Phinehas, and executed judgment: and *ſo* the plague was ſtayed.

31 And that was [s] counted unto him for righteouſneſs, unto all generations for evermore.

32 * They angred *him* alſo at the waters of ſtrife, ſo that it went ill with [t] Moſes for their ſakes:

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.

34 They did not deſtroy the nations, * concerning whom the LORD commanded them:

35 * But were mingled among the heathen, and learned their works.

36 And they ſerved their idols: which were a ſnare unto them.

37 Yea, they ſacrificed their [u] ſons and their daughters unto devils,

38 And ſhed innocent bloud, *even* the bloud of their ſons and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with bloud.

39 Thus were they defiled with their own works, and went a [x] whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled againſt his people, inſomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them, ruled over them.

42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.

43 * [y] Many times did he deliver them, but they provoked *him* with their counſel, and were ‡ brought low for their iniquity.

44 Nevertheleſs, he regarded their affliction when he heard their cry.

45 * And he remembred for them his covenant,

† Heb. *Hallelu-jah.*
a The prophet exhorteth the people to praiſe God for his benefits paſt, that thereby their minds may be ſtrengthned againſt all preſent troubles and deſpair.
* *Pſal.* 107. 1. & 118. 1. & 136. 1.
b *He ſheweth*, That it is not enough to praiſe God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou beareſt to thy people, extend unto me, that thereby I may be received into the number of thine.
d By earneſt confeſſion aſwell of their own, as of their fathers ſins, they ſhew that they had hope that God according to his promiſe would pity them.
* *Exod.* 14. 11, 12.
e The ineſtimable goodneſs of God appeareth in this, that he would change the order of nature, rather then his people ſhould not be delivered, although they were wicked.
* *Exod.* 14. 27. & 15. 5.
* *Exod.* 14. 31. & 15. 1.
f The wonderful works of God cauſed them to believe for a time, and to praiſe him.
* *Exod.* 15. 24. & 17. 2.
† Heb. *They made haſte, they forgat.*
g They would prevent his wiſdom and providence.
* *Num.* 11. 4.
1 *Cor.* 10. 6.
† Heb. *luſted a luſt.*
* *Num.* 11. 31.
h The abundance that God gave them, profited not, but made them pine away, becauſe God curſed it.
* *Num.* 16. 1, *&c.*
* *Num.* 16. 31.
Deut. 11. 6.
i By the greatneſs of the puniſhment, the hainous offence may be conſidered: for they that riſe againſt Gods miniſters, rebel againſt him.
* *Num.* 16. 35, 46. * *Exod.* 32. 4. k *He ſheweth*, That all idolaters renounce God to be their glory, when in ſtead of him they worſhip any creature much more wood, ſtone, metal, or calves.
* *Exod.* 32. 10.
l If Moſes by his interceſſion had not obtained Gods favour againſt their rebellions.
† Heb. *a land of deſire*
m *That is*, Canaan, which was as it were an earneſt-penny of the heavenly inheritance.
* *Num.* 14. 2.
n *That is*, He ſware; *Sometime alſo it meaneth*, To puniſh.
† Heb. *to make them fall.*
* *Num.* 25. 1.
o which was the idol of the Moabites.
p Sacrifices offered to the dead idols.
q *Signifying*, That whatſoever man inventeth of himſelf to ſerve God by, is deteſtable and provoketh his anger
* *Num.* 25. 7.
r when all others neglected Gods glory, he in his zeal killed the adulterers, and prevented Gods wrath.
s This act declared his lively faith, and for his faiths ſake was accepted.
* *Num.* 20. 13.
t If ſo notable a prophet of God eſcape not puniſhment, though others provoked him to ſin, how much more ſhall they be ſubiect to Gods judgments, which cauſe Gods children to ſin?
* *Deut.* 1. 2.
* *Judg.* 1. 21.
u He ſheweth how monſtrous a thing idolatry is, which can win us to things abhorring to nature, whereas Gods word cannot obtain moſt ſmall things.
x Then true chaſtity is, to cleave wholly and only unto God.
* *Judg.* 2. 16.
y *That proveth*, That neither by menaces, nor promiſes, we can come to God, except we be altogether newly reformed, and that his mercy ouercover and hide our malice.
‡ Or, *impoveriſhed*, or, *weakned.*
* *Deut.* 30. 3.

z Not that God is changeable in himſelf, but that then he ſeemeth to us to repent, when he altereth his puniſhments and forgiveth us.

covenant, and [z] repented according to the multitude of his mercies.

46 He made them alſo to be pitied of all thoſe that carried them captives.

a Gather thy church which is diſperſed, and give us conſtancy under the croſs, that with one conſent we may all praiſe thee.

47 Save us, O LORD our God, and [a] gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praiſe.

48 Bleſſed *be* the LORD God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the LORD.

XXII Day. *Morning prayer.*

PSAL CVII.

1 *The pſalmiſt exhorteth the redeemed in praiſing God, to obſerve his manifold providence,* 4 *over travellers,* 10 *over captives,* 17 *over ſick men,* 23 *over ſea-men,* 33 *and in divers varieties of life.*

* Pſal. 106. 1. & 118. 1. & 136. 1.

O * [a] Give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

a This notable ſentence was in the beginning uſed, as the foot or tenour of the ſong which was oftentimes repeated.

2 Let the [b] redeemed of the LORD ſay *ſo,* whom he hath redeemed from the hand of the enemy:

b As this was true in the Jews, ſo is there none of Gods elect, that feel not his help in their neceſſity.

3 And gathered them out of the lands, from the eaſt and from the weſt, from the north and † from the ſouth.

† Heb. *from the ſea*, meaning, *The Red ſea, which was the ſouth part of the land.*

4 They wandred in the wilderneſs in a ſolitary way, they found no city to dwell in.

5 [c] Hungry and thirſty, their ſoul fainted in them.

c *He ſheweth*, That there is none affliction ſo grievous, out of the which God will not deliver his, and alſo exhorteth them that are delivered, to be mindful of ſo great a benefit.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their diſtreſſes.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 O that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men:

9 For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.

10 Such as ſit in darkneſs and in the ſhadow of death, *being* bound in affliction and iron:

d Then the true way to obey God, is to follow his expreſs commandment: alſo hereby all are exhorted to deſcend into themſelves, for as much as none are puniſhed, but for their ſins.

11 Becauſe they [d] rebelled againſt the words of God, and contemned the counſel of the moſt High:

e *He ſheweth*, That the cauſe why God doth puniſh us extreamly, is, becauſe we can be brought unto him by no other means.

12 Therefore he brought down their heart with labour, they fell down and *there was* none to help.

13 Then they [e] cried unto the LORD in their trouble, *and* he ſaved them out of their diſtreſſes.

14 He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.

f where there ſeemeth to mans judgment no recovery, but all things are brought to deſpair; then God chiefly ſheweth his mighty power.

15 O that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men:

16 For he hath broken the [f] gates of braſs, and cut the bars of iron in ſunder.

g They that have no fear of God, by his ſharp rods are brought to call upon him, and ſo find mercy.

17 [g] Fools becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted.

* Job 33. 20.

18 * Their ſoul abhorreth all manner of meat, and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, he ſaveth them out of their diſtreſſes.

20 [h] He ſent his word, and healed them, and delivered *them* from their [i] deſtructions.

h By healing them he declareth his good will toward them.

i *Meaning*, their diſeaſes, which had almoſt brought them to the grave and deſtruction.

21 O that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men.

22 And let them ſacrifice the ſacrifices of [k] thankſgiving, and declare his works with † rejoycing.

k Praiſe and confeſſion of Gods benefits are the true ſacrifices of the godly.

† Heb. *ſinging.*

23 They that go down to the [l] ſea in ſhips, that do buſineſs in great waters:

l He ſheweth by the ſea what care God hath over man, for in that, that he delivereth them from the great dangers of the ſea, he delivereth them as it were from a thouſand deaths.

24 Theſe ſee the works of the LORD, and his wonders in the deep.

25 For he commandeth, and † raiſeth the ſtormy wind, which lifteth up the waves thereof.

† Heb. *maketh to ſtand.*

26 They mount up to the heaven, they go down again to the depths, their ſoul is [m] melted becauſe of trouble.

m Their fear and danger is ſo great.

27 They reel to and fro, and ſtagger like a drunken man, and † [n] are at their wits end.

† Heb. *all their wiſdom is ſwallowed up.*

n when their art and meanes fail them, they are compelled to confeſs that only Gods providence doth preſerve them.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their diſtreſſes.

29 He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.

30 Then are they glad becauſe they be [o] quiet; ſo he bringeth them unto their deſired haven.

o Though before every drop ſeemed to fight one againſt another, yet at his commandment they are as ſtill, as though they were frozen.

31 O that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men.

32 Let them exalt him alſo in the [p] congregation of the people, and praiſe him in the aſſembly of the elders.

p This great benefit ought not onely to be conſidered particularly, but magnified in all places and aſſemblies.

33 He turneth rivers into a wilderneſs, and the water-ſprings into dry ground:

34 A fruitful land into † barrenneſs, for the wickedneſs of them that dwell therein.

† Heb. *ſaltneſs.*

* Iſa. 41. 18.

35 * He [q] turneth the wilderneſs into a ſtanding water, and dry ground into water-ſprings.

q For the love that he beareth to his church he changeth the order of nature for their commodity.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And ſow the fields, and plant vineyards, which may yeild fruits of [r] increaſe.

r Continual increaſe and yearly.

38 He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattel to decreaſe.

f As God by his providence doth exalt men, ſo doth he alſo humble them by affliction that they may know themſelves.

39 [f] Again they are miniſhed and brought low through oppreſſion, affliction and ſorrow.

* Job 12. 21.

40 * He poureth [t] contempt upon princes, and cauſeth them to wander in the ‡ wilderneſs, *where there is* no way.

t For their wickedneſs and tyranny he cauſeth the people and ſubjects to contemn them.

‡ Or, *void place.*

* 1 Sam. 2. 8. Pſal. 113. 7, 8.

41 * Yet ſetteth he the poor on high ‡ from affliction, and maketh *him* families like a flock.

‡ Or, *after.*

* Job 22. 19.

42 * [u] The righteous ſhall ſee *it*, and rejoyce; and all * iniquity ſhall ſtop her mouth.

u They whoſe faith is lightned by Gods ſpirit, ſhall rejoyce to ſee Gods judgments againſt the wicked and ungodly.

* Job 5. 16.

43 Whoſo *is* wiſe, and will obſerve thoſe *things*, even they ſhall underſtand the loving kindneſs of the LORD.

XXII Day. *Evening prayer.*

Psal. CVIII.

1 *David encourageth himself to praise God.* 5 *He prayeth for Gods assistance according to his promise.* 11 *His confidence in Gods help.*

¶ A song, *or* psalm of David.

a This earnest affection declareth that he is free from hypocrisy, and that sluggishness taketh him not.

O God, my heart is [a] fixed, I will sing and give praise, even with my glory.

2 Awake psaltery and harp: I *my self* will awake early.

b He prophesieth of the calling of the Gentiles: for except they were called, they could not hear the goodness of God.

3 I will praise thee, O LORD, among the [b] people: and I will sing praises unto thee among the nations.

‡ Or, *skies.*

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the ‡ clouds.

c Let all the world see thy judgments, in that that thou art God over all, and so confess that thou art glorious.

5 [c] Be thou exalted, O God, above the heavens: and thy glory above all the earth;

* *Psal.* 60. 5.

6 * That thy beloved may be delivered: [d] save *with* thy right hand and answer me.

d when God by his benefits maketh us partakers of his mercies, he admonisheth us to be earnest in prayer, to desire him to continue and finish his graces.

7 God hath spoken in his [e] holiness, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth.

e As he hath spoken to Samuel concerning me, so will he shew himself constant and holy in his promise, so that these nations following shall subject unto me.

8 Gilead *is* mine, Manasseh *is* mine, Ephraim also *is* the strength of mine head, Judah *is* my lawgiver.

9 Moab *is* my washpot, over Edom will I cast out my shoe: over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

f *From the first verse of this psalm, unto the last, read the exposition in the Lx psalm, and first verse.*

11 [f] *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our host?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

Psal. CIX.

1 *David complaining of his slandrous enemies, under the person of Judas, devoteth them.* 16 *He sheweth their sin.* 21 *Complaining of his own misery, he prayeth for help.* 30 *He promiseth thankfulness.*

¶ To the chief musician, A psalm of David.

a Though all the world condemn me, yet thou wilt approve mine innocency, and that is a sufficient praise to me.

HOld not thy peace, O God of my [a] praise.

2 For the mouth of the wicked, and the † mouth of the deceitful † are opened against me: they have spoken against me with a lying tongue.

† Heb. *mouth of deceit.*

† Heb. *have opened* themselves.

3 They compassed me about also with words of hatred, and fought against me without a cause.

b To declare that I had none other refuge but thee, in whom my conscience was at rest.

4 For my love, they are my adversaries: [b] but I *give my self unto* prayer.

c whether it were Doeg or Saul, or some familiar friend that had betraied him, he prayeth not of private affection, but moved by Gods Spirit, that God would take vengeance upon him.

5 And they have rewarded me evil for good, and hatred for my love.

6 [c] Set thou a wicked man over him: and let ‡ Satan stand at his right hand.

‡ Or, *an adversary.*

† Heb. *go out guilty*, or, *wicked.*

7 When he shall be judged, let him † be condemned, [d] and let his prayer become sin.

d As to the elect, all things turn to their profit: so to the reprobate, even those things that are good turn to their damnation.

8 Let his days be few, *and* * let another take his ‡ [e] office.

* *Acts.* 1. 20.

‡ Or, *charge.*

e This was chiefly accomplished in Judas.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the [f] extortioner catch all that he hath: and let the stranger spoil his labour.

f He declareth that the curse of God lieth upon the extortioners, who thinking to enrich their children by their unlawful gotten goods, are by Gods just judgment deprived of all.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off, *and* in the generation following let their name be blotted out.

g Thus punisheth the Lord to the third and fourth generation the wickedness of the parents in their wicked children.

14 [g] Let the iniquity of his fathers be remembred with the LORD: and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

h *He sheweth*, That God accustometh to plague them after a strange sort, that shew themselves cruel toward others.

16 Because that [h] he remembred not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

i Thus giveth the Lord to every man the thing, wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are given up to their lusts and reprobate minds.

17 As he loved cursing, [i] so let it come unto him: as he delighted not in blessing, so let it be far from him.

† Heb. *within his bowels.*

18 As he clothed himself with cursing like as with his garment: so let it come † into his bowels like water, and like oyl into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries [k] from the LORD, and of them that speake evil against my soul.

k For being destitute of mans help, he fully trusted in the Lord, that he would deliver him.

21 But do thou forme, O GOD the Lord, for thy [l] names sake: because thy mercy *is* good, deliver thou me.

l As thou art named merciful, gracious, and long suffering, so shew thy self in effect.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow, when it declineth: I am tossed up and down as the [m] locust.

m *Meaning*, That he hath no stay nor assurance in this world.

24 My knees are weak through fasting: and my flesh faileth of [n] fatness.

n For hunger, that came of sorrow, he was lean, and his natural moisture failed him.

25 I became also a reproach unto them: *when* they looked upon me, they shaked their heads.

26 Help me, O LORD my God: O [o] save me according to thy mercy:

o The more grievous that satan assailed him, the more earnest and instant was he in prayer,

27 That they may know, that this *is* thy hand: *that* thou LORD hast done it.

28 [p] Let them curse, but bless thou: when they arise, let them be ashamed: but let thy servant rejoyce.

p They shall gain nothing by cursing me.

29 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a mantle.

q Not onely in confessing it secretly in my self, but also in declaring it before all the congregation.

30 I will greatly praise the LORD with my [q] mouth: yea, I will praise him among the multitude.

† Heb. *from the judges of his soul.*

‡ *Hereby he sheweth*, That he had not to do with them that were of little power, but with the judges and princes of the world.

31 For he shall stand at the right hand of the poor, to save *him* † from those that [q] condemn his soul.

Psal. CX.

1 *The kingdom*, 4 *the priesthood*, 5 *the conquest*, 7 *and the passion of Christ.*

XXIII Day. *Morning prayer.*

¶ A psalm of David.

* *Mat.* 22. 44. *Mark.* 12. 3. 6. *Luke* 20. 42. *Acts* 2. 34. 1 *Cor.* 15. 25. *Heb.* 1. 13.

THe * [a] LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

a Jesus Christ in 22. *Mat.* 44. giveth the interpretation hereof, and sheweth that this cannot properly be applied unto David, but to himself.

2 The

2 The LORD ſhall ſend the rod of thy ſtrength out of [b] Zion: rule thou in the mids of thine enemies.

3 Thy people *ſhall be* willing in the day of thy [c] power, in the beauties of holineſs ‡ from the womb of the morning: thou haſt the dew of thy youth.

4 The LORD hath ſworn, and will not repent, * Thou *art* a prieſt for ever, after the order of [d] Melchizedek.

5 The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill *the places* with the dead bodies: he ſhall wound the [e] heads over ‡ many countrys.

7 He ſhall [f] drink of the brook in the way: therefore ſhall he lift up the head.

b And thence it ſhall ſtretch through all the world: and this power chiefly ſtandeth in the preaching of his word.
c By thy word, thy people ſhall be aſſembled into thy church, whoſe increaſe ſhall be ſo abundant and wonderful as the drops of the dew.
‡ Or, *more then the womb of the morning: thou ſhalt have*, &c.
* *Heb.* 5. 6. & 7. 17.
d As Melchizedek, the figure of Chriſt, was both king and prieſt: ſo the effect cannot be accompliſhed in any king ſave only in Chriſt.
e No power ſhall be able to reſiſt him. ‡ Or, *great.* f Under this ſimilitude of a captain, that is ſo greedy to deſtroy his enemies, that he will not ſcarce drink by the way, he ſheweth how God will deſtroy his enemies.

PSAL. CXI.

1 The pſalmiſt by his example inciteth others to praiſe God, for his glorious, 5 and gracious works. 10 The fear of God breedeth true wiſdom.

† PRaiſe ye the LORD, I [a] will praiſe the LORD with *my* whole heart, in the aſſembly of the upright, and *in* the congregation.

2 The works of the LORD *are* [b] great, ſought out of all them that have pleaſure therein.

3 His work *is* honourable and glorious: and his righteouſneſs endureth for ever.

4 He hath made his wonderful works to be remembred: the LORD *is* gracious and full of compaſſion.

5 He hath given [c] † meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7 The [d] works of his hands *are* verity and judgment; all his commandments *are* ſure.

8 They † ſtand faſt for ever and ever, *and are* done in truth and uprightneſs.

9 He ſent redemption unto his people, he hath commanded his covenant for ever: holy and reverend *is* his name.

10 * [e] The fear of the LORD *is* the beginning of wiſdom: ‡ a good underſtanding have all they † that do *his commandments*: his praiſe endureth for ever.

† Heb. *Hallelujah.*
a The prophet declareth that he will praiſe God both privately and openly, and that from the heart, as he that conſecrateth himſelf wholy and onely unto God.
b *He ſheweth*, That Gods works are a ſufficient cauſe, wherefore we ſhould praiſe him, but chiefly his benefits toward his church.
† Heb. *prey.*
c God hath given to his people all that was neceſſary for them, and will do ſtill even for his covenants ſake, and in this ſenſe, the Hebrew word is taken, *Prov.* 30. 8. & 31. 15. *Mal.* 3. 10.
d As God promiſed to take the care of his church, ſo in effect doth he declare himſelf juſt and true in the government of the ſame.
† Heb. are *ſtabliſhed.*
* *Job* 28. 28. *Prov.* 1. 7. & 9. 10. *Eccl.* 1. 16.
e They onely are wiſe that fear God, and none have underſtanding, but they that obey his word. ‡ Or, *good ſucceſs.* † Heb. *that do them.*

PSAL. CXII.

1 Godlineſs hath the promiſes of this life, 4 and of the life to come. 10 The proſperity of the godly ſhall be an eye-ſore to the wicked.

† PRaiſe ye the LORD. Bleſſed *is* the [a] man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

3 [b] Wealth and riches *ſhall be* in his houſe: and his righteouſneſs endureth for ever.

† Heb. *Hallelujah.*
a *He meaneth*, That reverent fear, which is in the children of God, which cauſeth them to delight only in the word of God.
b The godly ſhall have abundance, and contentment becauſe their heart is ſatisfied in God onely.

4 Unto the [c] upright there ariſeth light in the darkneſs: *he is* gracious, and full of compaſſion, and righteous.

5 A good man ſheweth favour, and [d] lendeth; he will guide his affairs with † diſcretion.

6 Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

7 He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the LORD.

8 His heart *is* eſtabliſhed, he ſhall not be afraid, until he ſee *his deſire* upon his enemies.

9 * He hath [e] diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his † horn ſhall be exalted with honour.

10 The wicked ſhall ſee *it*, and be grieved; he ſhall gnaſh with his teeth, and [g] melt away: the deſire of the wicked ſhall periſh.

c The faithful in all their adverſities know that all ſhall go well with them, for God will be merciful and juſt.
d He *ſheweth*, what is the fruit of mercy, to lend freely and not for gain, and ſo to meaſure his doings, that he may be able to help where need requireth and not to beſtow all on himſelf.
† Heb. *judgment.*
* 2 *Cor.* 9. 9.
e The godly pinch not niggardly, but diſtribute liberally, as the neceſſity of the poor requireth, and as his power is able.
† His power and proſperous eſtate.
g The bleſſings of God upon his children, ſhall cauſe the wicked to die for envy.

PSAL. CXIII.

1 An exhortation to praiſe God for his excellency, 6 for his mercy.

† PRaiſe ye the LORD. Praiſe, O ye ſervants of the LORD, [a] praiſe the name of the LORD.

2 * Bleſſed be the name of the LORD, from this time forth and for evermore.

3 * From the riſing of the ſun unto the going down of the ſame, the LORDS name *is* to be praiſed.

4 The LORD *is* high above all [b] nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who † dwelleth on high?

6 Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth?

7 * He raiſeth up the poor out of the duſt, *and* lifteth the [c] needy out of the dunghil:

8 That he may ſet *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman † to keep houſe, *and to be* a joyful mother of children. Praiſe ye the LORD.

† Heb. *Hallelujah.*
a By this often repetition he ſtirreth up our cold dulneſs to praiſe God, ſeeing his works are ſo wonderful, and that we are created for the ſame cauſe.
* *Dan.* 2. 20.
* *Mal.* 1. 11.
b If Gods glory ſhine through all the world, and therefore of all ought to be praiſed, what great condemnation were it to his people, among whom chiefly it ſhineth, if they ſhould not earneſtly extol his name?
† Heb. *exalteth* himſelf *to dwell.*
* 1 *Sam.* 2. 8. *Pſal.* 107. 41.
c By preferring the poor to high honour, & giving the barren children, he ſheweth that God worketh not onely in his church by ordinary means, but alſo by miracles. † Heb. *to dwell in an houſe.*

PSAL. CXIV.

XXIII Day. *Evening prayer.*

1 An exhortation by the example of the dumb creatures, to fear God in his church.

WHen * Iſrael went out of Egypt, the houſe of Jacob from a people of [a] ſtrange language;

2 Judah was his [b] ſanctuary, *and* Iſrael his dominion.

3 * [c] The ſea ſaw *it*, and fled; * Jordan was driven back.

4 The mountains ſkipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou ſea, that thou fleddeſt? thou Jordan, *that* thou waſt driven back?

6 Ye mountains, *that* ye ſkipped like rams; *and* ye little hills like lambs?

7 [d] Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob.

* *Exod.* 13. 3.
a Spiritually it meaneth ſuch as ſpeak againſt the faith, *the language of Canaan. Iſa.* 19. 18.
b The whole people were witneſſes of his holy majeſty; in adopting them, and of his mighty power in delivering them.
* *Exod.* 14. 21.
c Seeing that theſe dead creatures felt Gods power, and after a ſort ſaw it, much more his people ought to conſider it, and glorify him for the ſame.
* *Joſh.* 3. 13.
d Ought then his people to be inſenſible, when they ſee his power and majeſty?

8 * Which

8 * Which [c] turned the rock *into* a ſtanding water, the flint into a fountain of waters.

a *Exod.* 17. 6. *Num.* 20. 11.
c That is, Cauſed miraculouſly water to come out of the rock in moſt abundance, *Exod.* 17. 6.

PSAL. CXV.

1 Becauſe God is truly glorious, 4 and idols are vanity, 9 he exhorteth to confidence in God. 12 God is to be bleſſed for his bleſſings.

NOt [a] unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truths ſake.

2 Wherefore ſhould the heathen ſay, * [b] where *is* now their God?

3 * But our God *is* in the heavens, he hath done whatſoever he [c] pleaſed.

4 * Their idols *are* [d] ſilver and gold, the work of mens hands.

5 They have mouths, but they ſpeak not; eyes have they, but they ſee not.

6 They have ears, but they hear not; noſes have they, but they ſmell not.

7 They have [e] hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat.

8 They that make them, are [f] like unto them; *ſo is* every one that truſteth in them.

9 O Iſrael, truſt thou in the LORD: he *is* their help and their ſhield.

10 [g] O houſe of Aaron, truſt in the LORD: he *is* their help and their ſhield.

11 Ye that fear the LORD, truſt in the LORD: he *is* their help and their ſhield.

12 The LORD hath been mindful of us, he will bleſs *us*, he will [h] bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

13 He will bleſs them that fear the LORD, *both* ſmall † and great.

14 The LORD ſhall increaſe you more and more, you and your children.

15 You *are* bleſſed of the LORD, which made heaven and earth.

16 [k] The heaven, *even* the heavens *are* the LORDS: but the earth hath he given to the children of men.

17 The dead praiſe not the LORD, neither any that [l] go down into ſilence.

18 * But we will bleſs the LORD, from this time forth and for evermore. Praiſe the LORD.

a Becauſe God promiſed to deliver them, not for their ſakes, but for his name, *Iſa* 48. 11 therefore they ground their prayer upon this promiſe.
* *Pſal.* 42. 10. & 79. 10.
b When the wicked ſee that God accompliſheth not his promiſe as they imagine, they think there is no God.
* *Pſal.* 135. 6.
c No impediments can let his work, but he uſeth even the impediments to ſerve his will.
* *Pſal.* 135. 15.
d Seeing that neither the matter, nor the form can commend the idols, it followeth that there is nothing, why they ſhould be eſteemed.
e He ſheweth what great vanity it is to aſk help of them which not only have no help in them, but lack ſenſe and reaſon.
f As much without ſenſe as blocks and ſtones.
g For they were appointed by God as inſtructers and teachers of faith and religion for others to follow.
h That is, He will continue his graces toward his people.
† Heb. *with.*
i And therefore doth ſtill govern and continue all things therein.
k And they declare enough his ſufficiency, ſo that the world ſerveth him nothing, but to ſhew his fatherly care toward men.
l Though the dead ſet forth Gods glory, yet he meaneth here that they praiſe him not in his church and congregation. * *Deut.* 2. 29.

PSAL. CXVI.

1 The pſalmiſt profeſſeth his love and duty to God for his deliverance. 12 He ſtuaieth to be thankful.

XXIV Day. *Morning prayer.*

I [a] Love the LORD, becauſe he hath heard my voice, *and* my ſupplications.

2 Becauſe he hath inclined his ear unto me, therefore will I call upon *him* † [b] as long as I live.

3 * The ſorrows of death compaſſed me, and the pains of hell † gat hold upon me: I found trouble and ſorrow.

4 Then called I upon the name of the LORD; O LORD, I beſeech thee, deliver my ſoul.

5 [c] Gracious *is* the LORD, and righteous: yea, our God *is* merciful.

a He counteth that no pleaſure is ſo great as to feel Gods help in our neceſſity, neither that any thing more ſtirreth up our love toward him.
† Heb. *in my days.*
b Or, days of affliction: as *Jer* 30. 16. *Pſal.* 119. 84.
* *Pſal.* 18. 5, 6.
† Heb. *found me.*
c He ſheweth forth the fruit of his love, in calling upon him, confeſſing him to be juſt and merciful, and to help them that are deſtitute of aid and comfort.

6 The LORD preſerveth the ſimple: I was brought low, and he helped me.

7 Return unto thy reſt, O [d] my ſoul, for the LORD hath dealt bountifully with thee.

8 For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

9 [e] I will walk before the LORD in the land of the living.

10 * [f] I believed, therefore have I ſpoken: I was greatly afflicted.

11 I ſaid in my [g] haſte, * All men *are* liars.

12 What ſhall I render unto the LORD, *for* all his benefits towards me?

13 I will [h] take the cup of ſalvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD, now in the preſence of all his people.

15 Precious in the ſight of the LORD, *is* the [i] death of his ſaints.

16 O LORD, truly I *am* thy ſervant, I *am* thy ſervant, *and* the ſon of thy handmaid: thou haſt looſed my bonds.

17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the LORD.

18 I will pay my [k] vows unto the LORD, now in the preſence of all his people:

19 In the courts of the LORDS houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the LORD.

d which was unquieted before, now reſt upon the Lord, for he hath been beneficial towards thee.
e To wit, *pleaſing*, as the Greek interpreteth it, or, *pleaſing* administer. See 1 *Sam.* 2. 30, 35. *Pſal.* 86. 14.
* 2 *Cor.* 4. 13.
f I felt all theſe things, and therefore was moved by faith to counſel them.
g Through fear, and great diſtreſs. I thought God would not regard man, which is, but lies and vanity, yet I overcame this tentation, and felt the contrary.
* *Rom.* 3. 4.
h In the law, they uſed to make a banket, when they gave ſolemn thanks to God, and to take the cup and drink in ſign of thankſgiving.
i I perceive that God hath a care over his, ſo that he both diſpoſeth their death, and taketh an account.
k I will thank him for his benefits: for that is a juſt payment, to confeſſ that we owe all to God.

PSAL. CXVII.

An exhortation to praiſe God for his mercy and truth.

O * Praiſe the LORD, all ye nations: praiſe him, all ye people.

2 For his merciful kindneſs is great toward us: and the [a] truth of the LORD *endureth* for ever. Praiſe ye the LORD.

* *Rom.* 15. 11.
a That is, the moſt certain and continual teſtimonies of his fatherly grace.

PSAL. CXVIII.

1 An exhortation to praiſe God for his mercy. 5. The pſalmiſt by his experience ſheweth how good it is to truſt in God. 19 Under the type of the pſalmiſt, the coming of Chriſt in his kingdom is expreſſed.

O * * Give thanks unto the LORD, for *he is* good: becauſe his mercy *endureth* for ever.

2 Let Iſrael now ſay, that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them now that fear the LORD ſay, that his mercy *endureth* for ever.

5 I called upon the LORD † in [b] diſtreſs: the LORD anſwered me, *and ſet me* in a large place.

6 * The LORD *is* † on my ſide, I will [c] not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 *It is* better to truſt in the LORD, then to put confidence in [d] man.

9 * *It is* better to truſt in the LORD, then to put confidence in princes.

* 1 *Chron.* 16. 8. *Pſal.* 106. 1. & 107. 1. & 136. 1.
a Becauſe God by creating David king, ſheweth his mercy toward his afflicted church, the prophet doth not only himſelf thank God, but exhorteth all the people to do the ſame.
† Heb. *out of diſtreſs.*
b We are here taught that the more that troubles oppreſs us, the more ought we to be inſtant in prayer.
* *Pſal.* 56. 4, 11. *Heb.* 13. 6.
† Heb. *for me.*
c Being exalted to this eſtate, he aſſured himſelf to have man ever to be his enemy. Yet he doubted not, but God would maintain him, becauſe he had placed him.
d *He meaneth*, That he had truſted in vain, if he had put his confidence in man, to have been preferred to the kingdom, and therefore he put his truſt in God, and obtained. * *Pſal.* 146. 3.

10 All nations compassed me about: but in the name of the LORD will I † destroy them.

† Heb. *cut them off.*

11 They compassed me about, yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees, they are quenched as the fire of thorns: for in the name of the LORD I will † destroy them.

† Heb. *cut down.*

13 [e] Thou hast thrust sore at me that I might fall: but the LORD helped me.

e He noteth Saul his chief enemy.

14 * The LORD *is* my strength and [f] song, and is become my salvation.

* *Exod.* 15. 2. *Isa.* 12. 2.

f In that he was delivered, it came not of himself, not of the power of man; but only of Gods favour, therefore he will praise him.

15 The [g] voice of rejoycing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doth valiantly.

g He promiseth both to render graces himself, and to cause others to do the same, because that in his person the church was restored.

16 The right hand of the LORD is exalted: the [h] right hand of the LORD doth valiantly.

h So that all, that are both far and near, may see his mighty power.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastned me sore: but he hath not given me over unto death.

19 Open to me the [i] gates of righteousness: I will go in to them, *and* I will praise the LORD:

i He willeth the doors of the tabernacle to be opened, that he may declare his thankful mind.

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee, for thou hast heard me, and art become my salvation.

22 * The stone *which* the builders [k] refused, is become the head *stone* of the corner.

* *Mat.* 21. 42. *Mark*, 12. 10. *Luk*, 20. 17. *Acts* 4. 11. 1 *Pet.* 2. 4.

k Though Saul and the chief powers refused me to be king, yet God hath preferred me above them all.

23 † This is the LORDS doing, it *is* marvellous in our eyes.

† Heb. *This is from the LORD.*

24 This *is* the [l] day *which* the LORD hath made, we will rejoyce and be glad in it.

l wherein God hath shewed chiefly his mercy, by appointing me king, and delivering his church.

25 [m] Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

m The people pray for the prosperity of Davids kingdom, who was the figure of Christ.

26 * Blessed *be* he that cometh in the name of the LORD: [n] we have blessed you out of the house of the LORD.

* *Mat.* 21. 9.

n which are the priests, and have the charge thereof, *as* Num. 6. 23.

27 God *is* the LORD, which hath shewed us [o] light; bind the sacrifice with cords, *even* unto the horns of the altar.

o Because he hath restored us from darkness to light, we will offer sacrifices and praises unto him.

28 Thou *art* my God, and I will praise thee; *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

PSAL CXIX.

XXIV Day. *Evening prayer.*

This Psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.

‡ Or, *perfect*, or, *sincere.*

BLessed *are* the ‡ [a] undefiled in the way, who walk in the law of the LORD.

a Hereby they are not called blessed, which think themselves wise in their own judgment, nor which imagine to themselves a certain holiness, but they whose conversation is without hypocrisy.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 They also do [b] no iniquity: they walk in his ways.

b For they are ruled by Gods spirit, and embrace no doctrine but his.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 [c] O that my ways were directed to keep thy statutes!

c David acknowledgeth his imperfection, desiring God to reform it, that his life may be conformable to Gods word.

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with [d] uprightness of heart, when I shall have learned † [e] thy righteous judgments.

d For true religion standeth, in serving God without hypocrisy.

† Heb. *judgments of thy righteousness.*

8 I will keep thy statutes: O forsake me not [f] utterly.

e *That is*, Thy precepts, which contain perfect righteousness. f He refuseth not to be tried by tentations, but he feareth to faint, if God succour not his infirmity in time.

BETH.

9 Wherewith shall [a] a young man cleanse his way? by taking heed *thereto* according to thy word.

a Because youth is most given to licentiousness, he chiefly warneth them to frame their lives betime to Gods word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I [b] hid in mine heart, that I might not sin against thee.

b If Gods word be graven in our hearts, we shall be more able to resist the assaults of Satan: and therefore the prophet desireth God to instruct him daily more and more therein.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have [c] rejoyced in the way of thy testimonies, as *much as* in all riches.

c The prophet doth not boast of his virtues, but setteth forth an example for others to follow Gods word, and leave worldly vanities.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight my self in thy statutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant, *that* I may [a] live, and keep thy word.

a *He sheweth*, That we ought not to desire to live, but to serve God, and that we cannot serve him aright, except he open our eyes and minds.

18 † Open thou mine eyes, that I may behold wondrous things out of thy law.

† Heb. *reveal.*

19 * I *am* a [b] stranger in the earth, hide not thy commandments from me.

* *Gen.* 47. 9. 1 *Chron.* 29. 15. *Psal.* 39. 12. *Heb.* 11. 13.

b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide!

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast [c] rebuked the proud *that are* cursed, which do err from thy commandments.

c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

22 Remove from me reproach and contempt, for I have kept thy testimonies.

23 [d] Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

d when the powers of the world gave false sentence against me, thy word was a guide and counseller to teach me what to do, and comfort me.

24 Thy testimonies also *are* my delight, *and* † my counsellers.

† Heb. *men of my counsel.*

DALETH.

25 My soul [a] cleaveth unto the dust: quicken thou me according to thy word.

a *That is*, It is almost brought to the grave, and without thy word cannot live.

26 I have [b] declared my ways, and thou heardest me: * teach me thy statutes.

b I have confessed mine offences, and now depend wholly on thee.

* *Psal.* 25. 4. & 27. 11. & 86. 11.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul † melteth for heaviness: strengthen thou me according unto thy [c] word.

† Heb. *dropeth.*

c If God did not maintain us by his word, our life would drop away like water.

29 Remove from me the [d] way of lying: and grant me thy law graciously.

d Instruct me in thy word, whereby my mind may be purged from vanity, and taught to obey thy will.

30 I have chosen the way of truth: thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt [e] inlarge my heart.

e *By this he sheweth*, That we can neither chuse good, cleave to Gods word, nor run forward in his way, except he make our hearts large to receive his grace, and willing to obey.

XXV Day.
Morning prayer.

HE.

33 Teach [a] me, O LORD, the way of thy ſtatutes, and I ſhall keep it *unto* the end.

34 Give me underſtanding, and I ſhall keep thy law, yea, I ſhall obſerve it with *my* [b] whole heart.

35 Make me to go in the path of thy commandments, for therein do I delight.

36 Incline my heart unto thy teſtimonies, and not to [c] covetouſneſs.

37 † Turn away mine [d] eyes from beholding vanity: *and* quicken thou me in thy way.

38 Stabliſh thy word unto thy ſervant, who *is devoted* to thy fear.

39 Turn away my [e] reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: [f] quicken me in thy righteouſneſs.

VAU.

41 Let thy [a] mercies come alſo unto me, O LORD; *even* thy ſalvation according to thy word.

42 ‡ So ſhall I have [b] wherewith to anſwer him that reproacheth me: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So ſhall I keep thy law continually, for ever and ever.

45 And I will walk † [c] at liberty: for I ſeek thy precepts.

46 I will ſpeak of thy teſtimonies alſo before [d] kings, and will not be aſhamed.

47 And I will delight my ſelf in thy commandments which I have loved.

48 My hands alſo will I lift up unto thy commandments which I have loved: and I will meditate in thy ſtatutes.

ZAIN.

49 Remember the [a] word unto thy ſervant, upon which thou haſt cauſed me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickned me.

51 [b] The proud have had me greatly in deriſion: *yet* have I not declined from thy law.

52 I remembred thy judgments of old, O LORD; and have comforted my ſelf.

53 [d] Horrour hath taken hold upon me, becauſe of the wicked that forſake thy law.

54 Thy ſtatutes have been my ſongs in the houſe of my [e] pilgrimage.

55 I have remembred thy name, O LORD, in the [f] night, and have kept thy law.

56 [f] This I had: becauſe I kept thy precepts.

CHETH.

57 *Thou art* my [a] portion, O LORD, I have ſaid, that I would keep thy words.

58 I intreated thy † favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my [b] ways, and turned my feet unto thy teſtimonies.

60 I made haſt, and delayed not to keep thy commandments.

61 The ‡ bands of the wicked have [c] robbed me: *but* I have not forgotten thy law.

62 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

63 I *am* a [d] companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: [e] teach me thy ſtatutes.

TETH.

65 Thou haſt [a] dealt well with thy ſervant, O LORD, according unto thy word.

66 Teach me good judgment, and knowledge: for I have believed thy commandments.

67 Before I was [b] afflicted, I went aſtray: but now have I kept thy word.

68 Thou *art* good, and doſt good; teach me thy ſtatutes.

69 The proud have forged a lie againſt me: *but* I will keep thy precepts with *my* whole heart.

70 [c] Their heart is as fat as greas, *but* I delight in thy law.

71 *It is* [d] good for me that I have been afflicted: that I might learn thy ſtatutes.

72 * The law of thy mouth *is* better unto me, then thouſands of gold and ſilver.

JOD.

73 Thy hands have [a] made me and faſhioned me: give me underſtanding, that I may learn thy commandments.

74 They that [b] fear thee, will be glad when they ſee me: becauſe I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* † right, and *that* thou in faithfulneſs haſt afflicted me.

76 Let, I pray thee, thy merciful kindneſs be † for my comfort, according to thy word unto thy ſervant.

77 Let thy tender mercies come unto me, that I may [c] live: for thy law *is* my delight.

78 Let the proud be aſhamed, for they dealt perverſly with me without a cauſe; *but* I will meditate in thy precepts.

79 Let thoſe that fear thee, [d] turn unto me, and thoſe that have known thy [e] teſtimonies.

80 Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

CAPH.

81 My ſoul [a] fainteth for thy ſalvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me?

83 For I am become like a [b] bottle in the ſmoke: *yet* do I not forget thy ſtatutes.

84 How many *are* the [c] days of thy ſervant? when wilt thou execute judgment on them that perſecute me?

85 The proud have [d] digged pits for me, which *are* not after thy law.

86 All thy commandments *are* † faithful: they perſecute me wrongfully; [e] help thou me.

87 They had almoſt [f] conſumed me upon earth: but I forſook not thy precepts.

88 Quicken

a *He ſheweth*, That he cannot follow on to the end, except God teach him oft times, and lead him forward.
b Not onely in outward converſation, but alſo with inward affection.
c Hereby meaning all other vices, becauſe that covetouſneſs is the root of all evil.
† Heb. *make to paſs.*
d *Meaning*, All his ſenſes.
e Let me not fall to thy diſhonour, but let mine heart ſtill delight in thy gracious word.
f Give me ſtrength to continue in thy word even to the end.
a *He ſheweth*, That Gods mercy and love is the firſt cauſe of our ſalvation.
‡ Or, *ſo ſhall I anſwer him that reproacheth me in a thing.*
b By truſting in Gods word, he aſſureth himſelf to be able to confute the ſlanders of his adverſaries.

† Heb. *at large.*
c They that ſimply walk after Gods word have no lets to intangle them: whereas they that do contrary, are ever in nets and ſnares.
d *He ſheweth*, That the children of God ought not to ſuffer their fathers glory to be obſcured by the vain pomp of princes.

a Though he feel Gods hand full to lie upon him, yet he reſteth on his promiſe, and comforteth himſelf therein.
b *Meaning*, The wicked, which contemn Gods word, and tread his religion under foot.
c *That is*, The examples, whereby thou declareſt thy ſelf to be judge of the world.
d *That is*, A vehement zeal to thy glory, and indignation againſt the wicked.
e In the courſe of this life and ſorrowful exile.
f Even when others ſleep.
g *That is*, All theſe benefits.
a I am perſwaded, that to keep thy law is an heritage and great gain for me.
† Heb. *face.*

b *He ſheweth*, That none can embrace the word of God, except he conſider his own imperfections and ways.

‡ Or, *companies.*
c They have gone about to draw me into their compony.
d Not onely in mutual conſent, but alſo with aid and ſuccour.
e For the knowledge of Gods word is a ſingular token of his favour.

a Having proved by experience that God was true in his promiſe, he deſireth that he would increaſe him in knowledge and judgment.

b *So Jeremy ſaith*, That before the Lord touched him, he was like a calf untamed, ſo that the uſe of Gods rod is to call us home to God.

c Their heart is indurate and hardned, puffed up with proſperity and vain eſtimation of themſelves.
d He confeſſeth, that before that he was chaſtned, he was rebellious as man by nature is.
* *Pſal.* 19. 10. *Prov.* 8. 11.

XXV. Day.
Evening prayer.
a Becauſe God leaveth not his work that he hath begun, he deſireth a new grace, *That is*, That he would continue his mercies.
b When God ſheweth his grace toward any, he teſtifieth to others that he faileth not them that truſt in him.
† Heb. *righteouſneſs.*
† Heb. *to comfort me.*

c *He declareth*, that when he felt not Gods mercies, he was as dead.

d *That is*, Be comforted by mine example.
e *He ſheweth*, That there can be no true fear of God without the knowledge of his word.
a Though my ſtrength fail me, yet my ſoul groneth, and ſigheth, reſting ſtill in thy word.
b Like a skin-bottle or bladder, that is parched in the ſmoke.
c How long wilt thou afflict thy ſervant.
d They have not onely oppreſſed me violently, but alſo craftily conſpired againſt me.
† Heb. *faithfulneſs.*
e He aſſureth himſelf, that God will deliver his, and deſtroy ſuch as unjuſtly perſecute them.
f Finding no help in earth, he lifteth up his eyes to heaven.

88 Quicken me after thy loving kindneſs, ſo ſhall I keep the teſtimony of thy mouth.

L A M E D.

a Becauſe none ſhould eſteem Gods word according to the changes of things in this world, he ſheweth that it abideth in heaven and therefore is immutable.
† Heb. *to generation & generation.*
† Heb. *ſtandeth.*

89 For ever, O LORD, thy word is ſettled in [a] heaven.

b Seeing the earth and all creatures remain in that eſtate, wherein thou haſt created them, much more thy truth remaineth conſtant and unchangeable.

90 Thy faithfulneſs *is* † unto all generations: thou haſt eſtabliſhed the earth, and it † abideth.

91 They [b] continue this day according to thine ordinances: for all *are* thy ſervants.

92 Unleſs thy law *had been* my delights, I ſhould then have periſhed in mine affliction.

93 I will never forget thy precepts: for with them thou haſt quickned me.

94 I *am* [c] thine, ſave me: for I have ſought thy precepts.

c He proveth by effect, that he is Gods child, becauſe he ſeeketh to underſtand his word.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

d There is nothing ſo perfect in earth, but it hath an end, only Gods word laſteth for ever.

96 I [d] have ſeen an end of all perfection; *but* thy commandment *is* exceeding broad.

M E M.

a *He ſheweth*, That we cannot love Gods word except we exerciſe our ſelves therein, and practiſe it.
† Heb. *it is ever with me.*

97 O how love I thy law! [a] it *is* my meditation all the day.

98 Thou through thy commandments haſt made me wiſer then mine enemies: for † they *are* ever with me.

b whoſoever doth ſubmit himſelf onely to Gods word, ſhall not onely be ſafe againſt the practices of his enemies, but alſo learn more wiſdom then they that profeſs it, and are men of experience.

99 I have more [b] underſtanding then all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtand more then the ancients: becauſe I keep thy precepts.

101 I have refrained my feet from every evil way: that I might keep thy word.

c So then of our ſelves we can do nothing, but when God doth inwardly inſtruct us with his ſpirit, we feel his graces ſweeter then hony.
* *Pſal.* 19. 10.
† Heb. *palate.*

102 I have not departed from thy judgments: [c] for thou haſt taught me.

103 * How ſweet are thy words unto my † taſte! *yea, ſweeter* then hony to my mouth.

104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

N U N.

XXVI Day. *Morning prayer.*
‡ Or, *candle.*
a Of our ſelves we are but darkneſs and cannot ſee, except we be lightned with Gods word.

105 Thy word *is* a ‡ [a] lamp unto my feet, and a light unto my path.

b So all the faithful ought to bind themſelves to God by a ſolemn oath and promiſe, to ſtir up their zeal to embrace Gods word.

106 I have [b] ſworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

c *That is*, My prayers & thankſgiving, which ſacrifice Hoſea calleth, The calves of the lips, *Chap.* 14. 3.

108 Accept, I beſeech thee, the [c] free-will-offerings of my mouth, O LORD, and teach me thy judgments.

d *That is*, I am in continual danger of my life.

109 [d] My ſoul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

e I eſteemed no wordly things, but made thy word mine inheritance.
† Heb. *to do.*

111 Thy teſtimonies have I taken as an [e] heritage for ever: for they *are* the rejoycing of my heart.

112 I have inclined mine heart † to perform thy ſtatutes alway, *even unto* the end.

S A M E C H.

a whoſoever will embrace Gods word aright muſt abhor all fantaſies and imaginations both of himſelf and others.

113 I hate [a] *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding-place, and my ſhield: I hope in thy word.

115 * [b] Depart from me, ye evil-doers; for I will keep the commandments of my God.

b And hinder me not to keep the law of the Lord.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

c He deſireth Gods continual aſſiſtance, leſt he ſhould faint in this race which he had begun.

117 [c] Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

d The crafty practices of them that contemn thy law, ſhall be brought to nought.
† Heb. *cauſe to ceaſe.*

118 Thou haſt troden down all them that err from thy ſtatutes: for their [d] deceit *is* falſhood.

e which infected thy people, as droſs doth the mettal.

119 Thou † putteſt away all the wicked of the earth *like* [e] droſs: therefore I love thy teſtimonies.

f Thy judgments do not only teach me obedience, but cauſe me to fear, conſidering mine own weakneſs, which fear cauſeth repentance.

120 My fleſh [f] trembleth for fear of thee, and I am afraid of thy judgments.

A I N.

121 I have done judgment and juſtice: leave me not to mine oppreſſours.

a Put thy ſelf between mine enemies and me, as if thou were my pledge.

122 [a] Be ſurety for thy ſervant for good: let not the proud oppreſs me.

123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.

b He boaſteth that he is Gods ſervant, but hereby putteth God in mind, that as he made him by his grace, ſo he would continue his favour toward him.

124 Deal with thy [b] ſervant according unto thy mercy, and teach me thy ſtatutes.

125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies.

c *The prophet ſheweth*, That when the wicked have brought all things to confuſion, and Gods word to utter contempt, then it is Gods time to help and ſend remedy.
* *Pſal.* 19. 10. *Prov.* 8. 11.

126 [c] *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

d *That is*, whatſoever diſſenteth from the purity of thy word.

127 * Therefore I love thy commandments above gold, yea above fine gold.

128 Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I hate [d] every falſe way.

P E.

a Containing high and ſecret myſteries, ſo that I am moved with admiration and reverence.

129 Thy teſtimonies *are* [a] wonderful: therefore doth my ſoul keep them.

b The ſimple idiots that ſubmit themſelves to God, have their eyes opened, and their minds illuminated ſo ſoon as they begin to read Gods word.

130 The entrance of thy [b] words giveth light: it giveth underſtanding unto the ſimple.

c My zeal toward thy word was ſo great.

131 I opened my mouth, and [c] panted: for I longed for thy commandments.

† Heb. *according to thy cuſtom toward thoſe*, &c.

132 Look thou upon me, and be merciful unto me, † as thou uſeſt to do unto thoſe that love thy name.

133 Order my ſteps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.

135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.

d *He ſheweth*, what ought to be the zeal of Gods children, when they ſee his word contemned.

136 Rivers of waters [d] run down mine eyes: becauſe they keep not thy law.

T S A D D I.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy teſtimonies *that* thou haſt commanded, *are* † [a] righteous, and very † faithful.

† Heb. *righteouſneſs.*

a And in this regard I ought to love them the more dearly, and to walk in the practice of them cheerfully all my life long.

139 * My zeal hath † conſumed me: becauſe mine enemies have forgotten thy words.

† Heb. *faithfulneſs.*
* *Pſal.* 69. 9. *Joh.* 2. 17.

140 Thy word *is* very † [b] pure: therefore thy ſervant loveth it.

141 I *am* [c] ſmall and deſpiſed: *yet* do not I forget thy precepts.

† Heb. *eat me off.* † Heb. *tried*, or, *refined.* b Gold hath need to be fined, but thy word is perfection it ſelf. c This is the true trial, to praiſe God in adverſity.

142 Thy righteousnes *is* an everlasting righteousnes, and thy law *is* the truth.

143 Trouble and anguish have † taken hold on me: *yet* thy commandments *are* my delights.

† Heb. *found me.*

144 The righteousnes of thy testimonies *is* everlasting: give me understanding, and I shall [d] live.

d So that the life of man without the knowledge of God is death.

K O P H.

XXVI Day. *Evening prayer.*

145 I [a] cried with *my* whole heart, hear me, O LORD: I will keep thy statutes.

a *He sheweth*, That all his affections and whole heart were bent God-ward for to have help in dangers.

146 I cried unto thee, save me, ‡ and I shall keep thy testimonies.

‡ Or, *that I may keep.*

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes [b] prevent the *night* watches, that I might meditate in thy word.

b He was more earnest in the study of Gods word, then they that kept the watch, were in their charge.

149 Hear my voice according unto thy loving kindnes: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after [c] mischief: they are far from thy law.

c He sheweth the nature of the wicked to be to persecute against their conscience.

151 Thou *art* near, O LORD: and all thy commandments *are* truth.

152 Concerning thy testimonies, I have [d] known of old, that thou hast founded them for ever.

d His faith is grounded upon Gods word, that he would ever be at hand when his children be oppressed.

R E S H.

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy [a] word.

a For without Gods promise there is no hope of deliverance.

155 Salvation *is* far from the wicked: for they seek not thy statutes.

156 ‡ Great *are* thy tender mercies, O LORD: quicken me according to thy [b] judgments.

‡ Or, *many.*

b According to thy promise made in thy law, which because the wicked lack, they can have no hope of salvation.

157 Many *are* my persecutours, and mine enemies: *yet* do I not decline from thy testimonies.

158 I beheld the transgressours, and was [c] grieved: because they kept not thy word.

c My zeal consumed me, when I saw their malice and contempt of thy glory.

159 Consider how I [d] love thy precepts: quicken me, O LORD, according to thy loving kindnes.

d It is a sure sign of our adoption, when we love the law of God.

160 † Thy word *is* true *from* the [e] beginning: and every one of thy righteous judgments *endureth* for ever.

† Heb. *the beginning of thy word is true.*

e Since thou first promisedst even to the end all thy sayings are true.

S C H I N.

161 Princes have [a] persecuted me without a cause: but my heart standeth in aw of thy word.

a The threatnings and persecutions of princes could not cause me to shrink to confess thee, whom I more fear then men.

162 I rejoyce at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 [b] Seven times a day do I praise thee: because of thy righteous judgments.

b *That is*, Often and sundry times.

165 [c] Great peace have they which love thy law: and † nothing shall offend them.

c For their conscience assureth them, that they please thee, whereas they that love not thee have the contrary.

† Heb. *they shall have no stumbling-block.*

166 LORD, I have [d] hoped for thy salvation, and done thy commandments.

d *He sheweth*, That we must first have faith, before we can work and please God.

167 My soul hath kept thy testimonies: and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for [e] all my ways *are* before thee.

e I had no respect unto men, but set thee always before mine eyes, as the judge of my doings.

T A U.

169 Let my cry come near before thee, O LORD: give me understanding [a] according to thy word.

a As thou hast promised to be the schoolmaster unto all them that depend upon thee.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall [b] utter praise, when thou hast [c] taught me thy statutes.

b *The word signifieth*, To pour forth continually, as from a spring or fountain.

c All his prayer and desire is, to profit in the word of God.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousnes.

173 Let thine hand help me: for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD: and thy law *is* my delight.

d *That is*, Thy provident care over me, and wherewith thou wilt judge mine enemies.

175 Let my soul live, and it shall praise thee: and let thy [d] judgments help me.

e Being chased to and fro by mine enemies, and having no place to rest in.

176 I have [e] gone astray like a lost sheep, seek thy servant: for I do not forget thy commandments.

P S A L. CXX.

XXVII Day. *Morning prayer.*

1 David prayeth against Doeg, 3 reproveth his tongue, 5 complaineth of his necessary conversation with the wicked.

¶ A song of [a] degrees.

a Heb. *Hammaaloth*, That is, *Of lifting up the tune, and rising in singing*, as the Levites are said to praise God, *with a great voice on high*, Heb. *Le-ma-a-lah*, 2 *Chron.* 20. 19, or, This title noteth the excellency of the song for short grave and pithy sentences, as *Adam Hamma-alah* is a man of eminency, or, of high degree, 2 *Coron.* 17. 17. Others understand this as of the stayrs that went up to the house of the Lord: And some of the coming up from Babylon: called *Ma-alah an ascension*, *Ezr* 7. 9. fifteen psalms together have this title prefixed.

IN my [b] distres I cried unto the LORD, and he heard me.

b Albeit the children of God ought to rejoyce when they suffer for righteousnes sake, yet it is a great grief to the flesh to hear evil for well doing.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 ‡ [c] What shall be given unto thee? or what shall be † done unto thee, thou false tongue?

‡ Or, *what shall the deceitful tongue give unto thee?* or, *what shall it profit thee?*

c He assured himself that God would turn their craft to their own destruction.

† Heb. *added.*

4 ‡ [d] Sharp arrows of the mighty, with coals of juniper.

‡ Or, It is as *the sharp arrows of the mighty man with coals of juniper.*

d *He sheweth*, That there is nothing so sharp to pierce, nor so hot to set on fire, as a slandrous tongue

5 Wo is me, that I sojourn in [e] Mesech, *that* I dwell in the the tents of [f] Kedar.

e These were people of Arabia, which came of Japhet, *Gen.* 20. 2.

f *That is*, Of the Ishmaelites

6 My soul hath long dwelt with him that hateth peace.

7 I *am* ‡ [g] *for* peace: but when I speak, they *are* for war.

‡ Or, a man *of peace.*

g He declareth what he meaneth by Mesech and Kedar: *to wit*, The Israelites which had degenerated from their godly fathers, and hated and contended against the faithful.

P S A L. CXXI.

The great safety of the godly, who put their trust in Gods protection.

¶ A song of degrees.

‡ I Will lift up mine eyes unto the ‡ hills from whence cometh my help.

‡ Or, *shall I lift up mine eyes to the hills? whence should my help come?*

‡ Or, *above the hills*, meaning, *that there is nothing so high in this world wherein he can trust, but only in God.*

2 * My help *cometh* from the LORD, which made [a] heaven and earth.

* *Psal.* 124. 8.

a He accuseth mans ingratitude which cannot depend on Gods power.

3 He will not suffer thy foot to be moved: he that keepeth thee will not [b] slumber.

b *He sheweth*, That Gods providence not only watcheth over his church in general, but also every member thereof.

4 Behold, he that keepeth Israel, shall neither slumber nor sleep.

5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.

6 The sun shall not [c] smite thee by day; nor the moon by night.

c Neither heat nor cold, nor any incommodity shall be able to destroy Gods church:

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall [d] preserve thy going out,

albeit for a time they molest it.

d whatsoever thou dost enterprise, shall have good success.

and

and thy coming in, from this time forth and even for evermore.

Psal. CXXII.

1 Dauid professeth his joy for the church, 6 and prayeth for the peace thereof.

¶ A song of degrees of David.

I Was [a] glad when they said unto me, Let us go into the house of the LORD.

2 Our [b] feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city, that is [c] compact together:

4 Whither the [d] tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there † are set thrones of judgment: the thrones of the house of [e] David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy [f] walls, *and* prosperity within thy palaces.

8 For my [g] brethren and companions sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God, I will seek thy good.

a He rejoyceth that God had appointed a place where the ark should still remain.
b which were wont to wander to and fro as the ark removed.
c By the artificial joyning and beauty of the houses, he meaneth the concord, and love that was between the citizens.
d All the tribes according to Gods covenant shall come and pray there.
† Heb. *do sit.*
e In whose house God placed the throne of justice, and made it a figure of Christs kingdom.
f The favour of God prosper thee within and without.
g Not only for mine own sake, but for all the faithful.

Psal. CXXIII.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

¶ A song of degrees.

UNto thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of [a] servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress: so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are [c] exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

a He compareth the condition of the godly to servants that are destitute of all help, assuring that when all other helps fail, God is ever at hand and like himself.
b *He declareth*, That when the faithful are so full, that they can no more endure the oppressions and scornings of the wicked, there is alway help above, if with hungry desires they call for it.

Psal. CXXIV.

The church blesseth God for a miraculous deliverance.

¶ A song of degrees of David.

IF [a] *it had not been* the LORD who was on our side, now may Israel say:

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up [b] quick, when their wrath was kindled against us:

4 Then the [c] waters had overwhelmed us, the stream had gone over our soul.

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped as a bird out of the [d] snare of the fowlers; the snare is broken, and we are escaped.

8 * Our help *is* in the name of the LORD, who made heaven and earth.

a *He sheweth*, That God was ready to help at need, and that there was none other way to be saved, but by his onely means.
b So unable were we to resist.
c He useth most proper similitudes to express the great danger that the church was in, and out of the which God miraculously delivered them.
d For the wicked did not onely furiously rage against the faithful, but craftily imagined to destroy them.
* *Psal.* 121. 2.

1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

¶ A song of degrees.

THey that trust in the LORD *shall be* as mount Zion, *which* cannot be [a] removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people, from henceforth even for ever.

3 For the [b] rod of † the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 [c] As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

a Though the world be subject to mutation, yet the people of God shall stand sure, and be defended by Gods providence.
b Though God suffer his to be under the cross lest they should imbrace wickedness, yet this cross shall not so rest upon them that it should drive them from hope.
† Heb. *wickedness.*
c He desireth God to purge his church from hypocrites, and such as have not zeal of the truth.

Psal. CXXVI.

XXVII Day. *Evening prayer.*

1 The church celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.

¶ A song of degrees.

WHen the LORD † turned again the captivity of Zion, we were like them that [a] dream.

2 Then was our mouth [b] filled with laughter, and our tongue with singing: then said they among the [c] heathen, The LORD † hath done great things for them.

3 The LORD hath done great things for us: *whereof* we are glad.

4 Turn again our [d] captivity, O LORD, as the streams in the south.

5 They that sow in tears, shall reap in ‡ joy.

6 He that goeth forth and weepeth, bearing ‡ [e] precious seed, shall doubtless come again with rejoycing, bringing his sheaves *with him.*

† Heb. *returned the returning of Zion.*
a Their deliverance was as a thing incredible, and therefore took away all excuse of ingratitude.
b *He sheweth*, How the godly ought to rejoyce, when God gathereth his church, or delivereth it.
c If the infidels confess Gods wonderful word, the faithful can never shew themselves sufficiently thankful.
† Heb. *hath magnified to do with them.*
d *That is*, The rest of the captives which remain yet behind, bring them also: so *Captivity*, is for *Captives*, *Ezek.* 11. 24, 25. ‡ Or, *singing.* ‡ Or, *seed-basket.* e *That is*, Seed which was scarce & dear: *Meaning*, That they which trusted in Gods promise to return, had their desire.

Psal. CXXVII.

1 The virtue of Gods blessing. 3 Good children are his gifts.

¶ A song of degrees ‡ for Solomon.

‡ Or, *of Solomon.*

EXcept the LORD [a] build the house, they labour in vain † that build it: except the LORD keep the [b] city, the watchman waketh *but* in vain.

2 *It is* vain for [c] you to rise up early, to sit up late, to eat the bread of [d] sorrows: *for* so he giveth his beloved [e] sleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man: so *are* [f] children of the youth.

5 Happy *is* the man that † hath his quiver full of them: they [g] shall not be ashamed, but they ‡ shall speak with the enemies in the gate.

a *That is*, Govern and dispose all things pertaining to the family.
† Heb. that are *builders of it in it.*
b The publick estate of the common-wealth.
c which watch and ward, and are also magistrates, and rulers of the city.
d Either that which is gotten by hard labour, or eaten with grief of mind.
e Not exempting them from labour, but making their labours comfortable, and as it were a rest.
f *That is*, Indeed, with strength and virtues from God, for these are signs of Gods blessings and not the number. † Heb. *hath filled his quiver with them.* g Such children shall be able to stop their adversaries mouths, when their godly life is maliciously accused before judges. ‡ Or, *shall subdue*, as *Psal.* 18. 47. or, *destroy.*

Psal. CXXVIII.

The sundry blessings which follow them that fear God.

¶ A song of degrees.

BLesſed *is* every one that feareth the LORD: that walketh in his [a] ways.

2 For thou ſhalt eat the labour of thine [b] hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

3 Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe: thy [c] children like olive-plants, round about thy table.

4 Behold, that thus ſhall the man be bleſſed, that feareth the LORD.

5 The LORD ſhall [d] bleſs thee out of Zion: and thou ſhalt ſee the good of [e] Jeruſalem, all the days of thy life.

6 Yea, thou ſhalt ſee thy childrens children, *and* peace upon Iſrael.

a God approveth not our life, except it be formed according to his word.

b The world eſteemeth them happy which live in wealth and idleneſs, but the holy Ghoſt approveth them beſt, that live of the mean profit of their labours.

c Becauſe Gods favour appeareth in none outward thing more then in increaſe of children he promiſeth to enrich the faithful with this gift.

d Becauſe of the ſpiritual bleſſing which God hath made to his church, theſe temporal things ſhall be granted.

e For except God bleſſed his church publikely, this private bleſſing were nothing.

Psal. CXXIX.

An exhortation to praiſe God for ſaving Iſrael in their great afflictions. 5 *The haters of the church are curſed.*

¶ A ſong of degrees.

‡ MAny a time have they afflicted me from my youth, may [a] Iſrael now ſay:

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* [b] righteous: he hath cut aſunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 [c] Let them be as the graſs *upon* the houſe-tops, which [d] withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth ſheavs, his boſom.

8 Neither do they which go by, ſay, The bleſſing of the LORD *be* upon you: we bleſs you in the name of the LORD.

‡ Or, *much.*

a The church now afflicted ought to remember, how her condition hath ever been ſuch from the beginning, to be moleſted moſt grievouſly by the wicked: yet in time it hath ever been delivered.

b Becauſe God is righteous, he cannot but plague his adverſaries, & deliver his, as oxen out of the plough.

c The enemies that lift themſelves moſt high, and as it were approch near to the ſun, are conſumed with heat of Gods wrath becauſe they are not grounded in godly humility.

d The Chaldee explains it: *which before it flourisheth, an east-wind cometh, and bloweth on it, and it withereth.*

Psal. CXXX.

The pſalmiſt profeſſeth his hope in prayer, 5 *and his patience in hope.* 7 *He exhorteth Iſrael to hope in God.*

¶ A ſong of degrees.

OUt of [a] the depths have I cried unto thee, O LORD.

2 Lord, hear my voice: let thine ears be attentive to the voice of my ſupplications.

3 If thou, LORD, ſhouldeſt mark iniquities: O Lord, [b] who ſhall ſtand?

4 But *there is* forgiveneſs with thee: that thou [c] mayſt be feared.

5 I wait for the LORD, my ſoul doth wait, and in his word do I hope.

6 My ſoul *waiteth* for the Lord, more then they that watch for the morning: ‡ *I ſay, more then* they that watch for the morning.

7 Let Iſrael hope in the LORD: for with the LORD *there is* [d] mercy, and with him *is* plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

a Being in great diſtreſs and ſorrow with hearty deep affections, and lowlineſs of mind.

b *He declareth*, That we cannot be juſt before God, but by forgiveneſs of ſins.

c Becauſe of nature thou art merciful: therefore the faithful reverence thee.

† Or, *which watch unto the morning.*

d *He ſheweth*, To whom the mercy of God doth appertain, to Iſrael: *that is*, To the church and not to the reprobate

Psal. CXXXI.

David profeſſing his humility, 3 *exhorteth Iſrael to hope in God.*

¶ A ſong of degrees of David.

LORD, [a] my heart is not haughty, nor mine eyes lofty: neither do I † exerciſe my ſelf in great matters, or in things too † high for me.

2 Surely I have behaved and quieted † my ſelf as [b] a child that is weaned of his mother: my ſoul *is* even as a [c] weaned child.

3 Let Iſrael hope in the LORD, † from henceforth and for ever.

a He ſetteth forth his great humility, as an example to all rulers and governours.

† Heb. *walk.*

† Heb. *wonderful.*

† Heb. *my ſoul.*

b which paſs the meaſure & limits of his vocation.

c He was void of ambition and wicked deſires as a weaned child, that is meek, modeſt, humble, ſubmiſſive, ſimple, *&c. Mat.* 18. 1, 2, 3, 4.

† Heb. *from now.*

Psal. CXXXII.

XXVIII Day. *Evening prayer.*

David in his prayer commendeth unto God the religious care he had for the ark. 8 *His prayer at the removing of the ark,* 11 *with a repetition of Gods promiſes.*

¶ A ſong of degrees.

LORD, remember David, *and* all his [a] afflictions:

2 How he ſware unto the LORD, *and* vowed unto the mighty *God* of Jacob.

3 Surely [b] I will not come into the tabernacle of my houſe, nor go up into my bed:

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids,

5 Until I find out a place for the LORD, † an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at [c] Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worſhip at his footſtool.

8 * Ariſe, O LORD, into thy [e] reſt: thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with [f] righteouſneſs: and let thy ſaints ſhout for joy.

10 For thy ſervant [g] Davids ſake, turn not away the face of thine anointed.

11 The LORD hath ſworn *in* truth unto David, he will not turn from it, * Of the fruit of † thy body will I ſet upon thy throne.

12 If thy children will keep my covenant and my teſtimony, that I ſhall teach them; their children alſo ſhall ſit upon thy throne [h] for evermore.

13 For the LORD hath choſen Zion: he hath deſired *it* for his habitation.

14 This *is* my reſt for ever: here will I dwell, for I have [i] deſired it.

15 I will ‡ abundantly bleſs her proviſion: I will ſatisfy her poor with bread.

16 I will alſo clothe her prieſts with [k] ſalvation: and her ſaints ſhall ſhout aloud for joy.

17 * There will I make the [l] horn of David to bud: I have ordained a ‡ lamp for mine anointed.

18 His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flouriſh.

a *That is*, with how great difficulty he came to the kingdom, and with how great zeal and care he went about to build thy temple.

b Becauſe the chief charge of the king was to ſet forth Gods glory, *he ſheweth*, That he could take no reſt, neither would go about any worldly thing, were it never ſo neceſſary, before he had executed his office.

c *That is*, The ark, which was a ſign of Gods preſence.

† Heb. *habitations.*

d The common fruit was, that the ark ſhould remain in Ephratah: *that is*, In Bethle-hem, a plentiful place: but after we perceived that thou would-eſt place it in Jeruſalem, which was barren as a foreſt, and compaſſed about onely with hils.

* *Num.* 10. 35.

2 *Chron.* 6. 41.

e *That is*, Jeruſalem, becauſe that afterward his ark ſhould remove to none other place.

f Let the effect of thy grace, both appear in the prieſts and in the people.

g As thou firſt madeſt promiſe to David, ſo continue it to his poſterity, that whatſoever they ſhall aſk for their people, it may be granted.

* 2 *Sam.* 7. 12.

1 *King.* 8. 25.

2 *Chron.* 6. 16.

Luk. 1. 69.

Acts 2. 30.

† Heb. *thy belly.*

h Becauſe this cannot be accompliſhed but in Chriſt, it followeth that the plentifulneſs of the promiſe was ſpiritual.

i *Meaning*, For his own ſake, and not for the place: for he promiſeth to bleſs it, declaring before, that it was barren.

‡ Or, *ſurely.*

k *That is*, With his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.

* *Luk.* 1. 69.

l Though his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.

‡ Or, *candle.*

Psal. CXXXIII.

The benefit of the communion of ſaints.

¶ A ſong of degrees of David.

BEhold, how good and how pleaſant *it is*, for brethren to dwell † [a] together in unity.

2 *It is* like the [b] precious ointment upon the head, that ran down upon the beard, *even* Aarons beard, that went down to the ſkirts of his garments.

3 As the dew of [c] Hermon, *and as the dew* that deſcended upon the mountains of Zion, for [d] there the LORD commanded the bleſſing, *even* life for evermore.

† Heb. *even together.*

a Becauſe the greateſt part were againſt David, though ſome favoured him, yet when he was eſtabliſhed king, at length they joyned altogether like brethren: and therefore he ſheweth by theſe ſimilitudes the commodity of brotherly love.

b The ointment was a figure of the graces which come from Chriſt the head unto his church.

c By Hermon and Zion, *he meaneth*, The plentiful country about Jeruſalem. d where there is ſuch concord.

Psal. CXXXIV.

An exhortation to bleſs God.

¶ A ſong of degrees.

BEhold, bleſs ye the LORD, all *ye* [a] ſervants of the LORD, which by night ſtand in the houſe of the LORD.

2 Lift up your [b] hands ‡ *in* the ſanctuary: and bleſs the LORD.

3 The LORD that [c] made heaven and earth, bleſs thee out of Zion.

a Ye that are Levites, and chiefly appointed to this office.

b For their charge was not onely to keep the temple, but to pray there and to give God thanks

‡ Or, in *holineſs.*

c And therefore hath all power, bleſs thee with his fatherly love declared in Zion. Thus the Levites uſed to praiſe the Lord, and bleſs the people.

Psal. CXXXV.

An exhortation to praiſe God for his mercy, 5 *for his power,* 8 *for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bleſs God.*

PRaiſe ye the LORD, praiſe ye the name of the LORD, praiſe *him*, O ye ſervants of the LORD.

2 Ye that ſtand in the [a] houſe of the LORD, in the [b] courts of the houſe of our God.

3 Praiſe ye the LORD, for the LORD *is* good: ſing praiſes unto his name, for *it is* pleaſant.

4 For the LORD hath [c] choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure.

5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

6 Whatſoever the LORD pleaſed, *that* [d] did he in heaven and in earth, in the ſeas, and all deep places.

7 * He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain: he bringeth the wind out of his treaſuries.

8 * Who ſmote the firſt-born of Egypt, † both of man and beaſt.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants.

10 * Who ſmote great nations, and ſlew mighty kings:

11 Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:

12 * And [e] gave their land *for* an heritage, an heritage unto Iſrael his people.

13 Thy name, O LORD, *endureth* for ever, *and* thy memorial, O LORD, † throughout all generations.

14 For the LORD will [f] judge his people, and he will repent himſelf concerning his ſervants.

a Ye Levites that are in his ſanctuary.

b *Meaning*, The people: for the people & Levites had their courts, which were places of the temple ſeparate.

c *That is*, Hath freely loved the poſterity of Abraham.

d He joyneth Gods power with his will, to the intent that we ſhould not ſeparate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples

* *Jer.* 10. 13.

* *Exod.* 12. 29.

† Heb. *from man unto beaſt.*

* *Num.* 21. 24, 25, 26, 34, 35.

* *Joſh.* 12. 7.

e He ſheweth what fruit the godly conceive of Gods power, whereby they ſee how he deſtroyeth his enemies, and delivereth his people.

† Heb. *to generation and generation.*

f *That is*, Govern and defend his people.

15 * The [g] idols of the heathen *are* ſilver and gold, the work of mens hands.

16 They have mouths, but they ſpeak not; eyes have they, but they ſee not.

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *ſo is* every one that truſteth in them.

19 Bleſs the LORD, O houſe of Iſrael: bleſs the LORD, O houſe of Aaron.

20 Bleſs the LORD, O houſe of Levi; ye that fear the LORD, bleſs the LORD.

21 Bleſſed be the LORD out of Zion, which dwelleth at Jeruſalem. Praiſe ye the LORD.

* *Pſal.* 115. 4, 5, 6, 7, 8, 9, 10, 11.

g By ſhewing what puniſhment God appointeth for the heathen idolaters, he warneth the people to beware the like offence, ſeeing that idols have neither power nor life, and that their deliverance came not by idols, but by the mighty power of God.

Psal. CXXXVI.

An exhortation to give thanks to God for particular mercies.

XXVIII Day. *Evening prayer.*

O * Give thanks unto the LORD, for he *is* good: for his [a] mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doth great wonders: for his mercy *endureth* for ever.

5 * To him that by wiſdom made the heavens: for his mercy *endureth* for ever.

6 * To him that ſtretched out the earth above the waters: for his [b] mercy *endureth* for ever.

7 * To him that made great lights: for his mercy *endureth* for ever.

8 The ſun † to rule by day: for his mercy *endureth* for ever.

9 The moon and ſtars to rule by night: for his mercy *endureth* for ever.

10 * To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever.

11 * And [c] brought out Iſrael from among them: for his mercy *endureth* for ever.

12 With a ſtrong hand, and with a [d] ſtretched-out arm: for his mercy *endureth* for ever.

13 * To him which divided the Red ſea into parts: for his mercy *endureth* for ever.

14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever.

15 * But † overthrew Pharaoh and his hoſt in the Red ſea: for his mercy *endureth* for ever.

16 * To him which led his people through the [e] wilderneſs: for his mercy *endureth* for ever.

17 To him which ſmote great kings: for his mercy *endureth* for ever.

18 * And ſlew [f] famous kings: for his mercy *endureth* for ever.

19 * Sihon king of the Amorites: for his mercy *endureth* for ever.

20 * And Og the king of Baſhan: for his mercy *endureth* for ever.

21 * And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Iſrael his ſervant: for his mercy *endureth* for ever.

23 Who remembred us in our [g] low eſtate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

* *Pſal.* 106. 1. & 107. 1. & 118. 1.

a *By this repetition he ſheweth*, That the leaſt of Gods benefits bind us to thankſgiving: but chiefly his mercy which is principally declared toward his church.

* *Gen.* 1. 1.

* *Gen.* 1. 9. *Jer.* 10. 12.

b This was a common kind of thankſgiving, which the whole uſed when the people had received any benefit of God, *as* 2 *Chron.* 7. 6. & 20. 21.

Meaning, That God was not onely merciful to their fathers, but alſo continued the ſame to their poſterity.

* *Gen.* 1. 14.

† Heb. *for the rulings by day.*

* *Exod.* 12. 29.

* *Exod.* 13. 17.

c Gods merciful providence toward man, appeareth in all his creatures, but chiefly in that, that he delivered his church from the thraldom of their enemies.

d In doing ſuch a work as was never done before, nor that any other could do.

* *Exod* 14. 21, 22.

* *Exod.* 14. 28.

† Heb. *ſhaked off.*

* *Exod.* 15. 22.

e where for the ſpace of fourty years, he ſhewed infinite and moſt ſtrange wonders.

* *Deut.* 29. 7.

Pſal. 135. 6, 11.

f *Declaring thereby*, That no power nor authority was ſo dear unto him, as the love of his church

* *Num* 21. 23.

* *Num* 21 33.

* *Joſh.* 12. 7.

g In our greateſt affliction and ſlavery, when we looked for nothing leſs then to have had any ſuccour.

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25 Who giveth food to all [g] flesh: for his mercy *endureth* for ever.

26 [i] O give thanks unto the God of heaven: for his mercy *endureth* for ever.

h Seeing that God provideth even for the beasts, much more hath he care over his.

i Seeing that all ages have had most plain testimonies of Gods benefits.

Psal. CXXXVII.

The constancy of the Jews in captivity. 7 *The prophet curseth Edom and Babel.*

BY the rivers of Babylon, there we [a] sat down, yea we wept, when we remembred Zion.

2 We hanged our harps upon the willows, in the midst [b] thereof.

3 For there they that carried us away captive, [c] required of us † a song; and they that †wasted us, *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the LORDS song in a † strange land?

5 [d] If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above † my [e] chief joy.

7 Remember, O LORD, * the children of [f] Edom, in the [g] day of Jerusalem; who said, †Raze *it*, raze *it*, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be † destroyed: happy *shall he be* † that rewardeth thee, as thou hast served us.

9 [h] Happy *shall he be* that taketh and * dasheth thy little ones against † the stones.

a *That is*, we abode a long time: and albeit that the country was pleasant yet could it not stay our tears, nor turn us from the true service of our God.

b *To wit*, Of that country.

c The Babylonians spake thus in mocking us, as though by our silence we should signify that we hoped no more in God.

† Heb. *the words of a song.*

† Heb. *laid us on heaps.*

† Heb *land of a stranger.*

† Heb. *the head of my joy.*

d Albeit the faithful are touched with their particular griefs, yet the common sorrow of the church is most grievous unto them, and is such as they cannot but remember and lament.

* *Obad.* 10, &c.

† Heb. *make bare.*

† Heb. *wasted.*

e The decay of Gods religion in their country was so grievous, that no joy could make them glad, except it were restored.

f According as *Ezek.* 25. 13 & *Jer.* 49. 7, prophesied, and Obadiah *vers.* 10, *sheweth*, That the Edomites which came of Esau, conspired with the Babylonians against their brethren and kinsfolk.

g when thou didst visite Jerusalem.

† Heb. *that recompenseth unto thee thy deed which thou didst to us.*

h He alludeth to Isaiahs prophesy, *Chap.* 13. 16. promising good success to Cyrus and Darius, whom ambition moved to fight against Babylon: but God used them as his rods to punish his enemies.

* *Isa.* 13. 16.

† Heb. *the rock.*

Psal. CXXXVIII.

1 *David praiseth God for the truth of his word.* 4 *He prophesieth that the kings of the earth shall praise God.* 7 *He professeth his confidence in God.*

¶ *A psalm* of David.

I Will praise thee with my whole heart, * before the [a] gods will I sing praise unto thee.

2 I will worship towards thy [b] holy temple, and praise thy name, for thy loving kindness, and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried, thou answeredst me: *and* [c] strengthnedst me *with* strength in my soul.

4 [d] All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth [e] afar off.

7 Though I walk in the midst of trouble, thou wilt revive me, thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will [f] perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

* *Psal.* 119. 46.

a Even in the presence of angels, and of them that have authority among men.

b Both the temple and ceremonial service at Christs coming were abolished: so that now God will be worshipped only in spirit and truth, *John* 4. 23.

c Thou hast strengthned me against mine outward and inward enemies.

d All the world shall confess that thou hast wonderfully preserved me, & performed thy promise.

e Distance of place cannot hinder God to shew mercy to his, and to judge the wicked, though they think that he is far off.

f Though mine enemies rage never so much, yet the Lord, which hath begun his work in me, will continue his grace to the end.

Psal. CXXXIX.

XXIX Day. *Morning prayer.*

1 *David praiseth God for his all-seeing providence,* 17 *and for his infinite mercys.* 19 *He defieth the wicked.* 23 *He prayeth for sincerity.*

¶ To the chief musician, A psalm of David.

O LORD, thou hast searched me, and known *me*.

2 Thou knowest my [a] down-sitting, & mine up-rising, thou understandest my thought afar off.

3 Thou ‡ [b] compassest my path, and my lying down, and art acquainted *with* all my ways.

4 For *there is* not [c] a word in my tongue, *but* lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before, and [d] laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy [e] spirit? or whither shall I flee from thy presence?

8 * If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea:

10 Even there shall thy [f] hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me: even the night shall be [g] light about me.

12 Yea, * the darkness † hideth not from thee; but the night shineth as the day: † the darkness and the light *are* both alike *to thee*.

13 For thou hast [h] possessed my reins: thou hast covered me in my mothers womb.

14 I will praise thee, for I am [i] fearfully *and* wonderfully made; marvellous *are* thy works, and *that* my soul knoweth † right well.

15 My ‡ substance was not hid from thee, when I was made in secret; *and* curiously wrought in the [k] lowest parts of the earth.

16 Thine eyes did see my substance yet being unperfect, and in thy [l] book † all *my members* were written, ‡ *which* in continuance were fashioned, when *as yet there was* none of them.

17 * How [m] precious also are thy thoughts unto me, O God? how great is the sum of them?

18 *If* I should count them, they are mo in number then the sand: when I awake, [n] I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloudy men.

20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I [o] hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts.

24 And

a *He confesseth*, That neither our actions, thoughts, or any part of our life can be hid from God, though he seem to be far off.

‡ Or, *winnowest.*

b So that they are evidently known to thee.

c Thou knowest my meaning before I speak.

d Thou so guidest me with thine hand, that I can turn no way, but where thou appointest me.

e From thy power, and knowledge.

* *Amos* 9. 2, 3, 4.

f Thy power doth so fast hold me, that I can escape by no means from thee.

h Though darkness be an hindrance to mans sight, yet it serveth thine eyes as well as the light.

* *Job* 26. 6. *Heb.* 4. 13.

† Heb. *darkneth not.*

† Heb. *as is the darkness so is the light.*

h Thou hast made me in all parts, & therefore must needs know me.

i Considering thy wonderful works in forming me, I cannot but praise thee, and fear thy mighty power.

! Heb. *greatly.*

‡ Or, *strength*, or, *body.*

k *That is*, In my mothers womb, which he compareth to the inward parts of the earth.

l Seeing that thou didst know me before I was composed of either flesh or bone, much more now must thou know me, when thou hast fashioned me.

! Heb. *all of them.*

‡ Or, what *days they should be fashioned.*

* *Psal.* 40. 5.

m How ought we to esteem the excellent declaration of thy wisdom in the creation of man.

n I continually see new occasions to meditate in thy wisdom, and to praise thee.

o He teacheth us boldly to contemn all the hatred of the wicked, and friendship of the world, when they would let us to serve God sincerely.

† Heb. *way of pain*, or, *grief.*
p *Or*, any heinous way, or rebellious, *meaning*, That though he were ſubject to ſin, yet was he not given to wickedneſs, and to provoke God by rebellion. q *That is*, Continue thy favour towards me to the end.

24 And ſee if *there be any* † [p] wicked way in me, and lead me in the [q] way everlaſting.

Pſal. CXL.

1 *David prayeth to be delivered from Saul and Doeg.* 8 *He prayeth againſt them.* 12 *He comforteth himſelf by confidence in God.*

¶ To the chief muſician, A pſalm of David.

DEliver me, O LORD, from the evil man: preſerve me from the † [a] violent man.

† Heb *man of violences.*
a which proſecuteth me of malice and without cauſe.

2 Which imagine miſchiefs in *their* [b] heart; continually are they gathered together *for* war.

b *That is*, By their falſe cavillations the hatred of the wicked againſt me.

3 They have ſharpned their tongues like a ſerpent; * [c] adders poyſon *is* under their lips. Selah.

* *Pſal.* 58. 4. *Rom.* 3. 13.
c *He ſheweth*, what weapons the wicked uſe, when power and force fail them.

4 Keep [d] me, O LORD, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings.

d *He declareth*, what is the remedy of the godly, when they are oppreſſed by the worldlings.

5 The proud have hid a ſnare for me, and cords, they have ſpread a net by the way-ſide: they have ſet grins for me. Selah.

6 I ſaid unto the LORD, Thou *art* my God: hear the voice of my ſupplications, O LORD.

7 O GOD the Lord, the ſtrength of my ſalvation; thou haſt [e] covered my head in the day of battel.

e He calleth to God with lively faith, being aſſured of his mercies, becauſe he had before time proved, that God helped him ever in his dangers.

8 Grant not, O LORD, the deſires of the wicked, [f] further not his wicked device, ‡ *leſt* they exalt themſelves. Selah.

f *Or*, bring not to paſs: for it is in Gods hand to overthrow the counſels and enterpriſes of the wicked.

9 *As for* the [g] head of thoſe that compaſs me about, let the miſchief of their own lips cover them.

‡ Or, *let them* not *be exalted.*
g It ſeemeth that he alludeth to Saul, but the Chaldee nameth it *Achitophel.*

10 Let burning coals fall upon them, let them [h] be caſt into the fire; into deep pits, that they riſe not up again.

h To wit, By God: for David ſaw that they were reprobate, and that there was no hope of repentance in them.

11 Let not † ‡ an evil ſpeaker be eſtabliſhed in the earth: evil ſhall [i] hunt the violent man to overthrow *him.*

† Heb. *a man of tongue.*
‡ Or, *an evil-ſpeaker, a wicked man of violence be eſtabliſhed in the earth: let him be hunted* to his *overthrow.*

12 I know that the LORD will maintain the cauſe of the afflicted, *and* the right of the poor.

13 Surely the righteous ſhall give thanks unto thy name, the upright ſhall [k] dwell in thy preſence.

i Gods plagues ſhall light upon him in ſuch ſort, that he ſhall not eſcape. k *That is*, ſhall be defended and preſerved by thy fatherly providence and care.

Pſal. CXLI.

1 *David prayeth that his ſuit may be acceptable,* 3 *his conſcience ſincere,* 7 *and his life ſafe from ſnares.*

¶ A pſalm of David.

LORD, I [a] cry unto thee, make haſte unto me; give ear unto my voice, when I cry unto thee.

a *He ſheweth*, That there is none other refuge in our neceſſities, but onely to flee unto God for comfort of our ſoul.

2 Let my prayer be † ſet forth before thee *as* incenſe; *and* the [b] lifting up of my hands, *as* the evening ſacrifice.

† Heb. *directed.*
b *He meaneth*, His earneſt zeal and geſture, which he uſed in prayer: alluding to the ſacrifices which were by Gods commandment offered in the old law.

3 Set a watch, O LORD, before my mouth, keep the [c] door of my lips.

c He deſireth God to keep his thoughts and ways either from thinking, or executing vengeance.

4 Incline not my heart to *any* evil thing, to practiſe wicked works with men that work iniquity: and let me not eat of their [d] dainties.

d Let not their proſperity allure me to be wicked as they are.

5 ‡ Let the righteous ſmite me, *it ſhall be* a kindneſs; and let [e] him reprove me, *it ſhall be* an excellent oyl, *which* ſhall not break my head: for yet my [f] prayer alſo *ſhall be* in their calamities.

‡ Or, *let the righteous ſmite me kindly, and reprove me; let not* their *precious oyl break my head*, &c.

6 When their judges are overthrown in ſtony places, they ſhall [g] hear my words, for they are ſweet.

7 Our bones are ſcattered at the [h] graves mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my truſt, † leave not my ſoul deſtitute.

† Heb. *make not my ſoul bare.*

9 Keep me from the ſnare *which* they have laid for me, and the grins of the workers of iniquity.

10 Let the wicked fall [i] into their own [k] nets, whilſt that I withall † eſcape.

† Heb. *paſs over.*

malice. k The Heb. is, *together*, *meaning*, himſelf, and ſuch as were with him.

e He could abide all corrections that came of a loving heart.
f By patience I ſhall ſee the wicked ſo ſharply handled, that I ſhall for pity pray for them.
g The people which followed their wicked rulers in perſecuting the prophet, ſhall repent and turn to God, when they ſee their wicked rulers puniſhed.
h *Here appeareth*, That David was miraculouſly delivered out of many deaths, *as* 2 *Cor.* 1. 9, 10.
i Into Gods nets, whereby he catcheth the wicked in their own

Pſal. CXLII.

David ſheweth that in his trouble, all his comfort was in prayer unto God.

¶ ‡ Maſchil of David; a prayer when he was in the cave.

‡ Or, A pſalm *of David giving inſtruction.*

I Cried unto the LORD with my voice: with my voice unto the LORD did I make [a] my ſupplication.

a Davids patience and inſtant prayer to God, condemneth their wicked rage, which in their troubles either deſpair and murmur againſt God, or elſe to ſeek to others then to God, to have redreſs in their miſeries.

2 I poured out my complaint before him; I ſhewed before him my trouble.

3 When my ſpirit was † overwhelmed within me, then thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.

† Heb. *was folden or wrapped in me*: *meaning*, *As a thing that could have no iſſue.*

4 ‡ I looked on *my* right hand, and beheld, but *there was* no man that would know me; refuge † failed me; † no man cared for my ſoul.

‡ Or, *look on the right hand, and ſee.*
† Heb. *periſhed from me.*
† Heb. *no man ſought after my ſoul.*

5 I cried unto thee, O LORD, I ſaid, Thou *art* my [b] refuge, *and* my portion in the land of the living.

b Though all means failed him, yet he knew that God would never forſake him

6 Attend unto my cry, for I am brought very low: deliver me from my perſecutours, for they are ſtronger then I.

7 Bring my ſoul out of [c] priſon, that I may praiſe thy name: the righteous ſhall [d] compaſs me about; for thou ſhalt deal bountifully with me.

c For he was on all ſides beſet with his enemies, as though he had been in a moſt ſtraight priſon
d Either to rejoyce at my wonderful deliverance, or to ſet a crown upon mine head.

Pſal. CXLIII.

1 *David prayeth for favour in judgment.* 3 *He complaineth of his griefs.* 5 *He ſtrengtheneth his faith by meditation and prayer.* 7 *He prayeth for grace,* 9 *for deliverance,* 10 *for ſanctification,* 12 *for deſtruction of his enemies.*

¶ A pſalm of David.

HEar my prayer, O LORD, give ear to my ſupplications: in thy [a] faithfulneſs anſwer me, *and* in thy [b] righteouſneſs.

a *That is*, Thou haſt promiſed to be faithful in thy promiſe to all that truſt in thee.
b *That is*, According to thy free goodneſs whereby thou defendeſt thine.

2 And enter not into judgment with thy ſervant: for * in thy [c] ſight ſhall no man living be juſtified.

* *Exod.* 34. 7. *Rom.* 3. 20. *Gal.* 2. 16.
c He knew that his afflictions were Gods meſſengers to call him to repentance for his ſins, though toward his enemies he was innocent, and that in Gods ſight all men are ſinners.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been [d] long dead.

d He acknowledgeth that God is the only and true Phyſician to heal him: and that he is able to raiſe him to life, though he were dead long ago, and turned to aſhes.

XXIX Day. *Evening prayer.*

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4 Therefore is my spirit overwhelmed within me: my [e] heart within me is desolate.

5 I remember the days of [f] old, I meditate on all thy works: I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD, my spirit faileth: hide not thy face from me, ‡ lest I be like unto them that go down into the pit.

8 Cause me to hear thy loving kindness in the [g] morning, for in thee do I trust: cause me to [h] know the way wherein I should walk, for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I † flee unto thee to [i] hide me.

10 [k] Teach me to [l] do thy will, for thou *art* my God: thy spirit *is* good, lead me into the land of uprightness.

11 Quicken me, O LORD, for thy names sake: for thy righteousness sake bring my soul out of trouble.

12 And of thy mercy [m] cut off mine enemies, and destroy all them that afflict my soul: for I *am* [n] thy servant.

e So that onely by faith, and by the grace of Gods spirit he was upholden.
f *To wit*, Thy great benefits of old, and the manifold examples of thy favour toward thine.
‡ Or, *for I am become like*, &c.
g *That is*, Speedily, and in due season.
h Let thine holy Spirit counsel me how to come forth of these great cares and troubles.
† Heb. *hid me with thee.*
i I hid my self under the shadow of thy wings, that I might be defended by thy power.
k He confesseth that both the knowledge and obedience of Gods will commeth by the spirit of God, who teacheth us by his word, giveth understanding by his spirit, and frameth our hearts by his grace to obey him.
l *That is*, Justly, and aright: for so soon as we decline from Gods will, we fall into errour.
m which shall be a sign of thy fatherly kindness toward me.
n Resigning my self wholly unto thee, and trusting in thy protection.

PSAL. CXLIV.

XXX Day. *Morning prayer.*

1 *David blesseth God for his mercy both to him and to man.* 5 *He prayeth that God would powerfully deliver him from his enemies.* 9 *He promiseth to praise God.* 11 *He prayeth for the happy estate of the kingdom.*

¶ *A psalm* of David.

† Heb. *my rock.*
* 2 *Sam.* 22. 35.
a who of a poor shepherd hath made me a valiant warriour and mighty conquerour.
† Heb. *to the war*, &c.
* 2 *Sam.* 22. 2, 3, 40.
‡ Or, *my mercy.*
† Heb. *my deliverer unto me: for the prophet cannot satisfy himself with any words*
b He confesseth that neither by his own authority, power, nor policy, his kingdom was quiet, but by the secret grace of God.
* *Job* 7. 17. *Psal* 8. 4. *Heb.* 2. 6.
c *That is*, takest care to provide all necessary blessings for him.
* *Job* 14. 2. *Psal.* 39. 5.
d For my help and foes ruin: *see Psal.* 18. 10.
* *Psal.* 18 13, 14.
e By these manner of speeches he sheweth that all the lets in the world cannot hinder Gods power, which he apprehended by faith.
† Heb. *hands.*
f *That is*, Deliver me from the tumults of them that should be my people, but are corrupt in their judgment and entreprises, as though they were strangers.
g For though they shake hands, yet they keep not promise.
h *That is*, A rare and excellent song, as thy great benefits deserve.
† Or, *victory.*
i Though wicked kings be called Gods servants, as Cyrus, *Isa.* 45. 1. forasmuch as he useth them to execute his judgments: yet David because of Gods promise, and they that rule godly, are properly so called, because they serve not their own affections but set forth Gods glory.

¶ Blessed *be* the LORD † my strength, * which [a] teacheth my hands † to war, *and* my fingers to fight.

2 *‡ My goodness and my fortress, my high towr and my † deliverer, my shield, and *he* in whom I trust: who [b] subdueth my people under me.

3 *LORD, what *is* man, that thou [c] takest knowledge of him? *or* the son of man, that thou makest account of him?

4 * Man is like to vanity: his days *are* as a shadow that passeth away.

5 Bowe thy heavens, O LORD, and [d] come down: touch the mountains, and they shall smoke.

6 *[e] Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine † hand from above, rid me, and deliver me out of great [f] waters; from the hand of strange children:

8 Whose mouth speaketh vanity; and their right hand *is* a right hand of [g] falshood.

9 I will sing a new [h] song unto thee, O God: upon a psaltery, *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth ‡ salvation unto kings: who delivereth David his [i] servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children; whose mouth speaketh vanity, and their right hand *is* a right hand of falshood.

12 That our [k] sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-stones, † polished *after* the similitude of a palace:

13 *That* our [l] garners *may be* full, affording † all manner of store; *that* our sheep may bring forth thousands, and ten thousands in our streets:

14 *That* our [m] oxen *may be* † strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 *Happy *is that* people that is in such a case: *yea*, [n] happy *is that* people, whose God *is* the LORD.

k He desireth God to continue his benefits toward his people, counting the procreation of children, and their good education, among the chiefest of Gods benefits.
l Heb. *out.*
l That the very corners of our houses may be full of store for the great abundance of thy blessings.
† Heb. *from kind to kind.*
m He attributeth not onely the great commodities, but even the least also to Gods favour.
† Heb. *able to bear burdens*, or, *loaden* with flesh. * *Psal.* 33 12. & 65. 4.
n And if God give not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

1 *David praiseth God for his fame,* 8 *for his goodness.* 11 *for his kingdom,* 14 *for his providence,* 17 *for his saving mercy.*

¶ Davids *psalm* of praise.

a *He sheweth*, what sacrifices are pleasant and acceptable unto God: even praise and thanksgiving, and seeing that God still continueth his benefits towards us, we ought never to be weary in praising him for the same.
b *Hereby he declareth*, That all power is subject unto God, and that no worldly promotion ought to obscure Gods glory.
† Heb. *and of his greatness there is no search.*
c Forasmuch as the end of mans creation, and of his preservation in this life is to praise God, therefore he requireth that not onely we our selves do this, but cause all other to do the same.
† Heb. *things*, or, *words*
d Of thy terrible judgments against the wicked.
‖ Heb. *declare it.*
* *Exod.* 34. 6, 7. *Num.* 14. 18. *Psal.* 86. 5, 15. & 103. 8.
e He describeth after what sort God sheweth himself to all his creatures, though our sins have provoked his vengeance against all: *to wit*, Merciful, not onely in pardoning the sins of his elect, but in doing good even to the reprobate, albeit they cannot feel the sweet comfort of the same.
† Heb. *great in mercy.*
f The praise of glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithful are ever mindful of the same
g *He sheweth*, That all things are out of order, but onely where God reigneth
† Heb. a *kingdom of all ages.*
h who being in misery and affliction would faint and fall away, if God did not uphold them, and therefore they ought to reverence him, that reigneth in heaven, and suffer themselves to be governed by him.
‡ Or, *look unto thee.*
i *To wit*, As well of men, as of beasts.
k He prayeth God, not onely for that he is beneficial to all his creatures, but also in that he justly punisheth the wicked, and mercifully examineth his by the cross giving them strength, and delivering them.
† Or, *merciful*, or, *bountiful.*

1 I will extol thee, my God, O King, and [a] I will bless thy name for ever and ever.

2 Every day will I bless thee, and I will praise thy name for ever and ever.

3 [b] Great *is* the LORD, and greatly to be praised; † and his greatness *is* unsearchable.

4 One generation shall praise thy works to [c] another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous † works.

6 And *men* shall speak of the might of thy terrible acts: and I will † declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 *The LORD *is* gracious, [e] and full of compassion; slow to anger, and † of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD, and thy saints shall bless thee.

11 [f] They shall speak of the glory of thy kingdom, and talk of thy power.

12 To make known to the sons of men, his [g] mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* † an everlasting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all [h] that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all ‡ [i] wait upon thee, and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* [k] righteous in all his ways, and ‡ holy in all his works.

18 The

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in [l] truth.

l which onely appertaineth to the faithful: and this virtue is contrary to infidelity, doubting, impatience, and murmuring.

19 He will fulfil the [m] desire of them that fear him: he also will hear their cry, and will save them.

m For they will ask or wish for nothing, but according to his will, 1 *John* 5.14.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all [n] flesh bless his holy name for ever and ever.

n *That is*, All men shall be bound to praise him.

PSAL. CXLVI.

1 *The psalmist voweth perpetual praises to God.* 3 *He exhorteth, not to trust in man.* 5 *God for his power, justice, mercy, and kingdom, is onely worthy to be trusted.*

† Heb. *Hallelujah.*

† PRaise ye the LORD. Praise the LORD, O my [a] soul.

a He stirreth up himself and all his affections to praise God.

2 While I live, will I praise the LORD: I will sing praises unto my God, while I have any being.

* *Psal.* 118. 8, 9

3 * Put not your trust in [b] princes, *nor* in the son of man, in whom *there is* no ‡ help.

b That God may have the whole praise, wherein he forbiddeth all vain confidence, *shewing*, That of nature we are more inclined to put our trust in creatures, then in God the creatour.

4 His breath goeth forth, he returneth to his earth: in that very day his [c] thoughts perish.

‡ Or, *salvation.*

c As their vain opinions, whereby they flattered themselves, and so imagined wicked enterprises.

5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 Which made [d] heaven and earth, the sea, and all that therein *is*: which keepeth truth for ever:

d He encourageth the godly to trust only in the Lord, both for that his power is able to deliver them from all dangers, and for his promise sake his will is most ready to do it

7 Which executeth judgment for the [e] oppressed, which giveth food to the hungry: the LORD looseth the prisoners.

e whose faith and patience for a while he trieth, but at length he punisheth the adversaries, that he may be known to be judge of the world.

8 The LORD openeth *the eyes of* the blind: the LORD raiseth *them that are* bowed down: the LORD [f] loveth the righteous.

f Though he visit them by affliction, hunger, imprisonment, and such like, yet his fatherly love and pity never faileth them; yea rather to his, these are signs of his love.

9 The LORD preserveth the [g] strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

g *Meaning* All them that are destitute of wordly means and succour. * *Exod.* 15. 18.

10 * The LORD shall [h] reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

h He assureth the church that God reigneth for ever, for the preservation of the same.

PSAL. CXLVII.

XXX Day. *Evening prayer.*

1 *The prophet exhorteth to praise God, for his care of the church,* 4 *his power,* 6 *and his mercy,* 7 *to praise him for his providence,* 12 *to praise him for his blessings upon the kingdom,* 15 *for his power over the meteors,* 19 *and for his ordinances in the church.*

PRaise ye the LORD: for *it is* good to sing praise unto our God; for *it is* [a] pleasant, *and* praise is comely.

a *He sheweth*, wherein we ought to exercise our selves continually, and to take our pastime, *to wit*, in praising God.

2 The LORD doth build up [b] Jerusalem: he gathereth together the outcasts of Israel.

b Because the Lord is the founder of the church it cannot be destroyed, though the members thereof be dispersed, and seem, as it were for a time to be cut off.

3 He healeth the [c] broken in heart, and bindeth up their † wounds.

c with affliction or sorrow for sin.

† Heb. *griefs.*

4 He [d] telleth the number of the stars: he calleth them all by *their* names.

d Though it seem to man incredible, that God should assemble his church, being so dispersed: yet nothing can be too hard to him that can number and name the stars: *see Gen.* 15. 5. *Jer.* 33. 22. *Isa.* 40. 26.

5 Great *is* our Lord, and of great power: † his understanding *is* infinite.

† Heb. *of his understanding* there is *no number.*

6 The LORD lifteth up the meek: he casteth the wicked down to the [e] ground.

e For the more high that the wicked climb, the greater is their fall in the end.

7 Sing unto the LORD with thanksgiving: sing praise upon the harp unto our God:

8 Who [f] covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

f *He sheweth* The examples of Gods mighty power, goodnes, and wisdom, that we can never want most just occasion to praise God.

9 * He giveth to the beast his food, *and* to the young ravens which [g] cry.

* *Job* 38. 41. *Psal.* 104. 27, 28.

g For their crying is as it were a confession of their need, which cannot be relieved, but by God only: then if God shew himself mindful of the most contemptible fowls, can he suffer them to die with famine, whom he hath assured of life everlasting?

10 He delighteth not in the [h] strength of the horse: he taketh not pleasure in the legs of a man.

h Though to use lawful means is both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem: praise thy God, O Zion.

13 For he hath [i] strengthned the bars of thy gates: he hath blessed thy children within thee.

i He doth not onely furnish his church with all things necessary, but preserveth also the same, and maketh it strong against all outward force.

14 † He maketh peace *in* thy borders, *and* filleth thee with the † finest of the wheat.

† Heb. *who maketh thy border peace.*

† Heb. *fat of wheat.*

15 He sendeth forth his [k] commandment *upon* earth: his word runneth very [l] swiftly.

k His secret working in all creatures, is as a commandment to keep them in order, and to give them moving and force.

l Heb. *who maketh thy border peace.*

16 He giveth snow like wooll: he scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He sheweth † his [m] word unto Jacob, his statutes and his judgments unto Israel.

† Heb. *his words.*

20 He hath not dealt so with any nation: and *as for his* judgments, they have not [n] known them. Praise ye the LORD.

m As before called Gods secret working in all his creatures, his word, so he meaneth here by his word, the doctrine of life everlasting, which he hath left to his church, as a most precious treasure.

n The cause of this difference is Gods free mercy, which hath elected his in his Son Christ Jesus to salvation: and his just judgment, whereby he hath appointed the reprobate to eternal damnation.

PSAL. CXLVIII.

1 *The psalmist exhorteth the celestial,* 7 *the terrestrial,* 11 *and the rational creatures to praise God.*

† Heb. *Hallelujah.*

† PRaise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him all his [a] angels: praise ye him all his hosts.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach us to do our duty.

3 Praise ye him [b] sun and moon: praise him all ye stars of light.

b In that Gods glory shineth in these insensible creatures, their beauty is as a continual praising of God.

4 Praise him ye [c] heavens of heavens, and ye [d] waters that *be* above the heavens.

c Not that there are divers heavens, but because of the spheares and of the situation of the fixed stars and planets, he comprehendeth by this word the whole heaven.

d *That is*, The rain, which is in the middle region of the air, which he here comprehendeth under the name of the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye [e] dragons and all deeps.

e *Meaning*, The great and monstrous fishes, as whales, and such like.

8 [f] Fire and hail, snow and vapour, stormy wind fulfilling his word.

f which come not by chance or fortune, but by Gods appointed ordinance.

9 Mountains and all hills, fruitful trees and all cedars.

10 Beasts and all cattel, creeping things, and † flying fowl.

† Heb. *birds of wing.*

11 [g] Kings of the earth, and all people; princes, and all judges of the earth.

g For the greater gifts that any hath received, and the more high that one is preferred, the more bound is he to praise God for the same: but neither high nor low condition or degree can be exempted from this duty.

12 Both young men and maidens, old men and children.

13 Let them praiſe the name of the LORD: for his name alone is † excellent, his glory *is* above the earth and heaven.

† Heb. *exalted.*

14 He alſo exalteth the [h] horn of his people, the praiſe of all his ſaints; *even* of the [i] children of Iſrael, a people near unto him. Praiſe ye the LORD.

h *That is*, The dignity, power, and glory of his church.

i By reaſon of his covenant made with Abraham.

PSAL. CXLIX.

1 *The prophet exhorteth to praiſe God for his love to the church,* 5 *and for that power which he hath given to the church for the converſion of ſinners.*

† Heb. *Hallelujah.*

† PRaiſe ye the LORD. Sing unto the LORD [a] a new ſong, *and* his praiſe in the congregation of ſaints.

a For his rare and manifold benefits beſtowed on his church.

2 Let Iſrael rejoyce in him that [b] made him: let the children of Zion be joyful in their [c] king.

b In that that they were perferred before all other nations, it was as a new creation, and therefore *Pſal* 95. 7. they were called the ſheep of Gods hands.

c For God, as he is the Creatour of the ſoul and body, ſo will he that both do ſerve him, and that his people be continually ſubject unto him, as their moſt lawful king.

3 Let them praiſe his name ‡ in the dance: let them ſing praiſes unto him with the timbrel and harp.

4 For the LORD taketh pleaſure in his people: he will beautify the meek with ſalvation.

5 Let the ſaints be joyful in glory: let them ſing aloud upon their [d] beds.

6 *Let* the high *praiſes* of God *be* † in their mouth, and a two-edged ſword in their hand;

‡ Or, *with the pipe.* d He alludeth to that continual reſt and quietneſs, which they ſhould have, if they would ſuffer God to rule them. † Heb. *in their throat.*

7 To [e] execute vengeance upon the heathen, *and* puniſhments upon the people;

8 To bind their [f] kings with chains, and their nobles with fetters of iron;

9 * To execute upon them the judgment [g] written: this honour have all his ſaints. Praiſe ye the LORD.

e *That is*, Chiefly accompliſhed in the kingdom of Chriſt, when Gods people for juſt cauſes execute Gods judgments againſt his enemies: and it giveth no liberty to any to revenge their private injuries. f Not onely the people, but the kings that were their enemies, ſhould be deſtroyed. * *Deut.* 7. 1, 2. g Hereby God bindeth the hands and minds of all his, to enterpriſe no further then he appointeth.

PSAL. CL.

1 *An exhortation to praiſe God,* 3 *with all kind of inſtruments.*

† Heb. *Hallelujah.*

† PRaiſe ye the LORD. Praiſe God in his [a] ſanctuary: praiſe him in the [b] firmament of his power.

a *That is*, In the heaven

b For his wonderful power appeareth in the firmament, which in Hebrew is called a ſtretching out, or ſpreading abroad, wherein the mighty work of God ſhineth.

2 Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs.

3 Praiſe him with the ſound of the ‡ [c] trumpet: praiſe him with the pſaltery and harp.

‡ Or, *cornet.*

4 Praiſe him with the timbrel and ‡ dance: praiſe him with ſtringed inſtruments, and organs.

c Exhorting the people onely to rejoyce in praiſing God, he maketh mention of thoſe inſtruments which by Gods commandment were appointed in the old law, but under Chriſt the uſe thereof is abolished in the kingdom, which he hath prepared for his, where they ſhall ſing everlaſting praiſe.

5 Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals.

6 Let every thing that hath [d] breath, praiſe the LORD. Praiſe ye the LORD.

d He alludeth to that order of nature is bound to this duty, and much more Gods children, who ought never to ceaſe to him, till they be gathered into that kingdom, which he hath prepared for his, where they ſhall ſing everlaſting praiſe.

THE PROVERBS.

* *This word Proverb, or, Parable, ſignifieth,* A grave and notable ſentence, worthy to be kept in memory: and is ſometime taken in the evil part, for a mock, or ſcoff.

THE ARGUMENT.

THe wonderful love of God toward his church, is declared in this book: foraſmuch as the ſum and effect of the whole ſcripture is here ſet forth in theſe brief ſentences, which partly contain doctrine, and partly manners, and alſo exhortations to both: whereof the nine firſt chapters, are as a preface full of grave ſentences and deep myſteries, to allure the hearts of men to the diligent reading of the parables that follow; which are left as a moſt precious jewel to the church, of thoſe three thouſand parables mentioned, 1 King. 4. 32, and were gathered and committed to writing by Solomons ſervants, and indited by him.

CHAP. I.

1 *The uſe of the proverbs.* 7 *An exhortation to fear God, and believe his word.* 10 *To avoid the enticings of ſinners.* 20 *Wiſdom complaineth of her contempt.* 24 *She threatneth her contemners.*

THE proverbs of Solomon the ſon of David, king of Iſrael;

2 To know wiſdom and [a] inſtruction, to perceive the [b] words of underſtanding;

a *That is*, what we ought to know and follow, and what we ought to refuſe.

b *Meaning*, The word of God, wherein is the onely true knowledge,

3 To receive the [c] inſtruction of wiſdom, [d] juſtice, and judgment, and † equity;

c To learn to ſubmit our ſelves to the correction of thoſe that are wiſe.

d By living juſtly and rendring to every man that which appertaineth unto him

† Heb. *equities.* e To ſuch as have no diſcretion to rule themſelves. ‡ Or, *adviſement.* f As he ſheweth that theſe parables containing the effect of religion, as touching manners and doctrine, do appertain to the ſimple people: ſo doth he declare that the ſame is alſo neceſſary for them that are wiſe and learned.

4 To give ſubtilty to the [e] ſimple, to the young man knowledge and ‡ diſcretion.

5 A wiſe *man* will hear, and will increaſe learning: and a man of [f] underſtanding ſhall attain unto wiſe counſels:

6 To underſtand a proverb, and ‡ the interpretation; the words of the wiſe, and their dark ſayings.

‡ Or, *an eloquent ſpeech.*

7 ¶ * The fear of the LORD *is* ‡ the beginning of knowledge: *but* fools deſpiſe wiſdom and inſtruction.

* Job 28. 28. *Pſal.* 111. 10. *Chap.* 9. 10.

‡ Or, *the principal part.*

8 My ſon, hear the inſtruction of thy [g] father, and forſake not the law of thy [h] mother:

g He ſpeaketh this in the name of God, which is the univerſal father of all creatures, or in the name of the paſtour of the church, who is as a father.

h *That is*, Of the church, wherein the faithful are begotten by the incorruptible ſeed of Gods word.

9 For they *ſhall be* † an ornament of grace unto thy head, and chains about thy neck.

† Heb. *an adding.*

10 ¶ My ſon, if [i] ſinners entice thee, conſent thou not.

i *To wit*, The wicked which have not the fear of God

11 If they ſay, Come with us, let us lay wait for [k] bloud, let us lurk privily for the innocent without cauſe:

k He ſpeaketh not only of the ſhedding of bloud with hand, but of all crafty practiſes which tend to the detriment of our neighbour.

12 Let us ſwallow them up alive as the [l] grave, and whole, as thoſe that go down into the pit:

l As the grave is never ſatiate, ſo the avarice of the wicked and their cruelty hath none end.

13 We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil:

14 Caſt

14 Caſt in thy lot among us, let us all have one [m] purſe:

15 My ſon, walk not thou in the way with them; refrain thy foot from their [n] path.

16 * For their feet run to evil, and make haſte to ſhed bloud.

17 Surely in vain the net is ſpread † in the ſight of any bird.

18 And they lay wait for their *own* bloud, they lurk privily for their *own* [o] lives.

19 So *are* the ways of every one that is greedy of gain: *which* taketh away the [p] life of the owners thereof.

20 ¶ † * [q] Wiſdom crieth without, ſhe uttereth her voice in the [r] ſtreets:

21 She crieth in the chief place of concourſe, in the openings of the gates: in the city ſhe uttereth her words, *ſaying*,

22 How long, ye [t] ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my ſpirit unto you, I will make known my words unto you.

24 ¶ * Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded;

25 But ye have ſet at nought all my counſel, and would none of my reproof:

26 I alſo will [t] laugh at your calamity, I will mock when your fear cometh;

27 When your [u] fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you.

28 * Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall [x] not find me:

29 For that they hated knowledge, and did not chooſe the fear of the LORD.

30 They would none of my counſel: they [y] deſpiſed all my reproof.

31 Therefore ſhall they eat of the [z] fruit of their own way, and be filled with their own devices.

32 For the ‡ turning away of the ſimple ſhall ſlay them, and the [a] proſperity of fools ſhall deſtroy them.

33 But whoſo hearkneth unto me, ſhall dwell ſafely, and ſhall be quiet from fear of evil.

m *He ſheweth*, whereby the wicked are allured to joyn together, becauſe they have every one part of the ſpoil of the innocent.
n *That is*, Have nothing at all to do with them.
* *Iſa.* 59. 7. *Rom.* 3. 15.
† Heb. *in the eyes of every thing that hath a wing.*
o *He ſheweth*, That there is no cauſe to move theſe wicked to ſpoil the innocent, but their avarice & cruelty.
p whereby he concludeth that the coverous man is a murderer.
† Heb. *wiſdoms*, that is, *exellent wiſdom.*
* *Chap.* 8. 1.
q This wiſdom is the eternal word of God
r So that none can pretend ignorance.
t wiſdom reproveth three kinds of men, The fooliſh or ſimple, which err of ignorance; And the mockers that cannot ſuffer to be taught; And the fools, which are drowned in worldly luſts, and hate the knowledge of godlineſs.
* *Iſa.* 65. 12. & 66. 4. *Jer.* 7. 13. *Ezek.* 8. 18.
t This is ſpoken according to our capacity, *ſignifying*, That the wicked which mock and jeſt at Gods word, ſhall have the juſt reward of their mocking.
u *That is*, Your deſtruction, which thing you feared.
* *Job* 27. 9. *Iſa.* 1. 15. *Jer.* 1. 11. & 14. 12. *Mic.* 3. 4.
x Becauſe they ſought not with an affection to God, but for eaſe of their own grief.
y *Shewing*, That without faith and obedience we cannot call upon God aright.
z They ſhall feel what commodity their wicked life ſhall give them.
‡ Or, *eaſe of the ſimple.* a *That is*, The pleaſure and ſenſuality, wherein they delight.

CHAP. II.

1 *Wiſdom promiſeth godlineſs to her children*, 10 *and ſafety from evil company*, 20 *and direction in good ways.*

MY ſon, if thou wilt receive my words, and [a] hide my commandments with thee;

2 So that thou incline thine ear unto wiſdom, *and* apply thine [b] heart to underſtanding:

3 Yea, if thou crieſt after knowledge, *and* † [c] lifteſt up thy voice for underſtanding:

a *That is*, Keep them as a treaſure in thine heart.
b If thou give thy ſelf to the true knowledge of God without hypocricy.
† Heb. *giveſt thy voice*
c *Meaning*, That we muſt ſeek the knowledge of God with care and diligence.

4 * If thou ſeekeſt her as ſilver, and [d] ſearcheſt for her, as *for* hid treaſures:

5 Then ſhalt thou underſtand the fear of the LORD; and find the [e] knowledge of God.

6 * For the LORD giveth wiſdom: out of his mouth *cometh* knowledge and underſtanding.

7 He layeth up ſound wiſdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preſerveth the way of his ſaints.

9 Then ſhalt thou underſtand righteouſneſs, and judgment, and equity; *yea*, every good path.

10 ¶ When wiſdom entreth into thine heart, and knowledge is pleaſant unto thy ſoul;

11 [f] Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee:

12 To deliver thee from the way of the evil *man*, from the man that ſpeaketh froward things.

13 Who leave the [g] paths of uprightneſs, to walk in the ways of darkneſs:

14 Who rejoyce to do evil, *and* delight in the [h] frowardneſs of the wicked.

15 Whoſe ways *are* crooked, and *they* froward in their paths.

16 To deliver thee from the [i] ſtrange woman, * *even* from the ſtranger *which* flattereth with her words:

17 Which forſaketh the [k] guide of her youth, and forgetteth the [l] covenant of her God.

18 For her [m] houſe inclineth unto death, and her paths unto the [n] dead.

19 None that go unto her, return again, neither take they hold of the paths of life.

20 That thou mayeſt walk in the way of good *men*, and keep the paths of the righteous.

21 * For the upright ſhall dwell in the [o] land, and the perfect ſhall remain in it.

22 * But the wicked ſhall be cut off from the earth, and the tranſgreſſours ſhall be ‡ rooted out of it.

d A Metaphor from miners who with great diligence bring treaſures out of the earth.
e This, ſaith he, is the true wiſdom to know and fear God.
* 1 *King.* 3. 9. *Jam.* 1. 5.
f The word of God ſhall teach thee and counſel thee how to govern thy ſelf.
g *That is*, The word of God, which is the only light, to follow their own fantaſies, which are darkneſs.
h when they ſee any given to evil as they are.
i *Meaning*, That wiſdom which is the word of God, ſhall preſerve us from all vices: naming this vice of whordom, whereunto man is moſt prone.
* *Coap.* 5. 3. & 7. 5.
k *That is*, Her husband, which is her head & guide to govern her from whom ſhe ought not to depart, but remain in his ſubjection.
l which is the promiſe made in marriage.
m Her acquaintance with her familiar, and them that haunt her.
n To them that are dead in body and ſoul.
* *Pſal.* 37. 29.
o They ſhall enjoy the temporal and ſpiritual promiſes of God, as the wicked ſhall be void of them. * *Job.* 18. 17. *Pſal.* 104. 35. ‡ Or, *pluckt up.*

CHAP. III.

1 *An exhortation to obedience*, 5 *to faith*, 7 *to mortification*, 9 *to devotion*, 11 *to patience.* 13 *The happy gain of wiſdom.* 19 *The power*, 21 *and the benefits of wiſdom.* 27 *An exhortation to charitableneſs*, 30 *peaceableneſs*, 31 *and contentedneſs.* 33 *The curſed ſtate of the wicked.*

MY ſon, forget not my law; * but let thine heart keep my commandments:

2 For [a] length of days, and † long life, and peace ſhall they add to thee.

3 Let not [b] mercy and truth forſake thee: * bind them about thy [c] neck, write them upon the table of thine [d] heart.

4 * So ſhalt thou find favour, and ‡ good underſtanding in the ſight of God and man.

5 ¶ Truſt in the LORD with all thine heart; and lean not unto thine own underſtanding.

6 * In all thy ways acknowledge him, and he ſhall direct thy paths.

* *Deut.* 8. 1. & 30. 16.
a Long life is the bleſſing of God, which he giveth to his, ſo far forth as it is expedient for them.
† Heb. *years of life.*
b By mercy and truth he meaneth, the commandments of the firſt and ſecond table: *or*, elſe the mercy and faithfulneſs that we ought to uſe toward our neighbours.
* *Exod.* 13. 9. *Deut.* 6. 8.
c Keep them as a moſt precious jewel.
d Have them ever in remembrance. * *Pſal.* 111. 10. ‡ Or, *good ſucceſs.* * 1 *Chron.* 28. 9.

7 ¶ * Be

* *Rom.* 12. 16.

7 ¶ * Be not wise in thine own eyes: fear the LORD, and depart from evil.

† Heb. *medicine.*
e By this part he comprehendeth the whole body, as by health he meaneth all the benefits promised in the law, both corporal and spiritual.

8 It shall be † health to thy [e] navel, and † marrow to thy bones.

† Heb. *watering*, Or, *moistning.*
* *Exod.* 23. 19. & 34. 16. *Deut.* 26. 2, &c. *Mal.* 3. 10, &c. *Luk.* 14. 13.
f As was commanded in the law; and by this they acknowledged, that God was the giver of all things, and that they were ready to bestow all at his commandment.

9 *[f] Honour the LORD with thy substance, and with the first-fruits of all thine increase.

* *Deut.* 28. 8.
g For to the faithful distributer God giveth in greater abundance.

10 * So shall thy barns be filled with plenty, and thy presses shall [g] burst out with new wine.

* *Job* 5. 17. *Heb.* 12. 5. *Rev.* 3. 19.
† Heb. *the man that draweth out understanding.*

11 ¶ * My son, despise not the chastning of the LORD: neither be weary of his correction.

* *Job* 28. 15, &c. *Psal.* 19. 10. *Chap.* 8. 11, 19. & 16. 16.
h *Meaning*, That he that seeketh wisdom, *that is*, suffereth himself to be governed by the word of God, shall have all prosperity both spiritual, and temporal.
i which bringeth forth such fruit, that they that eat thereof, have life: and he alludeth to the tree of life in paradise.

12 For whom the LORD loveth, he correcteth, even as a father the son, *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wisdom, and † the man *that* getteth understanding.

14 * For the merchandise of it *is* better then the merchandise of silver, and the gain thereof then fine gold.

15 She *is* more precious then rubies: and all the things thou canst desire, are not to be compared unto her.

16 Length of days *is* in her right hand: *and* in her [h] left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of [i] life to them that lay hold upon her; and happy *is every one* that retaineth her.

19 The LORD by wisdom hath [k] founded the earth; by understanding hath he ‡ established the heavens.

k *Hereby he sheweth*, That this wisdom whereof he speaketh, is everlasting, because it was before all creatures, and that all things, even the whole world were made by it.
‡ Or, *prepared.*

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

* *Psal* 37 24. & 91. 11, 12.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion.

22 So shall they be life unto thy soul, and grace to thy neck.

23 * Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the [l] desolation of the wicked, when it cometh.

l For when God destroyeth the wicked, he will save his as he did Lot in Sodom.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from † them to whom it is [m] due, when it is in the power of thine hand to do *it*.

† Heb. *the owners thereof.*
m Not only from them to whom the possession belongeth, but also thou shalt not keep it from them which have need of the use thereof.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

‡ Or, *practise no evil*
n *That is*, Putteth his trust in thee.

29 ‡ Devise not evil against thy neighbour, seeing he [n] dwelleth securely by thee.

30 ¶ Strive not with a man without cause, if he have done thee no harm.

o Desire not to be like unto him, as the Chaldee addeth, both here and on *Psal.* 37. 1.
† Heb. *a man of violence.*

31 ¶ [o] Envy thou not † the oppressour, and choose none of his ways.

* *Psal.* 25. 14.
p *That is*, His covenant and fatherly affection, which is hid and secret from the world

32 For the froward *is* abomination to the LORD: * but his [p] secret *is* with the righteous.

* *Mal.* 2. 1.

33 ¶ * The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 ¶ * Surely he scorneth the [q] scorners: but he giveth grace unto the lowly.

* *Jam.* 4. 6. 1 *Pet.* 5. 5.
q He will shew by his plagues, that their scorns shall turn to their own destruction: *exalteth the fools.*

35 The wise shall inherit glory, but shame † shall be the promotion of fools.

as *Chap.* 1. 26. † Heb.

CHAP. IV.

1 *Solomon, to perswade obedience,* 3 *sheweth what instruction he had of his parents.* 5 *To study wisdom,* 14 *and to shun the path of the wicked.* 20 *He exhorteth to faith,* 23 *and sanctification.*

HEar, ye children, the instruction of a [a] father, and attend to know understanding.

a He speaketh this in the person, of a preacher or minister, which is as a father unto the people, *Read chap.* 1. 8.

2 For I give you good doctrine, forsake you not my law.

3 For I was my fathers son, * tender and [b] onely *beloved* in the sight of my mother.

* 1 *Chron.* 29. 1.
b For though she had three others. as 1 *Chron.* 3. 5. yet so tenderly she loved Solomon, that he was unto her, as her onely son.

4 *[c] He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live.

* 1 *Chron.* 28. 9.
c *Meaning*, David his father.

5 Get wisdom, get understanding: forget *it* not, neither decline from the words of my mouth.

6 Forsake her not, and she shall perserve thee: love her, and she shall keep thee.

7 [d] Wisdom *is* the principal thing, *therefore* get wisdom: and with all thy getting get understanding.

d *He sheweth*, That we must first begin at Gods word, if so be we will that other things prosper with us, contrary to the judgment of the world, which make it their last study, or else, care not for it at all.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

* *Chap.* 1. 9.
‡ Or, *she shall compass thee with a crown of glory.*

9 She shall give to thine head * an ornament of grace: ‡ a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings: and the years of thy life shall be many.

11 I have [e] taught thee in the way of wisdom: I have led thee in right paths.

e Solomon declareth, what care his father had to bring him up in the true fear of God: for this was Davids protestation.

12 When thou goest, thy steps shall not be [f] straitned, * and when thou runnest, thou shalt not stumble.

f Thou shalt walk at liberty, without offence.
* *Psal.* 91. 11, 12.

13 Take fast hold of instruction, let *her* not go; keep her, for she *is* thy life.

14 ¶ * Enter not into the path of the wicked, and go not in the way of evil *men*.

* *Psal.* 1. 1. *Chap.* 1. 10, 15.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they [g] sleep not except they have done mischief: and their sleep is taken away unless they cause *some* to fall.

g *Meaning*, That to do evil, is more proper and natural to the wicked, then to sleep, eat, or drink.

17 For they eat the [h] bread of wickedness, and drink the wine of violence.

h Gotten by wicked means and cruel oppression.

18 But the path of the just *is* as the [i] shining light, that shineth more and more unto the perfect day.

i *Signifying*, That the godly increase daily in knowledge and perfection, till they come to full perfection, *which is*, when they shall be joyned to their head in the heavens.

19 The way of the wicked *is* as darkness: they know not at what they stumble.

20 ¶ My son, attend to my words, incline thine ear unto my sayings.

21 Let them not depart from thine eyes: keep them in the midst of thine heart.

† Heb. *medicine.*
k *That is*, They shall have health of body: under which all other blessings promised in the law are contained.

22 For they *are* life unto those that find them, and † health to all their [k] flesh.

23 ¶ Keep thy heart † with all diligence: for out of it *are* the issues of [l] life.

† Heb. *above all keepings.*
l For as the heart is either pure or corrupt, so is the whole course of mans life.

24 Put away from thee † a froward mouth, and perverſe lips put far from thee.

† Heb. *forwardneſs of mouth, and perverſneſs of lips.*

25 Let thine eyes look right on, and let thine eye-lids look ſtraight before thee.

26 [m] Ponder the path of thy feet, and ‡ let all thy ways be eſtabliſhed.

m Keep a meaſure in all thy doings.
‡ Or, *all thy ways ſhall be ordered aright.*

27 * Turn not to the right hand nor to the left: remove thy foot from evil.

* *Deut.* 5. 32.

Chap. V.

1 Solomon exhorteth to the ſtudy of wiſdom. 3 He ſheweth the miſchief of whoredom and riot. 15 He exhorteth to contentedneſs, liberality, and chaſtity. 22 The wicked are overtaken with their own ſins.

MY ſon, attend unto my wiſdom, *and* bowe thine ear to my underſtanding.

2 That thou mayeſt regard diſcretion, and *that* thy lips may keep knowledge.

3 ¶ * For the lips of [a] a ſtrange woman drop *as* an hony-comb, and her † mouth *is* ſmoother then [b] oyl.

* *Chap.* 2. 16. & 6. 24.
a *That is*, An harlot which giveth her ſelf to another, then to her husband.
† Heb. *palate.*
b By oil and hony, he meaneth flattering & crafty entiſements.

4 But her end is bitter as worm-wood, ſharp as a two-edged ſword.

5 * Her [c] feet go down to death: her ſteps take hold on hell.

* *Chap.* 7. 27.
c All her doings lead to deſtruction.

6 Leſt thou ſhouldeſt ponder the path of life, her ways are [d] moveable, *that* thou canſt not know *them.*

d She hath ever new means to allure to wickedneſs.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her houſe:

9 Leſt thou give thine [e] honour unto others, and thy years unto the cruel.

e *That is*, Thy ſtrength & goods to her that will have no pity upon thee: as is read of Sampſon, and the prodigal ſon.

10 Leſt ſtrangers be filled with † thy wealth, and thy [f] labours *be* in the houſe of a ſtranger,

† Heb. *thy ſtrength.*
f The goods gotten by thy travel.

11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed,

12 And ſay, How have I hated inſtruction, and my heart deſpiſed reproof?

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me?

14 I was almoſt in all evil, in the midſt of the congregation and [g] aſſembly.

g Although I was faithfully inſtructed in the truth, yet had I almoſt faln to utter ſhame and deſtruction, notwithſtanding my good bringing up in the aſſembly of the godly.

15 ¶ Drink waters out of thine own [h] ciſtern; and running waters out of thine own well.

h He teacheth us ſobriety, exhorting us to live of our own labours, and to be beneficial to the godly that want.

16 Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets.

17 Let them be [i] onely thine own, and not ſtrangers with thee.

i Diſtribute them not to the wicked and infidels, but reſerve them for thy ſelf, thy family, and them that are of the houſhold of faith.

18 Let thy [k] fountain be bleſſed: and rejoyce with the wife of thy [l] youth.

k Thy children ſhall come of thee in great abundance, *ſhewing*, That God bleſſeth marriage, and curſeth whoredom.
l Which thou didſt marry in thy youth.

19 *Let her be as* the loving hind, and pleaſant roe, let her breaſts † ſatisfie thee at all times, and † be thou raviſht always with her love.

† Heb. *water thee.* † Heb. *err thou always in her love.*

20 And why wilt thou, my ſon, be raviſht with a ſtrange woman, and embrace the boſom of a ſtranger?

21 * For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

* *Job* 31. 4. & 34. 21. *Chap* 15. 3. *Jer.* 16. 17. & 32. 19.

22 ¶ His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his † ſins.

† Heb. *ſin.*

23 He ſhall [n] die without inſtruction, and in the greatneſs of his folly he ſhall go aſtray.

n Becauſe he will not give ear to Gods word and be admoniſhed.

Chap. VI.

1 Againſt ſuretiſhip, 6 Idleneſs, 12 and miſchievouſneſs. 16 Seven things hateful to God. 20 The bleſſings of obedience. 25 The miſchiefs of whoredom.

MY ſon, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger,

2 Thou art [a] ſnared with the words of thy mouth, thou art taken with the words of thy mouth.

a He forbiddeth us not to become ſurety one for an other, according to the rule of charity, but that we conſider for whom and after what ſort, ſo that the creditour may not be defrauded.

3 Do this now, my ſon, and deliver thy ſelf, when thou art come into the hand of thy friend: go, humble thy ſelf, ‡ and make ſure thy friend.

‡ Or, *ſo ſhalt thou prevail with thy friend.*

4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids.

5 Deliver thy ſelf as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the [b] ant, thou ſluggard, conſider her ways, and be wiſe:

b If the word of God cannot inſtruct thee, yet learn of the little ant to labour for thy ſelf, and not to burden others.

7 Which having no guide, overſeer, or ruler,

8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt.

9 * How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?

* *Chap.* 24. 33.

10 *Yet* a little ſleep, a little ſlumber, [c] a little folding of the hands to ſleep.

c He expreſſeth lively the nature of the ſluggards, which though they ſleep never ſo long, yet have never enough, but ever ſeek occaſions thereunto.

11 * So ſhall thy poverty come as one that [d] travelleth, and thy want as an [e] armed man.

* *Chap.* 13. 4. & 20. 4.
d *That is*, Suddenly, and when thou lookeſt not for it.
e It ſhall come in ſuch ſort as thou art not able to reſiſt it.

12 ¶ A naughty perſon, [f] a wicked man walketh with a froward mouth.

f He ſheweth to what inconvenience the idle perſons and ſluggards comely calling them wicked or the men of Belial; and ſlanderous.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his [g] fingers.

g Thus all his geſture tendeth to wickedneſs.

14 Frowardneſs *is* in his heart, he deviſeth miſchief continually, he † ſoweth diſcord.

† Heb. *caſteth forth.*

15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

16 ¶ Theſe ſix *things* doth the LORD hate; yea, ſeven *are* an abomination † unto him:

† Heb. *of his ſoul.*

17 † A proud look, a lying tongue, and hands that ſhed innocent bloud,

† Heb. *haughty eyes.*

18 An heart that deviſeth wicked imaginations, * [h] feet that be ſwift in running to miſchief,

* *Rom.* 3. 15.
h *Meaning*, The raging affections; which carry a man away in ſuch ſort, that he cannot tell what he doth.

19 A falſe witneſs *that* ſpeaketh lies, and him that ſoweth diſcord among brethren.

20 ¶ * My ſon, keep thy fathers commandment, and forſake not the law of thy mother.

* *Chap.* 1. 8.

21 Bind them continually upon thine [i] heart, *and* ty them about thy neck,

i *Chap.* 3. 3.

22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and *when* thou awakeſt, it ſhall talk with thee.

* *Pſal.* 19. 8. & 119. 105.

23 * For the [k] commandment *is* a ‡ lamp; and the law *is* light; and [l] reproofs of inſtruction *are* the way of life:

k By the commandment, he meaneth the word of God, and by the inſtruction, the preaching and declaration of the ſame, which is committed to the church. ‡ Or, *candle.* l And reprehenſions when the word is preached bring us to life.

m He declareth that except man do joyn to his wife both in heart and outward converſation, that he ſhall not eſcape the judgments of God.

24 * To keep thee from the evil woman, from the flattery ‡ of the tongue of a strange woman.

25 * Lust not after her beauty in thine heart; neither let her take thee with her [m] eye-lids.

26 For by means of a whorish woman *a man is brought* to a piece of bread: and † the adulteress will hunt for the precious life.

27 [n] Can a man take fire in his bosom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbours wife: whosoever toucheth her, shall not be innocent.

30 *Men* do not [o] despise a thief, if he steal to [p] satisfy his soul when he is hungry:

31 But *if* he be found, he shall restore seven-fold, he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman, lacketh † understanding: he *that* doth it, destroyeth his own soul.

33 A [q] wound and dishonour shall he get, and his reproach shall not be wiped away.

34 For jealousy *is* the rage of a man: therefore he will [r] not spare in the day of vengeance.

35 † He will not regard any ransom; neither will he rest content, though thou givest many gifts.

* *Chap.* 2. 16. & 5. 3. & 7. 5.
‡ Or, *of the strange tongue.*
* *Mat.* 5. 28.

m With her wanton looks and gesture.

† Heb. *the woman of a man*, or, *a mans wife.*

n *Meaning*, That she will never cease till she have brought thee to beggery, and then seek thy destruction.

o He approveth not theft but sheweth that it is not so abominable as whoredom; forasmuch as theft might be redeemed: but adultery was a perpetual infamy, and death by the law of God.

p *Meaning*, For very necessity.

† Heb. *heart.*

q *That is*, Death appointed by the law.

r He sheweth, that man by nature seeketh his death, that hath abused his wife, and so concludeth, that neither Gods law, nor the law of nature admitteth any ransom for the adultery.

† Heb. *he will not accept the face of any ransom.*

CHAP. VII.

1 *Solomon perswadeth to a sincere and kind familiarity with wisdom.* 6 *In an example of his own experience, he sheweth* 10 *the cunning of an whore,* 22 *and the desperate simplicity of a young wanton.* 24 *He dehorteth from such wickedness.*

MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live: and my law as the [a] apple of thine eye.

3 * Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 * That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ For at the [b] window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the † youths, a young man void of understanding,

8 Passing through the street near her corner, and he went the way to her house,

9 In the twilight † in the evening, in the [c] black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and subtil of heart.

11 (* She *is* [d] loud and stubborn, her feet abide not in her house.

12 Now *is she* without, now in the streets, and lieth in wait at every corner)

a By this diversity of words, he meaneth, That nothing ought to be so dear unto us, as the word of God, nor that we look on any thing more, nor mind any thing so much.

* *Deut.* 6. 8. & 11. 18.
Chap. 3. 3.
* *Chap.* 5. 3.

b Solomon useth this parable, to declare their folly, that suffer themselves to be abused by harlots.

† Heb. *the sons.*

† Heb. *in the evening of the day.*

c He sheweth, that there was almost none so impudent, but they were afraid to be seen, and also their own consciences did accuse them, which caused them to seek the night to cover their filthiness.

* *Chap.* 9. 13.

d He describeth certain conditions which are peculiar to harlots.

13 So she caught him and kissed him, *and* † with an impudent face said unto him.

14 † I *have* [e] peace-offerings with me; [f] this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have deckt my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning, let us solace our selves with loves.

19 For the good-man *is* not at home, he is gone a long journy;

20 He hath taken a bag of mony † with him, *and* will come home at ‡ the day appointed.

21 With her much fair speech she caused him to yeild, with the flattering of her lips she forced him.

22 He goeth after her † straightway, as an [g] ox goeth to the slaughter, or as a [h] fool to the correction of the stocks:

23 Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many [i] strong *men* have been slain by her.

27 * Her house *is* the way to hell, going down to the chambers of death.

† Heb. *she strengthned her face, and said.*
† Heb. *peace-offerings are upon me.*
† Heb. *peace-offerings are upon me.*
e Because that in peace-offerings, a portion returned to them that offered, she sheweth him that she hath meat at home to make good cheer with: or else some cloke of holiness, till she had gotten him in her snares.
f which declareth, that harlots outwardly will seem holy and religious: both because they may the better deceive others, and also thinking by observing of ceremonies and offerings, to make satisfaction for their sins.
† Heb. *in his hand.*
‡ Or, *the new-moon.*
† Heb. *suddenly.*
g which thinking he goeth to the pasture, goeth willingly to his own destruction.
h which goeth cheerfully, not knowing that he shall be chastised.
i Neither wit nor strength can deliver them that fall into the hands of the harlot.
* *Chap.* 2. 18. & 5. 5.

CHAP. VIII.

1 *The fame,* 6 *and evidence of wisdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of wisdom.* 32 *Wisdom is to be desired for the blessedness it bringeth.*

DOth not * [a] wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the [b] gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call, and my voice *is* to the sons of man.

5 O ye simple, understand wisdom; and ye fools, be ye of an understanding heart.

6 Hear, for I will speak of excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth, and wickedness *is* † an abomination to my lips.

8 All the words of my mouth *are* in righteousness, *there is* nothing † froward or perverse in them.

9 They *are* all [c] plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather then choice gold.

11 * For wisdom *is* better then rubies; and all

* *Chap.* 1. 20.
a Solomon declareth that man is cause of his own perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his works, to follow virtue and to flee from vice.
b where the people did most resort, and which was the place of justice.
† Heb. *the abomination of my lips.*
† Heb. *wrested.*
c *Meaning*, That the word of God is easy unto all, that have a desire unto it, and which are not blinded by the prince of this world.
* *Job* 28. 15. *Psal.* 19. 10. *Chap.* 3. 15. & 16. 16.

all the things that may be deſired, are not to be compared to it.

12 I wiſdom dwell with ‡ [d] prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate [e] evil; pride and arrogancy, and the evil way, and the froward mouth do I hate.

14 Counſel *is* mine, and ſound wiſdom: I *am* underſtanding, I have ſtrength.

15 By me kings reign, and princes decree juſtice.

16 By [f] me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me, and thoſe that ſeek me [g] early ſhall find me.

18 * Riches and honour *are* with me; *yea,* [h] durable riches and righteouſneſs.

19 * My fruit *is* better then gold, yea, then fine gold; and my revenue then choice ſilver.

20 I ‡ lead in the way of righteouſneſs, in the midſt of the paths of [i] judgment:

21 That I may cauſe thoſe that love me, to inherit ſubſtance; and I will fill their treaſures.

22 The LORD poſſeſſed me in the beginning of his way, [k] before his works of old.

23 I was ſet up from everlaſting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth: when *there were* no fountains abounding with water.

25 Before the mountains were ſettled; before the hills was I brought forth:

26 While as yet he had not made the earth, nor the ‡ fields, nor ‡ the higheſt part of the duſt of the world.

27 When he prepared the heavens, I *was* [l] there: when he ſet ‡ a compaſs upon the face of the depth:

28 When he eſtabliſhed the clouds above: when he ſtrengthned the fountains of the deep:

29 * When he gave to the ſea his decree, that the waters ſhould not paſs his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one [m] brought up *with him:* and I was daily *his* delight, rejoycing always before him:

31 [n] Rejoycing in the habitable part of his [o] earth, and my delights *were* with the ſons of men.

32 Now therefore hearken unto me, O ye children: for * bleſſed *are they that* keep my ways.

33 Hear inſtruction, and be wiſe, and refuſe it not.

34 Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

35 For whoſo findeth me, findeth life, and ſhall † obtain favour of the LORD.

36 But he that ſinneth againſt me, wrongeth his own ſoul; all they that hate me, love death.

‡ Or, *ſubtilty.*
d *That is,* Except a man have wiſdom, which is the true knowledge of God, he can neither be prudent, nor a good counſeller.
e So that he that doth not hate evil, feareth not God.
f whereby he declareth, that honours, dignity, or riches, come not of mans wiſdom, or induſtry, but by the providence of God.
g *That is,* Study the word of God diligently, and with a deſire to profit.
* *Chap.* 3. 16.
h *Signifying,* That he chiefly meaneth the ſpiritual treaſures, and heavenly riches.
* *Chap.* 3. 14.
‡ Or, *walk.*
i For there can be no true juſtice or judgment, which is not directed by this wiſdom.
k He declareth hereby the divinity and eternity of this wiſdom, which he magnifieth, and praiſeth through this book: *meaning thereby,* The eternal Son of God, Jeſus Chriſt our Saviour, whom ſaint John calleth, *The word that was in the beginning, Joh* 1. 1.
‡ Or, *open places.*
‡ Or, *the chief part.*
l He declareth the eternity of the Son of God, which is meant by this word wiſdom, who was before all time, and ever preſent with the Father.
‡ Or, *a circle.*
* *Gen.* 1. 9, 10. *Job* 38. 10, 11. *Pſal.* 104. 9.
m *Some read, A* chief worker: *ſignifying,* That this wiſdom, even Chriſt Jeſus, was equal with God his Father, and created, preſerveth, and ſtill worketh with him, *as Joh.* 5. 17.
n whereby is declared, that the work of the creation was no pain, but a ſolace unto the wiſdom of God.
o By earth, *he meaneth,* Man which is the work of God, in whom wiſdom took pleaſure: in ſo much, as for mans ſake, the divine wiſdom took mans nature, and dwelt among us, and filled us with unſpeakable treaſures, and this is that ſolace and paſtime whereof is here ſpoken. * *Pſal.* 119. 1, 2. & 128. 2. *Luk.* 11. 28. † Heb. *bring forth.*

CHAP. IX.

1 The diſcipline, 4 and doctrine of wiſdom. 13 The cuſtome, 16 and errour of folly.

WIſdom hath builded her [a] houſe, ſhe hath hewen out her [b] ſeven pillars.

2 She hath killed † her beaſts, ſhe hath mingled her wine; ſhe hath alſo [c] furniſhed her table.

3 She hath ſent forth her [d] maidens, [e] ſhe crieth upon the higheſt places of the city.

4 Whoſo *is* [e] ſimple, let him turn in hither: *as* for him that wanteth underſtanding, ſhe ſaith to him,

5 Come, eat of my [f] bread, and drink of the wine *which* I have mingled.

6 Forſake the fooliſh, and live; and go in the way of underſtanding.

7 He that reproveth a ſcorner, getteth to himſelf ſhame: and he that rebuketh a wicked *man, getteth* himſelf [g] a blot.

8 * Reprove not a [h] ſcorner, leſt he hate thee: rebuke a wiſe *man,* and he will love thee.

9 Give *inſtruction* to a wiſe *man,* and he will be yet wiſer: teach a juſt *man,* and he will increaſe in learning.

10 * The fear of the LORD *is* the beginning of wiſdom: and the knowledge of the holy *is* [i] underſtanding.

11 * For by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed.

12 If thou be wiſe, thou ſhalt be wiſe [k] for thy ſelf: but *if* thou ſcorneſt, thou alone ſhalt bear *it.*

13 ¶ * [l] A fooliſh woman *is* clamorous; *ſhe is* ſimple, and knoweth nothing.

14 For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city,

15 To call paſſengers who go right on their ways.

16 Whoſo *is* ſimple, let him turn in hither: and as for him that wanteth underſtanding, ſhe ſaith to him,

17 Stolen waters are ſweet, and bread † *eaten* in ſecret is pleaſant.

18 But he knoweth not that the dead *are* there; *and that* her gueſts *are* in the depths of hell.

a Chriſt hath prepared him a church.
b *That is,* Many chief ſtates and principal parts of his church, as were the patriarchs, prophets, apoſtles, paſtours, and doctours.
† Heb. *her killing.*
c He compareth wiſdom with great princes, that keep open houſe for all that come.
d *Meaning,* True preachers, which are not infected with mans wiſedom.
e He that knoweth his own ignorance, and is void of malice.
f By bread and drink is meant, the word of God, and the miniſtration of the ſacraments, whereby God nouriſheth his ſervants in his houſe, which is the church.
g For the wicked will contemn him, and labour to defame him.
* *Mat.* 7. 6.
h *Meaning,* Them that are incorrigible, which Chriſt calleth dogs and ſwine: or he ſpeaketh this in compariſon, not that the wicked ſhould not be rebuked, but he ſheweth their malice, and the ſmall hope of profit.
* *Job* 28. 28. *Pſal.* 111. 10. *Chap.* 1. 7.
i He ſheweth that true underſtanding is to know the will of God in his word, which is meant by holy things.
* *Chap.* 10. 27.
k Thou ſhalt have the chief profit and commodity thereof.
* *Chap.* 7. 11.
l By the fooliſh woman, ſome underſtand the wicked preachers, who counterfeit the word of God, as appeareth, *ver.* 16. which were the words of the true preachers, *as verſe* 4. but their doctrin is but as ſtolen waters, *meaning,* That they are but mans traditions, which are more pleaſant to the fleſh then the word of God: and therefore they themſelves boaſt thereof. † Heb. *of ſecrecies.*

CHAP. X.

From this chapter to the five and twentieth, are ſundry obſervations of moral virtues, and their contrary vices.

THE proverbs of Solomon. * A wiſe ſon maketh a glad father; but a fooliſh ſon *is* the heavineſs of his mother.

2 *[a] Treaſures of wickedneſs profit nothing: but righteouſneſs delivereth from death.

3 * The LORD will [c] not ſuffer the ſoul of the righteous to famiſh: but he caſteth away ‡ the ſubſtance of the wicked.

4 * He becometh poor that dealeth *with* a ſlack hand: but the hand of the diligent maketh rich.

5 He that gathereth in ſummer, *is* a wiſe ſon:

* *Chap.* 15. 20.
* *Chap.* 11. 4.
a *That is,* wickedly gotten.
* *Pſal.* 37. 25.
b Though he ſuffer the juſt to want for a time, yet he will ſend him comfort in due ſeaſon.
‡ Or, *the wicked for* their *wickedneſs.*
* *Chap.* 12 24.

ſon: *but* he that ſleepeth in harveſt, *is* a ſon that cauſeth ſhame.

6 Bleſſings *are* upon the head of the juſt: but * violence covereth the mouth of the [c] wicked.

7 * The memory of the juſt *is* bleſſed: but the name of the wicked ſhall [d] rot.

8 The wiſe in heart will receive commandments: but † a prating fool ‡ ſhall fall.

9 * He that walketh uprightly, walketh ſurely: but he that perverteth his ways, ſhall be known.

10 * He that [e] winketh with the eye cauſeth ſorrow: but a prating fool ‡ ſhall [f] fall.

11 * The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred ſtirreth up ſtrifes: but * love covereth all ſins.

13 In the lips of him that hath underſtanding, wiſdom is found: but [g] a rod *is* for the back of him that is void of † underſtanding.

14 Wiſe *men* lay up knowledge: but the mouth of the fooliſh *is* near deſtruction.

15 * The rich mans wealth *is* his [h] ſtrong city: the deſtruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life; the fruit of the wicked to ſin.

17 He *is in* the way of life that keepeth inſtruction: but he that refuſeth reproof, ‡ erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a ſlander, is a fool.

19 In the multitude of words there wanteth not ſin: but he that refraineth his lips, *is* wiſe.

20 The tongue of the juſt *is as* choice ſilver: the heart of the wicked *is* little worth.

21 The lips of the righteous [i] feed many: but fools die for want † of wiſdom.

22 The bleſſing of the LORD, it maketh rich, and he addeth no [k] ſorrow with it.

23 * *It is* a ſport to a fool to do miſchief: but a man of underſtanding hath wiſdom.

24 The fear of the wicked, it ſhall come upon him: but the deſire of the righteous ſhall be granted.

25 As the whirlwind paſſeth, ſo *is* the wicked no *more:* but the righteous *is* an everlaſting foundation.

26 As vineger to the teeth, and as ſmoke to the eyes, ſo *is* the ſluggard to them that [l] ſend him.

27 * The fear of the LORD † prolongeth days: but the years of the wicked ſhall be [m] ſhortned.

28 The hope of the righteous *ſhall be* gladneſs: but the * expectation of the wicked ſhall periſh.

29 The way of the LORD *is* ſtrength to the upright: but deſtruction *ſhall be* to the workers of iniquity.

30 * The righteous ſhall [n] never be removed: but the wicked ſhall not inhabit the earth.

31 The mouth of the juſt bringeth forth wiſdom: but the froward tongue ſhall be cut out.

32 The lips of the righteous know what is acceptable; but the mouth of the wicked *ſpeaketh* † frowardneſs.

CHAP. XI.

A * † falſe [a] balance *is* abomination to the LORD: but † a juſt weight *is* his delight.

2 * *When* pride cometh, then cometh [b] ſhame: but with the lowly *is* wiſdom.

3 * The integrity of the upright ſhall guide them: but the perverſneſs of tranſgreſſours ſhall deſtroy them.

4 * Riches profit not in the day of wrath: but righteouſneſs delivereth from death.

5 The righteouſneſs of the perfect ſhall † direct his way: but the wicked ſhall fall by his own wickedneſs.

6 The righteouſneſs of the upright ſhall deliver them: but * tranſgreſſours ſhall be taken in *their own* naughtineſs.

7 When a wicked man dieth, *his* expectation ſhall periſh: and the hope of unjuſt *men* periſheth.

8 * The righteous is delivered out of trouble, and the wicked cometh in his [c] ſtead.

9 An * [d] hypocrite with *his* mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered.

10 When it goeth well with the righteous, the city [e] rejoyceth: and when the wicked periſh, *there is* ſhouting.

11 By the bleſſing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is † void of wiſdom, deſpiſeth his neighbour: but a man of underſtanding [f] holdeth his peace.

13 † A tale-bearer reveileth ſecrets: but he that is of a faithful ſpirit conceileth the matter.

14 * Where no counſel *is*, the people fall: but in the multitude of [g] counſellers *there is* ſafety.

15 He that is ſurety for [b] a ſtranger, † ſhall ſmart *for it:* and he that [i] hateth † ſuretiſhip, is ſure.

16 A gracious woman retaineth honour: and ſtrong *men* retain riches.

17 The merciful man doth [k] good to his own ſoul: but *he that is* cruel, troubleth his own fleſh.

18 The wicked worketh a deceitful work: but to him that ſoweth righteouſneſs, *ſhall be* a ſure reward.

19 As righteouſneſs *tendeth* to life: ſo he that purſueth evil, *purſueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *ſuch as are* upright in *their* way, *are* his delight.

21 [l] *Though* hand *joyn* in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered.

22 *As* a jewel of gold in a ſwines ſnout, *ſo is* a fair woman which † is without diſcretion.

23 The deſire of the righteous *is* onely good: *but* the expectation of the wicked *is* [m] wrath.

24 There

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* *Verſe* 11.
c when their wickedneſs ſhall be diſcovered, they ſhall be as dumb, and not know what to ſay.
* *Pſal.* 112. 6.
d Shall be vile and abhorred both of God and man, contrary to their own expectation, which think to make their name immortal.
† Heb. *a fool of lips.*
‡ Or, *ſhall be beaten.*
* *Pſal.* 23. 4.
* *Chap.* 6. 13.
e He that beareth a fair countenance, and imagineth miſchief in his heart, *as Chap.* 6. 13.
‡ Or, *ſhall be beaten.*
f His evil tongue ſhall cauſe his deſtruction.
* *Chap* 13. 14.
* 1 Cor. 11. 4.
1 *Pet.* 4. 8.
g *That is*, God will find him out to puniſh him.
† Heb. *heart.*
* *Chap* 18. 11.
h And ſo maketh him bold to do evil, whereas poverty bridleth the poor from many evil things.
‡ Or, *cauſeth to err.*

f For they ſpeak truth, and edify many by exhortations, admonitions, and counſel, Thus there is *lip-feeding* and *hand-feeding.*
† Heb. *of heart.*
k *Meaning*, That all worldly things bring care and ſorrow, whereas they that feel the bleſſing of God, have none.
* *Chap.* 14. 9.

l He is but a trouble and grief to him that ſetteth him about any buſineſs.
* *Chap.* 9. 11.
† Heb. *addeth.*
m The time of their proſperity ſhall be ſhort becauſe of their great fall, though they ſeem to live long.
* *Job* 8. 13.
& 11. 20.
Pſal. 112. 10.

* *Pſal.* 37. 22.
& 125. 1.
n They enjoy in this life by faith, and hope their everlaſting life.

* *Lev.* 19. 36.
Deut. 25. 15.
Chap. 16. 11.
& 20. 10, 23.
† Heb. *balances of deceit.*
a Under this word he condemneth all falſe weights, meaſures and deceit.
† Heb. *a perfect ſtone.*
* *Chap.* 15. 33.
& 16. 18.
& 18. 12.
b when man forgetteth himſelf, and thinketh to be exalted above his vocation, then God bringeth him to confuſion.
* *Chap.* 13. 6.
* *Chap.* 10. 2.
Ezek. 7. 19.
Zeph. 1. 18.
† Heb. *rectifie.*
* *Chap.* 5. 22.

* *Chap.* 21. 18.
c *That is*, Shall enter into trouble.
* *Job* 8. 13.
d A diſſembler that pretendeth friendſhip, but is a privy enemy.

e The country is bleſſed, when there are godly men, and they ought to rejoyce when the wicked are taken away.

† Heb. *deſtitute of heart.*
f will not make light report of others.
† Heb. *he that walketh*, being a *tale-bearer.*

* 1 *King.* 12. 1, &c.
g where God giveth ſtore of men of wiſdom and counſel.
h whoſe converſation he knoweth not.
† Heb *ſhall be ſore broken.*
i He that doth not without judgment and conſideration of the circumſtances, put himſelf in danger, *as Chap.* 6. 1.
† Heb. *thoſe that ſtrike* hands
k Is both good to himſelf, and to others.

† Heb. *departeth from.*
m They can look for nothing but Gods vengeance.

l Though they make never ſo many friends, or think themſelves never ſo ſure yet they ſhall not eſcape.

24 There is that ſcattereth, and yet [g] increaſeth; & [o] *there is* that withholdeth more then is meet, but *it tendeth* to poverty.

25 * † The liberal ſoul ſhall be made fat: & he that watereth, ſhall be watered alſo himſelf.

26 He that withholdeth corn, the people ſhall curſe him: but bleſſing *ſhall be* upon the head of him that [p] ſelleth *it*.

27 He that diligently ſeeketh good, procureth favour: * but he that ſeeketh miſchief, it ſhall come unto him.

28 He that truſteth in his riches, ſhall fall: but * the righteous ſhall flouriſh as a branch.

29 He that troubleth his own [q] houſe, ſhall inherit the wind: and the fool *ſhall be* [r] ſervant to the wiſe of heart.

30 The fruit of the righteous *is* a tree of life; and he that † [ſ] winneth ſouls, *is* wiſe.

31 Behold, the righteous ſhall be [t] recompenſed in the earth: much more the wicked and the ſinner.

† Heb. *taketh.* [ſ] *That is*, Bringeth them to the knowledge of God. [t] Shall be puniſhed as he deſerveth, 1 *Pet.* 4. 18.

Chap. XII.

WHoſo loveth inſtruction, loveth knowledge: but he that hateth reproof, *is* brutiſh.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man ſhall not be eſtabliſhed by wickedneſs: but the *[a] root of the righteous ſhall not be moved.

4 * A virtuous woman *is* a crown to her huſband: but ſhe that maketh aſhamed, *is* as rottenneſs in his bones.

5 The thoughts of the righteous *are* right: *but* the counſels of the wicked *are* deceit.

6 * The words of the wicked *are* to lie in wait for bloud: but the mouth of the upright ſhall [b] deliver them.

7 * The wicked are overthrown, and *are* not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended according to his wiſdom: but he that is † of a perverſe heart ſhall be deſpiſed.

9 *He that is* [c] deſpiſed and hath a ſervant, *is* better then he that honoureth himſelf, and lacketh bread.

10 A righteous *man* [d] regardeth the life of his beaſt: but the ‡ tender mercies of the wicked *are* cruel.

11 * He that tilleth his land, ſhall be ſatisfied with bread: but he that followeth vain *perſons*, *is* void of underſtanding.

12 The wicked deſireth ‡ the [e] net of evil *men:* but the [f] root of the righteous yeildeth *fruit*.

13 † * The wicked is ſnared by the tranſgreſſion of *his* lips: but the juſt ſhall come out of trouble.

14 * A man ſhall be ſatisfied with good by the fruit of *his* mouth, and the recompenſe of a mans hands ſhall be rendred unto him.

15 * The way of a fool *is* [g] right in his own eyes: but he that hearkneth unto counſel *is* wiſe.

16 A fools wrath is † preſently known: but a prudent *man* [h] covereth ſhame.

17 * *He that* ſpeaketh truth, ſheweth forth righteouſneſs; but a falſe witneſs, deceit.

18 * There is that ſpeaketh like the piercings of a [i] ſword: but the tongue of the wiſe *is* health.

19 The lip of truth ſhall be eſtabliſhed for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counſellers of peace, *is* joy.

21 There ſhall no evill happen to the juſt: but the wicked ſhall be filled with miſchief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

22 * A prudent man conceileth knowledge: but the heart of fools proclaimeth fooliſhneſs,

24 * The hand of the diligent ſhall bear rule: but the ‡ ſlothful ſhall be under tribute.

25 * Heavineſs in the heart of man maketh it ſtoop: but [k] a good word maketh it glad.

26 The righteous *is* more ‡ [l] excellent then his neighbour: but the way of the wicked ſeduceth them.

27 The ſlothful *man* roſteth not that which he [m] took in hunting: but the ſubſtance of a diligent man *is* precious.

28 In the way of righteouſneſs *is* life, and in the path-way *thereof there is* no death.

Chap. XIII.

A Wiſe ſon *heareth* his fathers inſtruction: but a ſcorner heareth not rebuke.

2 * A man ſhall eat good by the [a] fruit of *his* mouth: but the ſoul of the tranſgreſſours *ſhall eat* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth wide his lips, ſhall have deſtruction.

4 The ſoul of the ſluggard [b] deſireth, and *hath* nothing: but the ſoul of the diligent ſhall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is lothſom, & cometh to ſhame.

6 * Righteouſneſs keepeth *him that is* upright in the way: but wickedneſs overthroweth † the ſinner.

7 There is that maketh himſelf rich, yet *hath* nothing: *there is* that maketh himſelf poor, yet *hath* great riches.

8 The ranſom of a mans life *are* his riches: but the poor heareth not [c] rebuke.

9 The light of the righteous rejoyceth: * but the ‡ lamp of the wicked ſhall be put out.

10 Onely by [d] pride cometh contention: but with the well-adviſed *is* wiſdom.

11 * Wealth *gotten* by [d] vanity, ſhall be diminiſhed: but he that gathereth † [e] by labour, ſhall increaſe.

12 Hope deferred maketh the heart ſick: but *when* the deſire cometh, *it is* a tree of life.

evil gotten. † Heb. *with the hand.* ‡ *That is*, by lawful and juſt means.

13 Whoſo

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n *Meaning*, Them that give liberally, whom God bleſſeth.
o *That is*, The niggard.
* 2 *Cor.* 9. 8, 9, 10.
† Heb. *the ſoul of bleſſing.*

p That provideth for the uſe of them that are in neceſſity.
* *Pſal.* 7. 15, 16. & 9. 15, 16. & 10. 2. & 37. 6.

* *Pſal.* 1. 3. & 92. 12, *&c.* *Jer.* 17. 8.
q The covetous men that ſpare their riches to the hindrance of their families ſhall be deprived thereof miſerably.
r For though the wicked be rich yet are they but ſlaves to the godly, which are the true poſſeſſours of the gifts of God.

* *Chap.* 10. 25.
a They are ſo grounded in the favour of God, that their root ſhall proſper continually.
* 1 *Cor.* 11. 7.

* *Chap.* 1. 11, 18.

b As their conſcience is upright, ſo ſhall they be able to ſpeak for themſelves againſt their accuſer.
* *Pſal* 37. 37.
Chap. 11. 21.
† Heb. *perverſe of heart.*
c The poor man that is contemned, and yet liveth of his own travel.
d Is merciful, even to the very beaſt that doth him ſervice.
‡ Or, *bowels.* See this in Pilate who cauſed Chriſt to be beaten as a work of his mercy towards him

* *Chap.* 28. 19.
† Or, *the ſor-reſt.*
e Continually imagineth means how to do harm to others.
f *Meaning*, Their heart within, which is upright and doth good to all.
† Heb. *the ſnare of the wicked* is *in the tranſgreſſion of lips.*
* *Chap.* 18. 7.
* *Chap.* 13. 2.
* *Chap.* 3. 7.
g He ſtandeth in his own conceit and condemneth all others in reſpect of himſelf.

† Heb. *in that day.*
h He bridleth his affection and thereby avoideth ſhame.
* *Chap.* 14. 5.
* *Pſal.* 57. 4. & 59. 7.
i which ſeek nothing more then to provoke others to anger.

* *Chap.* 13. 16. & 15. 2.

* *Chap.* 10. 4.
‡ Or, *deceitful.*
* *Chap.* 15. 13.
k *That is*, words of comfort, or a cheerful mind which is declared by his words, rejoyceth a man, as a covetous mind killeth him.
‡ Or, *abundant.*
l *That is*, More liberal in giving.
m Although he get much by unlawful means, yet will he not ſpend it upon himſelf.

* *Chap.* 12. 14.
a If he uſe his tongue to Gods glory, & the profit of his neighbour, God ſhall bleſs him.

b He ever deſireth, but taketh no pains to get any thing.

* *Chap.* 11. 3, 5, 6.

† Heb. *ſin.*

c For his poverty, he is not able to eſcape the threatnings, which the cruel oppreſſours uſe againſt him.
* *Job* 18. 6. & 21. 17.
† Or, *candle.*
d when as every man contendeth to have the preheminence, and will not give place to another.
* *Chap.* 10. 2. & 20. 21.
e *That is*, Goods

13 Whoſo deſpiſeth the [g] word, ſhall be deſtroyed: but he that feareth the commandment, ‡ ſhall be rewarded.

14 * The law of the wiſe *is* a fountain of life, to depart from the ſnares of death.

15 Good underſtanding giveth favour: but the way of trangreſſours *is* hard.

16 * Every prudent *man* dealeth with knowledge: but a fool † layeth open *his* folly.

17 A wicked meſſenger [h] falleth into miſchief: but a faithful ambaſſadour *is* health.

18 Poverty and ſhame *ſhall be to* him that refuſeth inſtruction: but he that regardeth reproof, ſhall be honoured.

19 The deſire accompliſhed is ſweet to the ſoul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wiſe *men*, ſhall be wiſe: but a companion of fools † ſhall be [i] deſtroyed.

21 Evil purſueth ſinners: but to the righteous, good ſhall be repayed.

22 A good *man* leaveth an inheritance to his childrens children: and the * wealth of the [k] ſinner *is* laid up for the juſt.

23 * Much food *is in* the tillage of the [l] poor: but there is *that is* deſtroyed for want of judgment.

24 * He that ſpareth his rod, hateth his ſon: but he that loveth him chaſtneth him betimes.

25 * The righteous eateth to the ſatisfying of his ſoul: but the belly of the wicked ſhall want.

CHAP. XIV.

EVery wiſe woman [a] buildeth her houſe: but the fooliſh plucketh it down with her hands.

2 He that walketh in his [b] uprightneſs, feareth the LORD: * but *he that is* perverſe in his ways, deſpiſeth him.

3 In the mouth of the fooliſh *is* a [c] rod of pride: but the lips of the wiſe ſhall preſerve them.

4 Where no [d] oxen *are*, the crib *is* clean: but much increaſe *is* by the ſtrength of the ox.

5 * A faithful witneſs will not lie: but a falſe witneſs will utter lies.

6 A ſcorner [e] ſeeketh wiſdom, and *findeth it* not: but * knowledge *is* eaſy unto him that underſtandeth.

7 Go from the preſence of a fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdom of the prudent *is* to underſtand his way: but the folly of fools *is* deceit.

9 * Fools make a [f] mock at ſin: but among the righteous *there is* favour.

10 The heart knoweth † his own [g] bitterneſs, and a ſtranger doth not intermedle with his joy.

11 The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flouriſh.

12 * There is a way which ſeemeth right unto a man; but the end thereof *are* the ways of death.

13 Even in laughter the heart is ſorrowful; and the [h] end of that mirth *is* heavineſs.

14 The [i] backſlider in heart ſhall *be* * filled with his own ways: and a good man *ſhall be ſatisfied* from himſelf.

15 The ſimple believeth every word: but the prudent *man* looketh well to his going.

16 A wiſe *man* feareth, and departeth from evil: but the fool rageth and is confident.

17 *He that is* ſoon angry dealeth fooliſhly: and a man of wicked devices is hated.

18 The ſimple inherit folly: but the prudent are crowned with knowledge.

19 The evil bowe before the good: and the wicked at the [k] gates of the righteous.

20 * The poor is hated even of his own neighbour: but † the rich *hath* many friends.

21 He that deſpiſeth his neighbour, ſinneth: * but he that hath mercy on the poor, happy *is* he.

22 Do they not err that deviſe evil? but mercy and truth *ſhall be* to them that deviſe good.

23 In all labour there is profit: but the talk of the lips *tendeth* onely to penury.

24 The crown of the wiſe *is* their riches: *but* the fooliſhneſs of fools *is* folly.

25 * A true witneſs delivereth ſouls, but a deceitful *witneſs* ſpeaketh lies.

26 In the fear of the LORD *is* ſtrong confidence: and his children ſhall have a place of refuge.

27 * The fear of the LORD *is* a fountain of life, to depart from the ſnares of death.

28 In the multitude of [l] people *is* the kings honour: but in the want of people *is* the deſtruction of the prince.

29 *He that is* ſlow to wrath *is* of great underſtanding: but *he that is* † haſty of ſpirit exalteth folly.

30 A ſound heart *is* the life of the fleſh: but envy the rottenneſs of the bones.

31 * He that oppreſſeth the poor, reproacheth his maker: but he that honoureth him, hath mercy on the poor.

32 The wicked is driven away in his wickedneſs: but the righteous hath hope in his death.

33 Wiſdom reſteth in the heart of him that hath underſtanding: but *that which is* in the [m] midſt of fools is made known.

34 Righteouſneſs exalteth a nation: but ſin *is* a reproach † to any people.

35 The kings favour *is* toward a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

CHAP. XV.

A * Soft anſwer turneth away wrath: but grievous words ſtir up anger.

2 The tongue of the wiſe uſeth knowledge aright: * but the mouth of fools † poureth out fooliſhneſs.

3 * The eyes of the LORD *are* in every place, beholding the evil and the good.

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[g] *Meaning*, The word of God, whereby he is admoniſhed of his duty.
‡ Or, *ſhall be in peace.*
* *Chap.* 14. 27.

* *Chap.* 12. 23. & 15. 2.
† Heb. *ſpreadeth.*
[h] Bringeth many inconveniences both to himſelf and to others.

† Heb. *ſhall be broken.*
[i] As he is partaker of their wickedneſs and beareth with their vices, ſo ſhall he be puniſhed like as they are
* *Job* 27. 17.
[k] See this in Saul, Haman & others.
* *Chap.* 12. 11.
[l] God bleſſeth the labour of the poor, and conſumeth their goods, which are negligent becauſe they think they have enough.
* *Chap.* 23. 13.
* *Pſal* 34. 10. & 37. 3.

[a] *That is*, Taketh pain to profit her family, and to do that which concerneth her duty in her houſe.
[b] *That is*, In uprightneſs of heart, and without hypocricy.
* *Job* 12. 4.
[c] His proud tongue ſhall cauſe him to be puniſhed.
[d] By the ox is meant labour, and by the crib the barn: *meaning*, without labour there is no profit.
* *Exod.* 20. 16. & 23. 1. *Chap.* 6. 19. & 12. 17.
[e] For the maintenance of his own ambition, and not for Gods glory; as Simon Magus.
* *Chap.* 8. 9.

* *Chap.* 10. 23.
[f] Doth not know the grievouſneſs thereof, nor Gods judgments againſt the ſame
‖ Heb. *the bitterneſs of his ſoul.*
[g] As a mans conſcience is witneſs of his own grief: ſo another cannot feel the joy and comfort, which a man feeleth in himſelf.
* *Chap.* 16. 25.

[h] He ſheweth, that the allurement unto ſin ſeemeth ſweet, but the end thereof is deſtruction.
[i] He that forſaketh God, ſhall be puniſhed, and wax weary of his ſin wherein he delighteth.
* *Chap.* 1. 31.

[k] If this come not daily to paſs, we muſt conſider that it is becauſe of our ſins, which let Gods working.
* *Chap.* 19. 7.
† Heb. *many are the lovers of the rich.*
* *Pſal.* 112. 9.

* *Verſe* 5.

* *Chap.* 13. 14.
[l] *That is*, The ſtrength of a king ſtandeth in many people.
† Heb. *ſhort of ſpirit.*

* *Chap.* 17. 5. *Mat.* 25. 40, 45.

[m] For as much as they are convict thereby, and put to ſilence
† Heb. *to nations.*

* *Chap.* 25. 15.

* *Verſe* 28. *Chap.* 12. 23. & 13. 16.
† Heb. *belcheth*, or, *bubbleth.*
* *Job* 34. 21. *Chap.* 5. 21. *Jer.* 16. 17. & 32. 19. *Heb.* 4. 13.

† Heb. *the healing of the tongue.*

4 † A wholeſome tongue *is* a tree of life: but perverſeneſs therein *is* a breach in the ſpirit.

* *Chap.* 10. 1.

5 * A fool deſpiſeth his fathers inſtruction: but he that regardeth reproof, is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is [a] trouble.

a For though they have much, yet it is full of trouble and care.

7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doth* not ſo.

* *Chap.* 21. 27. *Iſa.* 1. 11. & 66. 3. *Jer.* 6. 20. & 7. 22. *Amos* 5. 22.

8 * The [b] ſacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

b That thing is abominable before God, which the wicked think to be moſt excellent, and whereby they think moſt to be accepted.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteouſneſs.

‡ Or, *inſtruction.*

10 ‡ Correction *is* grievous unto him that [c] forſaketh the way: *and* he that hateth reproof ſhall die.

c He that ſwarveth from the word of God, cannot abide to be admoniſhed.

11 * [d] Hell and deſtruction *are* before the LORD: how much more then the hearts of the children of men?

* *Job* 26. 6.

d There is nothing ſo deep, or ſecret, that can be hid from the eyes of God, much leſs mens thoughts.

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

* *Chap.* 17. 22.

13 * A merry heart maketh a cheerful countenance: but by ſorrow of the heart, the ſpirit is broken.

14 The heart of him that hath underſtanding, ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſs.

15 All the days of the afflicted *are* evil: but he that is of a merry heart hath a continual feaſt.

* *Pſal.* 37. 16. *Chap.* 16. 8. 1 *Tim.* 6. 6.

16 * Better *is* little with the fear of the LORD, then great treaſure, and trouble therewith.

* *Chap.* 17. 1.

17 * Better *is* a dinner of herbs where love is, then a ſtalled ox, and hatred therewith.

* *Chap.* 26. 21. & 29. 22.

18 * A wrathful man ſtirreth up ſtrife: but *he that is* ſlow to anger appeaſeth ſtrife.

19 The way of the ſlothful *man is* as an hedge of [e] thorns: but the way of the righteous † *is* made plain.

e *That is*, He ever findeth ſome let or ſtay, and dare not go forward.
† Heb. is *raiſed up as a cauſey.*

20 * A wiſe ſon maketh a glad father: but a fooliſh man deſpiſeth his mother.

* *Chap.* 10. 1.
* *Chap.* 10. 23.

21 * Folly *is* joy to *him that is* † deſtitute of wiſdom: but a man of underſtanding walketh uprightly.

† Heb. *void of heart.*

22 * Without counſel, purpoſes are diſappointed: but in the multitude of counſellers they are [f] eſtabliſhed.

* *Chap.* 11. 14.

23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* † in [g] due ſeaſon, how good *is it*?

f Becauſe they are tightly taken in hand and carefully managed.
† Heb. *in his ſeaſon.*

24 * The way of life *is* above to the wiſe, that he may depart from hell beneath.

g If we will that our talk be comfortable, we muſt wait for time and ſeaſon.
* *Phil.* 3. 20. *Col.* 3. 1, 2.

25 * The LORD will deſtroy the houſe of the proud: but he will eſtabliſh the border of the widow.

* *Chap.* 12. 7. & 14. 11.

26 * The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure, *are* † [h] pleaſant words.

* *Chap.* 6. 18.

† Heb. *words of pleaſantneſs.*
h *That is*, wholſom and profitable to the hearers.

27 He that is greedy of gain, troubleth his own houſe; but he that hateth gifts ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the mouth of the wicked poureth out evil things.

29 * The LORD *is* far from the wicked: but * he heareth the prayer of the righteous.

* *Pſal.* 34. 16.
* *Pſal.* 145. 18.

30 The light of the eyes rejoyceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the [i] reproof of life, abideth among the wiſe.

i That ſuffereth himſelf to be admoniſhed by Gods word, which bringeth life: and ſo amendeth.

32 He that refuſeth ‡ inſtruction, deſpiſeth his own ſoul: but he that ‡ heareth reproof, † getteth underſtanding.

‡ Or, *correction.*
‡ Or, *obeyeth.*
† Heb. *poſſeſſeth an heart.*

33 The fear of the LORD *is* the inſtruction of wiſdom; and * before honour *is* [k] humility.

* *Chap.* 18. 12.
k *Meaning*, That God exalteth none but them that are truely humbled.

CHAP. XVI.

THE * ‡ [a] preparations of the heart in man, and the anſwer of the tongue *is* from the LORD.

* *Verſe* 9. *Chap.* 29. 21. & 20. 24. *Jer.* 10. 23.
‡ Or, *diſpoſings.*
a He derideth the preſumption of man who dare attribute to himſelf any thing, as to prepare his heart or ſuch like, ſeeing that he is not able to ſpeak a word, except God give it him.

2 * All the ways of a man *are* [b] clean in his own eyes: but the LORD weigheth the ſpirits.

* *Chap.* 21. 2.
b Hee ſheweth hereby, that man flattereth himſelf in his doings, calling that virtue, which God termeth vice.

3 * † Commit thy works unto the LORD, and thy thoughts ſhall be eſtabliſhed.

* *Pſal.* 37. 5. & 55. 22. *Mat.* 6. 25. *Luk.* 12. 22. 1 *Pet.* 5. 7.
† Heb. *roll.*

4 The LORD hath made all *things* for himſelf: * yea, even the wicked for the day of [c] evil.

* *Job* 21. 30.
c So that the juſtice of God ſhall appear to his glory, even in the deſtruction of the wicked.

5 * Every one *that is* proud in heart, *is* an abomination to the LORD: *though* hand *joyn* in hand, he ſhall not be † unpuniſhed.

* *Chap.* 6. 17. & 8. 13.
† Heb. *hold innocent.*

6 By [d] mercy and truth iniquity is purged; and by the fear of the LORD, *men* depart from evil.

d Their upright and repenting life ſhall be a token that their ſins are forgotten.

7 When a mans ways pleaſe the LORD, he maketh even his enemies to be at peace with him.

* *Pſal.* 37. 16. *Chap.* 15. 16.

8 * Better *is* a little with righteouſneſs, then great revenues without right.

* *Verſe* 1.

9 * A mans heart [e] deviſeth his way: but the LORD directeth his ſteps.

e He ſheweth the folly of man, which thinketh that his ways are in his own hand, and yet is not able to remove one foot, except God give force.

10 † A divine ſentence *is* in the lips of the king: his mouth tranſgreſſeth not in judgment.

† Heb. *divination.*
* *Levit.* 37. 16. *Chap.* 11. 1.

11 * A juſt weight & balance *are* the LORDS: † all the weights of the bag *are* his [f] work.

† Heb. *all the ſtones.*
f If they be true and juſt, they are Gods work, and he delighteth therein: but otherwiſe, if they be falſe, they are the work of the devil, and to their condemnation that uſe them.

12 *It is* an abomination to kings to commit wickedneſs: for the throne is eſtabliſhed [g] by righteouſneſs.

g They are appointed by God to rule according to equity and juſtice.

13 Righteous lips *are* the delight of kings: and they love him that ſpeaketh right.

14 The wrath of a king *is as* [h] meſſengers of death, but a wiſe man will pacify it.

h *That is*, He findeth out many means to execute his wrath.

15 In the light of the kings countenance *is* life, & * his favour *is* as [i] a cloud of the latter rain.

* *Chap.* 19. 12.
i which is moſt comfortable to the dry ground.
* *Chap.* 8. 11.
* *Chap.* 11. 2. & 18. 12.

16 * How much better *is it* to get wiſdom, then gold? and to get underſtanding, rather to be choſen then ſilver?

17 The high-way of the upright *is* to depart from evil: he that keepeth his way, preſerveth his ſoul.

18 * Pride *goeth* before deſtruction: and an haughty ſpirit before a fall.

19 Better *it is to be* of an humble ſpirit with the lowly, then to divide the ſpoil with the proud.

20 ‡ He that handleth a matter wiſely, ſhall find good: and whoſo * truſteth in the LORD, happy *is* he.

‡ Or, *he that underſtandeth a matter.* * *Pſal.* 2. 12. & 34. 8. & 125. 1. *Iſa.* 30. 18, *Jer.* 17. 7.

21 The wise in heart shall be called prudent, and the [k] sweetness of the lips increaseth learning.

22 * Understanding *is* a well-spring of life unto him that hath it: but the [l] instruction of fools *is* folly.

23 The heart of the wise † teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* an hony-comb, sweet to the soul, and health to the bones.

25 * There is a way that seemeth right unto a man: but the end thereof *are* the ways of death.

26 † He that laboureth, laboureth for himself; for his mouth † craveth it of him.

27 † An ungodly man diggeth up evil: and in his lips *there is* as [m] a burning fire.

28 * A froward man † soweth strife, and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 [n] He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of [o] righteousness.

32 *He that is* slow to anger, *is* better then the mighty: and he that ruleth his spirit, then he that taketh a city.

33 The lot is cast into the lap: but the whole disposing thereof *is* [p] of the LORD.

CHAP. XVII.

BEtter *is* * a dry morsel, and quietness therewith, then a house full of ‡ [a] sacrifices *with* strife.

2 A wise servant shall have rule over a son that causeth shame: and shall have part of the [b] inheritance among the brethren.

3 * The fining-pot *is* for silver, and the fornace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips: *and* a liar giveth ear to a naughty tongue.

5 * Whoso mocketh the poor, reproacheth his maker: *and* he that is glad at calamities, shall not be † unpunished.

6 * Childrens children *are* the crown of old men; and the glory of children *are* their fathers.

7 † Excellent speech becometh not a fool: much less do † lying lips a prince.

8 * A gift *is as* † a precious stone in the eyes of him that hath it: [c] whithersoever it turneth, it prospereth.

9 * He that covereth a transgression, ‡ seeketh love; but he that repeateth a matter, separateth *very* [d] friends.

10 ‡ A reproof entreth more into a wise man, then an hundred stripes into a fool.

11 An evil *man* seeketh onely rebellion: therefore a [e] cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather then [f] a fool in his folly.

13 Whoso * rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be medled with.

15 * He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a [g] price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it*?

17 * A friend loveth at all times, and [h] a brother is born for adversity.

18 A man void of † understanding [i] striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression, that loveth strife: *and* he that [k] exalteth his gate, seeketh destruction.

20 † He that hath a froward heart, findeth no good: and he that hath a perverse tongue, falleth into mischief.

21 * He that begetteth a fool, *doth it* to his sorrow: and the father of a fool hath no joy.

22 * A merry heart doth good ‡ *like* a medicine: but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the [l] bosom to pervert the ways of judgment.

24 * Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the [m] ends of the earth.

25 * A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike princes [n] for equity.

27 * He that hath knowledge spareth his words: *and* a man of understanding is of ‡ an excellent spirit.

28 * Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips, *is esteemed* a man of understanding.

CHAP XVIII.

‡ THrough desire a man having [a] separated himself, seeketh *and* intermedleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may [b] discover it self.

3 When the wicked cometh, *then* cometh also [c] contempt, and with ignominy reproach.

4 * The words of a mans mouth *are as* deep [d] waters, *and* the well-spring of wisdom *as* a flowing brook.

5 * *It is* not good to [e] accept the person of the wicked, to overthrow the righteous in judgment.

6 A fools lips enter into contention, and his mouth calleth for strokes.

7 * A fools mouth *is* his destruction, and his lips are the snare of his soul.

8 * The words of a ‡ tale-bearer *are* ‡ as wounds, and they go down into the † [f] innermost parts of the belly.

9 He also that is slothful in his work,

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[k] The sweet words of consolation, which come forth of a godly heart.
* *Chap.* 13. 14.
[l] Either that which the wicked teach others, or else it is folly to teach them that are malicious.
† Heb. *maketh wise.*

* *Chap.* 14. 12.

† Heb. *the soul of him that laboureth.*
† Heb. *laboureth unto him.*

[m] Heb. *a man of Belial.*
[m] For he consumeth himself and others.
* *Chap.* 6. 14, 19. & 15. 18. & 26. 21. & 29. 22.
† Heb. *sendeth forth.*
[n] with his whole endeavour he laboureth to bring his wickedness to pass.
[o] *That is*, when it is joyned with virtue: or else the elder that the wicked are, the more they are to be abhorred.
[p] So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsel of God, which shall come to pass.
* *Chap.* 15. 17.

‡ Or, *good cheer.*
[a] For where were many sacrifices, there were many portions given to the people wherewith thy feasted.
[b] *That is*, Shall be made governour over the children.
* *Psal.* 26. 2. *Chap.* 27. 21. *Jer.* 17. 10. *Mal.* 3. 3.

* *Chap.* 14. 31.

† Heb. *held innocent.*
* *Psal.* 127. 3. & 128. 3.

† Heb. *a lip of excellency.*
† Heb. *a lip of lying.*
* *Chap.* 19. 6.
† Heb. *a stone of grace.*
[c] Maketh himself to be hated of his friend for discovering of that which he should have kept secret.
* *Chap.* 10. 12.
‡ Or, *procureth.*
[d] He that admonisheth the prince of his fault maketh him his enemy.
‡ Or, *a reproof entereth more a wise man, then to strike a fool an hundred times.*
[e] By the messenger, is meant such means, as God useth to punish the rebels. [f] wherein he meaneth the wicked in his rage, who hath no fear of God.

* *Rom.* 12. 17. 1 *Thess.* 5. 15. 1 *Pet.* 3. 9.

* *Exod.* 23. 7. *Chap.* 24. 24. *Isa.* 5. 23.

[g] what availeth it the wicked to be rich, seeing he setteth not his mind to wisdom?
* *Chap.* 18. 24.
[h] So that he is more then a friend, even a brother, that helpeth in time of adversity.
† Heb. *heart.*
[i] *Chap.* 6. 1. & 11. 15.
[k] Lifteth up himself above his degree.

† Heb. *the froward of heart.*

* *Chap.* 10. 1.

* *Chap.* 15. 13. & 12. 25.
‡ Or, *is a medicine.*

[l] *That is*, Secretly, and out of the bosom of the rich.
* *Eccles.* 2. 14. & 8. 1.
[m] *That is*, wander to and fro, and seek not after wisdom.
* *Chap.* 10. 1. & 15. 20. & 19. 13.
[n] For their well-doing.
* *Jam.* 1. 19.
‡ Or, *a cool spirit.*

* *Job* 13. 5.

‡ Or, *He that separateth himself, seeketh according to his desire, and intermeddleth in every business.*
[a] He that loveth wisdom will separate himself from all impediments: and give himself wholly to seek it.
[b] *That is*, That he may talk licentiously of whatsoever cometh to mind.
[c] *Meaning*, Such one as contemneth all others.
* *Chap.* 20. 5.
[d] which can never be drawn empty but bring ever profit.
* *Lev.* 19. 15. *Deut.* 1. 17. & 16. 9. *Chap.* 24. 23.
[e] *That is*, To favour him & support him.
* *Chap.* 10. 14. & 12. 13. & 13. 3.
* *Chap.* 12. 18. & 26. 22.
[f] They are soon

‡ Or, *whisperer.* ‡ Or, *like as when men are wounded.* † *chambers.*

is brother to him that is a great waster.

10 * The name of the LORD *is* a strong towr: the righteous runneth [g] into it, and † is safe.

11 * The rich mans wealth *is* his strong city, and as an high wall in his own conceit.

12 * Before destruction the heart of man is haughty, and before honour *is* humility.

13 He that † answereth a matter before he heareth *it*, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but [h] a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 * A mans gift [i] maketh room for him, and bringeth him before great men.

17 [k] *He that is* first in his own cause, *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot [l] causeth contentions to cease, and [m] parteth between the mighty.

19 A brother offended *is harder to be won* then a strong city: and *their* contentions *are* like the [n] bars of a castle.

20 * A mans belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue; and they that [o] love it, shall eat the fruit thereof.

22 * *Whoso* findeth [p] a wife, findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor useth intreaties, but the rich answereth * roughly.

24 A man *that hath* friends, must shew himself friendly: * and there is a friend *that* sticketh closer [q] then a brother.

g *He shelwath*, what is the refuge of the godly against all troubles.
† Heb. *is set aloft.*
* *Chap.* 10. 15.
* *Chap.* 11. 2. & 15. 33. & 16. 18.
† Heb. *returneth a word.*

h The mind can well bear the infirmity of the body, but when the spirit is wounded, it is a thing most hard to sustain.
* *Chap.* 17. 8.
i Getteth him liberty to speak, and favour of them that are most in estimation.
k He that speaketh first, is best heard of the wicked judge, but when his adversary enquireth out the matter, it turneth to his shame.
l If a controversy cannot otherwise be decided, it is best to cast lots, to know whose the thing shall be.
m Appeaseth their controversy, which are so stout that cannot otherwise be pacified.
n which for the strength thereof, will not bowe nor yeild.
* *Chap.* 12. 14. & 13. 2.
o By the using of the tongue well or evil, commeth the fruit thereof either good or bad.
* *Chap.* 19. 14.
p He that is joyned with a vertuous woman in marriage is blessed of the Lord, *as Chap.* 19. 14. * *James* 2. 1. * *Chap.* 17. 17.
q *That is*, oftentimes such are found, which are more ready to do pleasure, then he that is more bound by duty.

CHAP. XIX.

* *Chap.* 28. 6.

* BEtter *is* the poor that walketh in his integrity, then *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet, sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

* *Chap.* 14. 20.

4 * Wealth maketh many friends; but the poor is separated from his neighbour.

* *Exod.* 23. 1. *Deut.* 19. 16. *Chap.* 6. 19. & 21. 28.
† Heb. *hold innocent.*

5 * A false witness shall not be † unpunished, and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the prince; and every man *is* a friend to † him that giveth gifts.

† Heb. *a man of gifts.*
* *Chap.* 14. 20.

7 * All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet* they are [a] wanting to him.

a To have comfort of them.
† Heb. *an heart.*
b He that is upright in judgment, findeth favour of God.
* *Verse* 5.

8 He that getteth † wisdom, [b] loveth his own soul: he that keepeth understanding, shall find good.

9 * A false witness shall not be unpunished, and *he that* speaketh lies, shall perish.

10 [c] Delight is not seemly for a fool: much less * for a servant to have rule over princes.

11 * The ‡ discretion of a man deferreth his anger, and *it is* his glory to [d] pass over a transgression.

12 * The kings wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 * A foolish son *is* the calamity of his father; * and the contentions of a wife *are* a continual [e] dropping.

14 House and riches *are* the inheritance of fathers; and * a prudent wife *is* from the LORD.

15 Slothfulness casteth into a deep sleep; and an idle soul shall * suffer hunger.

16 * He that keepeth the commandment, keepeth his own soul; *but* he that despiseth his ways, shall die.

17 * He that hath pity upon the poor, lendeth unto the LORD; and ‡ that which he hath given, will he pay him again.

18 * Chasten thy son while there is hope, and let not thy soul spare ‡ for his crying.

19 A man of great wrath shall suffer punishment: for if thou [f] deliver *him*, yet thou must † do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 * *There are* many devices in a mans [g] heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his [h] kindness: and a poor man *is* better then a liar.

23 The fear of the LORD *tendeth* to life, and *he that hath it* shall abide satisfied: he shall not be visited with evil.

24 * A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 * Smite a scorner, and the [i] simple † will beware; and reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction, *that causeth* to err from the words of knowledge.

28 † An ungodly witness scorneth judgment: and the mouth of the wicked [k] devoureth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

c The free use of things are not to be permitted to him that cannot use them aright.
* *Chap.* 30. 22. *Eccles.* 10. 6, 7.
* *Chap.* 14. 29.
‡ Or, *prudence.*
d *That is*, To cover it by charity, and to do therein as may most serve to Gods glory.
* *Chap.* 16. 14, 15. & 20. 2. & 28. 15.
* *Chap.* 10. 1. & 15. 20. & 17. 21, 25.
* *Chap.* 21. 9. & 27. 15.
* *Chap.* 18. 22.
e As rain that droppeth and rotteth the house.
* *Chap.* 10. 4. & 20. 13.
* *Luk.* 11. 28.
* *Mat* 10. 42. & 25. 40.
2 *Cor.* 9. 6, 7.
‡ Or, *his deed.*

* *Chap.* 13. 24. & 23. 13.
‡ Or, *to his destruction*, or, *to cause him to die.*
f Though for a time he give place to counsel, yet soon after will he give place to his raging affections.
† Heb. *add.*
* Job 23. 13. *Psal.* 33. 10, 11. *Chap.* 16. 1, 9. *Isa.* 46. 10.
g Mans device shall not have success, except God govern it, whose purpose is unchangeable.
h *That is*, That he be honest: for the poor man that is honest, is to be esteemed above the rich, which is not vertuous.
* *Chap.* 15. 19. & 26. 13, 15.
* *Chap.* 21. 11.
i *That is*, The simple and ignorant men learn, when they see the wicked punished.
† Heb. *will be warning.*

† Heb. *a witness of Belial.*
k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meats and drinks.

CHAP. XX.

WIne *is* [a] a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

a Wine doth so mock the drunkards, as it causes them to be vain and idle, and so justly derided and mocked of others.

2 * The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger, sinneth *against* his [b] own soul.

* *Chap.* 16. 14. & 19. 12.
b Putteth his life in danger.

3 *It is* an honour for a man to cease from strife: but every fool will be medling.

4 * The sluggard will not plow by reason of the ‡ cold; *therefore* shall he beg in harvest, and *have* nothing.

* *Chap.* 10. 4.
‡ Or, *winter.*

5 * Counsel

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5 * Counsel in the heart of man *is like* [c] deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own ‡ goodness: but a faithful man who can find?

7 The just *man* walketh in his integrity: *his children *are* blessed after him.

8 A king that sitteth in the throne of judgment, [d] scattereth away all evil with his eyes.

9 * Who can say, I have made my heart clean, I am pure from my sin?

10 * † Divers weights, *and* † divers measures, both of them *are* alike [e] abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 * The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 * Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 * [f] Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 * † Bread of deceit *is* sweet to a man: but afterwards his mouth shall be filled with gravel.

18 * *Every* purpose is established by counsel: and with good advice make war.

19 * He that goeth about *as* a tale-bearer, reveileth secrets: therefore medle not with him that ‡ flattereth with his lips.

20 * Whoso curseth his father or his mother, his ‡ lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning: but the end thereof shall not be blessed.

22 * Say not thou, I will recompense evil: *but* wait on the LORD, and he shall save thee.

23 * Divers weights *are* an abomination unto the LORD: and † a false balance *is* not good.

24 * Mans goings *are* of the LORD, how can a man then understand his own way?

25 *It is* a snare to the man *who* [g] devoureth *that which is* holy: and after vows to make enquiry.

26 * A wise king scattereth the wicked, and bringeth the [h] wheel over them.

27 The spirit of man *is* the ‡ [i] candle of the LORD, searching all the inward parts of the belly.

28 * Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their strength: and * the beauty of old men *is* the gray head.

30 The [k] blueness of a wound † cleanseth away evil: so *do* stripes the inward parts of the belly.

CHAP. XXI.

THE [a] kings heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 * Every way of a man *is* right in his own eyes, but the LORD pondreth the heart.

3 * To do justice and judgment, *is* more acceptable to the LORD then sacrifice.

4 * † An high look, and a proud heart, *and* ‡ the [b] plowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* onely to plenteousness: but of every one *that is* [c] hasty, onely to want.

6 * The getting of treasures by a lying tongue, *is* a vanity tossed to and fro of them that seek death.

7 The [d] robbery of the wicked shall † destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 * *It is* better to dwell in a corner of the house-top, then with † a brawling woman in † a wide house.

10 * The soul of the wicked desireth evil: his neighbour † findeth no favour in his eyes.

11 * When the scorner is punished, the simple is made [e] wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considreth [f] the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 * Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 * [g] A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandreth out of the way of understanding, shall remain in the congregation of the dead.

17 He that loveth ‡ pleasure *shall be* a poor man: he that loveth wine and oyl shall not be rich.

18 * [h] The wicked *shall be* a ransome for the righteous; and the transgressour for the upright.

19 * *It is* better to dwell † in the wilderness, then with a contentious and an angry woman.

20 *There is* a treasure to be desired, and [i] oyl in the dwelling of the wise: but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy, findeth life, righteousness and honour.

22 * [k] A wise *man* scaleth the city of the mighty,

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* *Chap.* 18. 4.
c It is hard to find out: for it is as deep waters, whose bottom cannot be found: yet the wise man will know a man either by his words or manners. *See* 1 *Cor.* 2. 11.
‡ Or, *bounty.*
* *Psal.* 112. 2.

d where righteous judgment is executed, there sin ceaseth, and vice dare not appear,
* 1 *King.* 8. 46. 2 *Chron.* 6. 36. *Job* 14. 4. *Psal.* 51. 5. *Eccles.* 7. 20. 1 *John* 1. 8.
* *Deut.* 25. 13, *&c. Chap.* 11. 1. *&* 16. 11.
† Heb. *a stone and a stone.*
† Heb. *an ephah and an ephah.*
e *Chap.* 26. 11.
* *Exod.* 4. 11. *Psal.* 94. 9.
* *Chap.* 12. 11. *&* 19. 15.

* *Chap.* 27. 13.
f Teach him wit, that he cast not himself rashly into danger.
* *Chap.* 9. 17.
† Heb. *bread of lying,* or, *falshood.*

* *Chap.* 15. 22.

* *Chap.* 11. 13.

‡ Or, *enticeth.*

* *Exod.* 21. 17. *Levit.* 20. 9. *Mat.* 15 4.
‡ Or, *candle.*

* *Deut.* 32. 35. *Chap.* 17. 13. *&* 24. 29. *Rom.* 12. 17. 1 *Thess.* 5. 15. 1 *Pet.* 3. 9.
* *Verse* 10.
† Heb. *balances of deceit.*
* *Psal.* 37. 23. *Chap.* 16. 9. *Jer.* 10. 23.
g *That is,* To apply it, or take it to his own use, which was appointed to God, and then enquire how they may be exempted from the fault.
Psal. 101. 5, *&c.*
* *Verse* 8.
h which was a kind of punishment then used.
‡ Or, *lamp.*
i The word of God giveth light unto man, and causeth us to see and try the secrets of our dark hearts. *Heb.* 4. 21. * *Psal.* 101. 1. *Chap.* 29. 14.

* *Chap.* 16. 31.
k Sharp punishment that pierceth even the inward parts, is profitable for the wicked to bring them to amendment. † Heb. *is a purging medicine against evil.*

a Though kings seem to have all things at commandment, yet are they not able to bring their own purposes to pass any otherwise then God hath appointed: much less are the inferiours able.
* *Chap.* 16. 2.
* 1 *Sam.* 15. 22. *Chap.* 15. 8. *Isa.* 1. 11. *Hos.* 6. 6. *Mich.* 6. 7, 8.
* *Chap.* 6. 17.
† Heb. *haughtiness of eyes.*
‡ Or, *the light of the wicked.*
b *That is,* The thing whereby he is guided, or which he bringeth forth as the fruits of his work.
c He that goeth rashly about his business, and without counsel.
* *Chap.* 10. 2. *&* 13. 11.
d He meaneth this chiefly of judges and princes which leave that vocation whereunto God hath called them, and poul their subjects to maintain their lusts.
† Heb. *sorrow,* or, *dwell with them.*
* *Chap.* 19. 13. *&* 25. 24. *&* 27. 15.
† Heb. *a woman of contentions.*
† Heb. *an house of society*
* *James* 4. 5.
† Heb. *is not favoured.*
* *Chap.* 19. 25.
e He is kept by this means from the practice of sin.
f God inflicting judgments on the wicked, profiteth thereby such as are godly *Psal.* 119. 120. *Mat.* 18. 30, *&c.*
* *Chap.* 17. 8. *&* 18. 16.
g To do a pleasure to the angry man pacifieth him.

† Or, *sport.*

* *Chap.* 11. 8.
h God shall cause that to fall on their own heads, which they intended against the just by delivering the just, and putting the wicked in their places.
* *Verse* 9.
† Heb *in the land of the desert.*
i *Meaning,* Abundance of all things.

* *Eccles* 9. 14, *&c.*
k wisdom overcometh strength, and confidence in worldly things.

mighty, and caſteth down the ſtrength of the confidence thereof.

23 * Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles.

24 Proud *and* haughty ſcorner *is* his name, who dealeth † in proud wrath.

25 * The deſire of the ſlothful [1] killeth him: for his hands refuſe to labour.

26 He coveteth greedily all the day long: but the * righteous giveth and ſpareth not.

27 * The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it † with a wicked mind?

28 * † A falſe witneſs ſhall periſh: but the man that heareth, [m] ſpeaketh conſtantly.

29 A wicked man hardneth his face: but *as for* the upright, he ‡ directeth his way.

30 * *There is* no wiſdom nor underſtanding, nor counſel againſt the LORD.

31 * The horſe is prepared againſt the day of battel: but * ‡ ſafety *is* of the LORD.

CHAP. XXII.

A * *Good* name *is* rather to be choſen then great riches, *and* ‡ [a] loving favour rather then ſilver and gold.

2 * The rich and poor [b] meet together: the LORD *is* the maker of them all.

3 * A prudent *man* fore-ſeeth the [c] evil, and hideth himſelf: but the ſimple paſs on and are puniſhed.

4 * ‡ By humility *and* the fear of the LORD, *are* riches, and honour, and life.

5 Thorns *and* ſnares *are* in the way of the froward: he that doth keep his ſoul ſhall be far from them.

6 ‡ [d] Train up a child † in the way he ſhould go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* ſervant † to the lender.

8 * He that ſoweth iniquity, ſhall reap vanity: ‡ and the [e] rod of his anger ſhall fail.

9 * † He that hath [f] a bountiful eye ſhall be bleſſed: for he giveth of his bread to the poor.

10 * Caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe.

11 * He that loveth pureneſs of heart, ‡ *for* the grace of his lips, the [g] king *ſhall be* his friend.

12 The eyes of the LORD [h] preſerve knowledge, and he overthroweth ‡ the words of the tranſgreſſour.

13 * The ſlothful *man* ſaith, *There is* [i] a lion without, I ſhall be ſlain in the ſtreets.

14 * The mouth of ſtrange women *is* a deep pit: he that is abhorred of the LORD, [k] ſhall fall therein.

15 Fooliſhneſs *is* bound in the [l] heart of a child, *but* * the rod of correction ſhall drive it far from him.

16 He that oppreſſeth the poor to increaſe his *riches*, *and* he that giveth to the rich *ſhall* ſurely *come* to want.

17 Bowe down thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge.

18 For *it is* a pleaſant thing if thou keep them † within thee; they ſhall withal be fitted in thy lips.

19 That thy truſt may be in the [m] LORD, I have made known to thee this day, ‡ even to thee.

20 Have not I written to thee excellent things in counſels and knowledge?

21 That I might make thee know the certainty of the words of truth; that thou mighteſt [n] anſwer the words of truth ‡ to them that ſend unto thee?

22 Rob not the poor, becauſe he *is* poor: * neither oppreſs the afflicted in the gate.

23 * For the LORD will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.

24 [o] Make no friendſhip with an angry man: and with a furious man thou ſhalt not go:

25 Leſt thou learn his ways, and get a ſnare to thy ſoul.

26 * Be not thou *one* of them that [p] ſtrike hands, *or* of them that are ſureties for debts.

27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?

28 * Remove not the ancient ‡ land-mark, which thy fathers have ſet.

29 Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before kings, he ſhall not ſtand before † mean *men*.

CHAP. XXIII.

WHen thou ſitteſt to eat with a ruler, [a] conſider diligently what *is* before thee.

2 And put [b] a knife to thy throat, if thou *be* a man given to appetite.

3 Be not deſirous of his [c] dainties: for they *are* deceitful meat.

4 * Labour not to be rich: ceaſe from thine own [d] wiſdom.

5 † Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings, they fly away as an eagle towards heaven.

6 Eat thou not the bread of *him that hath* an [e] evil eye, neither deſire thou his dainty meats.

7 For as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee, but his heart *is* not with thee.

8 The morſel *which* thou haſt eaten, [f] ſhalt thou vomit up, and loſe thy ſweet words.

9 Speak not in the ears of a fool; for he will deſpiſe the wiſdom of thy words.

10 * Remove not the old ‡ land-mark; and enter not into the fields of the fatherleſs.

11 * For their redeemer *is* mighty; he ſhall plead their cauſe with thee.

12 Apply thine heart unto inſtruction, and thine ears to the words of knowledge.

13 * Withhold not correction from the child: for *if* thou beateſt him with the rod, he ſhall not die.

14 Thou

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* *Chap.* 12. 13. & 18. 21.

† Heb. *in the wrath of pride.*
* *Chap.* 13. 4.
[1] He thinketh to live by wiſhing and deſiring all things, but will take no pains to get ought.
* *Pſal.* 112. 9.
* *Pſal.* 50. 9. *Chap.* 15. 8. *Iſa.* 66. 3. *Jer.* 6. 20. *Amos* 5. 22.
† Heb. *in wickedneſs.*
* *Chap.* 19. 5, 9.
† Heb *a witneſs of lies.*
[m] He that boldly teſtifies the truth that he hath heard.
‡ Or, *conſidereth.*
* *Jer.* 9. 23.
* *Pſal.* 33. 17.
* *Pſal.* 3. 8.
‡ Or, *victory.*

* *Eccleſ.* 7. 1.
‡ Or, *favour is better than*, &c.
[a] which cometh by well doing.
* *Chap.* 29. 13.
[b] Live together, and have need the one of the other
* *Chap.* 27. 12.
[c] *That is*, The puniſhment which is prepared for the wicked, and fleeth to God for ſuccour.
* *Pſal.* 112. 3.
‡ Or, *the reward of humility*, &c.

‡ Or, *catechize.*
[d] Bring him up virtuouſly, and he ſhall ſo continue.
† Heb. *in his way.*

† Heb. *to the man that lendeth.*
* *Job* 4. 8. *Hoſ.* 10. 13.
‡ Or, *and with the rod of his anger he ſhall be conſumed.*
[e] His authority, whereby he did oppreſs others, ſhall be taken from him.
* 2 *Cor.* 9. 6.
† Heb. *good of eye.*
‡ He that is merciful and liberal.
* *Pſal.* 101. 5.
‡ Or, and hath *grace in his lips.*
[g] *He ſheweth*, That princes ſhould uſe their familiarity, whoſe conſcience is good, and their talk wiſe and godly.
[h] Favour them that love knowledge.
‡ Or, *the matters.*
* *Chap.* 26. 13.
[a] He derideth them that invent vain excuſes, becauſe they would not do their duty.
* *Chap.* 2. 16. & 5. 3. & 7. 5. & 23. 27.
[k] So God puniſheth one ſin by another, when he ſuffereth the wicked to fall into the acquaintance of an harlot.
[l] He is naturally given unto it.

* *Chap.* 13. 24. & 19. 18 & 23. 13. & 29. 15, 17.

[a] Eat with ſobriety.

[b] Bridle thine appetite, as it were by force and violence.
[c] For oft times the rich, when they bid their inferiours to their table, it is not for the love they bear to them, but for their own ſecret purpoſes.
* 1 *Tim.* 6. 9, 10.
[d] which is carnal, and ſo will lead thee to unjuſt courſes.
Heb. *wilt thou cauſe thine eyes to fly upon.*
[e] *That is*, Covetous, as contrary, a good eye, is taken for liberal, as *Chap.* 22. 9.

[f] He will not ceaſe till he hath done thee ſome harm, and his flattering words ſhall come to no uſe.
* *Deut.* 19. 14. & 27. 17. *Chap.* 22. 28.
‡ Or, *bound.*

* *Job* 31. 21. *Chap.* 22. 23.

* *Chap.* 13. 24. & 19. 18. & 22. 15.

14 Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from [g] hell.

15 My ſon, if thine heart be wiſe, my heart ſhall rejoyce, ‡ even mine.

16 Yea, my reins ſhall rejoyce, when thy lips ſpeak right things.

17 * Let not thine heart envy ſinners: but *be thou* in the fear of the LORD all the day long.

18 * For ſurely there is an ‡ [h] end, and thine expectation ſhall not be cut off.

19 Hear thou, my ſon, and be wiſe, and guide thine heart in the [i] way.

20 * Be not amongſt wine-bibbers; amongſt riotous eaters † of fleſh.

21 For the drunkard and the glutton ſhall come to poverty: and drowſineſs ſhall clothe *a man* with rags.

22 * Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.

23 [k] Buy the truth, and ſell *it* not; *alſo* wiſdom, and inſtruction, and underſtanding.

24 * The father of the righteous ſhall greatly rejoyce: and he that begetteth a wiſe *child*, ſhall have joy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoyce.

26 My ſon, give me [l] thine heart, and let thine eyes obſerve my ways.

27 * For an whore *is* a deep ditch; and a ſtrange woman *is* a narrow pit.

28 She alſo lieth in wait ‡ as *for* a prey, and increaſeth the [m] tranſgreſſours among men.

29 * Who hath wo? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes?

30 They that tarry long at the wine, they that go to ſeek [n] mixt wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth it ſelf aright.

32 At the laſt it biteth like a ſerpent, and ſtingeth like ‡ an adder.

33 Thine [o] eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

34 Yea, thou ſhalt be as he that lieth down † in the midſt of the [p] ſea, or as he that lieth upon the top of a maſt.

35 They have ſtricken me, *ſhalt thou ſay, and* I was not ſick; they have beaten me, *and* † I felt *it* not: when ſhall I awake? I will [q] ſeek it yet again.

CHAP. XXIV.

BE not thou * envious againſt evil men, neither deſire to be with them.

2 * For their heart ſtudieth deſtruction, and their lips talk of miſchief.

3 Through wiſdom is an houſe builded, and by underſtanding it is eſtabliſhed:

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man † *is* ſtrong, yea, a man of knowledge † increaſeth ſtrength.

6 * For by wiſe counſel thou ſhalt make thy war: and in multitude of counſellers *there is* ſafety.

7 Wiſdom *is* too high for a fool: he openeth not his mouth in the [a] gate.

8 He that deviſeth to do evil, ſhall be called a miſchievous perſon.

9 The thought of fooliſhneſs *is* ſin: and the ſcorner *is* an abomination to men.

10 *If* thou [b] faint in the day of adverſity, thy ſtrength *is* † ſmall.

11 * If thou forbear to deliver *them that are* drawn [c] unto death, and *thoſe that are* ready to be ſlain:

12 If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider *it?* and he that keepeth thy ſoul, doth *not* he know *it?* and ſhall *not* he render to *every* man * according to his works?

13 My ſon, eat thou [d] hony, becauſe *it is* good; and the hony-comb, *which is* ſweet † to thy taſte:

14 * So *ſhall* the knowledge of wiſdom *be* unto thy ſoul when thou haſt found *it*, * then there ſhall be a reward, and thy expectation ſhall not be cut off.

15 Lay not wait, O wicked *man*, againſt the dwelling of the righteous: ſpoil not his reſting-place.

16 * For a juſt *man* [e] falleth ſeven times, and riſeth up *again:* but the wicked ſhall fall into miſchief.

17 * Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth:

18 Leſt the LORD ſee *it*, and † it diſpleaſe him, and he turn away his wrath [f] from him.

19 * ‡ Fret not thy ſelf becauſe of evil *men*, neither be thou envious at the wicked.

20 For there ſhall be no reward to the evil *man*, * ‡ the candle of the wicked ſhall be put out.

21 My ſon, fear thou the LORD, and the king: *and* meddle not with † them that are given to change.

22 For their calamity ſhall riſe ſuddenly, and who knoweth the ruine of them [g] both?

23 Theſe *things* alſo *belong* to the wiſe. * *It is* not good to have reſpect of perſons in judgment.

24 * He that ſaith unto the wicked, Thou *art* righteous; him ſhall the people curſe, nations ſhall abhor him.

25 But to them that rebuke *him* ſhall be delight, and † a good bleſſing ſhall come upon them.

26 *Every man* ſhall kiſs *his* lips † that giveth a right anſwer.

27 Prepare thy work without, and make it fit for thy ſelf in the field; and [h] afterwards build thine houſe.

28 Be not a witneſs againſt thy neighbour without cauſe: and deceive *not* with thy lips.

29 * Say not, I will do ſo to him as he hath done to me: [i] I will render to the man according to his work.

g *That is*, From deſtruction.

‡ Or, *even I will* rejoyce.

* *Pſal.* 37. 1. & 73. 3. *Chap.* 3. 31. & 24. 1.

* *Chap.* 24. 14.
‡ Or, *reward.*
h The proſperity of the wicked ſhall not continue.
i In the obſervation of Gods commandments.

* *Rom.* 13. 13. *Epheſ.* 5. 18.
† Heb. *of their fleſh.*

* *Chap.* 1. 8.

k Spare no coſt for truths ſake neither depart from it for any gain.
* *Chap.* 10. 1. & 15. 20.

l Give thy ſelf wholly to wiſdom.

* *Chap.* 22. 14.

* *Chap.* 7. 12.
‡ Or, *as a robber.*
m Shee ſeduceth many, and cauſeth them to offend God.
* *Iſa.* 5. 11.

n which by art make wine ſtronger, and more pleaſant.

‡ Or, *a cockatrice.*

o *That is*, Drunkenneſs ſhall bring thee to whoredom.
† Heb. *in the heart of the ſea.*
p In ſuch great danger ſhalt thou be.
† Heb. *I knew it not.*
q Though drunkenneſs, make them more inſenſible then beaſts, yet can they not refrain.

* *Pſal.* 37. 1, &c. & 73. 3. *Chap.* 23. 17. *ver.* 19.
* *Pſa.* 10. 7.

† Heb. is *in ſtrength.*
† Heb. *ſtrengtheth might.*
* *Chap.* 20. 18. & 11. 14. & 15. 22.

a In the place where wiſedom ſhould be ſhewed.

b Man hath no trial of his ſtrength, till he be in troubles.
† Heb. *narrow.*
* *Pſal.* 82. 4.
c None can be excuſed, if he help not the innocent when he is in danger.

* *Job* 34. 11. *Pſal.* 62. 12. *Jer.* 32. 19. *Rom.* 2. 6. *Rev.* 22. 12.
d As hony is ſweet and pleaſant to the taſte, ſo wiſedom is to the ſoul.
† Heb. *upon thy palate.*
* *Pſal.* 19. 10. & 119. 103.
* *Chap.* 23. 18.

* *Job* 5. 19. *Pſal.* 34. 19. & 37. 24.
e He is ſubiect to many perils: but God deliverth him.

* *Job* 31 29. *Pſal.* 35. 15. *Chap.* 17. 5.
† Heb. *ill will in his eyes.*
f To be avenged on thee.

* *Pſal.* 37. 1. *Chap.* 23. 17.
‡ Or, *keep not company with the wicked.*

* *Job.* 21. 17. *Chap.* 13. 9.
‡ Or, *lamp.*

† Heb. *changers.*

g *Meaning*, Either of the wicked, and ſeditious, *ver.* 19, & 21, or of them that fear not God, nor obey their king.

* *Levit.* 19. 15. *Deut.* 1 17. & 16. 19. *Chap.* 18. 5. & 28. 1. *Joh.* 7. 24.

* *Chap.* 17. 15. *Iſa.* 5. 23.
† Heb. *a bleſſing of good.*

† Heb. *that anſwereth right words.*

h Be ſure of the means how to compaſs it before thou take any enterpriſe in hand.

* *Chap.* 20. 22.
i He ſheweth, what is the nature of the wicked, to revenge wrong for wrong.

30 I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding:

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone-wall thereof was broken down.

† Heb. *ſet my heart.* 32 Then I ſaw, *and* † conſidered it well: I looked upon *it*, *and* [k] received inſtruction.

k That I might learn by another mans fault.

33 * *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep:

* *Chap.* 6. 9, &c.

34 So ſhall thy poverty come, *as* one that travelleth; and thy want as † an armed man.

† Heb. *a man of ſhield.*

CHAP. XXV.

1 *Obſervations about kings,* 8 *and about avoiding cauſes of quarrels, and ſundry cauſes thereof.*

THeſe *are* alſo proverbs of Solomon, which the [a] men of Hezekiah king of Iudah [b] copied out.

a whom Hezekiah appointed for this purpoſe

b *That is*, gathered out of divers books of Solomon.

2 *It is* the glory of God to [c] conceil a thing: but the [d] honour of kings *is* to ſearch out a matter.

c God doth not reveil the cauſe of his judgments to man.

3 The heaven for height, and the earth for depth, and the [e] heart of kings † *is* unſearchable.

d Becauſe the king ruleth by the reveiled word of God, the cauſe of his doings muſt appear, and therefore he muſt uſe diligence in trying out of cauſes.

e *He ſheweth*, That it is too hard for man to attain to the reaſon of all the ſecret doings of the king, even when he is upright, and doth his duty.

4 Take away the [f] droſs from the ſilver, and there ſhall come forth a veſſel for the finer.

† Heb. there is *no ſearch.*

f when vice is removed from a king, he is a meet veſſel for the Lords uſe.

5 * [g] Take away the wicked *from* before the king, and his throne ſhall be eſtabliſhed in righteouſneſs.

* *Chap.* 20. 8.

g It is not enough that he be pure himſelf, but that he put away others that be corrupted.

6 † Put not forth thy ſelf in the preſence of the king, and ſtand not in the place of great *men.*

† Heb. *Set not out thy glory.*

7 * For better *it is* that it be ſaid unto thee, Come up hither: then that thou ſhouldeſt be put lower in the preſence of the prince whom thine eyes have ſeen.

* *Luk.* 14. 10.

8 Go not forth haſtily to ſtrive, leſt *thou know not* what to do in the end thereof, when thy neighbour hath put thee to ſhame.

* *Matth* 5. 25. & 18. 15.

9 * Debate thy cauſe with thy neighbour *himſelf*; and ‡ diſcover not a ſecret to another:

‡ Or, *diſcover not the ſecrets of another.*

10 Leſt he that heareth *it*, put thee to ſhame, and thine infamy [h] turn not away.

h Leſt whereas thou thinkeſt by this meanes to have an end of the matter, it put thee to farther trouble.

11 A word † fitly ſpoken *is like* apples of gold in pictures of ſilver.

† Heb. *ſpoken upon his wheels.*

12 *As* an ear-ring of gold, and an ornament of fine gold, *ſo is* a wiſe reprover upon an obedient ear.

13 * As the [i] cold of ſnow in the time of harveſt, *ſo is* a faithful meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters.

* *Chap.* 13. 17.

i In the time of great heat when men deſire cold.

14 Whoſo boaſteth himſelf † of a falſe gift, *is like* [k] clouds and wind without rain.

† Heb. *in a gift of falſhood.*

k which have an outward appearance, and are nothing within.

15 * By [l] long forbearing is a prince perſwaded, and a ſoft tongue [m] breaketh the bone.

* *Gen.* 32. 4, &c. 1 *Sam* 25. 24, &c. *chap* 15. 1. & 16. 14.

16 Haſt thou found hony? eat ſo much as is [n] ſufficient for thee, leſt thou be filled therewith, and vomit it.

l By not miniſtring occaſion to provoke him farther.

17 ‡ Withdraw thy foot from thy neighbours houſe: leſt he be † weary of thee, and *ſo* hate thee.

m *That is*, The heart that is bent to anger, *as chap.* 15. 1.

n Uſe moderately the pleaſures of this world.

‡ Or, *Let thy foot be ſeldom in thy neighbours houſe.*

† Heb. *full of thee.*

18 * A man that beareth falſe witneſs againſt his neighbour, *is* a maul, and a ſword, and a ſharp arrow.

* *Pſal* 120. 4. *chap.* 12. 18.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joynt.

20 *As* he that taketh away a garment in cold weather, *and as* vineger upon [o] nitre: ſo *is* he that ſingeth ſongs to an heavy heart.

o which melteth it, and conſumeth it.

21 * If thine enemy be hungry, give him bread to eat: and if he be thirſty, give him water to drink:

* *Exod.* 23. 4. *Rom.* 12. 20.

22 For thou ſhalt [p] heap coals of fire upon his head, and the LORD ſhall reward thee.

p Thou ſhalt as it were by force overcome him; inſomuch, that his own conſcience ſhall move him to acknowledge thy benefits, and his heart ſhall be inflamed.

23 ‡ The north-wind driveth away rain: ſo *doth* an angry countenance a backbiting tongue.

‡ Or, *The north-wind bringeth forth rain: ſo doth a backbiting tongue an angry countenance.*

24 * *It is* better to dwell in a corner of the houſe-top, then with a brawling woman and in a wide houſe.

* *Chap.* 19. 13. & 21. 9.

25 *As* cold waters to a thirſty ſoul: ſo *is* good news from a far country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt ſpring.

27 *It is* not good to eat much hony: ſo *for men* to ſearch their own glory, *is not* glory.

28 * He that *hath* no rule over his own ſpirit, *is like* a city *that is* broken down, *and* [q] without walls.

* *Chap.* 16. 32.

q And ſo is in extream danger.

CHAP. XXVI.

1 *Obſervations about fools,* 13 *about ſluggards,* 17 *and about contentious buſie-bodies.*

AS ſnow in ſummer, and as rain in harveſt: ſo honour is not ſeemly for a fool.

2 As the bird by wandring, as the ſwallow by flying: ſo the curſe cauſeleſs ſhall not come.

3 * A whip for the horſe, a bridle for the aſs, and a rod for the fools back.

* *Pſal.* 32. 9. *chap.* 10. 13.

4 Anſwer [a] not a fool according to his folly, leſt thou alſo be like unto him.

a Conſent not unto him in his doings.

5 [b] Anſwer a fool according to his folly, leſt he be wiſe in † his own conceit.

b Reprove him as the matter requireth

† Heb. *his own eyes*

6 He that ſendeth a meſſage by the hand of a fool, cutteth off the [c] feet, *and* [d] drinketh ‡ damage.

c *To wit*, Of the meſſenger whom he ſendeth

d *That is*, Receiveth damage thereby.

‡ Or, *violence.*

7 The legs of the lame † are not equal: ſo *is* a parable in the mouth of fools.

† Heb. *are liſted up.*

8 ‡ As he that bindeth a ſtone in a ſling: ſo *is* he that giveth honour to a fool.

‡ Or, *as he that putteth a precious ſtone in an heap of ſtones.*

9 *As* a thorn goeth up into the [e] hand of a drunkard: ſo *is* a parable in the mouth of fools.

e whereby he both hurteth himſelf and others.

10 ‡ The great *God* that formed all *things*, both [f] rewardeth the fool, and rewardeth tranſgreſſours.

‡ Or, *a great man grieveth all, and he hireth the fool, he hireth alſo tranſgreſſours.*

f *That is*, puniſheth him which is a juſt reward of his folly.

11 * As a dog returneth to his vomit; *ſo* a fool † returneth to his folly.

* 2 *Pet.* 2. 22.

† Heb. *iterateth his folly.*

12 Seeſt thou a man wiſe in his own conceit? *there is* [g] more hope of a fool then of him.

g For the fool will rather be counſelled then he: alſo the fool ſinneth of ignorance, and the other of malice.

13 * The ſlothful *man* [h] ſaith, *There is* a lion in the way, a lion *is* in the ſtreets.

* *Chap* 22. 13.

h *That is*, He ſhunneth labour, loveth ſloth, and doth his beſt to excuſe himſelf.

14 *As* the door turneth upon his hinges, ſo *doth* the ſlothful upon his bed.

15 * The ſlothful hideth his hand in *his* boſom, ‡ it grieveth him to bring it again to his mouth.

* *Chap.* 19. 24.

‡ Or, *he is weary.*

16 The sluggard *is* wiser in his own conceit, then seven men that can render a reason.

† Or, *is enraged.*

17 He that passeth by, *and* ‡ medleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

† Heb. *flames*, or, *sparks.*

18 As a mad *man* who casteth † firebrands, arrows, and death:

i which dissembleth himself to be that he is not.

19 So *is* the man *that* [i] deceiveth his neighbour, and saith, Am not I in sport?

† Heb. *without wood.*
* *Chap.* 22. 10.
‡ Or, *whisperer.*
‖ Heb. *is silent.*

20 † Where no wood is, *there* the fire goeth out: so * where *there is* no ‡ tale-bearer, the strife † ceaseth.

* *Chap.* 15. 18. & 29. 22.

21 * *As* coals *are* to burning coals, and wood to fire: so *is* a contentious man to kindle strife.

* *Chap.* 18. 8.

22 * The words of a tale-bearer *are* as wounds, and they go down into the † innermost parts of the belly.

† Heb. *chambers.*

k They will soon break out, and utter themselves.

23 Burning lips, and a wicked heart, [k] *are like* a potsherd covered with silver dross.

‡ Or, *is fervent.*

24 He that hateth, ‡ dissembleth with his lips, and layeth up deceit within him.

† Heb. *maketh his voice gracious.*
l *Meaning*, Many: he useth the number certain for the uncertain.
‡ Or, *Hatred is covered in secret.*

25 When he † speaketh fair, believe him not; for *there are* [l] seven abominations in his heart.

m In the assembly of the godly
* *Psal.* 7. 15, 16. & 9. 15. *Eccles.* 10. 8.

26 ‡ *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* [m] congregation.

27 * Whoso diggeth a pit, shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it, and a flattering mouth worketh ruine.

Chap. XXVII.

1 Observations of self-love, 5 of true love, 11 of care to avoid offences, 23 and of the houshold care.

* *Iam.* 4. 13, &c.
† Heb. *to morrow-day.*
a Delay not the time, but take occasion when it is offered.

BOast * not thy self of † to [a] morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

† Heb. *heaviness.*

3 A stone *is* † heavy, and the sand weighty: but a fools wrath *is* heavier then them both.

† Heb. *wrath is cruelty, and anger overflowing.*
‡ Or, *jealousy.*
b For the envious are obstinate, and cannot be reconciled.

4 † Wrath *is* cruel, and anger *is* outragious: but who is able to stand before ‡ [b] envy?

* *Psal.* 141. 5.
‡ Or, *earnest*, or, *frequent.*
c They are flattering, and seem friendly as in the example of Joab, 2 *Sam.* 3. 27. & 20. 9.

5 Open rebuke *is* better then secret love.

6 * Faithful *are* the wounds of a friend: but the kisses of an enemy *are* ‡ [c] deceitful.

† Heb. *treadeth under foot.*
* *Job* 6. 7.

7 The full soul † loatheth an hony-comb; but * to the hungry soul every bitter thing is sweet.

8 As a bird that wandreth from her nest: so *is* a man that wandreth from his place.

† Heb. *from the counsel of the soul.*

9 Ointment and perfume rejoyce the heart: so *doth* the sweetness of a mans friend † by hearty counsel.

d But rather into the house of thy friend: who loveth at all times, *as* *chap.* 17. 17. & 18. 24.

10 Thine own friend and thy fathers friend forsake not; neither go into thy [d] brothers house in the day of thy calamity: *for* better *is* a neighbour *that is* near, then a brother far off.

* *Chap.* 10. 1. & 23. 24.
e Order thy affairs with wisdom and so thou shalt cause thy father to rejoyce.

11 * My son, be wise, and make my heart [e] glad, that I may answer him that reproacheth me.

* *Chap.* 22. 3.

12 * A prudent *man* fore-seeth the evil, *and* hideth himself: *but* the simple pass on, *and* are punished.

* *Chap.* 20. 16.

13 * Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

f Hastily, and without cause.

14 He that blesseth his friend with a loud voice, [f] rising early in the morning, it shall be counted a curse to him.

* *Chap.* 19. 13.

15 * A continual dropping in a very rainy day, and a contentious woman are alike.

16 Whosoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *it self.*

g One hasty man provoketh another to anger.

17 Iron sharpneth iron, [g] so a man sharpneth the countenance of his friend.

18 Whoso keepeth the fig-tree, shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

h There is no difference between man and man by nature, but only the grace of God maketh the difference.

19 As in water face *answereth* to face: [h] so the heart of man to man.

† Heb. *not.*
* *Eccles.* 1. 8.

20 Hell and destruction are † never full: so * the eyes of man are never satisfied.

Chap. 17. 3.
i *That is*, He is either known to be ambitious and glorious, or humble and modest.

21 * *As* the fining-pot for silver, and the furnace for gold: so *is* a man to his [i] praise.

22 Though thou shouldest bray a fool in a morter among wheat with a pestil, *yet* will not his foolishness depart from him.

† Heb. *set thy heart.*

23 Be thou diligent to know the state of thy flocks, *and* † look well to thy herds.

† Heb. *strength.*
† Heb. *to generation and generation?*

24 For † riches *are* not for ever: and doth the crown *endure* † to every generation?

25 The hay appeareth, and the tender grass sheweth it self, and herbs of the mountains are gathered.

k This declareth the great goodness of God towards man, and the diligence that he requireth of him for the preservation of his gifts.
† Heb. *life.*

26 The [k] lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats milk enough for thy food, for the food of thy houshold, and *for* † maintenance for thy maidens.

Chap. XXVIII.

General observations of impiety and religious integrity.

* *Lev.* 26. 36.
a Because their own conscience accuseth them.

THe * wicked [a] flee when no man pursueth: but the righteous are bold as a lion.

b The state of the commonwealth is oftentimes changed.
‡ Or, *by men of understanding and wisdom shall the like course be prolonged.*

2 For the transgression of a land, [b] many *are* the princes thereof: but ‡ by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

† Heb. *without food.*

3 A poor man that oppresseth the poor, *is like* a sweeping rain † which leaveth no food.

4 They that forsake the law, praise the wicked: but such as keep the law, contend with them.

5 Evil men understand not judgment: but they that seek the LORD, understand all *things.*

* *Chap.* 19. 1.

6 * Better *is* the poor that walketh in his uprightness, then *he that is* perverse *in his* ways, though he *be* rich.

* *Chap.* 29. 3.

7 * Whoso keepeth the law, *is* a wise son: but

: Or, *feedeth himself with vanity.*

but he that ‡ is a companion of riotous *men*, shameth his father.

8 * He that by usury and † unjust gain increaseth his substance, he shall gather it for [c] him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *shall be* [d] abomination.

10 * Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

11 The rich man *is* wise † in his own conceit: but the poor that hath understanding [e] searcheth him out.

12 * When righteous *men* do rejoyce, *there is* great glory: but when the wicked rise, a man is ‡ [f] hidden.

13 * He that covereth his sins, shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man that [g] feareth alway: * but he that hardneth his heart shall fall into mischief.

15 *As* a roaring lion, and a ranging bear; *so is* a [h] wicked ruler over the poor people.

16 The prince that wanteth understanding, *is* also a great oppressour: *but* he that hateth covetousness, shall prolong *his* days.

17 * A man that doth violence to the bloud of *any* person, shall flee to the pit, let no man [i] stay him.

18 * Whoso walketh uprightly, shall be saved: but *he that is* perverse *in his* ways, shall fall at once.

19 * He that tilleth his land, shall have plenty of bread: but he that followeth after vain *persons*, shall have poverty enough.

20 A faithful man shall abound with blessings: * but he that maketh haste to be rich, shall not be ‡ innocent.

21 * To have respect of persons, *is* not good: for, for [k] a piece of bread *that* man will transgress.

22 ‡ He that hasteth to be rich, *hath* an evil eye, and considereth not that poverty shall come upon him.

23 * He that rebuketh a man, afterwards shall find more favour then he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of † a destroyer.

25 * He that is of a proud heart, stirreth up strife: but he that putteth his trust in the LORD, shall be made [m] fat.

26 He that trusteth in his own heart, is a fool: but whoso walketh wisely, he shall be delivered.

27 * He that giveth unto the poor, shall not lack: but he that hideth his eyes, shall have many a curse.

28 * When the wicked rise, men hide themselves: but when they perish, the righteous increase.

: Or, *Judah glorious.*

* *Chap.* 13. 22. *Eccles.* 2. 26.

† Heb. *by increase.*

c For God will take away the wicked usurer, and give his goods to him that shall bestow them well.

d Because it is not of faith, which is grounded of Gods word, or law, which the wicked contemn.

* *Chap.* 26. 27.

† Heb. *in his eyes.*

e And judge that he is not wise.

* *Vers.* 28. *chap.* 11. 10. *Eccles.* 10. 6.

‡ Or, *sought for.*

f That is, The godly man is forced to hide himself and his estate from the cruelty of tyrants.

* *Psal.* 32. 5. 1 *John.* 1. 9, 10.

g which standeth in awe of God, and is afraid to offend him.

* *Rom.* 11. 20.

h For he can never be satisfied, but ever oppresseth and spoileth.

* *Gen.* 9. 6. *Exod.* 21. 14.

i None shall be able to deliver him.

* *Chap.* 10. 25.

* *Chap.* 12. 11.

* *Chap.* 13. 11. & 21. 4. 1 *Tim.* 6. 9.

‡ Or, *unpunished.*

* *Chap.* 18. 5. & 24. 23.

k He will be abused for nothing.

‡ Or, *He that hath an evil eye, hasteth to be rich, vers.* 20.

l *Meaning*, Him that is covetous.

* *Chap.* 27. 6.

† Heb. *a man destroying.*

* *Chap.* 13. 10.

m Shall have all things in abundance.

* *Deut.* 15. 8. *chap.* 22. 9.

* *Vers.* 12. *chap.* 29. 2.

CHAP. XXIX. 507

1 *Observations of publick government, 15 and of private.*
22 *Of anger, pride, thevery, cowardise, and corruption.*

† HE that being often reproved, hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

† Heb. *a man of reproofs.*

2 * When the righteous are ‡ in authority, the people rejoyce: but when the wicked beareth rule, the people mourn.

* *Chap.* 11. 10. & 28. 28. *Eccles.* 10. 5.

‡ Or, *increased.*

3 * Whoso loveth wisdom, rejoyceth his father: * but he that keepeth company with harlots, spendeth *his* substance.

* *Chap.* 10. 1. & 15. 20. & 27. 11.

* *Chap.* 5. 9. & 28. 7. *Luk.* 15. 13.

4 The king by judgment stablisheth the land: but † he that receiveth gifts, overthroweth it.

† Heb. *a man of oblations.*

5 A man that flattereth his neighbour, [a] spreadeth a net for his feet.

a He that giveth ear to the flatterer is in danger, as the bird is before the fowler.

6 In the transgression of an evil man *there is* [b] a snare: but the righteous doth sing and rejoyce.

b He is ever ready to fall into the snare that he layeth for others.

7 * The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

* *Job* 29. 16.

8 Scornful men ‡ bring a city into a snare: but wise *men* turn away wrath.

‡ Or, *set a city on fire.*

9 *If* a wise man contendeth with a foolish man, [c] whether he rage or laugh, *there is* no rest.

c He can bear no admonition, in what sort soever it is spoken.

10 † The bloud thirsty hate the upright: but the just seek his soul.

† Heb. *Men of bloods.*

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 * The poor and ‡ the deceitful man meet together: the LORD lightneth both their eyes.

* *Chap.* 22. 2.

‡ Or, *the usurer.*

14 * The king that faithfully judgeth the poor, his throne shall be established for ever.

* *Chap.* 20. 28.

15 * The rod and reproof give wisdom: but * a child left *to himself*, bringeth his mother to shame.

* *Vers.* 17.

* *Chap.* 10. 1. & 17. 21, 25.

16 When the wicked are multiplied, transgression increaseth: * but the righteous shall see their fall.

* *Psal.* 37. 36. & 58. 10. & 91. 8.

17 * Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul.

* *Chap.* 13. 24. & 22. 15. & 23. 13, 14.

18 [d] Where *there is* no vision, the people ‡ perish: but he that keepeth the law, happy *is* he.

d where there are not faithful ministers of the word of God.

‡ Or, *is made naked.*

19 [e] A servant will not be corrected by words: for though he understand he will not answer.

e He that is of a servile and rebellious nature.

20 Seest thou a man *that is* hasty ‡ in his words? *there is* more hope of a fool, then of him.

‡ Or, *in his matters.*

21 He that delicately bringeth up his servant from a child, shall have him become *his* son at the length.

22 * An angry man stirreth up strife, and a furious man aboundeth in transgression.

* *Chap.* 15. 18. & 26. 21.

23 * A mans pride shall bring him low: but honour shall uphold the humble in spirit.

* *Isa* 22. 29. *Chap.* 15. 33. & 18. 12. *Mat.* 23. 12. *Luk.* 14. 11.

24 Whoso is partner with a thief, hateth his

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his own ſoul: he heareth curſing, and bewrayeth *it* not.

25 The fear of man bringeth [f] a ſnare: but whoſo putteth his truſt in the LORD, † ſhall be ſafe.

26 * Many ſeek † the rulers favour, but every mans [g] judgment *cometh* from the LORD.

27 An unjuſt man *is* an abomination to the juſt: and *he that is* upright in the way, *is* abomination to the wicked.

CHAP. XXX.

1 *Agurs confeſſion of his faith.* 7 *The two points of his prayer.* 10 *The meaneſt are not to be wronged.* 11 *Four wicked generations.* 15 *Four things inſatiable.* 17 *Parents are not to be deſpiſed.* 18 *Four things hard to be known.* 21 *Four things untolerable.* 24 *Four things exceeding wiſe.* 29 *Four things ſtately.* 32 *Wrath is to be prevented.*

THE words of [a] Agur the ſon of Jakeh, *even* the prophecy: the man ſpake unto Ithiel, even unto [b] Ithiel and Ucal.

2 Surely I *am* more [c] brutiſh then *any* man, and have not the underſtanding of a man.

3 I neither learned wiſdom, nor † have the knowledge of the holy.

4 * Who hath aſcended up into [d] heaven, or deſcended? * who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what *is* his name, and what *is* his ſons name, if thou canſt tell?

5 * Every word of God *is* † pure: he *is* a ſhield unto them that put their truſt in him.

6 * Add thou not unto his words, leſt he reprove thee, and thou be found a liar.

7 [e] Two *things* have I required of thee, † deny me *them* not before I die.

8 Remove far from me vanity and lies; give me neither poverty, nor riches, * feed me with food † convenient for me:

9 * Leſt I be full, and † denie *thee*, and ſay, [f] Who *is* the LORD? or leſt I be poor, and ſteal, and take the name of my God *in vain*.

10 † Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found [g] guilty.

11 *There is* a generation *that* curſeth their father, and doth not bleſs their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not waſhed from their filthineſs.

13 *There is* a generation, O how * lofty are their eyes! and their eye-lids are lifted up.

14 * *There is* a generation, whoſe teeth *are as* ſwords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 The hors-leach hath [h] two daughters, *crying*, Give, give. There are three *things that* are never ſatisfied, *yea*, four *things* ſay not, † *It is* enough:

16 The grave, and the barren womb, the earth *that* is not filled with water, and the fire *that* ſaith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and deſpiſeth to obey *his* mother, the ravens of ‡ the [i] valley ſhall pick it out, and the young eagles ſhall eat it.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air, the way of a ſerpent upon a rock, the way of a ſhip in the † midſt of the ſea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; ſhe eateth, and [k] wipeth her mouth, and ſaith, I have done no wickedneſs.

21 For three *things* the earth is diſquieted, and for four *which* it cannot bear:

22 * For [l] a ſervant when he reigneth, and a fool when he is filled with meat,

23 For an odious *woman* when ſhe is married, and an hand-maid that is [m] heir to her miſtreſs.

24 There be four *things which are* little upon the earth, but they *are* † [n] exceeding wiſe:

25 * The ants *are* a people not ſtrong, yet they prepare their meat in the ſummer;

26 The conies *are but* a feeble folk, yet make they their houſes in the rocks;

27 The locuſts have no king, yet go they forth all of them † by bands;

28 The ſpider taketh hold with her [o] hands, and is in kings palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* ſtrongeſt among beaſts, and turneth not away for any,

31 A ‡† grey-hound, an he-goat alſo, and a king, againſt whom *there is* no riſing up.

32 If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, * [p] *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth bloud: ſo the forcing of wrath bringeth forth ſtrife.

CHAP. XXXI.

1 *Lemuels leſſon of chaſtity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praiſe and properties of a good wife.*

THE words of king [a] Lemuel, the prophecy that his [b] mother taught him.

2 What, my ſon? and what, the [c] ſon of my womb? and what, the ſon of my vows?

3 Give not thy ſtrength unto women, nor thy ways to that which [d] deſtroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes, [e] ſtrong drink:

5 Leſt they drink, and forget the law, and † pervert the judgment † of any of the afflicted.

6 * Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be † of heavy hearts.

7 Let him drink and forget his poverty, and remember his miſery [f] no more.

8 Open thy mouth for the [g] dumb in the

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f He that feareth man more then God, falleth into a ſnare, and is deſtroyed.
† Heb. *ſhall be ſet on high.*
* *Chap.* 19. 6.
† Heb. *the face of a ruler.*
g He needeth not to flatter the rulers: for what God hath appointed, that muſt come to him.

a who was an excellent man in virtue and knowledge in the time of Solomon: But no where mentioned ſaving in this place.
b which were Agurs ſchollers, or friends: But ſome think by Ithiel and Ucal is meant God and Chriſt.
c Herein he declareth his great humility, who would not attribute any wiſedom to himſelf, but all unto God.
† Heb. *know.*
* *Iob.* 3. 13.
d *Meaning*, To know the ſecrets of God, as though hee would ſay, *None.*
* *Iob* 38. 4. *&c.* *Pſal.* 104. 3, *&c.* *Iſa.* 40. 12, *&c.*
* *Pſal.* 12. 6. *&* 18. 30. *&* 19. 8. *&* 119. 140.
† Heb *purified.*
* *Deut.* 4. 2. *&* 12. 32. *Rev.* 22. 18, 19.
e He maketh this requeſt to God.
† Heb. *withhold not from me*
* *Mat.* 6 11.
† Heb. *of my allowance.*
* *Deut.* 32. 15.
† Heb. *belie* thee.
f *Meaning*, That they that put their truſt in their riches, forget God, and that by too much wealth, men have an occaſion to the ſame.
† Heb. *Hurt not with thy tongue.*
g In accuſing him without cauſe.
* *Chap.* 6 17.
* *Iob* 29 17. *Pſal.* 52. 2. *&* 57. 4.

h The leech hath two forks in her tongue, which here he calleth her two daughters, whereby ſhe ſucketh the bloud, and is never ſatiate: even ſo are the covetous extortioners inſatiable.
† Heb. *wealth.*

‡ Or, *the brook.*
i which haunt in the valley for carrions.

† Heb. *bitter of ſoul.*

f For wine doth comfort the heart, *as Pſal.* 104. 15. cauſe that are not able to help themſelves.

k She hath her deſires, and after counterfeiteth as though ſhe were an honeſt woman.

* *Chap.* 19. 10.
l Theſe commonly abuſe the ſtate whereunto they are called.

m which is married to her maſter after the death of her miſtreſs.

† Heb. *wiſe, made wiſe.*
n They contain great doctrine and wiſdom.
* *Chap.* 6. 6, *&c.*

† Heb. *gathered together.*
o If man be not able to compaſs theſe common things by his wiſdom, we cannot attribute wiſdom to man but folly.

‡ Or, *horſe.*
† Heb. *girt in the loyns.*
* *Iob* 21. 5. *&* 40. 4.
p Make a ſtay, and continue not in doing evil.

a *That is*, Of Solomon, who was called Lemoel, *that is*, Of God, becauſe God had ordained him to be king over Iſrael.
b The doctrine which his mother Bath-ſheba taught him.
c By this often repetition of one thing ſhe declareth her motherly affection.
d *Meaning*, That women are the deſtruction of kings, if they haunt them.
e *That is*, The king muſt not give himſelf to wantonneſs, and neglect his office which is to execute judgment.
† Heb. *alter.*
† Heb. *of all the ſons of affliction.*
* *Pſal.* 104 15.
g Defend their

cauſe

cauſe of all † ſuch as are appointed to deſtruction.

† Heb. *the ſons of deſtruction.*

9 Open thy mouth, * judge righteouſly, and plead the cauſe of the poor and needy.

* *Lev.* 19. 15. *Deut.* 1. 16.

10 ¶ * Who can find a virtuous woman? for her price *is* far above rubies.

* *Chap.* 12. 4.

11 The heart of her husband doth ſafely truſt in her, ſo that he ſhall have no need of [h] ſpoil.

h He ſhall not need to uſe any unlawful means to gain his living.

12 She will do him good and not evil all the days of her life.

13 She ſeeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants ſhips, ſhe bringeth her food from afar.

15 She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a [i] portion to her maidens.

i Shee prepareth their meat betime.

16 She conſidereth a field, and † [k] buyeth it: with the fruit of her hands ſhe planteth a vineyard.

† Heb. *taketh.*
k She purchaſeth it with the gains of her travel.

17 She girdeth her loyns with ſtrength, and ſtrengthneth her arms.

18 † She perceiveth that her merchandice *is* good: her candle goeth not out by night.

† Heb. *She taſteth.*

19 She layeth her hands to the ſpindle, and her hands hold the diſtaff.

20 † She ſtretcheth out her hand to the poor; yea, ſhe reacheth forth her hands to the needy.

† Heb. *She ſpreadeth.*

21 She is not afraid of the ſnow for her houſhold: for all her houſhold *are* clothed with ‡ ſcarlet.

‡ Or, *double garments.*

22 She maketh her ſelf coverings of tapeſtry, her clothing *is* ſilk and purple.

23 Her husband is known in the [l] gates, when he ſitteth among the elders of the land.

l In the aſſemblies and places of judgment.

24 She maketh fine linen, and ſelleth *it*, and delivereth girdles unto the merchant.

25 [m] Strength and honour *are* her clothing, and ſhe ſhall rejoyce in time to come.

m After that he had ſpoken of the apparel of the body, he now declareth the apparel of the ſpirit.

26 She openeth her mouth with wiſdom, and in her tongue *is* the [n] law of kindneſs.

n Her tongue is as a book whereby one might learn many good things: for ſhee delighteth to talk of the word of God.

27 She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs

28 Her children ariſe up, and [o] call her bleſſed; her husband *alſo*, and he praiſeth her:

o *That is*, Do her reverence.

29 Many daughters ‡ have done virtuouſly, but thou excelleſt them all.

‡ Or, *have gotten riches.*

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, ſhe ſhall be praiſed.

31 [p] Give her of the fruit of her hands, and let her own works praiſe her in the [q] gates.

p Confeſs her diligent labours, and commend her therefore.

q For as much as the moſt honourable are clad in the apparel that ſhe made.

¶ ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

Solomon, as a preacher, and one that deſired to inſtruct all in the way of ſalvation; deſcribeth the deceivable vanities of this world; that man ſhould not be addicted to any thing under the ſun, but rather inflamed with the deſire of the heavenly life: therefore he confuteth their opinions, which ſet their felicity either in knowledge, or in pleaſures, or in dignity and riches; ſhewing that mans true felicity conſiſteth in that, that he is united with God, and ſhall enjoy his preſence: ſo that all other things muſt be rejected, ſaving as much as they further us to attain to this heavenly treaſure, which is ſure and permanent, and cannot be found in any other, ſave in God alone.

CHAP. I.

1 *The preacher ſheweth that all humane courſes are vain;* 4 *becauſe the creatures are reſtleſs in their courſes;* 9 *they bring forth nothing new, and all old things are forgotten:* 12 *and becauſe he hath found it ſo in the ſtudies of wiſdom.*

THE words of the [a] preacher, the ſon of David, king of Jeruſalem.

a Solomon is here called a preacher, or one that aſſembleth the people, becauſe he teacheth the true knowledge of God, and how men ought to paſs their life in this tranſitory world.

2 * [b] Vanity of vanities, ſaith the preacher, vanity of vanities, all *is* vanity.

* *Pſal.* 39. 5, 6. & 62. 9. & 144. 4. *Chap.* 12. 8.

b He condemneth the opinions of all men that ſet felicity in any thing but in God alone, ſeeing that in this world all things are as vanity and nothing. * *Chap.* 2. 22. & 3. 9.

3 * What profit hath a man of all his [c] labour which he taketh under the ſun?

c Solomon doth not condemn mans labour or diligence, but ſheweth that there is no full contentation in any thing under the heaven, nor in any creature, foraſmuch as all things are tranſitory. * *Pſal.* 104. 5 & 119. 90.

4 *One* generation paſſeth away, and *another* generation cometh: * but the earth abideth [d] for ever.

d One man dieth after another, and the earth remaineth longeſt, even to the laſt day, which yet is ſubject to corruption.

5 The ſun alſo ariſeth, and the ſun goeth down, and † haſteth to his place where he aroſe.

† Heb. *panteth.*

6 The * wind goeth toward the ſouth, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

e By the ſun, wind, and rivers, he ſheweth, that the greateſt labour and longeſt hath an end, and therefore there can be no felicity in this world.

* *Iob* 38. 10.

7 * All the rivers run into the ſea, yet the ſea *is* not full: unto the place from whence the rivers come, [f] thither they † return again.

* *Pſal.* 104. 8, 9.

f The ſea which compaſſeth all the earth, filleth the veins thereof, the which pour out ſprings and rivers into the ſea again.

† Heb. *returne to go.*

8 All things *are* full of labour, man cannot utter *it*: the eye is not ſatisfied with ſeeing, nor the ear filled with hearing.

9 * [g] The thing that hath been, it *is that* which ſhall be; and that which is done, *is* that which ſhall be done: and *there is* no new *thing* under the ſun.

* *Chap.* 3. 15.

g He ſpeaketh of times and ſeaſons, and things done in them, which as they have been in times paſt, ſo come they to paſs again.

10 Is there *any* thing whereof it may be ſaid,

510 said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come, with *those* that shall come after.

12 ¶ [h] I the preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom, concerning all *things* that are done under heaven: this sore travel hath God given to the sons of man, ‡ to be [i] exercised therewith.

14 I have seen all the works that are done under the sun, and behold, all *is* vanity and vexation of spirit.

15 * *That which is* [k] crooked cannot be made straight: and † that which is wanting, cannot be numbred.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten * more wisdom then all *they* that have been before me in Jerusalem: yea, my heart † had great experience of wisdom and knowledge.

17 * And I gave my heart to know wisdom, and to know [l] madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much [m] grief: and he that increaseth knowledge, increaseth sorrow.

9 So I was great, and increased more then all that were before me in Jerusalem; also my wisdom [f] remained with me.

10 And whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy: for my heart rejoyced in all my labour, and this was my [g] portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* * vanity and vexation of spirit, and *their was* no profit under the sun.

12 And I turned my self to behold [h] wisdom, * and madness and folly: for what *can* the man *do*, that cometh after the king? ‡ *even* that which hath been already done.

13 Then I saw † that wisdom excelleth folly, as far as light excelleth darkness.

14 * The wise mans [i] eyes *are* in his head, but the fool walketh in darkness: and I my self perceived also, that [k] one event hapneth to them all.

15 Then said I in my heart, As it hapneth to the fool, so it † hapneth even to me; and why was I then *more* wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more then of the fool [l] for ever; seeing that which now *is*, in the days to come shall all be forgotten: and [m] how dieth the wise *man?* as the fool.

17 Therefore I hated life, because the work that is wrought under the sun, *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had † taken under the sun: because * I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed my self wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to [n] despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity: yet to a man that hath not laboured therein, shall he † leave it *for* [o] his portion. This also *is* vanity, and a great evil.

22 * For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the sun?

23 For all his days *are* * sorrows, and his travel grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ * *There is* nothing better for a man, *then* that he should eat and drink, and *that* he ‡ should make his soul [p] enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat? or who else can [q] hasten *hereunto* more then I?

26 For *God* giveth to a man that *is* good † in

h He proveth that if any could have attained to felicity in this world by labour and study, he chiefly should have obtained it, because he had gifts and aids of God thereunto above all other.
‡ Or, *to afflict them.*
i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely upon God.
* *Chap.* 7 13.
k Man is not able by all his diligence to cause things to go otherwise then they do: neither can he number the faults that are committed, much less remedy them.
† Heb. *defect.*
* 1 *King.* 4. 30.
& 10. 7, 23.
† Heb. *had seen much.*
* *Chap.* 2. 12.
& 7. 25.
l *That is*, vain things which served unto pleasure wherein was no commodity, but grief and trouble of conscience.
m wisdom and knowledge cannot be come by without great pain of body and mind: For when a man hath attained to the highest, yet is his mind never fully content: therefore in this would is no true felicity.

f For all this God did not take his gift of wisdom from me.
g This was the fruit of all my labour, a certain pleasure mixt with care, which he calleth vanity in the next verse.
* *Chap.* 1. 3.
h I bethought with my self whether it were better to follow wisdom, or mine own affection and pleasures, which he calleth madness.
* *Chap.* 1. 17. & 7. 25.
‡ Or, *in these things which have been already done.*
† Heb. *that there is an excellency in wisdom more then in folly*, &c.
* *Prov.* 17. 24.
Chap. 8. 1.
i He foreseeth things, which the fool cannot for lack of wisdom.
k For both die and are forgotten, as *vers.* 16, or they both alike have prosperity or adversity.
† Heb. *hapneth to me, even to me.*
l *Meaning*, In this world
m He wondreth that men forget a wise man being dead, alsoon as they do a fool.
† Heb. *laboured.*
* *Psal.* 49. 10.
n That I might seek the true felicity which is in God
† Heb *give.*
o Among other griefs, this was not the least, to leave that which he had gotten by great travel, to one that had taken no pain therefore, and whom he knew not whether he were a wise man or a fool.
* *Chap.* 1. 3. & 3. 9.
* *Iob* 14. 1.
* *Chap.* 3. 12, 13, 22. & 5. 18. & 8. 15.
‡ Or, *delight his senses.*
p when man hath all laboured, he can get no more then food and refreshing, yet he confesseth also that this commeth of Gods blessing, as *Chap.* 3. 13.
q *Meaning*, To pleasures.

CHAP. II.

1 *The vanity of humane courses in the works of pleasure.* 12 *Though the wise be better then the fool, yet both have one event.* 18 *The vanity of humane labour in leaving it they know not to whom.* 24 *Nothing better then joy in our labour; but that is Gods gift.*

I Said in mine heart, Go to now, I will prove [a] thee with mirth, therefore enjoy pleasure: and behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doth it?

3 * I sought in mine heart † to give my self unto wine (yet acquainting mine heart with [b] wisdom) and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven, † all the days of their life.

4 I made me great works, I builded me houses, I planted me vineyards.

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits.

6 I made me pools of water, to water therewith the wood that bringeth forth trees.

7 I got *me* servants and maidens, and had † servants born in my [c] house; also I had great possessions of great and small cattel, above all that were in Jerusalem before me.

8 * I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men-singers and women-singers, and the [d] delights of the sons of men, *as* † musical instruments, and that of [e] all sorts.

a Solomon maketh the discourse with himself, as though he would try whether there were contentation in ease and pleasures.
* *Chap.* 1. 17.
† Heb. *to draw my flesh with wine.*
b Albeit I gave my self to pleasures, yet I thought to keep wisdom, and the fear of God in mine heart, and govern mine affairs by the same.
† Heb. *the number of the days of their life.*
† Heb. *sons of my house.*
c *Meaning*, Of the servants or slaves, which hee had bought: for the children born in their servitude were the masters.
* 1 *King* 9. 28. & 10. 10, 14, 21, &c.
d *That is*, whatsoever men take pleasure in
† Heb. *musical instrument and instruments.*
e To the end that he might the better know, what contentment there is to be found in such things, which were the most beautiful of them that were taken in war, as *Judg.* 5. 30. Some understand by these words not women, but instruments of musick.

† Heb. *before him.*

† in his ſight, wiſdom and knowlegde, and joy: but to the ſinner he giveth travel, to gather and to heap up, that * he may give to *him that is* good before God. This alſo *is* vanity and vexation of ſpirit.

* *Iob* 27. 17.

CHAP. III.

1 *By the neceſſary change of times, vanity is added to humane travel.* 11. *There is an excellency in Gods Works:* 16 *But as for man, God ſhall judge his works there, and here he ſhall be like a beaſt.*

a He ſpeaketh of this diverſity of time for two cauſes, *Firſt*, To declare that there is nothing in this world perpetual. *next*, To teach us not to be grieved if we have not all things at once, according to our deſires, neither enjoy them ſo long as we would wiſh.

† Heb. *to bear.*

TO every *thing there is* [a] a ſeaſon, and a time to every purpoſe under the heaven:

2 A time † to be born, and a time to die: a time to plant, and a time to pluck up *that which is* planted:

3 A time to kill, and a time to heal: a time to break down, and a time to build up:

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance:

5 A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time † to refrain from embracing:

‡ Heb. *to be far from.*

† Or, *ſeek.*

6 A time to ‡ get, and a time to loſe: a time to keep, and a time to caſt away:

7 A time to rent, and a time to ſew: a time to keep ſilence, and a time to ſpeak:

8 A time to love, and a time to hate: a time of war, and a time of peace.

* *Chap.* 1. 3.

9 * What profit hath he that worketh, in that wherein he laboureth?

b *Chap.* 1 3.

10 I have ſeen the travel which God hath given to the ſons of men, to be [b] exerciſed in it.

c God hath given man a deſire and affection to ſeek out the things of this world, and to labour therein.

11 He hath made every *thing* beautiful in his time: alſo he hath ſet the world in [c] their heart, ſo that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoyce, and to do good in his life.

13 And alſo that every man ſhould eat and and drink, and enjoy the good of all his labour, it *is* the [d] gift of God.

d *Ch* 2. 24. & theſe places declare, that we ſhould do all things with ſobriety, and in the fear of God, foraſmuch as he giveth not his gifts to the intent that they ſhould be abuſed.

14 I know that whatſoever God doth, it ſhall be [e] for ever: nothing can be put to it, nor any thing taken from it: and God doth *it*, that *men* ſhould fear before him.

e *That is*, Man ſhall never be able to let Gods work, but as he hath determined, ſo it ſhall come to paſs.

15 * That which hath been, is now; and that which is to be, hath already been, and God [f] requireth † that which is paſt.

* *Chap.* 1. 9.

f God onely cauſeth that which is paſt to return.

† Heb. *that which is driven away.*

16 ¶ And moreover, I ſaw under the ſun the place of judgment, *that* wickedneſs *was* there; and the place of righteouſneſs, *that* iniquity *was* there.

* *Vers.* 1.

17 I ſaid in mine heart, God ſhall judge the righteous and the wicked: for *there is* * [g] a time there, for every purpoſe, and for every work.

g *Meaning* with God, howſoever man neglect his duty.

18 I ſaid in my heart concerning the eſtate of the ſons of men, ‡ that God might manifeſt them, and that they might ſee that they themſelves are [h] beaſts.

‡ Or, *that they might clear God, and ſee*, &c.

h Shewing in their lives the properties and practices of beaſts.

19 * For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other, yea, they have all [i] one breath, ſo that a man hath no preeminence above a beaſt: for all *is* vanity.

* *Pſal.* 49. 20. *Chap.* 2. 16.

i Man is not able by his reaſon and judgment to put difference between man and beaſt, as touching thoſe things whereunto both are ſubject, for the eye cannot judge any otherwiſe of a man being dead, then of a beaſt which is dead: yet by the word of God and faith, we eaſily know the diverſity, *as vers.* 21.

20 All go unto one place, all are of the duſt, and all turn to duſt again.

21 Who [k] knoweth the ſpirit † of man that † goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?

k *Meaning*, That reaſon cannot comprehend that which faith believeth therein.

† Heb. *of the ſons of man.*

† Heb. *is aſcending.*

22 * Wherefore I perceive that *there is* nothing better, then that a man ſhould [l] rejoyce in his own works; for that *is* his portion: for who ſhall bring him to ſee what ſhall be after him?

* *Chap.* 2. 24. & 5. 18.

l By the often repetition of this ſentence, as *Chap.* 2. 24. & *Chap.* 3. 12, 22. *Chap* 5. 17. & *Chap.* 8 15. he declareth, that man by reaſon can comprehend nothing better in this life, then to uſe the gifts of God ſoberly, and comfortably; for to know farther is a ſpecial gift of God reveiled by his ſpirit.

CHAP. IV.

1 *Vanity is increaſed unto men by oppreſſion*, 4 *by envy*, 5 *by idleneſs*, 7 *by covetouſneſs*, 9 *by ſolitarineſs*, 13 *by wilfulneſs.*

a He maketh here another diſcourſe with himſelf, concerning the tyranny of them that oppreſſed the poor.

SO [a] I returned, and conſidered all the * oppreſſions that are done under the ſun: and behold, the tears of *ſuch as were* oppreſſed, and they had no comforter; and on the † ſide of their oppreſſours *there was* power, but they had no comforter.

* *Chap.* 5. 8, &c.

† Heb. *hand.*

2 * Wherefore I praiſed the [b] dead which are already dead, more then the living which are yet alive.

* *Iob* 3. 17, &c.

b Becauſe they are no more ſubject to their oppreſſours.

3 * Yea, [c] better is *he* then both they, which hath not yet been, who hath not ſeen the evil work that is done under the ſun.

* *Iob* 3. 11, 16, 21.

c He ſpeaketh according to the judgment of the fleſh, which cannot abide to feel, or ſee troubles.

4 ¶ Again I conſidered all travel, and † every [d] right work, that † for this a man is envied of his neighbour. This *is* alſo vanity, and vexation of ſpirit.

† Heb. *all the righteouſneſs of work.*

d The more perfect that the work is, the more is it envied of the wicked.

‡ Heb. *this is the envy of a man from his neighbour.*

5 * The fool foldeth his hands together, and [e] eateth his own fleſh.

* *Prov.* 6. 10. & 24. 33.

e For idleneſs he is compelled to deſtroy himſelf.

6 * Better *is* an handful *with* quietneſs, then both the hands full, *with* travel and vexation of ſpirit.

* *Prov.* 15. 16, 17. & 16. 8.

7 ¶ Then I returned, and I ſaw vanity under the ſun.

8 There is one *alone*, and *there is* not a ſecond; yea, he hath neither child nor brother: yet *is there* no end of all his labour, neither is his eye ſatisfied with riches, neither *ſaith he*, For whom do I labour, and bereave my ſoul of good? This *is* alſo vanity, yea, it *is* a ſore travel.

f Foraſmuch as when man is alone he can neither help himſelf nor others, he ſheweth, that all men ought to live in mutual ſociety, to the intent they may be profitable one to another, and that their things may increaſe.

9 ¶ [f] Two *are* better then one; becauſe they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but wo to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

g By this proverb he declareth how neceſſary it is, that men ſhould live in ſociety.

12 And if one prevail againſt him, two ſhall withſtand him; and a [g] threefold cord is not quickly broken.

† Heb. *who knoweth not to be admoniſhed.*

13 ¶ Better *is* a poor and a wiſe child, then an old and fooliſh king, † who will no more be admoniſhed.

h *That is*, From a poor and baſe eſtate or out of trouble and priſon, as Joſeph did, *Gen.* 41. 14

14 For out of [h] priſon he cometh to reign, whereas alſo *he that is* [i] born in his kingdom becometh poor.

i *Meaning*, That is born a king.

15 I conſidered all the living which walk under the ſun, with the [k] ſecond child that ſhall ſtand up in his ſtead.

k which follow and flatter the kings ſon, or him that ſhall ſucceed, to enter into credit with them in hope of gain.

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16 *There is* no [1] end of all the people, *even* of all that have been before them: they alſo that come after, ſhall not rejoyce in him. Surely, this alſo *is* vanity, and vexation of ſpirit.

[1] They never ceaſe by all means to creep into favour: but when they obtain not their greedy deſires, they think themſelves abuſed, as others have been in time paſt, and ſo care no more for him.

CHAP. V.

1 *Vanities in divine ſervice,* 8 *in murmuring againſt oppreſſion,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

KEep thy [a] foot when thou goeſt to the houſe of God, and be more ready to hear, * then to give the ſacrifice of [b] fools: for they conſider not that they do evil.

[a] *That is,* with what affection thou comeſt to hear the word of God.
* 1 *Sam.* 15. 22. *Pſal.* 50. 8. *Prov.* 15. 8. & 21. 27.
[b] *Meaning,* of the wicked which thinketh to pleaſe God with ceremonies, and have neither faith nor repentance.

2 Be not [c] raſh with thy mouth, and let not thine heart be haſty to utter *any* ‡ thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words * be [d] few.

[c] Either in vowing or in praying: *meaning,* that we ſhould uſe all reverence Godward.
‡ Or, *word.*
* *Prov.* 10. 19. *Mat.* 6. 7.
[d] He heareth thee not for thy many words ſake, or often repititions, but conſidereth thy faith and fervent mind.

3 For a dream cometh through the multitude of buſineſs, and a fools voice *is known* by multitude of words.

4 * When thou voweſt a vow unto God, defer not to pay it: for *he hath* no pleaſure in fools; * pay that which thou haſt [e] vowed.

[e] He ſpeaketh of vows which are approved by Gods word, and ſerve to his glory.

5 Better *is it* that thou ſhouldeſt not vow, then that thou ſhouldeſt vow and not pay.

6 Suffer not thy mouth to cauſe thy [f] fleſh to ſin, neither ſay thou before the [g] angel, that it *was* an errour: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands?

[f] Cauſe not thy ſelf to ſin by vowing raſhly as they do, which make a vow to live unmarried, and ſuch like.
[g] *That is,* Before Gods meſſenger, when he ſhall examine thy doing: as though thy ignorance ſhould be a juſt excuſe.

7 For in the multitude of dreams and many words, *there are* alſo *divers* vanities: but fear thou God.

8 ¶ If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not † at the matter: for *he that is* [h] higher then the higheſt, regardeth, and *there be* higher then they.

[1] Heb. *at the will,* or, *purpoſe.*
[h] *Meaning,* That God will redreſs theſe things, and therefore we muſt depend upon him.

9 ¶ Moreover, the [i] profit of the earth is for all: the king *himſelf* is ſerved by the [k] field.

[i] The revenues of the earth are to be preferred above all things which appertain to this life.
[k] Kings and princes cannot maintain their eſtate without tillage which thing commendeth the excellency of tillage.

10 He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe: this *is* alſo vanity.

11 When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof, ſaving the beholding *of them* with their eyes?

12 The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the [l] abundance of the rich will not ſuffer him to ſleep.

[l] *That is,* His great abundance of riches, or the ſurfeting, which cometh by his great feeding.

13 There is a ſore evil *which* I have ſeen under the ſun, *namely,* riches [m] kept for the owners thereof to their hurt.

[m] when covetous men heap up riches which turn to their deſtruction.

14 But thoſe riches periſh by evil travel: and he begetteth a ſon, and *there is* [n] nothing in his hand.

[n] He doth not enjoy his fathers riches.

15 * As he came forth of his mothers womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand.

* *Job* 1. 21. *Pſal.* 49. 17. 1 *Tim.* 6. 7.

16 And this alſo *is* a ſore evil, *that* in all points as he came, ſo ſhall he go: and * what profit hath he that hath laboured for the [o] wind?

* *Chap.* 1. 3.
[o] *Meaning,* in vain and without profit.

17 All his days alſo he eateth in [p] darkneſs, and *he hath* much ſorrow, and wrath with his ſickneſs.

[p] In affliction and grief of mind.

18 ¶ Behold *that* which I have ſeen: * † *it is* good and comely *for one* to [q] eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, † all the days of his life, which God giveth him: for it *is* his portion.

* *Chap.* 2. 24. & 3. 12, 13.
† Heb. there is *a good which* is comely, &c.
q *Chap.* 3. 22.
† Heb. *the number of the days.*

19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour; this *is* the gift of God.

20 ‡ For he ſhall not much remember the days of his life: becauſe God anſwereth *him* in the joy of his heart.

‡ Or, *though* he give *not much,* yet *he remembreth,* &c.
r He will take no great thought for the pains that he hath endured in time paſt.

CHAP. VI.

1 *The vanity of riches without uſe,* 3 *of children,* 6 *and old age without riches.* 9. *The vanity of ſight and wandring deſires.* 11 *The concluſion of vanities.*

THere is an evil which I have ſeen under the ſun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him [a] not power to eat thereof, but a ſtranger eateth it: this *is* vanity, and it *is* an evil diſeaſe.

[a] He ſheweth, that it is the plague of God, when the rich man hath not a liberal heart to uſe his riches.

3 ¶ If a man beget an hundred *children,* and live many years, ſo that the days of his years be many, and his ſoul be not [b] filled with good, and alſo *that* he have no [c] burial, I ſay, *that* an untimely birth *is* better then he.

[b] If he can never have enough.
[c] As we ſee oftentimes, that the covetous man either falleth into crimes that deſerve death, or is murdered, or drowned, or hangeth himſelf, or ſuch like: and ſo lacketh the honour of burial, which is the laſt office of humanity.

4 For he [d] cometh in with vanity, and departeth in darkneſs, and his name ſhall be covered with darkneſs.

[d] *Meaning,* the untimely fruit, whoſe life did neither profit or hurt any.

5 Moreover, he hath not ſeen the ſun, nor known *any thing*: this hath more reſt then the other.

6 ¶ Yea, though he live a thouſand years twice *told,* yet hath he ſeen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the † [e] appetite is not filled.

† Heb. *ſoul.*
e His deſire and affection.

8 For what hath the wiſe more then the fool? what hath the poor, that [f] knoweth to walk before the living?

f That knoweth to uſe his goods well in the judgment of men.

9 ¶ Better *is* the [g] ſight of the eyes, † then the wandring of the deſire: this *is* alſo vanity and vexation of ſpirit.

g To be content with that which God hath given, is better then to follow the deſires that never can be ſatisfied.
† Heb. *then the walking of the ſoul.*

10 That which hath been, is named already, and it is known that it *is* man: neither may he contend with him that is [h] mightier then he.

h *Meaning.* God who will make him to feel that he is mortal.

11 ¶ Seeing there be many things that increaſe vanity, what *is* man the better?

12 For [i] who knoweth what *is* good for man in *this* life, † all the days of his vain life which he ſpendeth as * a ſhadow? for who can tell a man what ſhall be after him under the ſun?

i There is no ſtate wherein man can live to have perfect quietneſs in this life.
† Heb. *the number of the days of the life of his vanity.*
* *Pſal.* 144. 4.

CHAP. VII.

1 *Remedies againſt vanity, are a good name,* 2 *mortification,* 7 *patience,* 11 *wiſdom.* 23 *The difficulty of wiſdom.*

A * *Good* name *is* better then precious ointment; and the day of death; [a] then the day of ones birth.

* *Prov.* 15. 30. & 22. 1.
a He ſpeaketh thus after the judgment of the fleſh, which thinketh death to be the end of all evils: or elſe, becauſe that this corporal death is the entring into life everlaſting.

2 ¶ *It is* better to go to the houſe of mourning, then to go to the houſe of feaſting: for

that

that *is* the [b] end of all men, and the living will lay *it* to his heart.

3 ‡ Sorrow *is* better then laughter: for by the ſadneſs of the countenance the heart is made better.

4 The heart of the wiſe *is* in the houſe of mourning; but the heart of fools *is* in the houſe of mirth.

5 * *It is* better to hear the rebuke of the wiſe, then for a man to hear the ſong of fools.

6 For as the †crackling of [e] thorns under a pot, ſo *is* the laughter of the fool: this alſo *is* vanity.

7 ¶ Surely oppreſſion maketh a wiſe man [d] mad, * and a gift deſtroyeth the heart.

8 Better *is* the [c] end of a thing, then the beginning thereof: *and* the patient in ſpirit *is* better then the proud in ſpirit.

9 * Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſom of fools.

10 Say not thou, What is *the cauſe* that the former days were better then theſe? for thou doſt not enquire † [f] wiſely concerning this.

11 ¶ Wiſdom ‡ *is* good with an [g] inheritance: and *by it there is* profit to them that ſee the ſun.

12 For wiſdom *is* a † defence, *and* mony *is* a defence: but the excellency of knowledge *is*, *that* wiſdom giveth life to them that have it.

13 Conſider the work of God: for * who can make *that* ſtraight which he hath made crooked?

14 In the day of proſperity be joyful, but in the day of adverſity [h] conſider: God alſo hath † ſet the one over againſt the other, to the end that man ſhould find [i] nothing after him.

15 All *things* have I ſeen in the days of my vanity: there is a juſt *man* that periſheth in his [k] righteouſneſs, and there is a wicked *man* that prolongeth *his life* in his wickedneſs.

16 Be not righteous [l] overmuch, neither make thy ſelf over-wiſe: why ſhouldeſt thou † deſtroy thy ſelf?

17 Be not [m] overmuch wicked, neither be thou fooliſh: why ſhouldeſt thou die † before thy time?

18 *It is* good that thou ſhouldeſt take hold [n] of this, yea alſo from [o] this withdraw not thine hand: for he that feareth God, ſhall come forth of them all.

19 * Wiſdom ſtrengthneth the wiſe, more then ten mighty *men* which are in the city.

20 * For *there is* not a juſt man upon earth that doth good, and ſinneth not.

21 Alſo † [p] take no heed unto all words that are ſpoken; leſt thou hear thy ſervant curſe thee.

22 For oftentimes alſo thine own heart knoweth, that thou thy ſelf likewiſe haſt curſed others.

23 ¶ All this have I proved by wiſdom: I ſaid, I will be wiſe, but it *was* far from me.

24 That which is far off and exceeding deep, who can find [q] it out?

25 † I applied mine heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon *of things*, and to know the wickedneſs of folly, even of fooliſhneſs *and* madneſs:

26 * And I find more bitter then death, the woman whoſe heart *is* ſnares and nets, *and* her hands *as* bands: † whoſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her.

27 Behold, this have I found (ſaith the preacher) ‡ *counting* one by one, to find out the [r] account:

28 Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found, but a woman among all thoſe have I not found.

29 Lo, this onely have I found, * that God hath made man upright; but they have ſought out many [ſ] inventions.

CHAP. VIII.

1 Kings are greatly to be reſpected. 6 The divine providence is to be obſerved. 12 It is better with the godly in adverſity then with the wicked in proſperity. 16 The work of God is unſearchable.

WHo *is* as the wiſe *man?* and who knoweth the interpretation of a thing? * a mans wiſdom maketh his face to [a] ſhine, and † the boldneſs of his face ſhall be [b] changed.

2 I *counſel thee* to keep the [c] kings commandment, and *that* in regard of the oath of God.

3 [d] Be not haſty to go out of his ſight: ſtand not in an evil thing, for he doth whatſoever pleaſeth him.

4 Where the word of a king *is*, *there is* power: and who may ſay unto him, What doeſt thou?

5 Whoſo keepeth the commandment † ſhall feel no evil thing: and a wiſe mans heart diſcerneth [e] both time and judgment.

6 ¶ Becauſe to every purpoſe there is time, and judgment; therefore the [f] miſery of man *is* great upon him.

7 For he knoweth not that which ſhall be: for who can tell him ‡ when it ſhall be?

8 *There is* no man that hath [g] power * over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no ‡ diſcharge in *that* war, neither ſhall wickedneſs deliver thoſe that are given to it.

9 All this have I ſeen, and applied my heart unto every work that is done under the ſun: *there is* a time wherein one man ruleth over another to his own [h] hurt.

10 And ſo I ſaw the wicked buried, who had [i] come and gone from the place of the [k] holy, and they were forgotten in the city where they had ſo done: this *is* alſo vanity.

11 Becauſe ſentence *againſt* an evil work is not [l] executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil.

12 ¶ Though a ſinner do evil an hundred times, and his *days* be prolonged, yet ſurely I know that * it ſhall be well with them that fear God, which fear before him:

13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* days *which are* as a ſhadow; becauſe he feareth not before God.

14 There is a vanity which is done upon the earth, that there be juſt *men* unto whom it * happeneth according to [m] the work of the wicked:

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b where we may ſee the hand of God, and learn to examin our lives.
‡ Or, *anger.*

* *Prov.* 13. 18. & 15. 31, 32.

† Heb. *ſound.*
e which crackle for a while, and profit nothing.

d A man that is eſteemed wiſe, when he falleth to oppreſſion, becometh like a beaſt.
* *Deut.* 16. 19.
e He noteth their lightneſs, which enterpriſe a thing, & ſuddenly leave it off again.
* *Prov.* 14. 17. & 16. 32.
‡ Heb. *out of wiſdom.*
f Murmur not againſt God when he ſendeth adverſities for mans ſins.
‡ Or, *as good as an inheritance, yea better too.*
g He anſwereth to them that eſteem not wiſedom, except riches be joyned therewith, ſhewing, that both are the gifts of God, but that wiſdom is far more excellent, and may be without riches.
† Heb. *ſhadow.*
* *Chap.* 1. 15.
h Conſider wherefore God doth ſend it, and what may comfort thee.
† Heb. *made.*
i That man ſhould be able to controul nothing in his works.
k *Meaning*, that cruel tyrants put the godly to death, and let the wicked goe free.
l Boaſt not too much of thine own juſtice and wiſdom.
† Heb. *be deſolate.*
m Tarry not long when thou art admoniſhed to come out of the way of wickedneſs.
‡ Heb. *not in thy time.*
n *To wit*, on theſe admonitions that go before.
o Conſider what deſolation and deſtruction ſhall come, if thou do not obey them.
* *Prov.* 21. 22. & 24. 5. *Chap.* 9. 16.
* 1 *King.* 8. 46. *Prov.* 20. 9. 1 *John* 1. 8.
† Heb. *give not thine heart.*
p Credit them not, neither care for them.

q *Meaning*, wiſdom.
‡ Heb. *I and my heart compaſſed.*

* *Prov.* 22. 14.

† Heb. *he that is good before God.*

‡ Or, weighing *one thing after another to find out the reaſon.*
r *That is*, to come to a concluſion.

* *Gen.* 1. 27.

ſ And ſo are cauſe of their own deſtruction.

* *Prov.* 17. 24.

a *That is*, Doth get him favour and proſperity.
† Heb *the ſtrength.*
b whereas before he was proud and arrogant, he ſhall become humble and meek.
c *That is*, That thou obey the king, and keep the oath that thou haſt made for the ſame cauſe
d withdraw not thy ſelf lightly from the obedience of thy prince.
‡ Heb. *ſhall know.*
e *That is*, when time is to obey, and how far he ſhould obey.
f Man of himſelf is miſerable, and therefore ought to do nothing to increaſe the ſame, but to work all things by wiſdom and counſel.
‡ Or, *how it ſhall be.*
g Man hath no power to ſave his own life, and therefore muſt not raſhly caſt himſelf into danger.
* *Iob* 14. 5.
‡ Or, *caſting off* weapons.
h As cometh oft times to tyrants, and wicked rulers.
i *That is*, Others as wicked as they.
k They that feared God, and worſhipped him according as he had appointed
l where juſtice is delayed, there ſin reigneth.

* *Pſal.* 37. 11, 18, 19.

* *Pſal.* 73. 14.
m which are puniſhed, as though they were wicked, *a. Chap.* 7. 17.

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wicked: again, there be wicked *men* to whom it hapneth according to the work of the righteous: I said, that this also *is* vanity.

15 * Then I commended mirth, because a man hath no better thing under the sun, then to [n] eat, and to drink, and to be merry: for that shall abide with him of his labour, the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea further, though a wise *man* think to know *it*, yet shall he not be able to find *it*.

Chap. IX.

1 *Like things happen to good and bad.* 4 *There is a necessity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *Gods providence ruleth over all.* 13 *Wisdom is better then strength.*

† Heb. *I gave, or, set in my heart.*

FOr all this † I considred in my heart even to declare all this, that the righteous, and the wise, and their works *are* in the hand of God: no man knoweth either love, or [a] hatred, *by* all *that is* before them.

a *Meaning*, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperity or adversity, whom God doth favour or hate: for he sendeth them as well to the wicked as to the godly.

2 * All *things come* alike to all, *there is* one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

* *Ps.* 73. 3, 12, 13. *Mal.* 3. 15.

3 This *is* an evil among all *things* that are done under the sun, that *there is* [b] one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

b In outward things, as riches and poverty, sickness and health, there is no difference between the godly and the wicked: but the difference is, that the godly are assured by faith, of Gods favour and assistance.

4 ¶ For to him that is joyned to all the living, there is hope: for [c] a living dog is better then a dead lion.

c He noteth the Epicures and carnal men, which made their belly their god, and had no pleasure but in this life, wishing rather to be an abject and vile person in this life, then a man of authority, and so to die, which is meant by the dog and lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now [d] accepteth thy works.

d They flatter themselves to be in Gods favour, because they have all things in abundance.

8 Let thy garments be alwayes [e] white; and let thy head lack no ointment.

e Rejoyce, bee merry, and spare for no cost, thus speak the wicked belly gods.

9 † Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: * for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

† Heb. *See*, or, *enjoy life.*

* *Chap.* 2. 24. & 3. 13. & 5. 18.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

11 ¶ I returned, and saw under the sun that the race *is* not to the swift, nor the battel to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and [f] chance hapneth to them all.

f Thus the worldlings say, to prove that all things are lawful for them, and attribute that to chance and fortune, which is done by the providence of God.

12 For man also knoweth not [g] his time, as the fishes that are taken in an evil net, and as the birds *that are* caught in the snare: so *are* the sons of men * snared in an evil time, when it falleth suddenly upon them.

g *That is*, He doth not fore-see what shall come.

* *Prov.* 29. 6.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembred that same poor man.

16 * Then said I, Wisdom *is* better then strength: nevertheless, the poor mans wisdom *is* despised, and his words are not heard.

* *Prov.* 21. 22. *Chap.* 7. 19.

17 The words of wise *men are* heard in quiet, more then the cry of him that ruleth among fools.

18 Wisdom *is* better then weapons of war: but one sinner destroyeth much good.

Chap. X.

1 *Observations of wisdom and folly.* 16 *Of riot,* 18 *slothfulness,* 19 *and mony.* 20 *Mens thoughts of kings ought to be reverent.*

† Heb. *Flies of death.*

†DEad flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

2 A wise mans heart *is* at his [a] right hand; but a fools heart *is* at his left.

a So that he doth all things well and justly, whereas the fool doth the contrary.

3 Yea also when he that is a fool walketh by the way, † his wisdom faileth *him*, and he [b] saith to every one *that* he *is* a fool.

† Heb. *his heart.*

b By his doings he bewrayeth himself.

4 If the [c] spirit of the ruler rise up against thee, leave not thy place; for yelding pacifieth great offences.

c If thy superior be angry with thee, be thou discreet, and not moved.

5 There is an evil *which* I have seen under the sun, as an [d] errour *which* proceedeth † from the ruler.

d *Meaning*, that it is an evil thing when they that are in authority fail and do not their duty

† Heb *from before.*

6 Folly is set † in great dignity, and the [e] rich sit in low place.

† Heb *in great heights.*

e They that are rich in wisdom and virtue.

7 I have seen servants * upon horses, and princes walking as servants upon the earth.

* *Prov.* 30. 22.

8 * He that diggeth a pit, shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

* *Psal.* 7. 15. *Prov.* 26. 27.

9 Whoso removeth stones, shall be hurt therewith: *and* he that cleaveth wood, shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to [f] more strength: but wisdom *is* profitable do direct.

f without wisdom whatsoever a man taketh in hand, turneth to his own hurt.

11 Surely, the serpent will bite without enchantment, and † a babler is no better.

† Heb. *the master of the tongue.*

12 * The words of a wise mans mouth *are* † gracious: but the lips of a fool will swallow up himself.

* *Prov.* 10. 32. & 12. 13.

† Heb. *grace.*

13 The

13 The beginning of the words of his mouth *is* foolishness: and the end of † his talk *is* mischievous madness.

† Heb. *his mouth.*

14 * A fool also † is full of words: a man cannot tell what shall be; and * what shall be after him, who can tell him?

* *Prov.* 15. 2.
† Heb. *multiplieth words.*
* *Chap.* 3. 22. *& 6.* 12.

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the ‖ city.

‖ The ignorance and beastliness of the wicked, is such, that they know not common things, and yet will they discuss high matters.

16 ¶ * Wo to thee, O land, when thy king *is* [h] a child, and thy princes [i] eat in the morning.

* *Isa.* 3. 3, 4.
h *That is*, without wisdom and counsel.
i Are given to their lust and pleasures.

17 Blessed *art* thou, O land, when thy king *is* the son of [k] nobles, and thy princes eat in due season, for strength and not for drunkenness.

k *Meaning*, when he is noble for virtue and wisdom, and with the gifts of God.

18 ¶ By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and * wine † maketh merry: but money answereth all *things*.

* *Psal.* 104. 15.
† Heb. *maketh glad the life.*

20 ¶ * Curse not the king, no not in thy ‡ thought, and curse not the rich in thy bedchamber: for [l] a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

* *Exod.* 22. 28.
‡ Or, *conscience.*
l Thou canst not work evil so secretly, but it shall be known.

Chap. XI.

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth are to be thought on.*

† Heb. *upon the face of the waters.*

CAst thy bread † upon the [a] waters: for thou shalt find it after * many days.

a *That is*, Be liberal to the poor, and though it seem to be as a thing ventured on the sea, yet it shall bring thee profit.
* *Deut.* 15 10. *Prov.* 19. 17. *Mat.* 10. 42.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the [b] clouds be full of rain, they empty *themselves* upon the earth: and if the [c] tree fall toward the south, or toward the north; in the place where the tree falleth, there it shall be.

b As the clouds that are ful, pour out rain, so the rich that have abundance, must distribute it liberally.
c He exhorteth to be liberal while we live: for after there is no powr.

4 He that observeth the [d] wind, shall not sow; and he that regardeth the clouds, shall not reap.

d He that feareth inconveniences when necessity requireth, shall never do his duty.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening [e] withhold not thine hand: for thou knowest not whether † shall prosper, either this or [f] that, or whether they both *shall be* alike good.

e Be not weary of well doing.
† Heb. *shall be right.*
f *That is*, which of thy works are most agreable to God.

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun.

8 But if a man live many years, *and* rejoyce in them all; yet let him remember the days of [g] darkness, for they shall be many. All that cometh *is* vanity.

g *That is*, of affliction and trouble.

9 ¶ [h] Rejoyce, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

h He derideth them that set their delight in worldly pleasures, as though God would not call them to an account.

10 Therefore remove ‡ [i] sorrow from thy heart, and put [k] away evil from thy flesh; for childhood and youth *are* vanity.

‡ Or, *anger.*
i *To wit*, Anger, & envy, or it may be meant of sin whereby Gods anger is moved against thee.
k *Meaning*, Carnal lust, where unto youth is given.

Chap. XII.

1 *The Creatour is to be remembred in due time.* 8 *The preachers care to edify.* 13 *The fear of God is the chief antidote of vanity.*

REmember now thy Creatour in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

* *Prov.* 22. 6.

2 While the sun, or the light, or the moon, or the stars be not darkned, nor the [a] clouds return after the rain:

a Before thou come to a continual misery: for when the clouds remain after the rain, mans grief is increased.

3 In the day when the [b] keepers of the house shall tremble, and the [c] strong men shall bowe themselves, and ‡ the [d] grinders cease, because they are few, and those that [e] look out of the windows be darkned,

b The hands, which keep the body.
c The legs.
‡ Or, *the grinders fail, because they grind little.*
d The teeth.
e The eyes.

4 And the [f] doors shall be shut in the streets, when the sound of the [g] grinding is low, and he shall rise up at the voice of the [h] bird, and all the [i] daughters of musick shall be brought low;

f The lips, or mouth.
g when the jaws shall scarce open and not be able to chew any more.
h He shall not be able to sleep.
i *That is*, The wind-pipes, or the ears shall be deaf, and not able to hear singing.

5 Also *when* they shall be afraid of *that which is* [k] high, and fears *shall be* in the [l] way, and the almond-tree shall [m] flourish, and the [n] grashopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

k To climb high because of their weakness, or they stoop down, as though they were afraid, lest any thing should hit them.
l They shall tremble as they go, as though they were afraid.
m Their heads shall be as white as the blossoms of an almond tree.
n They shall be able to bear nothing.

6 Or ever the [o] silver cord be loosed, or the golden [p] bowl be broken, or the [q] pitcher be broken at the [r] fountain, or the [s] wheel broken at the [t] cistern.

o *Meaning*, The marrow of the back-bone and the sinews.
p The little skin that covereth the brain, which is in colour like gold.
q *That is*, The veins
r *Meaning*, The liver.
s which is the head
t *That is*, The heart, out of the which the head draweth the powers of life.

7 * Then shall the dust return to the earth as it was: and the [u] spirit shall return unto God who gave it.

* *Gen.* 3. 19.
u The soul incontinently either goeth to joy or torment, and sleepeth not as the wicked imagine.

8 ¶ * Vanity of vanities, saith the preacher; all *is* vanity.

* *Chap.* 1. 2.

9 And ‡ moreover because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* * set in order many proverbs.

‡ Or, *the more wise the preacher was, &c.*
* 1 *King.* 4. 32.

10 The preacher sought to find out † acceptable words, and *that which was* written *was* upright, *even* words of truth.

† Heb. *words of delight*

11 The words of the wise *are* as goads, and as nails [x] fastned *by* the masters of assemblies, *which* are given from [y] one shepherd.

x which are well applied by the ministers, whom he called masters.

12 And further, by these, my son, be admonished: of making many [z] books *there is* no end, and much ‡ study *is* a weariness of the flesh.

13 ¶ ‡ Let us hear the conclusion of the whole matter, Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For, * God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

y *That is*, by Christ, *John* 10. z These things cannot be comprehended in books, or learned by study, but God must instruct thine heart that thou mayest only know that wisdom is the true felicity, and the way thereunto is to fear God. ‡ Or, *reading.* ‡ Or, *the end of the matter,* even *all that hath been heard is.* * *Rom.* 2 16. & 14. 10. 2 *Cor.* 5. 10.

¶ † THE

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† Heb A song of songs: *so called*, because it is the chiefest of those 1005. which Solomon made, as is mentioned, 1 King. 4. 32.

¶ † THE SONG OF SOLOMON.

THE ARGUMENT.

IN this Song Solomon by most sweet and comfortable allegories and parables describeth the perfect love of Jesus Christ, the true Solomon and king of peace; and the faithful soul, or his church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular love of the bridegroom toward the bride, and his great and excellent benefits, wherewith he doth enrich her of his pure bounty and grace without any of her deservings. Also the earnest affection of the church, which is inflamed with the love of Christ, desiring to be more and more joyned to him in love, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 *The churches love unto Christ.* 5 *She confesseth her deformity,* 7 *and prayeth to be directed to his flock.* 8 *Christ directeth her to the shepherds tents:* 9 *and shewing his love to her,* 11 *giveth her gracious promises.* 12 *The church and Christ congratulate one another.*

THE song of songs which *is* Solomons.

2 Let him [a] kiss me with the kisses of his mouth: * for † thy love *is* better then wine.

3 Because of the [b] savour of thy good ointments, thy name *is as* ointment poured forth, therefore do the [c] virgins love thee.

4 * [d] Draw me, we will run after thee: the king hath brought me into his [e] chambers: we will be glad and rejoyce in thee, we will remember thy love more then wine: ‡ the upright love thee.

5 ¶ I *am* [f] black, but comely, O ye daughters of Jerusalem, as the tents of [g] Kedar, as the [h] curtains of Solomon.

6 Look not upon me, because I *am* [i] black, because the [k] sun hath looked upon me: my mothers [l] children were angry with me, they made me the keeper of the vineyards, *but* mine own vineyard have I [m] not kept.

7 ¶ [n] Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be ‡ as one that turneth aside by the flocks of thy [o] companions?

8 ¶ [p] If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents.

9 ¶ I have compared thee, O my love, to a company of horses in Pharaohs [q] chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 ¶ We will make thee borders of gold with studs of silver.

12 ¶ [r] While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my welbeloved unto me; he shall lie all night betwixt my [r] breasts.

14 My beloved *is* unto me, *as* a cluster of ‡ camphire in the vineyards of En-gedi.

15 * Behold, thou *art* [t] fair, ‡ my love; behold, thou *art* fair, thou *hast* doves eyes.

16 Behold, thou *art* fair, my beloved, yea pleasant: also our [u] bed *is* green.

17 The beams of our house *are* cedar, *and* our ‡ rafters of fir.

CHAP. II.

1 *The mutual love of Christ and his church.* 8 *the hope,* 10 *and calling of the church,* 14 *Christs care of the church.* 16 *The profession of the church, her faith and hope.*

I *Am* the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my [a] love among the daughters.

3 As the [b] apple-tree among the trees of the wood, so *is* my beloved among the sons. † I sat down under his shadow with great delight, and his fruit *was* sweet to my † taste.

4 He brought me to the † banqueting-house, and his banner over me *was* love.

5 Stay me with flagons, † comfort me with apples; for I *am* sick of love.

6 * His left hand *is* under my head, and his right hand doth embrace me.

7 † * [c] I charge you, O ye daughters of Jerusalem, by the roes, and by the hindes of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ [d] The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 * My beloved *is* like a roe, or a young hart: behold, he [e] standeth behind our wall, he looketh forth at the windows, † shewing himself through the [f] latteſs.

10 ¶ My beloved spake, and said unto me, Rise up my love, my fair one, and come away.

11 For lo, the [g] winter is past, the rain is over, *and* gone.

12 The

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a This is spoken in the person of the church, or of the faithful soul inflamed with the desire of Christ whom she loveth.
* *Chap.* 4. 10
† Heb. *thy loves.*
b The feeling of thy great benefits.
c They that are pure in heart and conversation.
* *John.* 6. 44.
d The faithful confess that they cannot come to Christ except they be drawn.
e *Meaning*, The secret joy that is not known to the world.
‡ Or, *they love thee uprightly.*
f The church confesseth her spots and sin, but hath confidence in the favour of Christ.
g Kedar was Ishmaels son, of whom came the Arabians that dwelt in tents.
h which within were all set with precious stones and jewels.
i Consider not the church by the outward appearance.
k The corruption of nature through sin and afflictions.
l Mine own brethren, which should have most favoured me.
m She confesseth her own negligence.
n The spouse seeling her fault, fleeth to her husband only for succour.
‡ Or, *as one that is vailed.*
o whom thou hast called to the dignity of pastours, and they set forth their own dreams in stead of thy doctrine.
p Christ speaketh to his church, bidding them that are ignorant to go to the pastours to learn
q For thy spiritual beauty, and excellency there was no wordly treasure to be compared unto thee.

r The church rejoyceth that she is admitted to the company of Christ.
s He shall be most dear unto me.
‡ Or, *cypres.*
* *Chap.* 4. 1. & 5. 12.
t Christ accepteth his church, and commendeth her beauty.
‡ Or, *my companion.*
u *That is*, The heart of the faithful wherein Christ dwelleth by his spirit.
‡ Or, *galleries.*
a Thus Christ preferreth his church above all other things.
b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and felt it.
† Heb. *I delighted and sat down, &c.*
‡ Heb. *palate.*
† Heb. *house of wine.*
† Heb. *straw me with apples.*
* *Chap.* 8. 3.
† Heb *I adjure you.*
* *Chap.* 3. 5. & 8. 4.
c Christ chargeth them which have to do in the church, as it were by a solemn oath, that they trouble not the quietness thereof.
d This is spoken of Christ, who took upon him our nature, to come to help his church.
* *Vers.* 17.
e Forasmuch as his divinity was hid under the cloak of our flesh.
† Heb *flourishing.*
f So that we cannot have full knowledge of him in this life.
g *That is*, Sin and errour is driven back by the coming of Christ, which is here described by the spring time when all things flourish.

12 The flowers appear on the earth, the time of the singing *of birds* is come, and the voyce of the turtle is heard in our land.

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

h Thou that art ashamed of thy sins, come and shew thy self unto me.

14 ¶ O my dove *that art* in the [h] clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

i Suppress the heretickes whiles they are young, *that is*, when they begin to shew their malice, and destroy the vine of the Lord.

15 Take us the foxes, the [i] little foxes, that spoil the vines: for our vines *have* tender grapes.

16 ¶ * My beloved *is* mine, and I *am* his: he feedeth among the lilies.

* *Chap* 6. 3. & 7. 10.

17 * Until the day break, and the shadows flee away: turn my beloved, and be thou * like [k] a roe, or a young hart upon the mountains ‡ of Bether.

* *Chap* 4. 6.

* *Chap* 8. 14.

k The church desireth Christ to be most ready to help her in all dangers.

‡ Or, *of division.*

CHAP. III.

1 *The church her fight and victory in tentation.* 6 *The church glorieth in Christ.*

a The church by night, *that is*, In troubles seeketh to Christ, but is not incontinently heard.

BY [a] night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

b *Shewing*, That although we be not heard at the first, yet we must still continue in prayer till we feel comfort.

2 I will rise now, and go about the city in the streets, and in the broad ways I will [b] seek him whom my soul loveth: I sought him, but I found him not.

c which declareth that we must seek unto all, of whom we hope to have any succour.

3 The [c] watchmen that go about the city, found me: *to whom I said*, Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mothers house, and into the chamber of her that conceived me.

d *Chap.* 2. 7. & 8. 4.

5 [d] I charge you, O ye daughters of Jerusalem, by the roes, and by the hindes of the field, that ye stir not up, nor awake *my* love, till he please.

* *Chap.* 8. 5.

e This is referred to the church of Israel, which was led by the wildernes fourty years.

6 ¶ * Who *is* this that cometh out of the [e] wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all pouders of the merchant?

f By the bed is meant the temple, which Solomon made.

7 Behold, his [f] bed which *is* Solomons, threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh, because of fear in the [g] night.

g He alludeth to the watch which kept the temple.

9 King Solomon made himself ‡ a chariot of the wood of Lebanon.

‡ Or, *a bed.*

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple; the midst thereof being paved *with* love, for the daughters of Jerusalem.

i All ye that are of the number of the faithful.

11 Go forth, O ye [h] daughters of Zion, and behold king Solomon with the [i] crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

i Christ becoming man was crowned by the love of God with the glorious crown of his divinity.

1 *Christ setteth forth the graces of the church.* 8 *He sheweth his love to her.* 16 *The church prayeth to be made fit for his presence.*

* *Chap.* 1. 15. & 5. 12.

a Because Christ delighteth in his church, he commendeth all that is in her.

* BEhold, thou *art* [a] fair, my love, behold, thou *art* fair, thou *hast* doves eyes within thy locks: thy hair *is* as a * [b] flock of goats, ‡ that appear from mount Gilead.

* *Chap.* 6. 5, 6.

b He hath respect to the multitude of the faithful which are many.

‡ Or, *that eat of*, &c.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing: whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a threed of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the towr of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

* *Chap.* 7. 3.

c wherein are knowledge and zeal; two precious jewels.

5 * Thy two [c] breasts *are* like two young roes that are twins, which feed among the lilies.

* *Chap.* 2. 17.

† Heb. *breathe.*

6 * Until the day † break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

* *Ephes.* 5. 27.

7 * Thou *art* all fair, my love, *there is* no spot in thee.

d Christ promiseth his church to call his faithful from all the corners of the world.

* *Deut.* 3. 9.

8 ¶ [d] Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir * and Hermon, from the lions dens, from the mountains of the leopards.

‡ Or, *taken away my heart.*

e Christ calleth his church sister, in respect that he had taken the flesh of man.

9 Thou hast ‡ ravished my heart, my [e] sister, *my* spouse; thou hast ravished my heart with one of thine [f] eyes, with one chain of thy neck.

f In that he made his church beautiful and rich, he loved his gifts in her.

10 How fair is thy love, my sister, *my* spouse! * how much better is thy love then wine! and the smell of thine ointments then all spices!

* *Chap.* 1. 2.

g Because of thy confession and thanksgiving.

11 Thy [g] lips, O *my* spouse, drop *as* the hony-comb: hony and milk *are* under thy tongue, and the smell of thy garments *is* like the smell of Lebanon.

† Heb. *barred.*

12 A garden † inclosed *is* my sister, *my* spouse: a spring shut up, a fountain sealed.

‡ Or, *cypres*,

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits, ‡ camphire, with spikenard,

14 Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices.

h The church confesseth that all her glory and beauty cometh of Christ who is the true fountain of all grace.

15 [h] A fountain of gardens, a well of living waters, and streams from Lebanon.

i Shee desireth Christ to comfort her, and to pour the graces of the spirit upon her, which Spirit is meant by the north and south wind.

16 ¶ Awake, O [i] north-wind, and come thou south, blow upon my garden, *that* the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits.

CHAP. V.

1 *Christ awaketh the church with his calling.* 2 *The church having a taste of Christs love, is sick of love.* 9 *A description of Christ by his graces.*

a The garden signifieth the kingdom of Christ, where he prepareth the banquet for his elect.

‡ Or, *and be drunken with lovers.*

I Am come into my [a] garden, my sister, *my* spouse; I have gathered my myrrh with my spice, I have eaten my hony-comb with my hony, I have drunk my wine with my milk: eat, O friends, drink, ‡ yea, drink abundantly, O beloved.

b The spouse saith, that she is troubled with the cares of worldly things, which is meant by sleeping.

2 ¶ [b] I sleep, but my heart waketh: *it is* the

518 voice of my beloved that knocketh, *ſaying*, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the [c] night.

c Declaring the long patience of the Lord toward ſinners.

3 I have put off my [d] coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?

d The ſpouſe confeſſeth her nakedneſs, and that of her ſelf ſhe hath nothing, or ſeeing that ſhe is once made clean, ſhe promiſeth not to defile her ſelf again.

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved ‡ for him.

‡ Or, (as ſome read) *in me.*

5 I roſe up to open to my beloved, and my hands dropped *with* myrrh, and my [e] fingers *with* † ſweet ſmelling myrrh, upon the handles of the lock.

e The ſpouſe which ſhould be anointed of Chriſt, ſhall not find him if ſhe think to anoint him with her good works.

† Heb. *paſſing*, or, *running about.*

6 I opened to my beloved, but my beloved had withdrawn himſelf, *and* was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer.

7 The [f] watchmen that went about the city found me, they ſmote me, they wounded me, the keepers of the walls took away my vail from me.

f Theſe are the falſe teachers which wound the conſcience with their traditions.

8 I charge you, O [g] daughters of Jeruſalem, if ye find my beloved, † that ye tell him, that I *am* ſick of love.

g She aſketh of them which are godly (foraſmuch as the law and ſalvation ſhould come out of Zion & Jeruſalem that they would direct her to Chriſt.

† Heb *what*

9 ¶ [h] What *is* thy beloved more then *another* beloved, O thou faireſt among women? what *is* thy beloved more then *another* beloved, that thou doſt ſo charge us?

h Thus ſay they of Jeruſalem.

10 My beloved *is* white and ruddy, † the chiefeſt among ten thouſand.

† Heb. *a ſtandard-bearer.*

11 His [i] head *is as* the moſt fine gold, his locks *are* ‡ buſhy, *and* black as a raven.

i She deſcribeth Chriſt to be of perfect beauty and comelineſs

‡ Or, *curled.*

12 * His eyes *are* as *the eyes* of doves by the rivers of waters, waſhed with milk, *and* † fitly ſet.

* *Chap.* 1. 15. & 4. 1.

† Heb. *ſitting in fulneſs*, that is, *fitly placed, and ſet as a precious ſtone in the foil of a ring.*

13 His cheeks *are* as a bed of ſpices, *as* ‡ ſweet flowers: his lips *like* lilies, dropping ſweet-ſmelling myrrh.

‡ Or, *towrs of perfumes.*

14 His hands *are as* gold-rings ſet with the beryl: his belly *is as* bright ivory overlaid *with* ſapphires.

15 His legs *are as* pillars of marble, ſet upon ſockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

† Heb. *His palate.*

16 † His mouth *is* moſt ſweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jeruſalem.

Cahp. VI.

1 The church profeſſeth her faith in Chriſt. 4 Chriſt ſheweth the graces of the church, 10 and his love towards her.

a Hearing of the excellency of Chriſt, the faithful deſire to know how to find him.

WHither [a] is thy beloved gone, O thou faireſt among women? whither is thy beloved turned aſide? that we may ſeek him with thee.

b *That is*, Is converſant here in earth among men.

2 My beloved is gone down into his [b] garden, to the beds of ſpices, to feed in the gardens, and to gather lilies.

* *Chap.* 2. 16. & 7. 10.

3 * I *am* my beloveds, and my beloved *is* mine: he feedeth among the lilies.

c which was a fair and ſtrong city, 1 *King.* 14. 27.

4 ¶ Thou *art* beautiful, O my love, as [c] Tirzah, comely as Jeruſalem, terrible as *an army* with banners.

d This declareth the exceeding love of Chriſt toward his church.

‡ Or, *they have puſſed me up.*

5 [d] Turn away thine eyes from me, for ‡ they have overcome me: thy hair *is* * as a flock of goats that appear from Gilead.

* *Chap.* 4. 1, 2.

6 Thy teeth *are* as a flock of ſheep which go up from the waſhing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are [e] threeſcore queens, and fourſcore concubines, & virgins without number.

e *Meaning*, That the gifts are infinite which Chriſt giveth to his church: or that his faithful are many in number.

9 My dove, my undefiled is *but* one; ſhe *is* the *onely* one of her mother, ſhe *is* the choice one of her that bare her: the daughters ſaw her, and bleſſed her; *yea*, the queens and the concubines, and they praiſed her.

f He ſheweth, that the beginning of the church was ſmall, but that it grew up to a great multitude.

10 ¶ [f] Who *is* ſhe *that* looketh forth as the morning, fair as the moon, clear as the ſun, *and* terrible as *an army* with banners?

11 I went down into the [g] garden of nuts to ſee the fruits of the valley, *and* to ſee whether the vine flouriſhed, *and* the pomegranates budded.

g He went down into the Synagogue to ſee what fruits came of the law, and the prophets.

12 † Or ever I was [h] aware, my ſoul ‡ made me *like* the [i] chariots of Ammi-nadib.

Heb. *I knew not.*

h I found nothing but rebellion.

‡ Or, *ſet me in the chariots of my willing people.*

i I ran as ſwift as the nobles of my people in their chariots.

13 Return, return, O [k] Shulamite, return, return, that we may look upon thee: what will ye ſee in the Shulamite? as it were the company ‡ of two armies.

k O ye people of Jeruſalem: for Jeruſalem was called Shalem, which ſignifieth peace.

‡ Or, *of Mahanaim.*

Chap. VII.

1 A further deſcription of the church her graces. 10 The church profeſſeth her faith and deſire.

HOw beautiful are thy [a] feet with ſhoes, O princes daughter! the joynts of thy thighs *are* like jewels, the work of the hands of a cunning workman.

a He deſcribeth the comely beauty of the church in every part, which is to be underſtood ſpiritually.

2 Thy navel *is like* a round goblet, *which* wanteth not † liquour: thy belly *is like* an heap of wheat, ſet about with lilies.

† Heb. *mixture.*

3 [b] Thy two breaſts *are* like two young roes *that are* twins.

b *Chap.* 4. 5.

4 Thy neck *is* as a towr of ivory, thine eyes *like* the fiſh-pools in Heſhbon, by the gate of Bath-rabbim: thy noſe *is* as the towr of Lebanon, which looketh toward Damaſcus.

5 Thine head upon thee *is* like ‡ Carmel, and the hair of thine head like purple; the king *is* † [c] held in the galleries.

‡ Or, *crimſon.*

† Heb. *bound.*

c He delighted to come near thee, and to be in thy company.

6 How fair and how pleaſant art thou, O love, for delights!

7 This thy ſtature is like to a palm-tree, and thy breaſts to cluſters *of grapes.*

8 I ſaid, I will go up to the palm-tree, I will take hold of the boughs thereof: now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe like apples;

9 And the roof of thy mouth like the beſt wine, for my beloved, that goeth *down* † ſweetly, cauſing the lips ‡ of thoſe that are aſleep, to ſpeak.

† Heb. *ſtraightly.*

‡ Or, *of the ancient.*

10 ¶ * [d] I *am* my beloveds, and his deſire *is* towards me.

* *Chap.* 2. 16. & 6. 3.

d This the ſpouſe ſpeaketh.

11 Come, my beloved, let us go forth into the field: let us lodge in the villages.

12 Let us get up early to the vineyards, let us ſee if the [e] vine flouriſh, *whether* the tender grape

e If the people that are called to Chriſt bring forth any fruit,

† Heb. *open.*

grape † appear, *and* the pomgranates bud forth: there will I give thee my loves.

* *Gen.* 30. 14.

13 The * mandrakes give a ſmell, and at our gates *are* all manner of pleaſant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

CHAP. VIII.

1 The love of the church to Chriſt. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The church prayeth for Chriſts coming.

a The church called of the Gentiles, ſpeaketh thus to the church of Jeruſalem.

† Heb. *they ſhould not deſpiſe me.*

O That thou *wert* [a] as my brother that ſucked the breaſts of my mother; *when* I ſhould find thee without, I would kiſs thee, yea † I ſhould not be deſpiſed.

2 I would lead thee, *and* bring thee into my mothers houſe, *who* would inſtruct me: I would cauſe thee to drink of * ſpiced wine of the juice of my pomgranate.

* *Prov.* 9. 2.

b *Chap.* 2. 6.

3 [b] His left hand *ſhould be* under my head, and his right hand ſhould embrace me.

* *Chap.* 2. 7.
c *Chap.* 3. 5.
† Heb. *why ſhould ye ſtir up, or why, &c.*

4 *[c] I charge you, O daughters of Jeruſalem, † that ye ſtir not up, nor awake *my* love until he pleaſe.

* *Chap.* 3. 6.

5 (* Who *is* this that cometh up from the wilderneſs, leaning upon her beloved?) I raiſed thee up under the apple-tree: there thy mother brought thee forth, there ſhe brought thee forth *that* bare thee.

d The ſpouſe deſireth Chriſt, to be joined in perpetual love with him.

6 ¶ [d] Set me as a ſeal upon thine heart, as a ſeal upon thine arm: for love *is* ſtrong as death, jealouſy *is* † cruel as the grave: the coals thereof *are* coals of fire, *which hath* a moſt vehement flame.

† Heb. *hard.*

7 Many waters cannot quench love, neither can the flouds drown it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.

e The Jewiſh church ſpeaketh this of the church of the Gentiles.

8 ¶ [e] We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter, in the day when ſhe ſhall be ſpoken for?

f If ſhe be ſure and faſt, ſhe is meet for the huſband to dwell in.

9 [f] If ſhe *be* a wall, we will build upon her a palace of ſilver: and if ſhe *be* a door, we will encloſe her with boards of cedar.

g The church promiſeth fidelity and conſtancy.
† Heb. *peace.*

10 [g] I *am* a wall, and my breaſts like towrs, then was I in his eyes, as one that found † favour.

h *That is*, The vineyard of the Lord hired out *Mat.* 21. 33.

11 [h] Solomon had a vineyard at Baal-hamon, he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thouſand *pieces* of ſilver.

12 My vineyard which *is* mine, *is* before me: thou, O Solomon, *muſt have* a thouſand, and thoſe that keep the fruit thereof, two hundred.

i Chriſt dwelleth in his church, whoſe voice the faithful hear.
† Heb. *Flee away.*

13 Thou that dwelleſt in the [i] gardens, the companions hearken to thy voice: cauſe me to hear *it*.

k The church deſireth Chriſt, that if he depart from them, yet that he would haſte to help them in their troubles.

14 ¶ † [k] Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices.

THE BOOK OF THE PROPHET ISAIAH.

THE ARGUMENT.

GOD according to his promiſe, Deut. 18. 15. *that he would never leave his church deſtitute of a prophet, hath from time to time accompliſhed the ſame: whoſe office was not onely to declare to the people the things to come, whereof they had a ſpecial revelation; but alſo to interpret & declare the law, & to apply particularly the doctrine contained briefly therein, to the utility and profit of thoſe to whom they thought it chiefly to appertain, and as the time and ſtate of things required. And principally in the declaration of the law, they had reſpect to three things, which were the ground of their doctrine: Firſt, to the doctrine contained briefly in the two tables: Secondly, to the promiſes and threatnings of the law: and Thirdly, to the covenant of grace and reconciliation, grounded upon our Saviour Jeſus Chriſt, who is the end of the law: Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof; and according as God gave them underſtanding of things, they applied the promiſes particularly for the comfort of the church and the members thereof; and alſo denounced the menaces againſt the enemies of the ſame: not for any care of, or regard to the enemies; but to aſſure the church of their ſafeguard by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they have more clearely treated of it then Moſes, and ſet forth more lively Jeſus Chriſt, in whom the covenant of reconciliation was made: In all theſe things, Iſaiah did excell all the prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: ever applying the doctrine, as he ſaw that the diſeaſe of the people required. He declareth alſo many notable prophecies which he had received of God, as touching the promiſe of the Meſſiah, his office, and his kingdom. Alſo of the favour of God toward his church, the vocation of the Gentiles, and their union with the Jews, which are as moſt principal points contained in this book, and a gathering of his ſermons that he preached: Which after certain days that they had ſtood upon the temple door (for the*

520 *manner of the prophets was to set up the sum of their doctrine for certain days, that the people might the better mark it,* as Isa.8.1, *and* Hab. 2.2) *the Priests took it down, and reserved it among their registers: and so by Gods providence these books were preserved as a monument to the church for ever. As touching his person & time, he was of the kings stock (for Amoz his father was brother to Azariah king of Judah, as the best writers agree) and propheſied more then 64 years, from the time of Uzziah into the reign of Manasseh, whose father in law he was (as the Hebrews write) and of whom he was put to death. And in reading of the prophets, this one thing among others is to be observed, that they speak of things to come, as though they were now past, because of the certainty thereof, and that they could not but come to pass, because God had ordained them in his secret counsel, and so reveiled them to his prophets.*

CHAP. I.

Isaiah complaineth of Judah for her rebellion. 5 He lamenteth her judgments. 10 He upbraideth their whole service. 16 He exhorteth to repentance, with promises & threatnings. 21 Bewailing their wickedness, he denounceth Gods judgments. 25 He promiseth grace, 28 and threatneth destruction to the wicked.

a *That is,* A revelation or prophecy, which was one of the two meanes whereby God declared himself to his servants in old time, as *Numb.* 12.6, and therefore the prophets were called *Seers,* 1 *Sam.* 9.9.

THE vision of [a] Isaiah the son of Amoz, which he saw [b] concerning Judah and Jerusalem, in the days of [c] Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

b Isaiah was chiefly sent to Judah and Jerusalem, but in the book are prophecies concerning other nations also.

c Called also Azariah, 2 *King.* 15.1. Of these kings, read 2 *King.* from *Chap.* 14. unto *Chap.* 21. and 2 *Chron.* from *Chap.* 25. unto *Chap.* 33.

2 ¶ * Hear, O [d] heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up [e] children, and they have rebelled against me.

* *Deut.* 32.1.

d Because men were obstinate and insensible, he calleth to the dumb creatures, which were more ready to obey Gods word.

e He declareth his great mercy toward the Jews, forasmuch as he chose them above all other nations to be his people and children, as *Deut.* 10.15.

3 * The [f] ox knoweth his owner, and the ass his masters crib: *but* Israel doth not know, my people doth not consider.

* *Isa.* 8.7.

f The most brut and dull beasts do more acknowledge their duty toward their masters, then my people do toward me, of whom they have received benefits without comparison.

4 Ah sinful nation, a people † laden with iniquity, [g] a seed of evil doers, children that are corrupters, they have forsaken the LORD, they have provoked the [h] holy One of Israel unto anger, they are † gone away backward.

† Heb. *of heavinesse.*

g They were not onely wicked as were their fathers, but utterly corrupt, and by their evil example infected others.

h *That is,* Him that sanctifieth Israel.

† Heb. *alienated,* or, *separated.*

5 ¶ Why should ye be [i] stricken any more? ye will † revolt more and more: the whole [k] head is sick, and the whole heart faint.

i what availed it to seek to amend you by punishment, seeing the more I correct you, the more ye rebel? † Heb. *increase revolt.*

6 From the [l] sole of the foot even unto the head, *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither [m] bound up, neither mollified with ‡ ointment.

k By naming the chief parts of the body, he signifieth that there was no part of the whole body of the Jews free from his rods. l Every part of the body, aswell the least as the chiefest was plagued. m Their plagues were so grievous that they were incurable, and yet they would not repent. ‡ Or, *oyl.*

7 * Your country *is* desolate, your cities *are* burnt with fire: your land, strangers devour it in your presence, and *it is* desolate † as overthrown by [n] stangers.

* *Deut.* 28.51,52. *Chap.* 5.5. † Heb. *as the overthrow of strangers.* n *Meaning,* of them that dwell far off, which, because they look for no advantage of that which remaineth, destroy all before them.

8 And the daughter of [o] Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

o *That is,* Jerusalem. * *Lam.* 3.22. *Rom.* 9.29.

9 * Except the LORD of hosts [p] had left unto us a very small remnant, we should have been as * [q] Sodom, *and* we should have been like unto Gomorrah.

p Because that he will ever have a church to call upon his name. * *Gen.* 19.24. q *That is,* All destroyed r Ye that for your vices deserved all to be destroyed, as they of Sodom, save that God of his mercy reserved a little number, *Lam.* 3.22. * *Prov.* 15.8. & 21.27. *Chap.* 66.3. *Ier.* 6.20. *Amos* 5.21,22.

10 ¶ Hear the word of the LORD, ye [r] rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your * sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts, and I [s] delight not in the bloud of bullocks, or of lambs, or of † he-goats.

* *Psal.* 50.13. *Ier.* 6.20. *Amos* 5.22. *Micah.* 6.7.

s Though God commanded these sacrifices for a time, as aids and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, as

† Heb. *great he-goats.*

12 When ye come † to appear before me, who hath required this at your hand to tread my courts?

† Heb. *to be seen.*

13 Bring no more [t] vain oblations, incense is an abomination unto me, the new-moons and sabbaths, the calling of assemblies I cannot away with, *it is* ‡ iniquity, even the solemn meeting.

t without faith and repentance. ‡ Or, *grief.*

14 Your [u] new-moons, and your appointed feasts my soul hateth: they are a trouble unto me, I am weary to bear *them.*

u Your sacrifices offered in the new-moons and feasts: he condemneth hereby hypocrites, which think to please God with ceremonies, and they themselves are void of faith and mercy.

15 And * when ye spread forth your hands, I will hide mine eyes from you: yea, when ye † make many prayers, I will not hear: your hands are full of * † [x] bloud.

* *Prov.* 1.28. *Ier.* 14.12. *Micah* 3.4. † Heb. *multiply prayer.*

16 ¶ [y] Wash ye, make you clean, put away the evil of your doings from before mine eyes, * cease to do evil,

* *Chap.* 59.3. † Heb. *bloods.*

x He sheweth, that where men be given to avarice, deceit, cruelty and extortion, which is meant by bloud, there God will shew his anger, and not accept them, though they seem never so holy, as *Chap.* 59.3.

y By this outward washing, he meaneth the spiritual: exhorting the Jews to repent and amend their lives.

17 Learn to do [z] well, seek judgment, ‡ relieve the oppressed, judge the fatherless, plead for the widow.

* 1 *Pet.* 3.11.

z This kind of reasoning by the second table, the scriptures use in many places against the hypocrites, who pretend most holiness and religion in word, but when their charity and love toward their brethren should appear, they declare that they have neither faith nor religion.

‡ Or, *righten.*

18 Come now [a] and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as [b] white as snow; though they be red like crimson, they shall be as wooll.

a To know if I do accuse you without a cause. b Lest sinners should pretend any rigour on Gods part, he onely willeth them to be pure in heart, and he will forgive all their sins, were they never so many or great.

19 If ye be [c] willing and obedient, ye shall eat the good of the land.

c He sheweth, that whatsoever adversity man endureth, it ought to be attributed to his own incredulity and disobedience.

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it.*

21 ¶ How is the [d] faithful city become an harlot? it was full of judgment, righteousness lodged in it; but now [e] murderers.

d *That is,* Jerusalem, which had promised fidelity unto me, as a wife to her husband. e Given to covetousness and extortion, which he signified before by bloud, *Vers.*15.

22 [f] Thy silver is become dross, thy wine mixt with water.

f whatsoever was pure in thee before, is now corrupt, though thou hast an outward shew.

23 Thy princes *are* rebellious, and companions of [g] theives: every one loveth gifts, and followeth after rewards: they * judge not the fatherless, neither doth the cause of the widow come unto them.

g *That is,* they maintain the wicked, and the extortioners, and not onely do not punish them, but are themselves such. * *Ier* 5.28. *Zech.* 7.10.

24 Therefore saith the Lord, the LORD of hosts, the [h] mighty One of Israel, Ah, I will [i] ease me of mine adversaries, and avenge me of mine enemies.

h When God will shew himself merciful to his church, he calleth himself, The Holy one of Israel: but when he hath to do with his enemies, he is called Mighty, as against whom no power is able to resist. i I will take vengeance of mine adversaries the Jews, and so satisfy my desire by punishing them, which thing yet he doth with a grief, because of his covenant. † Heb. *according to pureness.*

25 ¶ And I will turn my hand upon thee, and † [k] purely purge away thy dross, and take away all thy tin.

k Lest the faithful among them should be overcome with this threatning he addeth this consolation.

26 [l] And

26 [l] And I will reſtore thy judges as at the firſt, and thy counſellers as at the beginning: afterward thou ſhalt be called, The city of righteouſneſs, the faithful city.

27 Zion ſhall be redeemed with judgment, and ‡ her converts with [m] righteouſneſs.

28 ¶ And the *†[n] deſtruction of the tranſgreſſours and of the ſinners *ſhall be* together, and they that forſake the LORD ſhall be conſumed.

29 For they ſhall be aſhamed of the * oaks which ye have deſired, and ye ſhall be confounded for the gardens that ye have choſen.

30 For ye ſhall be as an oak, whoſe leaf fadeth, and as a garden that hath no water.

31 And the ſtrong ſhall be as [p] tow, ‡ and the maker of it as a ſpark, and they ſhall both burn together, and none ſhall quench *them*.

p The falſe gods, wherein ye put your confidence, ſhall be conſumed as eaſily as a piece of tow. ‡ Or, *and his work*.

CHAP. II.

1 *Iſaiah propheſieth the coming of Chriſts kingdom.* 6 *Wickedneſs is the cauſe of Gods forſaking.* 10 *He exhorteth to fear, becauſe of the powerful effects of Gods majeſty.*

THE word that Iſaiah the ſon of Amoz ſaw, concerning Judah and Jeruſalem.

2 And * [a] it ſhal come to paſs in the laſt days, *that* the mountain of the LORDS houſe ſhall be ‡ eſtabliſhed in the top of the mountains, and ſhall [b] be exalted above the hills; and all nations ſhall [c] flow unto it.

3 And many people ſhall go and ſay, Come ye, and let us go up to the [d] mountain of the LORD, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion ſhall go forth the [e] law, and the word of the LORD from [f] Jeruſalem.

4 And [g] he ſhall judge among the nations, and ſhall [h] rebuke many people: and they ſhall [i] beat their ſwords into plow-ſhares, and their ſpears into ‡ pruning-hooks: nation ſhall not lift up ſword againſt nation, [k] neither ſhall they learn war any more.

5 O houſe of Jacob, come ye, and let us [l] walk in the light of the LORD.

6 ¶ Therefore thou haſt [m] forſaken thy people the houſe of Jacob, becauſe they be [n] repleniſhed ‡ from the eaſt, and *are* ſoothſayers like the Philiſtines, and they ‡ [o] pleaſe themſelves in the children of ſtrangers.

7 Their land alſo is full of [p] ſilver and gold, neither *is there any* end of their treaſures: their land is alſo full of horſes, neither *is there any* end of their chariots.

8 Their land alſo is full of idols: they worſhip the work of their own hands, that which their own fingers have made.

9 And the mean man [q] boweth down, and the great man humbleth himſelf: therefore [r] forgive them not.

10 ¶ Enter into the rock, and hide thee in the duſt, for fear of the LORD, and for the glory of his majeſty.

11 The * lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the LORD alone ſhall be exalted in [s] that day.

12 For the day of the LORD of hoſts *ſhall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he ſhall be brought low;

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Baſhan,

14 And upon all the high [t] mountains, and upon all the hills *that are* lifted up,

15 And upon every high towr, and upon every fenced wall,

16 And upon all the [u] ſhips of Tarſhiſh, and upon all † pleaſant pictures.

17 And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low: and the LORD alone ſhall be exalted in that day.

18 And ‡ the idols he ſhall utterly aboliſh.

19 And they ſhall go into the * holes of the rocks, and into the caves of † the earth, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

20 In that day a man ſhall caſt † his idols of ſilver, and his idols of gold, ‡ which they made, *each one* for himſelf to worſhip, to the [x] moles, and to the bats:

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

22 Ceaſe ye from man whoſe [y] breath *is* in his noſtrils: for wherein is he to be accounted of?

CHAP. III.

1 *The great confuſion which cometh by ſin.* 9 *The impudency of the people.* 12 *The oppreſſion and covetouſneſs of the rulers.* 16 *The judgments which ſhall be for the pride of the women.*

FOr behold, the Lord, the LORD of hoſts doth take away from Jeruſalem, and from Judah, the ſtay and the [a] ſtaff, the whole ſtay of bread, and the whole ſtay of water,

2 The mighty man, and the man of war, the [b] judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and † the honourable man, and the counſeller, and the cunning artificer, and the ‡ [c] eloquent oratour.

4 And I will give * [d] children *to be* their princes, and babes ſhall rule over them.

5 And the people ſhall be [e] oppreſſed, every one by another, and every one by his neighbour: the child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

6 When

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l It is onely the work of God to purify the heart of man, which thing he doth becauſe of his promiſe made concerning the ſalvation of his church. ‡ Or, *they that return of her.* m By juſtice is meant, Gods faithful promiſe, which is the cauſe of the deliverance of his church. * *Iob* 31. 3 *Pſal.* 1. 6. *&* 5 6. *&* 73. 27. *&* 92. 9. *&* 104. 35. † Heb. *breaking.* n The wicked ſhall not be partakers of Gods promiſe, *Pſal* 92. 9. o *That is*, The trees and pleaſant places, where ye commit idolatry, which was forbidden, *Deut.* 16. 2.

* *Mic.* 4. 1, *&c.* a The decree and ordinance of God, touching the reſtauration of the church, which is chiefly meant of the time of Chriſt. ‡ Or, *prepared.* b In an evident place to be ſeen and diſcerned. c when the kingdom of Chriſt ſhall be enlarged by the preaching of the doctrine. Here alſo is declared the zeal of the children of God, when they are called. d Alluding to mount Zion, where the viſible church then was. e *Meaning*, The whole doctrine of ſalvation. f This was accompliſhed when the goſpel was firſt preached in Jeruſalem, and from thence went through all the world. g The Lord, which is Chriſt, ſhall have all power given him. h That they may acknowledge their ſins and turn to him. i He ſheweth the fruit of the peace, which the goſpel ſhould bring: *to wit*, That men ſhould do good one to another, whereas before they were enemies. ‡ Or, *ſithes.* k He ſpeaketh not againſt the uſe of weapons and lawfull war, but ſheweth how the hearts of the godly ſhall be affected one toward another: which peace and love doth begin and grow in this life, but ſhall be perfected when we are joyned with our head Chriſt Jeſus. l Seeing the Gentiles will be ſo ready, make you haſte, and ſhew them the way to worſhip God. m The propher ſeeing the ſmall hope that the Jews would convert, complaineth to God, as though he had utterly forſaken them for their ſins. n Full of the corruptions that reigned chiefly in the eaſt parts. ‡ Or, *more then the eaſt.* ‡ Or, *abound with the children*, &c. o They altogether give themſelves to the faſhions of other nations. p The propher firſt condemned their ſuperſtition and idolatry: next, their covetouſneſs; and Thirdly, their vain truſt in wordly meanes. q He noteth the nature of the idolaters, which are never ſatisfied in their ſuperſtitions.

r Thus the prophet ſpake, being inflamed with the zeal of Gods glory, and that he might fear them with Gods judgments. * *Chap.* 5. 15.

s *Meaning*, As ſoon as God ſhall begin to execute his judgments.

t By high trees and mountains, are meant them that are proud and lofty, and think themſelves moſt ſtrong in this world. u He condemneth their vain confidence, which they had in ſtrong holds and in their rich merchandice, which brought in vain pleaſures, wherewith mens minds became effeminate. † Heb. *pictures of deſire.* ‡ Or, *the idols ſhall utterly paſs away.* * *Hoſ.* 10. 8. *Luk.* 23. 30. *Reuel.* 6. 16. *&* 9. 6. † Heb. *the duſt.* † Heb. *the idols of his ſilver*, &c. ‡ Or, *which they made for him.* x They ſhall caſt them into moſt vile and filthy places, when they perceive that they are not able to help them. y Caſt off your vain confidence of man, whoſe life is ſo frail, that if his noſe be ſtopped, he is dead, and conſider that you have to do with God.

a Becauſe they truſted in their abundance and proſperity he ſheweth that they ſhould be taken from them. b The temporal governour, and the miniſter. † Heb. *a man eminent in countenance.* ‡ Or, *ſkilful of ſpeech.* c By theſe he meaneth, that God would take away every thing that was in any eſtimation, and wherein they had any occaſion to vaunt themſelves. * *Eccleſ.* 10. 16. d Not onely in age, but in wit, manners, knowledge & ſtrength. e For lack of good regiment & order

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6 When a man ſhall [f] take hold of his brother of the houſe of his father, *ſaying*, Thou haſt clothing, be thou our ruler, and *let* this ruine *be* under thy hand:

7 In that day ſhall he † [g] ſwear, ſaying, I will not be an † healer; for in my houſe *is* neither bread nor clothing; make me not a ruler of the people.

8 For Jeruſalem is ruined, and Judah is fallen: becauſe their tongue and their doings *are* againſt the LORD, to provoke the eyes of his glory.

9 ¶ [h] The ſhew of their countenance doth witneſs againſt them, and they declare their ſin as * Sodom, they hide *it* not: wo unto their ſoul, for they have rewarded evil unto themſelves.

10 [i] Say ye to the righteous, that *it ſhall be* well *with him:* for they ſhall eat the fruit of their doings.

11 Wo unto the wicked, *it ſhall be* ill *with him:* for the reward of his hands ſhall be † given him.

12 ¶ *As for* my people, [k] children *are* their oppreſſours, and women rule over them: O my people, ‡ they which lead thee cauſe *thee* to err, and † deſtroy the way of thy paths.

13 The LORD ſtandeth up to plead, and ſtandeth to judge the people.

14 The LORD will enter into judgment with the [l] ancients of his people, and the princes thereof: for ye have ‡ eaten up the vineyard; the ſpoil of the poor *is* in your houſes.

15 What mean ye *that* ye beat my people to pieces, and [m] grind the faces of the poor? ſaith the Lord GOD of hoſts.

16 ¶ Moreover, the LORD ſaith, [n] Becauſe the daughters of Zion are haughty, and walk with [o] ſtretched forth necks, and † [p] wanton eyes, walking, and ‡ [q] mincing *as* they go, and making a [r] tinkling with their feet:

17 Therefore the Lord will ſmite with a ſcab the crown of the head of the daughters of Zion, and the LORD will † diſcover their ſecret parts.

18 In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* ‡ cauls, and *their* round tires like the moon,

19 The ‡ chains, and the bracelets, and the ‡ mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the † tablets, and the ear-rings,

21 The rings, and noſe-jewels,

22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping-pins,

23 The glaſſes, and the fine linen, and the hoods, and the [t] vails.

24 And it ſhall come to paſs, *that* in ſtead of ſweet ſmell, there ſhall be ſtink; and in ſtead of a girdle, a rent; and in ſtead of well-ſet hair, baldneſs; and in ſtead of a ſtomacher, a girding of ſackcloth; *and* burning in ſtead of beauty.

25 Thy men [u] ſhall fall by the ſword, and thy † mighty in the war.

26 And her gates ſhall lament and mourn, and ſhe *being* ‡ † deſolate, ſhall ſit upon the ground.

not remedied it. † Heb. *might.* ‡ Or, *emptied.* † Heb. *cleanſed.*

f He ſheweth that this plague ſhall be ſo horrible, that contrary to the common manner of men, which by nature are ambitious, none ſhall be found able or willing to be their governour.
† Heb. *liſt up* the hand.
g Fear ſhall rather cauſe him to forſwear himſelf, then to take ſuch a dangerous charge upon him.
† Heb. *binder up.*
h when God ſhall examine their deeds whereupon they now ſet an impudent face, he ſhall find the mark of their impiety in their forehead.
* Gen. 13. 13. & 18. 21. & 19. 5.
i Be ye that are godly, aſſured that God will defend you in the midſt of theſe troubles.
† Heb *done to him.*
k Becauſe the wicked people were more addicted to their princes, then to the commandments of God, he ſheweth that he would give them ſuch princes, by whom they ſhould have no help, but that they ſhould be manifeſt tokens of his wrath, becauſe they ſhould be fools and effeminate.
‡ Or, *they which call thee bleſſed.*
† Heb. *ſwallow up.*
l *Meaning*, That the rulers and governours had deſtroyed his church and not preſerved it according to their duty.
‡ Or, *burnt.*
m *That is*, Ye ſhew all cruelty againſt them.
n He menaceth the people, becauſe of the arrogancy and pride of their women, which gave themſelves to all wantonneſs and diſſoluteneſs.
o which declareth their pride.
† Heb. *deceiving with their eyes.*
p As a ſign that they were not chaſte.
‡ Or, *tripping nicely.*
q which ſheweth their wantonneſs.
r They delighted then in ſlippers that did creak, or had little plates ſewed upon them, which tinkled as they went.
‡ Heb. *make naked.*
‡ Or, *net-works.*
‡ Or, *ſweet balls.*
‡ Or, *ſpangled ornaments.*
† Heb. *houſes of the ſoul.*
s In rehearſing all theſe things particularly he ſheweth the lightneſs and vanity of ſuch as cannot be content with comely apparel according to their degrees,
t *Meaning*, That God will not only puniſh the women, but their husbands, which have ſuffered this diſſoluteneſs, and alſo the commonweal, which hath

CHAP. IV.

In the extremity of evils, Chriſts kingdom ſhall be a ſanctuary.

AND in that day [a] ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: onely † [b] let us be called by thy name, ‡ to take away our [c] reproach.

2 In that day ſhall the [d] branch of the LORD, be † beautiful and glorious, and the fruit of the earth *ſhall be* excellent and comely † for them that are eſcaped of Iſrael.

3 And it ſhall come to paſs, *that he that is* left in Zion, and *he that* remaineth in Jeruſalem, ſhall be called holy, *even* every one *that is* [e] written ‡ among the living in Jeruſalem:

4 When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the [f] bloud of Jeruſalem from the midſt thereof, by the ſpirit of [g] judgment, and by the ſpirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her aſſemblies a [h] cloud, and ſmoke by day, and the ſhining of a flaming fire by night: for ‡ upon all the [i] glory *ſhall be* † a defence.

6 And there ſhall be a tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge, and for a covert from [k] ſtorm and from rain.

a when God ſhall execute this vengeance, there ſhall not be one man found to be the head to many women, and they contrary to womanly ſhamefaſtneſs, ſhall ſeek unto men, and offer themſelves to any condition.
† Heb. *let thy name be called upon us.*
b Be thou our husband, and let us be called thy wives.
‡ Or, *take thou away.*
c For ſo they thought it to be without an head and husband.
d He comforteth the church in this deſolation, which ſhall ſpring up like a branch, *Signifying*, That Gods graces ſhould be as plentiful toward the faithful as though they ſprang out of the earth, as *Chap.* 45. 8. Some by the bud of the Lord, mean Chriſt.
† Heb. *beauty and glory.*
† Heb. *for the eſcaping of Iſrael.*
e He alludeth to the book of life whereof read *Exodus* 32. 32.
f *Meaning*, Gods ſecret counſel, wherein his elect are predeſtinate to life everlaſting. ‡ Or, *to life.* † *That is*, The cruelty, extortion, avarice, and all wickedneſs g when things ſhall be redreſſed that were amiſs. h He alludeth to the pillar of the cloud, *Exod.* 13. 21. *Meaning*, That Gods favour and protection ſhould appear in every place ‡ Or, *above.* i The faithful are called the glory of God, becauſe his image, and tokens of his grace ſhine in them. † Heb. *a covering.* k God promiſeth to be the defence of his church againſt all troubles and dangers.

CHAP. V.

1 *Under the parable of a vineyard, God excuſeth his ſevere judgment.* 8 *His judgments upon covetouſneſs,* 11 *upon laſcivious neſs,* 13 *upon impiety,* 20 *and upon injuſtice.* 26 *The executioners of Gods judgments.*

NOW will [a] I ſing to my [b] welbeloved, a ſong of my beloved touching his [c] vineyard: My welbeloved hath * a vineyard in † a very fruitful hill.

2 And he ‡ fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine, and [d] built a towr in the midſt of it, and alſo † made a wine-preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth [e] wild grapes.

3 And now, O inhabitans of Jeruſalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard; [g] I will take away the

a The prophet by this ſong doth ſet before the peoples eyes their ingratitude, and Gods mercy.
b *That is*, To God.
c *Meaning*, That he had planted his church in a place moſt plentiful and abundant.
* Jer. 2 21. *Mat.* 21. 33. *Mark*, 12. 1. *Luk.* 20. 9.
† Heb. *the horn of the ſon of oyl.*
‡ Or, *made a wall about it.*
d He ſpared no diligence nor coſt.
† Heb. *hewed.*
e In the ſeventh verſe he declareth what they were.
f He maketh them judges in their own cauſe, for as much as it was evident that they were the cauſe of their owne ruine.
g I will take no

more care for it: *Meaning*, That he would take from them his word, and miniſters, and all other comfort, and ſend them contrary plagues.

hedge

hedge thereof, and it ſhall be eaten up: *and* break down the wall thereof, and it ſhall be † troden down.

† Heb. *For a treading.*

6 And I will lay it waſte: it ſhall not be pruned, nor digged, but there ſhall come up briers and thorns: I will alſo command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hoſts *is* the houſe of Iſrael, and the men of Judah † his pleaſant plant: and he looked for [h] judgment, but behold † oppreſſion; for righteouſneſs, but behold [i] a cry.

† Heb. *plant of his pleaſures.*
h Judgment and righteouſneſs are true fruits of the fear of God, and therefore in the cruel oppreſſours there is no religion.
i Heb. *a ſcab.*
i Of them, that are oppreſſed.

8 ¶ Wo unto them that joyn * houſe to houſe, *that* lay field to field, till *there be* no [k] place, that they may be placed alone in the midſt of the earth.

* *Mic.* 2. 2.
k *To wit,* For the poor to dwell in.

9 ‡In mine [l] ears *ſaid* the LORD of hoſts, † Of a truth many houſes ſhall be deſolate *even* great and fair without inhabitant.

‡ Or, *This* is *in mine ears,* ſaith *the* LORD, &c.
l I have heard the complaint and cry of the poor.

10 Yea, ten acres of vineyard ſhall yeild one [m] bath, and the ſeed of an [n] homer ſhall yeild an [o] ephah.

† Heb. *If not,* &c.
m which containeth about ten pottles: ſo that every acre ſhould but yeild one pottle.
n which containeth an hundred pottles.
o An ephah containeth ten pottles, and is in dry things, as much as a bath is in liquors.

11 ¶ * Wo unto them that [p] riſe up early in the morning, *that* they may follow ſtrong drink, that continue until [q] night, *till* wine ‡ enflame them.

* *Prov.* 23. 29, 30.
p That ſpare no pain not diligence to follow their luſts.
q which are never weary of their rioting and exceſſive pleaſures: but uſe all means to provoke to the ſame.
‡ Or, *purſue them.*

12 And the harp and the viol, the tabret and pipe, and wine are in their feaſts: but they regard not the [r] work of the LORD, neither conſider the operation of his hands.

r They regard not the providence of God over them; nor for what end he hath created them.

13 ¶ Therefore my people [s] are gone into captivity, becauſe *they have* [t] no knowledge: and † their honourable men *are* famiſhed, and their multitude dried up with thirſt.

s *That is*, Shall certainly go: for ſo the prophets uſe to ſpeak, as though the thing which ſhall come to paſs, were done already.
t Becauſe they would not obey the word of God.

14 Therefore [u] hell hath enlarged her ſelf, and opened her mouth without meaſure: and their glory, and their multitude, and their pomp, and he that rejoyceth ſhall deſcend into it.

† Heb. *their glory are men of famine.*
u *Meaning*, The grave ſhall ſwallow up them that ſhall die for hunger and thirſt, and yet for all this great deſtruction it ſhall never be ſatiate.

15 And * the mean man ſhall be brought down, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be humbled.

* *Chap.* 2. 9, 11, 17.

16 But the LORD of hoſts ſhall be exalted in judgment, and ‡† God *that is* holy, ſhall be ſanctified in righteouſneſs.

‡ Or, *the holy God.*
† Heb. *the God the holy.*

17 Then ſhall the lambs feed after their manner, and the waſte places of the fat ones ſhall ſtrangers eat.

x God comforteth the poor lambs of his church, which had been ſtrangers in other countries, promiſing that they ſhould dwell in thoſe places again, whereof they had been deprived by the fat and cruel tyrants.

18 Wo unto them that draw iniquity with [y] cords of vanity, and ſin as it were with a cart-rope:

y which uſe all allurements, occaſions, and excuſes to harden their conſcience in ſin.

19 That ſay, [z] Let him make ſpeed, *and* haſten his work, that we may ſee *it*: and let the counſel of the holy One of Iſrael draw nigh and come, that we may know *it*.

z He ſheweth what are the words of the wicked, when they are menaced with Gods judgments, 2 *Pet* 3. 4. † Heb *that ſay concerning evil*, It is *good*, &c.

20 ¶ Wo unto them † that call [a] evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter.

a which are not aſhamed of ſin, not care for honeſty, but are grown to deſperate impiety. * *Prov.* 3. 7. *Rom.* 12. 16.

21 Wo unto *them that are* * [b] wiſe in their own eyes, and prudent † in their own ſight.

b which are contemners of all doctrine and admonition. † Heb. *before their face.*

22 Wo unto *them that are* [c] mighty to drink wine, & men of ſtrength to mingle ſtrong drink:

c which are never weary, but ſhew their ſtrength and bring in gluttony and drunkenneſs.

23 Which * juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him.

* *Prov.* 17. 15.

24 Therefore as † the fire devoureth the ſtubble, and the flame conſumeth the chaff, *ſo* their [d] root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt: becauſe they have caſt away the law of the LORD of hoſts, and deſpiſed the word of the holy One of Iſrael.

† Heb. *the tongue of fire.*
d Both they and their poſterity, ſo that nothing ſhall be left.

25 Therefore is the anger of the LORD kindled againſt his people, and he hath ſtretched forth his [e] hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes *were* ‡ torn in the midſt of the ſtreets: * For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

e He ſheweth, that God had ſo ſore puniſhed this people, that the dumb creatures, if they had been ſo plagued, would have been more ſenſible, and therefore his plagues muſt continue, till they begin to feel them.
‡ Or, *as dung.*
* *Chap.* 9. 12, 17, 21. & 10. 4.

26 ¶ And he will lift up an [f] enſign to the nations from far, and will hiſs unto them from the end of the earth: and behold, they ſhall come with ſpeed ſwiftly.

f He will make the Babylonians to come againſt them at his beck, and to fight under his ſtandard.

27 None ſhall be [g] weary nor ſtumble amongſt them: none ſhall ſlumber nor ſleep: neither ſhall the girdle of their loyns be looſed, nor the [h] latchet of their ſhoes be broken.

g They ſhall be prompt and luſty to execute Gods vengeance.
h The enemy ſhall have none impediment.

28 Whoſe arrows *are* ſharp, and all their bows bent, their horſes hoofs ſhall be counted like flint, and their wheels like a whirlwind.

29 Their roaring *ſhall be* like a lion, they ſhall roar like young lions: yea, they ſhall [i] roar and lay hold of the prey, and ſhall carry *it* away ſafe, and none ſhall deliver *it*.

i whereby is declared the cruelty of the enemy.

30 And in that day they ſhall roar againſt them, like the roaring of the ſea: and if *one* [k] look unto the land, behold darkneſs *and* ‡ ſorrow, ‡ and the light is darkned in the heavens [l] thereof.

k The Jews ſhall find no ſuccour.
‡ Or, *diſtreſs.*
‡ Or, *when it is light, it ſhall be dark in the deſtructions thereof.*
l In the land of Judah.

CHAP. VI.

1 Iſaiah in a viſion of the Lord in his glory, 5 being terrified, is confirmed for his meſſage. 9 He ſheweth the obſtinacy of the people, unto their deſolation. 13 A remnant ſhall be ſaved.

IN the year that king Uzziah died, I * [a] ſaw alſo the Lord ſitting upon a [b] throne, high and lifted up, and ‡ [c] his train filled the temple.

* *Joh.* 12. 41.
a God ſheweth not himſelf to man in his majeſty, but according as mans capacity is able to comprehend him: *that is*, by viſible ſigns, as John Baptiſt ſaw the holy Ghoſt in the form of a dove.
b As a judge ready to give ſentence.
‡ Or, *the skirts thereof.*
c Of his garment, or of his throne.

2 Above it ſtood the [d] ſeraphims: each one had ſix wings; with twain he covered his [e] face, and with twain he covered his [f] feet, and with twain he did [g] fly.

d They were angels, *ſo called*, becauſe they were of a fiery colour, to ſignify that they burnt in the love of God, or were light as fire to execute his will.

3 And † one cried unto another, and ſaid, * [h] Holy, holy, holy *is* the LORD of hoſts, † the whole [i] earth *is* full of his glory.

4 And the poſts of the † door [k] moved at the voice of him that cried, and the houſe was filled with ſmoke.

5 ¶ Then ſaid I, [l] Wo *is* me, for I am † undone, becauſe I *am* a man of unclean lips, and I dwel in the midſt of a people of unclean lips:

e *Signifing*, That they were not able to endure the brightneſs of Gods glory. f whereby was was declared, that man was not able to ſee the brightneſs of God in them g which thing declared, the prompt obedience of the angels to execute Gods commandment. † Heb. *this cried to this.* * *Rev.* 4. 8. h This oft repetition ſignifieth, That the holy angels cannot ſatisfy themſelves in praiſing God: to teach us, that in all our lives we ſhould give our ſelves to the continual praiſe of God. † Heb. *his glory* is *the fulneſs of the whole earth.* i His glory doth not onely appear in the heavens, but through all the world, and therefore all creatures are bound to praiſe him. † Heb. *thresholds.* k which things were to confirm the prophet, that it was not the voice of man: and by the ſmoke was ſignified the blindneſs that ſhould come upon the Jews. l He ſpeaketh this for two cauſes: The one, becauſe he that was a mortal creature, and therefore had more need to glorify God then the angels, did it not: And the other, becauſe the more near that man approacheth to God, the more doth he know his own ſin and corruption. † Heb. *cut off.*

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for mine eyes have ſeen the King, the LORD of hoſts.

6 Then flew one of the ſeraphims unto me, † having a live coal in his hand, *which* he had taken with the tongs from off the [m] altar.

† Heb. *and in his hand a live coal.*
m Of the burnt-offerings, where the fire never went out.
† Heb. *cauſed it to touch.*

7 And he † laid *it* upon my mouth, and ſaid, Lo, this hath touched thy lips, & thine iniquity is taken away, and thy [n] ſin purged.

n This declareth that man cannot render true obedience to God, till he have purged him.

8 Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for * us? Then ſaid I, † Here *am* I, ſend me.

* *Gen* 1. 26.
† Heb. *Behold me.*
* *Mat.* 13. 14. *Mark*, 4. 12. *Luk*, 8. 10. *Joh*, 12 40. *Acts* 28. 26. *Rom*. 11. 8.

9 ¶ And he ſaid, Go and tell this people, *° Hear ye ‡ † indeed, but underſtand not; and ſee ye indeed, but preceive not.

o whereby is declared, that for the malice of man, God will not immediately take away his word, but he will ſuffe it to be preached to their condemnation, when as they will not learn thereby to obey his will, and be ſaved: hereby he exhorteth the miniſters to do their duty, and anſwereth to the wicked murmurers, that through their own malice their heart is hardened.

10 Make the heart of this people fat, and make their ears heavy, and ſhut their eyes: leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert and be healed.

11 Then ſaid I, Lord, [p] how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be † utterly deſolate.

‡ Or, *without ceaſing*, &c.
† Heb *hear ye in hearing*, &c.

12 And the LORD have removed men far away, and *there be* a great forſaking in the midſt of the land.

p As he was moved with the zeal of Gods glory, ſo was he touched with a charitable affection toward the people. † Heb. *deſolate with deſolation.*

13 ¶ But yet in it *ſhall be* [q] a tenth, ‡ and *it* ſhall return, and ſhall be eaten: as a teil-tree, and as an [r] oak whoſe ‡ ſubſtance *is* in them, when they caſt *their leaves:* *ſo* the holy ſeed *ſhall be* the ſubſtance thereof.

q *Meaning*, The tenth part, or as ſome write, it was reveiled to Iſaiah for the confirmation of his prophecy, That ten kings ſhould come before their captivity, as were from Uzziah to Zedekiah. ‡ Or, *when it is returned and hath been broufed.*
r For the fewneſs they ſhall ſeem to be eaten up: yet they ſhall after flouriſh as a tree, which in winter loſeth his leaves, and ſeemeth to be dead, yet in ſummer is freſh and green. ‡ Or, *ſtock, or ſtem.*

CHAP. VII.

1 *Ahaz being troubled with fear of Rezin and Pekah, is comforted by Iſaiah.* 10. *Ahaz, having liberty to chooſe a ſign, and refuſing it, hath for a ſign, Chriſt promiſed.* 17 *His judgment is propheſied to come by Aſſyria.*

* 2 *King.* 16. 5.

AND it came to paſs in the days of * Ahaz the ſon of Jotham, the ſon of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the ſon of Remaliah, king of Iſrael, [a] went up towards Jeruſalem to war againſt it, but could not prevail againſt it.

a *To wit*, The ſecond time: for in the firſt battel Ahaz was overcome.

2 And it was told the houſe of [b] David, ſaying, Syria † is confederate with [c] Ephraim: And his heart was [d] moved, and the heart of his people, as the trees of the wood are moved with the wind.

b *Meaning*, The kings houſe.
† Heb. *reſteth on Ephraim.*
c *That is*, Iſrael, becauſe that tribe was the greateſt, *Gen.* 48. 19.
d For fear.

3 Then ſaid the LORD unto Iſaiah, Go forth now to meet Ahaz, thou, and [e] Shear-jaſhub thy ſon, at the end of the * conduit of the upper pool in the ‡ high-way of the fullers field:

e *That is*, *The remnant ſhall return*; which name Iſaiah gave his ſon, *To ſignify*, That the reſt of the people ſhould return out of their captivity
* 2 *King.* 18. 17.
‡ Or, *cauſey-way.*

4 And ſay unto him, Take heed, and be quiet; fear not, † neither be faint-hearted for the two tails of theſe ſmoking [f] fire-brands, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah:

† Heb. *let not thy heart be tender.*
f which have but a little ſmoke and ſhall quickly be quenched.

5 Becauſe Syria, Ephraim, and the ſon of Remaliah have taken evil counſel againſt thee, ſaying,

6 Let us go up againſt Judah, and ‡ vex it, and let us make a breach therein for us, and ſet a king in the midſt of it, *even* the ſon of [g] Tabeal.

‡ Or, *waken.*
g which was an Iſraelite, and ſeemeth enemy to the houſe of David.

7 Thus ſaith the Lord GOD, It ſhall not ſtand, neither ſhall it come to paſs.

8 For the head of Syria *is* Damaſcus, and the head of Damaſcus *is* Rezin; and within [h] threeſcore and five years ſhall Ephraim be broken, † that it be not a people.

h Counting from the five and twentieth year of the reign of Uzziah, at what time Amos propheſied this thing, and now Iſaiah confirmeth, that the Iſraelites ſhould be led into perpetual captivity, which thing came to paſs within 20 years after that Iſaiah did this meſſage.
† Heb. *from a people.*

9 And the head of Ephraim *is* Samaria and the head of Samaria *is* Remaliahs ſon: ‡ If ye will not believe, ſurely ye ſhall not be eſtabliſhed.

‡ Or, *do ye not believe? it is becauſe ye are not ſtable.*

10 ¶ † Moreover, the LORD ſpake again unto Ahaz, ſaying,

† Heb. *And the LORD added to ſpeak.*

11 Ask thee [i] a ſign of the LORD thy God, ‡ ask it either in the depth, or in the height above.

i For the confirmation of this thing, that, thine enemies ſhall be deſtroyed and thou preſerved.
‡ Or, *make thy petition deep.*

12 But Ahaz ſaid, I will not ask, neither will I [k] tempt the LORD.

k Not to believe Gods word without a ſign, is to tempt God, but to refuſe a ſign when God offereth it for the aid and help of our infirmity, is to rebel againſt him.

13 And he ſaid, Hear ye now, O houſe of David, *Is it* a ſmall thing for you to weary [l] men, but will ye weary my God alſo?

l You think you have to do with men when ye contemn Gods meſſengers, but it is God againſt whom you bend your ſelves.

14 Therefore the Lord [m] himſelf ſhall give you a ſign, * Behold, a virgin ſhall conceive, and bear a ſon, and ‡ ſhall call his name Immanuel.

m Foraſmuch as thou art unworthy, the Lord for his own promiſe ſake will give a ſign, which ſhall be, That Chriſt the Saviour of his church, and the effect of all ſigns and miracles ſhall be reveiled.
* *Mat.* 1. 23. *Luk.* 1 31.
‡ Or, *thou.* Origin, *ſhalt call.*

15 [n] Butter and hony ſhall he eat, that he may know to refuſe the evil, and chooſe the good,

n *Meaning*, That Chriſt is not only God, but man alſo, becauſe he ſhall be nouriſhed as other men, until the age of diſcretion.

16 For before the ° child ſhall know to refuſe the evil, and chooſe the good, the land that thou abhorreſt ſhall be forſaken of both her kings.

o Not meaning Chriſt, but any child: for before a child can come to the years of diſcretion, the kings of Samaria and Syria ſhall be deſtroyed

17 ¶ The LORD ſhall bring upon thee and upon thy people, and upon thy fathers houſe, days that have not come, from the day that [p] Ephraim departed from Judah; *even* the king of [q] Aſſyria.

p Since the time that the twelve tribes rebelled under Rehoboam.
q In whom thou haſt put thy truſt.

18 And it ſhall come to paſs in that day, *that* the LORD ſhall hiſs for the [r] fly, that *is* in the uttermoſt part of the rivers of Egypt, and for the bee *that is* in the land of Aſſyria.

r *Meaning*, The Egyptians: for by reaſon the country is hot and moiſt, it is full of flies, as Aſſyria is full of Bees.

19 And they ſhall come, and ſhall reſt all of them in the deſolate valleys, and in the holes of the rocks, and upon all thorns, and upon all ‡ [s] buſhes.

‡ Or, *commendable trees.*
s *Signifying*, That no place ſhall be free from them.

20 In the ſame day ſhall the Lord ſhave with a * raſour *that is* hired, *namely* by them beyond the river, by the king of Aſſyria, the head, and the hair of the [t] feet: and it ſhall alſo conſume the beard.

* 2 *Kong* 19. 35.

21 And it ſhall come to paſs in that day, *that* a man ſhall [u] nouriſh a young cow, and two ſheep:

t *That is*, That which is from the belly downward: *Meaning*, That he would deſtroy both great & ſmall. u He that before had a great number of cattel ſhall be content with one cow, and two ſheep. x The number of men ſhall be ſo ſmall, that a few beeſts ſhall be able to nouriſh all abundantly. † Heb. *in the midſt of the land.*

22 And it ſhall come to paſs for the [x] abundance of milk *that* they ſhall give, he ſhall eat butter: for butter and hony ſhall every one eat *that is* left † in the land.

23 And it ſhall come to paſs in that day, *that* every place ſhall be, where there were a thouſand vines, at a thouſand ſilverlings, it ſhall *even* be for briers and thorns.

23 With arrows and with [y] bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all [z] hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattel.

CHAP. VIII.

1 In Maher-shalal-hash-baz, he propheseth that Syria and Israel shall be subdued by Assyria; 5 Iudah likewise for their infidelity. 9 Gods judgments shall be unresistable. 11 Comfort shall be to them that fear God; 19 Great afflictions to idolaters.

MOreover, the LORD said unto me, Take thee a [a] great roll, and write in it with a [b] mans pen, concerning †Maher-shalal-hash-baz.

2 And I took unto me [c] faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I †went unto the [d] propheteſs, and she conceived and bare a son; then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the [e] child shall have knowledge to cry, My father and my mother, ‡ the riches of Damascus, and the spoil of Samaria [f] shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forsomuch as this people refuseth the waters of [g] Shiloah that go softly, and rejoyce in Rezin, and Remaliahs son:

7 Now therefore, behold, the Lord bringeth up upon them the waters of the [h] river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his chanels, and go over all his banks.

8 And he shall pass through Judah, he shall overflow and go over, he shall reach *even* to the [i] neck, and † the stretching out of his wings shall fill the breadth of thy land, O [k] Immanuel.

9 ¶ Associate your selves, O ye [l] people, ‡ and ye shall be broken in pieces; and give ear all ye of far countrys: gird your selves, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.

11 ¶ For the LORD spake thus to me †[m] with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A [n] confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye [o] their fear, nor be afraid.

13 [p] Sanctify the LORD of hosts himself, and *let* him *be* your fear, and *let* him *be* your dread.

14 And he shall be for a [q] sanctuary; but for *a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin, and for a snare to the inhabitants of Jerusalem.

15 And many among them shall * stumble, and fall, and be broken, and be snared, and be taken.

16 [r] Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD that hideth his face from the house of Jacob, and I will look for him.

18 * Behold, I and the [s] children whom the LORD hath given me, *are* for signs, and for wonders in Israel; [t] from the LORD of hosts, which dwelleth in mount Zion.

19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: [u] should not a people seek unto their God? [x] for the living, to the dead?

20 * To the [y] law and to the testimony: if they speak not according to this word, *it is* because *there is* †[z] no light in them.

21 And they shall pass through [a] it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and [b] curse their king, and their God, and look upward.

22 And they shall look unto the earth: and behold, trouble and [c] darkness, dimness of anguish; and *they shall be* driven to darkness.

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y As they that go to seek wild beasts among the bushes.

z The hils contrary to their wont, shall be tilled by such as shall flee to them for succour.

a That thou mayest write in great letters to the intent it may be more easily read.

b *Meaning*, After the common fashion: because all men might read it.

† Heb. *In making speed to the spoil he hasteneth the prey.* Or, *Make speed*, &c.

c Because the thing was of great importance, he took these two witnesses, which were of credit with the people, when he set this up upon the door of the temple, albeit Uriah was a flattering hypocrite, 2 *King.* 16. 11.

† Heb. *approached unto.*

d *Meaning*, To his wife; and this was done in a vision.

e Before any child be able to speak.

‡ Or, he that is *before the king of Assyria shall take away the riches*, &c.

f which came to pass in the fourth year of Ahaz, 2 *King.* 16. 9.

g which was a fountain at the foot of mount Zion, out of the which ran a small river through the city: *meaning*, That they of Judah distrusting their own power, which was small, desired such power and riches as they saw in Syria and Israel.

h *That is*, The Assyrians, which dwell beyond Euphrates.

i It shall be ready to drown them.

† Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*

k He speaketh this to Messiah, or Christ, in whom the faithful were comforted, and who would not suffer his church to be destroyed utterly.

‡ *To wit*, ye that are enemies to the church, as the Assyrians, Egyptians, Syrians, *&c.*

‡ Or, *yet.*

† Heb. *in strength of hand.*

m To encourage me, that I should not shrink for the infidelity of this people, and so neglect mine office. n Consent not ye that are godly to the league and friendship that this people seek with strangers and idolaters. o *Meaning*, That they should not fear the thing that they feared; which have no hope in God. p In putting your trust only in him, in calling upon him in adversity, patiently looking for his help, and fearing to do any thing contrary to his will. q He will defend you which are his elect, and reject all the rest, which is meant of Christ, against whom the Jews should stumble and fall, *Luke*, 2. 34. *Rom.* 9. 33. 1 *Pet.* 2. 7, 8.

* *Chap.* 28. 16.

* *Mat.* 21. 44. *Luke*, 20. 18.

r Though all forsake me, yet ye that are mine, keep my words sure sealed in your hearts.

* *Heb.* 2. 13.

s *Meaning*, Them that were willing to hear and obey the word of God whom the world hated, as though they were monsters, and not worthy to live.

t This was a consolation in their troubles, knowing that nothing could come unto them, but by the will of the Lord.

u Answer the wicked thus, should not Gods people seek succour only at him?

x *To at is*, will they refuse to be taught of the prophet, who *is* the mouth of God, and seek help at the dead, which is the illusion of satan?

* *Luke*, 16. 29.

y Seek remedy in the word of God, where his will is declared

† Heb. *no morning.*

z They have no knowledge, but are blind leaders of the blind.

a *To at is*, In Judah, where they should have had rest, if they had not thus grievously offended God. b In whom afore they put their trust. c They shall think that heaven and all creatures are bent against them to trouble them.

CHAP. IX.

1 What joy shall be in the midst of afflictions, by the kingdom and birth of Christ. 8 The judgments upon Israel for their pride, 13 for their hypocrisy, 18 and for their impenitency.

NEvertheless, the [a] dimness *shall* not *be* such as *was* in her vexation, when [b] at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan in Galilee ‡ [c] of the nations.

2 * The people that [d] walked in darkness, have seen a great [e] light: they that dwell in the land of the shadow of death, upon them hath the [f] light shined.

3 Thou hast [g] multiplied the nation, *and* ‡ not increased the joy: they joy before thee, according to the joy in harvest, *and* as *men* rejoyce when they divide the spoil.

4 ‡ For thou hast [h] broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressour, as in the day of * Midian.

5 ‡ For every battel of the warriour *is* with confused noise, and garments rolled in bloud, ‡ but *this* shall be with [i] burning *and* † fewel of fire.

6 For unto us a child is born, unto us a * son is given, and the government shall be upon his shoulder: and his name shall be called,

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a He comforteth the church again after these great threatnings, promising to restore them to great glory in Messiah.

b wherewith Israel was punished, First by Tiglath-pileser, which was a light scourge in respect of that which they suffered after by Shalma-neser, who carried the Israelites away captives.

‡ Or, *populous.*

c wherein the Jews and Gentiles dwelt together by reason of those 20 cities which Solomon gave to Hiram.

Mat. 4. 16. *Ephes.* 5. 14.

d which were captive in Babylon: and the prophet speaketh of that thing which should come to pass sixty years after, as though it were now done.

e *Meaning*, The comfort of their deliverance.

f This captivity and deliverance were figures of our captivity by sin, and our deliverance by Christ through the preaching of the gospel, *Mat.* 4. 15, 16.

g Their number was greater when they went into captivity, then when they returned: but their joy was greater at their return, *Hag.* 2. 10. ‡ Or, *to him.* ‡ Or, *when thou brakest.* h Thou gavest them perfect joy, by delivering them, and by destroying the tyrant that kept them in cruel bondage, as thou didst deliver them by Gideon from the Midianites. * *Isay.* 7. 22. *Chap.* 10. 26. ‡ Or, *when the whole battel of the warriour was*, &c. ‡ He speaketh to the deliverance of his church, which he hath delivered miraculously from his enemies, but specially by the coming of Christ, of whom he prophesieth in the next verse. † Heb. *meat.* * *Isa.* 9. 16.

led,

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led, Wonderful, Counseller, The mighty God, The everlasting [k] Father, The prince of peace.

7 Of the increase of *his* government and peace * *there shall be* no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever: the * [l] zeal of the LORD of hosts will perform this.

8 ¶ The Lord sent a word into Jacob, and it hath lighted upon [m] Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The [n] bricks are fallen down, but we will build with hewen stones: the sycomores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of [o] Rezin against him, and † joyn his enemies together.

12 The Syrians before, and the Philistines behind, and they shall devour Israel † with open mouth: * For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush in one day.

15 The ancient & honourable, he *is* the head: and the prophet that teacheth lies, he *is* the tail.

16 For ‡ the leaders of this people cause *them* to err, and ‡ *they that are* led of them, *are* † destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite, and an evil doer, and every mouth speaketh ‡ folly: For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness [p] burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkned, and the people shall be as the † fewel of the fire: no man shall [q] spare his brother.

20 And he shall † snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the [r] flesh of his own arm.

21. Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah: For all this his anger is not turned away, but his hand *is* stretched out still.

CHAP. X.

1 The wo of tyrants. 5 Assyria, the rod of hypocrites, for his pride shall be broken. 20 A remnant of Israel shall be saved. 24 Israel is comforted with promise of deliverance from Assyria.

WO unto them that decree unrighteous decrees, and ‡ that [a] write grievousness *which* they have prescribed:

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless.

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from [b] far? to whom will ye flee for help? and where will ye leave your [c] glory?

4 [d] Without me they shall bowe down under the prisoners, and they shall fall under the slain: * For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ ‡ O † [e] Assyrian, the rod of mine anger, ‡ and the staff in their hand is mine indignation.

6 I Will send [f] him against an hypocritical nation; and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and † to tread them down like the mire of the streets.

7 Howbeit, he meaneth not so, neither doth his heart think so, but *it is* in his heart to destroy, and cut off nations not a few.

8 * For he saith, *Are* not my princes altogether kings?

9 *Is* not Calno, as [g] Carchemish? *is* not Hamath, as Arpad? *is* not Samaria, as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem, and of Samaria:

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the Lord hath performed his [h] whole work * upon mount Zion, and on Jerusalem, I will † punish the fruit † of the stout heart of the [i] king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants ‡ like a valiant *man*.

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the [k] ax boast it self against him that heweth therewith? *or* shall the saw magnify it self against him that shaketh it? ‡ as if the rod should shake *it self* against them that lift it up, *or* as if the staff should lift up ‡ *it self, as if it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a [l] fire, and his holy One for a flame: and it shall burn and devour [m] his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, † [n] both soul and body:

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k The authour of eternity, and by whom the church and every member thereof shall be preserved for ever, and have immortal life.
* *Luk.* 1. 32, 33.
* 2 *King.* 19. 31. *Chap.* 37. 32.
l His singular love and care for his elect.
m This is another prophecy against them of Samaria, which were mockers, and contemners of Gods promises and menaces.
n we were but weak, when the enemy overcame us, but we will make our selves so strong that we will neither care for our enemies, nor fear Gods threatnings.
o Rezin king of Syria, who was in leagne with Israel, was slain by the Assyrians, after whose death, Aram, *That is*, The Syrians, were against Israel, which on the other side were assaulted by the Philistines.
† Heb. *mingle*
† Heb. *with whole mouth.*
* *Chap.* 5. 25. & 10. 4.

‡ Or, *they that call them blessed.*
‡ Or, *they that are called blessed of them.*
† Heb *swallowed up.*

‡ Or, *villany.*

p wickedness as a fellows kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

† Heb. *meat.*

q Though there were no forreign enemy, yet they shall destroy one another.
† Heb. *cut.*

r Their greedines, shall be insatiable, so that one brother shall eat up another, as though he should eat his own flesh.

‡ Or, *to the writers that write grivousness.*
a which write and pronounce a wicked sentence to oppress the poor: *Meaning*, That the wicked magistrates, which were the chief cause of mischief, should be first punished.

b *To wit*, From Assyria.
c Your riches and authority, that they may be safe, & that ye may receive them again.
d Because, they have forsaken me, some shall go into captivity, and the rest shall be slain.
* *Chap.* 5. 25. & 9. 12.
† Or, *Wo to the Assyrian.*
‡ Heb. *Ashur.*
e God calleth for the Assyrians to be the executioners of his vengeance.
‡ Or, *though.*
f *That is*, The Assyrians against the Jews, which are but hypocrites: and in this sixth and seventh verse is declared the difference of the work of God, and of the wicked in one very thing and act: for Gods intention is to chastise them for their amendment, and the Assyrians purpose to destroy them to enrich themselves: thus in respect of Gods justice, it is Gods work, but in respect of their own malice, it is the work of the devil.
† Heb. *to lay them a treading.*
* 2 *King.* 18. 34, 35. & 19. 10, &c.
g Seeing that I have overcome as well one city as another, so that none could resist, shall Jerusalem be able to escape mine hands?
h when he hath sufficiently chastised his people, (for he beginneth at his own house) then will he burn the rods.
* 2 *King.* 19. 31.
† Heb. *visit upon.*
† Heb. *of the greatness of the heart.*
i *Meaning*, Of Sennacherib.
‡ Or, *like many people.*
k Here we see that no creature is able to do any thing, but as God appointeth him, and that they are all but his instruments to do his work, though the intentions be divers, as *vers.* 6.
‡ Or, *as if a rod should shake them that lift it up.*
‡ Or, that which is *not wood.*
l *Meaning*, That God is a light to comfort his people, and a fire to burn his enemies.
m *That is*, The Assyrians.
† Heb *from the soul, and even to the flesh.*
n *To wit*, All his strong men whereof he boasted, 2 *Chron.* 32.

body: and they shall be as when a standard-bearer [o] fainteth.

19 And the rest of the trees of his forest shall be † few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them: but shall [p] stay upon the LORD, the holy One of Israel, in truth.

21 The remant shall return, *even* the remnant of Jacob, unto the mighty God.

22 * For though thy people Israel be as the sand of the sea, *yet* a remnant † of them shall return: * the consumption [q] decreed shall overflow ‡ with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even [r] determined in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, ‡ and shall lift up his staff against thee, after the manner of * [t] Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a scourge for him, according to the slaughter of * [t] Midian at the rock of Oreb: and *as* his rod *was* upon the [u] sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* his burden † shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the [x] anointing.

28 He is come to [y] Aiath, he is passed to Migron: at Michmash he hath laid up his carriages.

29 They are gone over the passage: they have taken up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled.

30 † Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed, the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts shall lop the [z] bough with terrour: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall ‡ by a mighty one.

CHAP. XI.

1 *The peaceable kingdom of the branch out of the root of Iesse.* 10 *The victorious restauration of Israel, and vocation of the Gentiles.*

AND there shall come forth a rod out of the [a] stem of * Jesse, and a branch shall grow out of his roots.

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD:

3 And shall make him of † quick understanding in the fear of the LORD, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

4 But with righteousness shall he judge the poor, and ‡ reprove with equity, for the meek of the earth: and he shall * [b] smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loyns, and faithfulness the girdle of his reins.

6 * [c] The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child shall lead them.

7 And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the ‡ cockatrice-den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the [d] waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the [e] people; to it shall the * Gentiles seek, and his [f] rest shall be † glorious.

11 And it shall come to pass in that day, *that* the Lord shall set his hand [g] again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four † corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy [h] Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west, they shall spoil † them of the east together: † they shall lay their hand upon Edom and Moab, † and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the [i] tongue of the Egyptian sea, and with his mighty wind shall he shake his hand [k] over the river, and shall smite it in the seven streams, and make *men* go over † dry-shod.

16 And there shall be an high-way for the remnant of his people, which shall be left from Assyria, * like as it was to Israel in the day that he came up out of the land of Egypt.

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[o] when the battel is lost, and the standard taken.

† Heb. *number.*

[p] This is the end of Gods plagues towards his, to bring them to him, and to forsake all trust in others.

* *Rom.* 9. 27.

† Heb. *in*, or, *among st.*

[q] *Chap.* 28. 22. This small number, which seemed to be consumed, and yet according to Gods decree is saved, shall be sufficient to fill all the world with righteousness.

‡ Or, *in.*

[r] God will destroy this land as he hath determined, and after save a small portion.

‡ Or, *but he shall lift up his staff for her.*

* *Exod.* 14.

[t] As the Egyptians did punish thee.

* *Iudg.* 7. 25. *Chap.* 9. 4

[t] *That is*, In a moment, he will destroy them in one night as he did the Midianites and Egyptians of old.

[u] when the Israelites passed through by the lifting up of Moses rod, and the enemies were drowned, *Exod.* 14. 28.

† Heb. *shall remove.*

[x] Because of the promise made to that kingdom, whereby Christs kingdom was prefigured.

[y] He describeth by what way the Assyrians should come against Jerusalem, to confirm the faithful, when it should come to pass, that as their plagues come, so should they be delivered.

† Heb. *Cry shrill with thy voice.*

[z] Fear & destruction shall come upon Judah, for the princes and people shall all be led away captives.

‡ Or, *mightily.*

[a] Because the captivity of Babylon was a figure of the spiritual captivity under sin, he sheweth that our true deliverance must come by Christ: for as David came out of Ishai, a man without dignity: so Christ should come of a poor carpenters house, as out of a dead stock, *Chap.* 53. 2. * Act. 13. 23.

‡ Or, *argue.*

* *Iob* 4. 9. 2 *Thess.* 2. 8.

[b] All these properties can agree to none but onely unto Christ: for it is he that toucheth the hearts of the faithful, and mortifieth their concupiscences: and to the wicked he is the savour of death, unto them that shall perish: so that all the world shall be smitten with this rod, which is his word.

* *Chap.* 65. 25.

[c] Men, because of their wicked affections, are named by the names of beasts, wherein the like affections reign: but Christ by his Spirit shall reform them, and work in them such mutual charity, that they shall be like lambs, favouring and loving one another, and cast off all their cruel affections.

‡ Or, *adders.*

[d] It shall be in as great abundance as the waters in the sea.

[e] He propheseth of the calling of the Gentiles.

* *Rom.* 15. 10.

[f] *That is*, his church, which he also calleth his rest, *Psal.* 132. 14.

† Heb. *glory.*

[g] For God first delivered his people out of Egypt, and now promiseth to deliver them out of their enemies hands, as from the Parthians, Persians, Chaldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.

† Heb. *wings.*

[h] Here he describeth the consent that shall be in his church, and their victory against their enemies

† Heb. *the children of the east.*

† Heb. *Edom and Moab* shall be *the lying on of their hand.*

† Heb. *the children of Ammon their obedience*

[i] *Meaning*, a corner of the sea, that entreth into the land, and hath the form of a tongue.

[k] *To wit*, Nilus, the great river of Egypt, which entreth into the sea with seven streams. † Heb. *in shoes*

* *Exod.* 14. 29.

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CHAP. XII.

A joyful thanksgiving of the faithful for the mercies of God.

a He sheweth, how the church shall praise God, when they are delivered from their captivity.

AND in that day thou [a] shalt say, O LORD, I will praise thee: though thou wast angry, with me, thine anger is turned away, and thou comfortedst me.

b Our salvation standeth onely in God, who giveth us an assured confidence, constancy, and occasion to praise him for the same.
* *Exod.* 15. 2. *Psal.* 118. 14.

2 Behold, God *is* my [b] salvation: I will trust, and not be afraid; for the LORD JEHOVAH *is* my * strength and *my* song, he also is become my salvation.

c The graces of God shall be so abundant, that ye may receive them in as great plenty, as waters out of a fountain that is full
* 1 *Chron.* 16. 8. *Psal.* 105. 1.
‡ Or, *proclaim his name.*
† Heb. *inhabitress.*
d Ye that are of the church.

3 Therefore with joy shall ye [c] draw water out of the wells of salvation.

4 And in that day shall ye say, * Praise the LORD, ‡ call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou † [d] inhabitant of Zion: for great *is* the holy One of Israel in the midst of thee.

CHAP. XIII.

1 *God musters the armies of his wrath. 6 He threatneth to destroy Babylon by the Medes. 19 The desolation of Babylon.*

a *That is*, The great calamity, which was prophesied to come on Babel, as a most grievous burden, which they were not able to bear. In these twelve chapters following, he speaketh of the plague wherewith God chastised the Israelites as his children, and these other as his enemies: and also, that if God spare not these that are ignorant, that they must not think strange, if he punished them, which have knowledge of his law and keep it not

THE [a] burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, [b] shake the hand, that they may go into the gates of the nobles.

b *To wit*, To the Medes, and Persians.

3 I have commanded my sanctified ones, I have also [c] called my mighty ones for mine anger, *even* them that rejoyce in my [d] highness.

c *That is*, Prepared & appointed to execute my judgments.
d which willingly go about the work whereunto I appoint them, but how the wicked do this, *Chap.* 10. 6.

4 The noise of a multitude in the mountains, † like as of a great people: a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battel.

† Heb. *the likeness of.*

5 They come from a far country, from the end of heaven, *even* the LORD and the [e] weapons of his indignation, to destroy the whole land.

e The army of the Medes and the Persians against Babylon.

6 ¶ Howl [f] ye, for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

f The Babylonians.

7 Therefore shall all hands ‡ be faint, and every mans heart shall melt.

‡ Or, *fall down.*

8 And they shall be afraid: pangs and sorrows shall take hold of them, they shall be in pain as a woman that travaileth: they shall † be amazed † one at another, their faces *shall be as* †[g] flames.

† Heb. *wonder.*
† Heb. *every man at his neighbour.*
† Heb *faces of the flames*

g The Babylonians anger, and grief shall be so much, that their faces shall burn as fire.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

h They that are overcome, shall think that all the powers of heaven and earth are against them, *Ezek.* 32. 7. *Joel* 3. 15 *Mat.* 24. 29.
* *Ezek.* 32. 7 *Joel* 2. 31. & 3 15 *Mat.* 24. 29. *Mark.* 13. 24. *Luk.* 21. 25.

10 For the [h] stars of heaven, and the constellations thereof shall not give their light: the sun shall be * darkned in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the [k] proud to cease, and will lay low the haughtiness of the terrible.

i He compareth Babylon to the whole world, because they so esteemed themselves by reason of their great empire.

k He noteth the principal vice, whereunto they were most given, as are all that abound in wealth.

12 I will make [l] a man more precious then fine gold; even a man then the golden wedge of Ophir.

l He noteth the great slaughter that shall be, seeing the enemy shall neither for gold, or silver, spare a mans life, *as vers.* 17.

13 Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And [m] it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

m *Meaning*, The power of Babylon, with their hired souldiers.

15 Every one *that is* found shall be thrust through: and every one *that is* joyned *unto them*, shall fall by the sword.

16 [n] Their children also shall be * dashed to pieces before their eyes, their houses shall be spoiled, and their wives ravished.

n This was not accomplished when Cyrus took Babylon; but after the death of Alexander the great.
* *Psal.* 137. 9.

17 Behold, I will stir up the Medes against them, which shall not regard silver, and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon the glory of kingdoms, the beauty of the Chaldees excellency, shall be † as when God overthrew * Sodom and Gomorrah.

† Heb. *as the overthrowing*
* *Gen.* 19. 24. *Jer.* 50. 40.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the [o] Arabian pitch tent there, neither shall the shepherds make their fold there.

o who useth to go from country to country; to find pasture for their beasts, but there shall they find none

21 But [p] wild beasts of the desert shall lie there, and their houses shall be full of † doleful creatures, and ‡ † owls shall dwell there, and satyres shall dance there.

p *In hebrew Zim:* which were either wild beasts, or fowls, or wicked spirits, whereby Satan deluded men, as by the fairies, goblins, and such like fantasies.
† Heb *Ochim.*

22 And † the wild beasts of the islands shall cry in their ‡ desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

‡ Or, *ostriches.* † Heb. *daughters of the owl.* † Heb. *Iim.* ‡ Or, *palace.*

CHAP. XIV.

1 *Gods merciful restauration of Israel. 4. Their triumphant insultation over Babel. 24 Gods purpose against Assyria. 29. Palestina is threatned.*

a He sheweth, why God will haste to destroy his enemies, *to wit*, Because he will deliver his church.

FOR [a] the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers [b] shall be joyned with them, and they shall cleave to the house of Jacob.

b *Meaning*, That the Gentiles shall be joyned with the church, and worship God.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD, for [c] servants and handmaids: and they shall take them captives, † whose captives they were, and they shall rule over their oppressours.

c *Signifying*, That the Jews should be superiours to the Gentiles, and that they should be brought under the service of Christ, by the preaching of the apostles, whereby all are brought to the subjection of Christ, 2 *Cor.* 10. 5.
† Heb. *that had taken them captives.*

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 ¶ That thou shalt take up this ‡ proverb against the king of Babylon, and say, How hath the oppressour ceased? the ‡ golden city ceased?

‡ Or, *taunting speech.*
‡ Or, *exactress of gold.*

5 The

5 The LORD hath broken the ſtaff of the wicked, *and* the ſceptre of the rulers.

6 He who ſmote the people in wrath with † a continual ſtroke; he that ruled the nations in anger, is perſecuted, *and* none [d] hindreth.

7 The whole earth is at [e] reſt *and* is quiet: they break forth into ſinging.

8 Yea, the fir-trees rejoyce at thee, *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no feller is come up againſt us.

9 ‡ Hell from beneath is moved for thee to [f] meet *thee* at thy coming: it ſtirreth up the dead for thee, *even* all the †‡ chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations.

10 All they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noiſe of thy viols: the worm [g] is ſpread under thee, and the worms cover thee.

12 How art thou fallen from heaven, ‡ [h] O lucifer, ſon of the morning? *how* art thou cut down to the ground, which didſt weaken the nations?

13 For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God: I will ſit alſo upon the mount of the congregation, in the ſides of the [i] north.

14 I will aſcend above the heights of the clouds, I will be like the moſt High.

15 Yet thou ſhalt be brought down to hell, to the ſides of the pit.

16 They that ſee thee, ſhall [k] narrowly look upon thee, *and* conſider thee, *ſaying*, *Is* this the man that made the earth to tremble, that did ſhake kingdoms?

17 *That* made the world as a wilderneſs, and deſtroyed the cities thereof, *that* ‡ opened not [l] the houſe of his priſoners?

18 All the kings of the nations, *even* all of them lie in glory, every one in his own houſe.

19 But thou art [m] caſt out of thy grave, like an abominable branch: *and as* the raiment of *thoſe that are* ſlain, thruſt through with a ſword, that go down to the ſtones of the pit, as a carcaſe troden under feet.

20 Thou ſhalt not be joyned with them in burial, becauſe thou haſt deſtroyed thy land, *and* ſlain thy people: * the ſeed of evil doers ſhall never be renowned.

21 [n] Prepare ſlaughter for his children * for the iniquity of their fathers; that they do not riſe nor poſſeſs the land, nor fill the face of the world with cities.

22 For I will riſe up againſt them, ſaith the LORD of hoſts, and cut off from Babylon the name, and remnant, and ſon and nephew, ſaith the LORD.

23 I will alſo make it a poſſeſſion for the bittern, and pools of water: and I will ſweep it with the beſome of deſtruction, ſaith the LORD of hoſts.

24 ¶ The LORD of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, *ſo* ſhall it ſtand:

25 [o] That I will break the Aſſyrian in my land, and upon my mountains tread him under foot: then ſhall his yoke depart from off [p] them, and his burden depart from off their ſhoulders.

26 This *is* the purpoſe *that is* purpoſed upon the whole earth: and this *is* the hand that *is* ſtretched out upon all the nations.

27 For the LORD of hoſts hath * purpoſed, and who ſhall diſanul *it*? and his hand *is* ſtretched out, and who ſhall turn it back?

28 In the year that king Ahaz died, was this [q] burden.

29 ¶ Rejoyce not thou whole [r] Paleſtina, becauſe the rod of him that ſmote thee is broken: for out of the ſerpents root ſhall come forth a ‡ cockatrice, and his fruit *ſhall be* a fiery flying ſerpent.

30 And the [ſ] firſt-born of the poor ſhall feed, and the needy ſhall lie down in ſafety: and I will kill thy root with famine, and [t] he ſhall ſlay thy remnant.

31 Howl, O gate; cry, O city, thou whole Paleſtina *art* diſſolved: for there ſhall come from the [u] north a ſmoke, and ‡ none *ſhall be* [x] alone in his ‡ appointed times.

32 What ſhall *one* then anſwer the [y] meſſengers of the nation? That * the LORD hath founded [z] Zion, and the poor of his people ſhall ‡ truſt in it.

of the ſtate of the church. * *Pſal.* 87. 1, 5. & 102. 16. 2 They ſhall anſwer, that the Lord doth defend his church, and them that joyn themſelves thereunto. ‡ Or, *betake themſelves unto it.*

CHAP. XV.

The lamentable ſtate of Moab.

THE [a] burden of Moab. Becauſe in the night [b] Ar of Moab is laid waſte, *and* ‡ brought to ſilence; becauſe in the night Kir of Moab is laid waſte, *and* brought to ſilence:

2 [c] He is gone up to Bajith, and to Dibon, the high places, to weep: Moab ſhall howl over [d] Nebo, and over Medeba, * on [e] all their heads *ſhall be* baldneſs, *and* every beard cut off.

3 In their ſtreets they ſhall gird themſelves with ſackcloth: on the tops of their houſes, and in their ſtreets every one ſhall howl, † weeping abundantly.

4 And Heſhbon ſhall cry, and Elealeh: their voice ſhall be heard *even* unto Jahaz: therefore the armed ſouldiers of Moab ſhall cry out, his life ſhall be grievous unto him.

5 My [f] heart ſhall cry out for Moab, ‡ his fugitives *ſhall flee* unto Zoar, an * [g] heifer of three years old: for by the mounting up of Luhith with weeping ſhall they go it up: for in the way of Horonaim, [h] they ſhall raiſe up a cry of † deſtruction.

6 For the waters of Nimrim ſhall be † deſolate: for the hay is withered away, the graſs faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the ‡ [i] brook of the willows.

Arabians. i To hide themſelves and their goods there.

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† Heb. *a ſtroke without removing.*
d *That is*, He ſuffered all violence and injuries to be done
e *Meaning*, That when tyrants reign, there can be no reſt nor quietneſs, and alſo how deteſtable a thing tyranny is, ſeeing the inſenſible creatures have occaſion to rejoyce at their deſtruction.
‡ Or, *The grave.*
† As though they feared leſt thou ſhouldeſt trouble the dead, as thou didſt the living: and there he deſcribeth the proud tyranny of the wicked, which know not that all creatures wiſh their deſtruction, that they may rejoyce.
†‡ Heb. *leaders.*
‡ Or, *great goats.*
g In ſtead of thy coſtly carpets and coverings.
‡ Or, *O day ſtar.*
h Thou that thoughteſt thy ſelf moſt glorious, and as it were placed in the heaven: for the morning-ſtar, that goeth before the ſun, is called Lucifer, to whom Nebuchadnezzar is compared.
i *Meaning*, Jeruſalem, whereof the temple was on the north-ſide, as *Pſal.* 48. 2. whereby he meaneth, That tyrants fight againſt God, when they perſecute his church, and would ſet themſelves in his place.
k In marvelling at thee.
‡ Or, *did not let his priſoners looſe home-ward.*
l To ſet them at liberty: noting his cruelty.
m Thou waſt not buried in the ſepulchre of thy fathers, thy tyranny was ſo abhorred.
* *Iob* 18. 19. *Pſal.* 21. 10. & 37. 28. & 109. 13.
n He calleth to the Medes and Perſians, and all thoſe that ſhould execute Gods vengeance.
* *Exod* 20. 5. *Mat.* 23. 35.
o As I have begun to deſtroy the Aſſyrians in Sennacherib, ſo will I continue and deſtroy them wholly, when I ſhall deliver you from Babylon.
p From the Jews.
* 2 *Chr.* 20. 6. *Iob* 9. 12. *Prov.* 21. 30. *Dan.* 4. 31.
q *Chap.* 13. 1.
r He willeth the Philiſtines not to rejoyce, becauſe the Jews are diminiſhed in their power, for their ſtrength ſhall be greater then ever.
‡ Or, *adder.*
ſ The Iſraelites which were brought to extream miſery
t *To wit*, My people.
u *That is*, From the Jews, or Aſſyrians: for they were both north from Paleſtina.
‡ Or, he ſhall *not* be *alone.*
x But they ſhall be all ready, and joyn together.
‡ Or, *aſſemblies.*
y which ſhall come to enquire
z that the Lord doth

a *Chap.* 13. 1.
b The chief city, whereby the whole country was meant.
‡ Or, *cut off*
c The Moabites ſhall flee to their idols for ſuccour but it ſhall be too late.
d which were cities of Moab.
* *Ier.* 48 37, 38. *Ezek.* 7. 18.
e For as in the weſt-parts the people uſed to let their hair grow long, when they mourned: ſo in the eaſt parts they cut it off.
† Heb. *deſcending, into weeping*: Or, *coming down with weeping.*
f The prophet ſpeaketh this in the perſon of the Moabites, or as one that felt the great judgment of God that ſhould come upon them.
‡ Or, *to the borders thereof, even as an heifer.*
* *Ier.* 48. 5, 34.
g *Meaning*, That it was a city that ever lived in pleaſure, and never felt ſorrow
h He deſcribeth the miſerable diſſipation and flight of the Moabites.
† Heb. *breaking.*
† Heb. *ſalutations.*
‡ Or, *vail of rod*

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8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon ſhall be [k] full of bloud: for I will bring † more upon Dimon, lions [l] upon him that eſcapeth of Moab, and upon the remnant of the land.

k Of them that are ſlain.
† Heb. *additions.*
l So that by no means they ſhould eſcape the hand of God: thus will God puniſh the enemies of his church.

CHAP. XVI.

1 Moab is exhorted to yeild obedience to Chriſts kingdom. 6 Moab is threatned for her pride. 9 The prophet bewaileth her. 12 The judgment of Moab.

SEnd [a] ye the lamb to the ruler of the land from ‡ † Sela to the wilderneſs, unto the mount of the daughter of Zion.

2 For it ſhall be *that* as a [b] wandring bird ‡ caſt out of the neſt: *ſo* the daughters of Moab ſhall be at the fords of Arnon.

3 † Take counſel, execute judgment, [c] make thy ſhadow as the night in the midſt of the noon-day, hide the out-caſts, bewray not him that wandreth.

4 Let mine out-caſts dwell with thee, Moab, be thou a covert to them from the face of the ſpoiler: for the † extortioner is [d] at an end, the ſpoiler ceaſeth, † the oppreſſours are conſumed out of the land.

5 And in mercy * ſhall the throne be ‡ eſtabliſhed, and [e] he ſhall ſit upon it in truth, in the tabernacle of David, judging and ſeeking judgment, and haſting righteouſneſs.

6 ¶ We have heard of the * pride of Moab, (he *is* very proud) *even* of his haughtineſs, and his pride, and his wrath: *but* [f] his lies *ſhall* not *be* ſo.

7 Therefore ſhall Moab * howl for Moab, every one ſhall howl: for the foundations of Kir-hareſeth ſhall ye ‡ mourn, ſurely *they are* [g] ſtricken.

8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah, [h] the lords of the heathen have broken down the principal plants thereof, they are come *even* unto [i] Jazer, they wandred *through* the wilderneſs, her branches are ‡ ſtretched out, they are gone over the ſea.

9 ¶ Therefore I will [k] bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O Heſhbon, and Elealeh: for ‡ the [l] ſhouting for thy ſummer-fruits, and for thy harveſt, is fallen.

10 And * gladneſs is taken away, and joy out of the plentiful field, and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage*-ſhouting to ceaſe.

11 Wherefore my [m] bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh.

12 ¶ And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his [n] ſanctuary to pray, but he ſhall not prevail.

13 This *is* the word that the LORD hath ſpoken concerning Moab ſince that time.

14 But now the LORD hath ſpoken, ſaying, Within [o] three years, as the years of an [p] hireling, and the glory of Moab ſhall be contemned, with all that great multitude; and the remnant *ſhall be* very ſmall *and* ‡ feeble.

a *That is*, Offer a ſacrifice: whereby he derideth their long delay, which would not repent when the Lord called them ſhewing them that it is now to late, ſeeing the vengeance of God is upon them.
‡ Or, *Petra.*
† Heb. *a rock.*
b There is no remedy, but you muſt flie.
‡ Or, *a neſt forſaken.*
l Heb. *bring.*
c He ſheweth what Moab ſhould have done, when Iſrael their neighbour was in affliction, to whom becauſe they would give no ſhadow nor comfort, they are now left comfortleſs.
† Heb. *wringer.*
d The Aſſyrians ſhall oppreſs the Iſraelites but for a while.
† Heb. *the treaders down.*
* *Dan.* 7. 14, 27. *Mich.* 4. 7. *Luk.* 1. 33.
‡ Or, *prepared.*
e Meaning, Chriſt.
* *Ier.* 48. 27.
f Their vain confidence, and proud brags ſhall deceive them, as *Ier.* 48. 2.
* *Ier.* 48. 20.
‡ Or, *mutter.*
g For all your mourning, yet the city ſhall be deſtroyed even unto the foundations.
h *That is*, The Aſſyrians & other enemies.
i *Meaning*, That the country of Moab was now deſtroyed, and all the precious things thereof were carried into the borders, yea, into other countrys, and over the ſea.
‡ Or, *plucked up.*
k He ſheweth that their plague was ſo great, that it would have moved any man to lament with them, as *Pſal.* 74. 5.
‡ Or, *the alarm is fallen upon, &c.*
l The enemies are come upon thee, and ſhout for joy, when they carry thy commodities from thee, as *Ier.* 48. 33.
* *Ier.* 48. 33.
m For very ſorrow and compaſſion.
n They ſhall uſe all means to ſeek help of their idols, and all in vain: for Chemos their great god, ſhall not be able to help them.
o He appointed a certain time to puniſh the enemies in.
p who will obſerve juſtly the time for the which he is hired, and ſerve no longer, but will ever long for it.
‡ Or, *not many.*

CHAP. XVII.

1 Syria and Iſrael are threatned. 6 A remnant ſhall forſake idolatry. 9 The reſt ſhall be plagued for their impiety. 12 The wo of Iſraels enemies.

THE [a] burden of [b] Damaſcus. Behold, Damaſcus is taken away from *being* a city, and it ſhall be a ruinous heap.

2 The cities of [c] Aroer *are* forſaken; they ſhall be for flocks which ſhall lie down, and none ſhall make *them* afraid.

3 The fortreſs alſo ſhall ceaſe from [d] Ephraim, and the kingdom from Damaſcus, and the remnant of Syria: they ſhall be as the [e] glory of the children of Iſrael, ſaith the LORD of hoſts.

4 And in that day it ſhall come to paſs, *that* the glory of [f] Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.

5 And it ſhall be as when the harveſt-man gathereth [g] the corn, and reapeth the ears with his arm; and it ſhall be as he that gathereth ears in the valley of [h] Rephaim.

6 (¶ Yet gleaning-grapes [i] ſhall be left in it, as the ſhaking of an olive-tree, two *or* three berries in the top of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the LORD God of Iſrael.

7 At that day ſhall a man look to his [k] maker, and his eyes ſhall have reſpect to the holy One of Iſrael.

8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect *that* which his fingers have made, either the groves, or the ‡ images)

9 ¶ In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch, which [l] they left, becauſe of the children of Iſrael: and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength: therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with [m] ſtrange ſlips:

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt *ſhall be* ‡ a heap in the day of grief, and of [n] deſperate ſorrow.

12 ¶ [o] Wo to the ‡ multitude of many people, *which* make a noiſe like the noiſe of the ſeas; and to the ruſhing of nations, *that* make a ruſhing like the ruſhing of ‡ mighty waters.

13 The nations ſhall ruſh like the ruſhing of many waters: but *God* ſhall [p] rebuke them,

a *Chap.* 13. 1.
b The chief city of Syria.
c It was a country of Syria by the river Arnon.
d It ſeemeth, that the prophet would comfort the church in declaring the deſtruction of theſe two kings, of Syria and Iſrael, when as they had conſpired the overthrow of Judah.
e The ten tribes gloried in their multitude, and alliance with other nations: therefore he ſaith, that they ſhall be brought down, and the Syrians alſo.
f *Meaning*, Of the ten tribes, which boaſted themſelves of their nobility, proſperity, ſtrength and multitude.
g As the abundance of corn doth not fear the harveſt-men that ſhould cut it down: no more ſhall the multitude of Iſrael make the enemy to ſhrink whom God ſhall appoint to deſtroy them.
h which valley was plentiful and fertile.
i Becauſe God would have his covenant ſtable, he promiſeth to reſerve ſome of this people, and to bring them to repentance.
k He ſheweth that Gods corrections ever bring forth ſome fruit, and cauſe his to turn from their ſins, and to humble themſelves to him.
‡ Or, *ſun-images.*
l As the Canaanites left their cities, when God did place the Iſraelites there, ſo the cities of Iſrael ſhall no more be able to defend their inhabitants, then buſhes, when God ſhall ſend the enemy to plague them.
m which are excellent & brought out of other countrys.
‡ Or, *removed in the day of inheritance, and there ſhall be a very ſorrow.*
n As the Lord threatneth the wicked in his law, *Lev.* 26. 16. o The prophet ſheweth the horrible plagues that was prepared againſt Iſrael by the Aſſyrians; which were infinite in number, and gathered of many nations
‡ Or, *noiſe.* ‡ Or, *many.* p He addeth this for the conſolation of the faithful, which were in Iſrael.

and

and they ſhall flee far of, and ſhall be chaſed as the chaff of the mountains before the wind, and like ‡ a rolling thing before the whirlwind.

‡ Or, *thiſtle-down.*

14 And behold, [q] at evening-tide trouble, *and* before the morning he *is* not: this *is* the portion of them that ſpoil us, and the lot of them that rob us.

q He compareth the enemies, the Aſſyrians, to a tempeſt, which riſeth over night, and in the morning is gone.

CHAP. XVIII.

1 *God in care of his people will deſtroy the Ethiopians.*
7 *An acceſs thereby ſhall grow unto the church.*

WO to the [a] land ſhadowing with wings, which *is* beyond the rivers of Ethiopia:

a He meaneth that part of Ethiopia, which lieth toward the ſea, which was ſo full of ſhips, that the ſails, which he compareth to wings, ſeemed to ſhadow the ſea.

2 That ſendeth ambaſſadours by the ſea, even in veſſels of [b] bulruſhes upon the waters, *ſaying*, [c] Go ye ſwift meſſengers to a nation ‡ ſcattered and peeled, to [d] a people terrible from their beginning hitherto; ‡ † a nation meted out and troden down, ‡ whoſe land the [e] rivers have ſpoiled.

b which in thoſe countrys were great; in ſo much as they made ſhips of them for ſwiftneſs.

c This may be taken, that they ſent others to comfort the Jews, and to promiſe them help againſt their enemies, and ſo the Lord did threaten to take away their ſtrength, that the Jews ſhould not truſt therein: or that they did ſolicite the Egyptians, & promiſed them aid to go againſt Judah.

‡ Or, *out ſpread and poliſhed.*

d *To wit*, The Jews, who becauſe of Gods plagues made all other nations afraid of the like as God threatned, *Deut* 28. 37.

‡ Or, *a nation that meteth out, & treadeth down.*

† Heb. *a nation of line, line, & treading under foot.*

‡ Or, *whoſe land the rivers deſpiſe.*

e *Meaning*, The Aſſyrians, *as* cap. 8. 7.

3 All ye inhabitants of the world, and dwellers on the earth, ſee ye, when [f] he lifteth up an enſign on the mountains; and when he bloweth a trumpet, hear ye.

f when the Lord preſenteth to fight againſt the Ethiopians.

4 For ſo the LORD ſaid unto me, I will take my [g] reſt, and I will ‡ conſider in my dwelling-place like a [h] clear heat ‡ upon herbs, *and* like a cloud of dew in the heat of harveſt.

g I will ſtay a while from puniſhing the wicked. ‡ Or, *regard my ſet dwelling.* h which two ſeaſons are moſt profitable for the ripening of fruits: whereby he meaneth that he will ſeem to favour them, and give them abundance for a time, but he will ſuddenly cut them off. ‡ Or, *after rain.*

5 For afore the harveſt when the bud is perfect, and the ſowr grape is ripening in the flower; he ſhall both cut off the ſprings with pruning-hooks, and take away *and* cut down the branches.

6 They ſhall be left together unto the fowls of the mountains, and to the [i] beaſts of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them.

i Not onely men ſhall contemn them, but the bruit beaſts.

7 ¶ In that time ſhall the [k] preſent be brought unto the LORD of hoſts, of a people ‡ ſcattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and troden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the LORD of hoſts, the mount Zion.

k *Meaning*, That God will pity his church, and receive that little remnant as an offering unto himſelf. ‡ Or, *out ſpread and poliſhed.*

CHAP. XIX.

1 *The confuſion of Egypt.* 11 *The fooliſhneſs of their princes.* 18 *The calling of Egypt to the church.*
23 *The covenant of Egypt, Aſſyria and Iſrael.*

THE [a] burden of Egypt. Behold, the LORD [b] rideth upon a ſwift cloud, and ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it.

a *Chap.* 13. 1.

b Becauſe the Egyptians truſted in the defence of their country, in the multitude of their idols, and in the valiantneſs of their men, the Lord ſheweth that he will come over all their munitions in a ſwift cloud, and that their idols ſhall tremble at his coming, and that mens hearts ſhall faint.

2 And I will † ſet the Egyptians againſt the Egyptians: and they ſhall [c] fight every one againſt his brother, and every one againſt his neighbour; city againſt city, *and* kingdom againſt kingdom.

† Heb. *mingle.* c As he cauſed the Ammonites, Moabites, and Idumeans, to kill one another, when they came to deſtroy the church of God, 2 *Coron.* 20. 22. *Chap.* 49. 16.

3 And the [d] ſpirit of Egypt † ſhall fail in the midſt thereof, and I will † deſtroy the counſel thereof: and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards.

d *Meaning*, Their policy, and wiſedom.

† Heb. *ſhall be emptied.*

4 And the Egyptians will I ‡ give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the LORD of hoſts.

† Heb. *ſwallow up.*

‡ Or, *ſhut up.*

5 And the [e] waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.

e He ſheweth, that the ſea and *Nilus* their great river, whereby they thought themſelves moſt ſure, ſhould not be able to defend them from his anger, but that he would ſend the Aſſyrians among them that ſhould keep them under as ſlaves.

6 And they ſhall turn the [f] rivers far away, *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither.

f For *Nilus* ran into the ſea by ſeven ſtreams, as though they were ſo many rivers.

7 The paper-reeds by the brooks, by the [g] mouth of the brooks, and every thing ſown by the brooks ſhall wither, be driven away, † and be no *more*.

g He meaneth the ſpring, out of the which the water guſheth as out of a mouth.

† Heb. *and ſhall not be*

8 The fiſhers alſo ſhall [h] mourn, and all they that caſt angle into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh.

h The ſcriptures uſe to deſcribe the deſtruction of a country by taking away of the commodities thereof, as by vines, froſt, fiſh, and ſuch other things, whereby countries are enriched

9 Moreover, they that work in fine flax, and they that weave ‡ net-works ſhall be confounded.

‡ Or, *white works.*

10 And they ſhall be broken in the † purpoſes thereof, all that make ſluces *and* ponds † for fiſh.

† rich. *ſtuffings.*

11 ¶ Surely the princes of [i] Zoan *are* fools, the counſel of the wiſe counſellers of Pharaoh is become brutiſh: how [k] ſay ye unto Pharaoh, I *am* the ſon of the wiſe, the ſon of ancient kings?

† Heb. *of living things.*

i Called alſo Tanes, a famous city upon *Nilus*.

k He noteth the flatterers of Pharaoh, who perſwaded the king, that he was wiſe, and noble, and that his houſe was moſt ancient, and ſo he flattered himſelf, ſaying, I am wiſe

12 Where *are* they? where *are* thy wiſe *men*? and let them tell thee now, and let them know what the LORD of hoſts hath purpoſed upon Egypt.

13 The princes of Zoan are become fools, the princes of [l] Noph are deceived, they have alſo ſeduced Egypt, *even* ‡ † they that are the [m] ſtay of the tribes thereof.

l Or, *Memphis*, others *Alexandria*, and now called, *the great Cairo.*

‡ Or, *governours.*

† Heb. *corners.*

m The principal upholders thereof are the cheefeſt cauſe of their deſtruction.

14 The LORD hath mingled † [n] a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to err in every work thereof, as a drunken *man* ſtaggereth in his vomit.

Heb. *a ſpirit of perverſities.*

n For the ſpirit of wiſdom, he hath made them drunken and giddy with the ſpirit of errour.

15 Neither ſhall there be *any* work for Egypt, which the head [o] or tail, branch or ruſh may do.

o Neither the great, nor the ſmall, the ſtrong nor the weak.

16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear becauſe of the ſhaking of the hand of the LORD of hoſts, which he ſhaketh over it.

17 And the land of Judah ſhall be [p] a terrour unto Egypt, every one that maketh mention thereof, ſhall be afraid in himſelf; becauſe of the counſel of the LORD of hoſts, which he hath determined againſt it.

p Conſidering, that through their occaſion the Jews made not God their defence, but put their truſt in them, and were therefore now puniſhed, they ſhall fear leſt the like light upon them.

18 ¶ In that day ſhall five cities in the land of Egypt [q] ſpeak † the language of Canaan, and [r] ſwear to the LORD of hoſts: one ſhall be called the city ‡ of [s] deſtruction.

q Shall make one confeſſion of faith with the people of God, by the ſpeech of Canaan, *Meaning*, The language wherein God was then ſerved. † Heb. *the lip.* r Shall renounce their ſuperſtitions and proteſt to ſerve God aright. ‡ Or, *of Heres, or, of the ſun.* s *Meaning*, Of ſix cities five ſhould ſerve God and the ſixt remain in their wickedneſs: and ſo of the ſix parts there ſhould be but one loſt.

19 In that day ſhall there be an altar to the LORD in the midſt of the land of Egypt,

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and a [t] pillar at the border thereof to the LORD.

20 And it ſhall be for a ſign, and for a witneſs unto the LORD of hoſts in the land of Egypt: for they ſhall cry unto the LORD becauſe of the oppreſſours, and he ſhall ſend them [u] a ſaviour and a great one, and he ſhall deliver them.

21 And the LORD ſhall be known to Egypt, and the Egyptians ſhall know the LORD in that day, and ſhall do [x] ſacrifice and oblation, yea, they ſhall vow a vow unto the LORD, and perform *it*.

22 And the LORD ſhall ſmite Egypt, he ſhall ſmite and heal *it*, and they ſhall return *even* to the LORD, and he ſhall be intreated of them, and ſhall heal them.

23 ¶ In that day ſhall there be a high-way out of Egypt to Aſſyria, and the Aſſyrian ſhall come into [y] Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians.

24 In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, *even* a bleſſing in the midſt of the land:

25 Whom the LORD of hoſts ſhall bleſs, ſaying, Bleſſed *be* Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance.

CHAP. XX.

A type prefiguring the ſhameful captivity of Egypt and Ethiopia.

IN the year that [a] Tartan came unto [b] Aſhdod (when [c] Sargon the king of Aſſyria ſent him) and fought againſt Aſhdod, and took it:

2 At the ſame time ſpake the LORD † by Iſaiah the ſon of Amoz, ſaying, Go, and looſe the ſackcloth from off thy loyns, and put off thy ſhoe from thy foot: And he did ſo, walking naked and bare-foot.

3 And the LORD ſaid, Like as my ſervant Iſaiah hath [d] walked naked and bare-foot three years *for* a ſign and wonder upon Egypt, and upon Ethiopia:

4 So ſhall the king of Aſſyria lead away † the Egyptians priſoners, and the Ethiopians captives, young and old, naked and bare-foot, even with *their* buttocks uncovered, to the † ſhame of Egypt.

5 And they ſhall be afraid and aſhamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

6 And the inhabitant of this ‡ [g] iſle ſhall ſay in that day, Behold, ſuch *is* our expectation whither we flee for help to be delivered from the king of Aſſyria: and how ſhall we eſcape?

CHAP. XXI.

1 *The prophet bewailing the captivity of his people, ſeeth in a viſion, the fall of Babylon by the Medes and Perſians.* 11 *Edom ſcorning the prophet, is moved to repentance.* 13 *The ſet time of Arabia's calamity.*

THE burden of the [z] deſert of the ſea. As whirlwinds in the ſouth paſs through; *ſo* it [b] cometh from the deſert, from a terrible land.

2 A † grievous viſion is declared unto me, the [c] treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth: go up, O [d] Elam: beſiege, O Media: all the ſighing [e] thereof have I made to ceaſe.

3 Therefore are my [f] loyns filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*, I was diſmayed at the ſeeing *of it*.

4 ‡ My heart panted, fearfulneſs affrighted me: the night of [g] my pleaſure hath he † turned into fear unto me.

5 Prepare the table, watch in the watch-towr, eat, drink: [h] ariſe ye princes, *and* anoint the ſhield.

6 For thus hath the [i] Lord ſaid unto me, Go, ſet a watchman, let him declare what he ſeeth.

7 And he ſaw a chariot *with* a couple of hors-men, [k] a chariot of aſſes, *and* a chariot of camels; and he hearkned diligently with much heed.

8 And ‡ he cried, [l] A lion: my lord, I ſtand continually upon the * watch-towr in the day-time, and I am ſet in my ward ‡ whole nights.

9 And behold, here cometh a chariot of men, *with* a couple of hors-men: and [m] he anſwered and ſaid, * Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O [n] my threſhing, and the † corn of my floor: that which I have heard of the LORD of hoſts the God of Iſrael, have I declared unto you.

11 ¶ The burden of [o] Dumah. He calleth to me out of [p] Seir, Watchman, what of the night? watchman, what of the night?

12 The watchman ſaid, The [q] morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the [r] foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema ‡ brought [s] water to him that was thirſty, they prevented with their bread him that fled.

15 For they fled ‡ † from the ſwords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

16 For thus hath the Lord ſaid unto me, Within a year, [t] according to the years of an [u] hireling, and all the glory of Kedar ſhall fail.

17 And the reſidue of the number of † archers, the mighty men of the children of [x] Kedar ſhall be diminiſhed: for the LORD God of Iſrael hath ſpoken *it*.

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t There ſhall be evident ſigns and tokens, that Gods religion is there: which manner of ſpeech is taken of the patriarchs, and ancient times, when God had not as yet appointed the place and full manner how he would be worſhipped.

u This declareth that this prophecy ſhould be accompliſhed in the time of Chriſt.

x By theſe ceremonies, he comprehendeth the ſpiritual ſervice under Chriſt.

y By theſe two nations, which were then chief enemies of the church, he ſheweth, that the Gentiles and the Jews ſhould be joyned together in one faith and religion, and ſhould be all one fold under Chriſt their Shepherd.

a who was a captain of Sennacherib, 2 *King.* 18. 17.

b A city of the Philiſtines.

c The Hebrews write that Sennacherib was ſo called.

† Heb. *by the hand of Iſaiah.*

d which ſignifieth that the prophet did lament the miſery that he ſaw prepared before the three years, that he went naked and bare-footed.

† Heb. *the captivity of Egypt.*

† Heb. *nakedneſs.*

e In whoſe aid they truſted.

f Of whom they boaſted and gloried.

‡ Or, *country.*

g *Meaning*, Judea, which was compaſſed about with their enemies, as an iſle with waters.

z On the ſea ſide betweene Judea & Chaldea, was a wilderneſs whereby he meaneth Chaldea.

b *That is*, The ruine of Babylon by the Medes and Perſians.

† Heb. *heard.*

c The Aſſyrians and Chaldeans, which had deſtroyed other nations, ſhall be overcome of the Medes and Perſians, and this he propheſied an hundred years before it came to paſs.

d By Elam, he meaneth the Perſians.

e Becauſe they ſhall find no ſuccour, they ſhall mourn no more. *or*, I have cauſed them to ceaſe mourning, whom Babylon had afflicted.

f This the prophet ſpeaketh in the perſon of the Babylonians.

‡ Or, *my mind wandred.*

g He propheſieth the death of Belſhazzar, as *Dan.* 5. 30. who in the midſt of his pleaſures was deſtroyed.

† Heb. *put.*

h whiles they are eating and drinking, they ſhall be commanded to run to their weapons.

i *To wit*, In viſion by the ſpirit of prophecy

k *Meaning*, Chariots of men of war, and others that carried the baggage

‡ Or, *cried as a lion.*

l *Meaning*, Daniel which overcame Babylon.

* *Hab.* 2. 1.

‡ Or, *every night.*

m The watchman whom Iſaiah ſet up, told him who came toward Babylon, and the angel declareth, that it ſhould be deſtroyed: all this was done in a viſion.

* *Jer.* 51. 8. *Rev.* 14. 8. & 18. 2.

n *Meaning*, Babylon

† Heb. *ſon.*

o which was a city of the Ishmaelites, and was ſo named of Dumah, *Gen.* 25. 14.

p A mountain of the Idumeans.

q He deſcribeth the unquietneſs of the people of Dumah, who were night and day in fear of their enemies, and ever ran to and fro to enquire news.

r For fear, the Arabians ſhall flee into the woods, and he appointeth what way they ſhall take.

‡ Or, *bring ye.*

s *Signifying*, That for fear they ſhall not tarry to eat nor drink.

‡ Or, *for fear.*

† Heb *from the face.*

t He appointeth them reſpite for one year onely, and then they ſhould be deſtroyed. u *Chap.* 16. 14. † Heb. *hirer.*

x which was the name of a people of Arabia, and by the horrible deſtruction of all theſe nations, he teacheth the Jews that there is no place for refuge, or to eſcape Gods wrath, but only to remain in his church, and to live in his feat.

CHAP. XXII.

1 The prophet lamenteth the invasion of Jewry by the Persians. 8 He reproveth their humane wisdom, and wordly joy. 15 He propheſieth Shebna's deprivation, 20 and Eliakim, prefiguring the kingdom of Christ, his substitution.

THE burden of the [a] valley of vision. What [b] aileth thee now, that thou art wholly gone up to the house-tops?

2 Thou that art full of [c] stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the [d] sword, nor dead in battel.

3 All thy rulers are fled together, they are [e] bound † by the archers: all *that are* found in thee are bound together, *which* have fled from [f] far.

4 Therefore said I, * Look away from me, † I will [g] weep bitterly, labour not to comfort me; because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of [h] crying to the mountains.

6 And Elam [i] bare the quiver with chariots of men *and* hors-men, and Kir † uncovered the shield.

7 And it shall come to pass *that* † thy choicest valleys shall be full of chariots, and the horsmen shall set themselves in aray ‡ at the gate.

8 ¶ And he discovered the [k] covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the [l] breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have [m] numbred the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye [n] made also a ditch between the two walls, for the water of the old pool: but ye have not looked unto the maker [o] thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth:

13 And behold, joy and gladness, slaying oxen, and killing sheep, [p] eating flesh, and drinking wine; let us eat and drink, for to morrow we shall die.

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you, till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this [q] treasurer, *even* unto Shebna, which *is* over the house, *and say*,

16 What hast thou here? and whom hast thou [r] here, that thou hast hewed thee out a sepulchre here ‡ *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation [s] for himself in a rock?

17 Behold, ‡ the LORD will carry thee away with † a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee, *like* a ball into a † large country: there shalt thou die, and there the chariots of thy glory *shall be* the [t] shame of thy lords house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will [u] call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the [x] key of the house of David will I lay upon his shoulder: so he shall * open and none shall shut, and he shall shut and none shall open.

23 And I will fasten him *as* a [y] nail in a sure place; and he shall be for a glorious throne to his fathers house.

24 And they shall hang upon him all the glory of his fathers house, the off-spring and the issue, all vessels [z] of small quantity: from the vessels of cups, even to all the ‡ vessels of flagons.

25 In that day, saith the LORD of hosts, shall the [a] nail *that is* fastned in the sure place, be removed, and be cut down and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

CHAP. XXIII.

1 The miserable overthrow of Tyre. 17 Their unhappy return.

THE [a] burden of Tyre. Howl, ye ships of [b] Tarshish; for [c] it is laid waste, so that there is no house, no entring in: from the land of [d] Chittim it is [e] reveiled to them.

2 Be † still, ye inhabitants of the isle, thou whom the merchants of Zidon, that pass over the sea, have [f] replenished.

3 And by great waters the [g] seed of Sihor, the harvest of the river *is* her revenue, and she is a mart of nations.

4 Be thou ashamed, O Zidon; for the [h] sea hath spoken, *even* the strength of the sea, saying, I [i] travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *so* shall they be [k] sorely pained at the report of Tyre.

6 Pass ye over to [l] Tarshish, howl ye inhabitants of the isle.

7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her † afar off to sojourn.

8 Who hath taken this counsel against Tyre, [m] the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, † to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

a *Meaning*, Judea, which was compassed about with mountains, and was called the valley of visions, because of the prophets, which were always there whom they named Seers.
b He speaketh to Jerusalem, whose inhabitants were fled up to the house-tops, for fear of their enemies.
c which wont to be full of people and joy.
d But for hunger.
e And led into captivity.
f Heb. *of the hors* which have fled from other places to Jerusalem for succour.
* *Jer.* 4. 19. & 9. 1.
† Heb. *I will be bitter in weeping.*
g He sheweth what is the duty of the godly, when Gods plagues hang over the church, and specially of the ministers, *Jer.* 9. 1.
h *That is*, The shout of the enemies, whom God had appointed to destroy the city.
i He putteth them in mind how God delivered them once from Sennacherib, who brought the Persians, and Cyrenians with him, that they might by returning to God, avoid that great plague; which they should suffer by Nebuchadnezzar.
† Heb. *made naked.*
‡ Heb. *the chosen of thy vallies.*
‡ Or, *towards.*
k The secret place where the armour was, *to wit*, in the house of the forest, 1 *Kings* 7. 2.
l To fortifie the ruinous places, which were neglected in time of peace: *Meaning*, The whole city of David, which was within the compass of the other.
m Either to pull down such as might hurt, or else to know what men they were able to make.
n To provide, if need should be, of water.
o To God, that made Jerusalem: *that is*, they trusted more in these worldly means, then in God.
p In stead of repentance ye were joyful, and made great chear, contemning the admonitions of the prophets, saying, Let us eat and drink, for our propheets say, That we shall die to morrow. *Chap.* 56. 12. 1 *Cor.* 15. 32.
q Because the Hebrew word doth also signify one that doth nourish and cherish, There are of the learned that think that this wicked man did nourish better friendship with the Assyrians and Egyptians, to betray the church, and to provide for himself against ill dangers: in the mean season, he packt craftily, and gat of the best offices into his hand under Hezekiah, ever aspiring to the highest. r *Meaning*, That he was a stranger and came up of nothing. s Or, *Or* whereas he thought to make his name immortal by his sumptuous sepulchre, he died most miserably among the Assyrians.

t Or, *the* LORD *who covered thee with an excellent covering, and clothed thee gorgeously, shall surely*, &c. *vers.* 17.
† Heb. *the captivity of a man.*
‡ Heb. *large of spaces.*
t *Signifying*, That whatsoever dignity the wicked attain unto; at length it will turn to the shame of those princes, by whom they are preferred.
u To be steward again, out of the which office he had been put, by the craft of Shebna.
x I will commit unto him the full charge and government of the kings house.
* *Isa.* 22. 22. *Rev.* 3. 7.
y I will establish him and confirm him in his office: of this phrase, read *Ezra* 9. 9.
z *Meaning*, That both small and great, that shall come of Eliakim, shall have praise and glory by this faithful officer.
‡ Or, *instruments of vessels.*
a He meaneth, Shebna, who in mans judgment should never have fala.

a *Chap.* 13. 1.
b Tea of Cilicia, that come thither for merchandize.
c Tyrus is destroyed by Nebuchadnezzar.
d By Chittim, they mean all the isles and country west-ward from Palestina.
e All men know of this destruction.
† Heb. *silent.*
f Have haunted thee, and enriched thee.
g *Meaning*, The corn of Egypt, which was fed by the overflowing of Nilus.
h *That is*, Tyrus, which was the chief port of the sea.
i I have no people left in me, and am as a barren woman that never had child.
k Because these two countries were joyned in league together.
l Tyrus willeth other merchants to go to Cilicia, and to come no more there.
† Heb. *from afar off.*
m who maketh her merchants like princes.
† Heb. *to pollute.*

10 [n] Pass through thy land as a river, O daughter of Tarshish: *there is* no more † strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment ‡ against † the merchant-*city*, to destroy the ‡ strong holds thereof.

12 And he said, Thou shalt no more rejoyce, O thou oppressed [o] virgin, [p] daughter of Zidon: arise, pass over to Chittim, there also shalt thou have no rest.

13 Behold, the land of the Chaldeans; this people was not *till* the [q] Assyrian founded it for them that dwell in the wilderness: they set up the towrs thereof, they raised up the palaces thereof, *and* he [r] brought it to ruine.

14 Howl, ye ships of Tarshish: for your [t] strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of [t] seventy years † shall Tyre [u] sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten, [x] make sweet melody, sing many songs, that thou mayest be remembred.

17 ¶ And it shall come to pass after the end of seventy years that the LORD will visit Tyre, and she shall turn to her [y] hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandice, and her hire shall be [z] holiness to the LORD: it shall not be treasured nor laid up: for her merchandice shall be for them that dwell before the LORD, to eat sufficiently, and for † durable clothing.

n Thy strength will no more serve thee, therefore flee to other countries for succour
† Heb. *girdle.*
‡ Or, *concerning, a merchant man.*
† Heb. *Canaan.*
‡ Or, *strengths.*

o For Tyrus was never touched nor afflicted before
p Because Tyrus was built by them of Zidon.
q The Chaldeans which dwelt in tents in the wilderness, were gathered by the Assyrians into cities.
r The people of the Chaldeans destroyed the Assyrians: whereby the prophet meaneth, that seeing the Chaldeans were able to overcome the Assyrians, which were so great a nation, much more shall these two nations of Chalden and Assyria be able to overthrow Tyrus.
t *That is*, Tyrus, by whom we are enriched.
t Tyrus shall be destroyed seventy years, which he calleth the reign of one king, or a mans age.
† Heb. *it shall be unto Tyre as the song of an harlot.*
u Shall use all craft and subtilty to intice men again to her.
x She shall labour by all means to recover her first credit, as an harlot when shee is long forgotten, seeketh by all means to entertain her lovers.
y Though she have been chastised of the Lord, yet she shall return to her old wicked practices, and for gain shall give her self to all mens lusts like an harlot. z He sheweth, that God, yet by the preaching of the gospel, will call Tyrus to repentance, and turn her heart from avarice and filthy gain unto the true worshipping of God, and liberality toward his saints. † Heb. *old.*

CHAP. XXIV.

1 *The doleful judgments of God upon the land.* 13 *A remnant shall joyfully praise him.* 16 *God in his judgments shall advance his kingdom.*

BEhold, the LORD maketh the [a] earth empty, and maketh it waste, and † turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the ‡ [b] priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, † the haughty people of the earth do languish.

5 The earth also is [c] defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the [d] curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are [e] burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth * of tabrets ceaseth, the noise of them that rejoyce endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song, strong drink shall be bitter to them that drink it.

10 The city of [f] confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets, all joy is darkned, the [g] mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* [h] as the shaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the [i] sea.

15 Wherefore glorify ye the LORD in the ‡ fires, *even* the name of the LORD God of Israel in the isles of the sea.

16 ¶ From the † uttermost part of the earth have we heard songs, *even* glory to the [k] righteous: but I said, † My [l] leanness, my leanness, wo unto me: the treacherous dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously.

17 * Fear, and the pit, and the snare *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare: for the [m] windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall † punish the [n] host of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they shall be gathered together † *as* prisoners are gathered in the ‡ pit, and shall be shut up in the prison, and after many days shall they be ‡ [o] visited.

23 [p] Then the * moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion and in Jerusalem, and ‡ before his ancients gloriously.

a This prophecy is as a conclusion of that which hath been threatned to the Jews, and other nations, *from ver.* 13 *chap.* and therefore by the earth he meaneth those lands, which were before named.
† Heb. *perverteth the face thereof.*
‡ Or, *prince.*
b Because this was a name of dignity, it was also applied to them which were not of Aarons family, and so signifieth also a man of dignity, as 2 *Sam.* 8. 18. & 20. 25.
c 2 *Cron.* 18. 17. and by these words the prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policy. *Hosea* 4. 9.
† Heb. *the height of the people.*
d By the sins of men procuring Gods judgments on the same. d written in the law, as *Lev.* 26. 14. *Deut.* 28. 16. thus the prophets used to apply particularly the menaces and promises, which are general in the law.

e with heat and drought, *or else*, that they were consumed with the fire of Gods wrath.
* *Ier.* 7. 34. & 16. 9. & 25. 10. *Ezek.* 26. 13. *Hos.* 2. 11.

f which, as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant of Jerusalem, but of all the other wicked cities.
g Because they did not use Gods benefits aright, their pleasures should fail, and they fall to mourning.
h He comforteth the faithful, declaring that in this great desolation the Lord will assemble his church, which shall praise his name, as *Gen.* 10. 22.
i From the vtmost coasts of the world where the gospel shall be preached, as *vers.* 6.
‡ Or, *valleys.*
† Heb. *wing.*
k *Meaning*, To God, who will publish his gospel through all the world.
† Heb. *Leannesse me*, or, *My leans to me.*
l I am confumed with care, considering the affliction of the church, both by forrein enemies, and domestical. *Some read*, My secret, my secret: *that is*, It was revealed to the prophet that the good should be preserved, and the wicked destroyed.
* *Ier.* 48. 43, 44.
m *Meaning*, That Gods wrath and vengeance should be over and under them: so that they should not escape no more then they did at Noahs flood.

† Heb. *visit upon.*
n There is no power so high, or mighty, but God will visit him with his rods.
† Heb. *unto the gathering of prisoners.*
‡ Or, *dungeon.*
‡ Or, *found wanting.*
o Not with his rods, *as vers.* 21. but shall be comforted.
p when God shall restore his church, the glory thereof shall so shine, and shall be dark in comparison thereof. * *Chap.* 13. 10. *Ezek.* 32. 7. *Ioel* 2. 31. & 3. 15. ‡ Or, there shall be his ministers (which are called his ancient men) that the sun and the moon *glory before his ancients.*

CHAP. XXV.

1 The prophet praiseth God for his judgments, 6 for his saving benefits, 9 and for his victorious salvation.

O LORD, thou [a] *art* my God, I will exalt thee, I will praise thy name; for thou hast done wonderful things; *thy* counsels of old *are* faithfulness *and* truth.

2 For thou hast made [b] of a city an heap; *of* a defenced city, a ruine: a palace of [c] strangers, to be no city, it shall never be built.

3 Therefore shall the [d] strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the [e] blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, [f] as the heat in a dry place; *even* the [g] heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this [h] mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will † destroy in this mountain the face of the [i] covering † cast over all people, and the vail *that is* spread over all nations.

8 He will * swallow up death in victory; and the Lord GOD will [k] wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 ¶ And it shall be said in that day, Lo, this *is* our God, we have waited for him, and he will save us: this *is* the LORD, we have waited for him, we will be glad, and rejoyce in his salvation.

10 For in this mountain shall the hand of the LORD rest, and [l] Moab shall be ‡ troden down under him, even as straw is ‡ troden down for the [m] dunghil.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

a Thus the prophet giveth thanks to God because he will bring under subjection these nations by his corrections, & make them of his church, which before were his enemies.
b Not onely of Jerusalem, but also of these other cities which have been, thine enemies
c *That is*, A place whereas all vagabonds may live without danger, and as it were at ease as in a palace.
d The Arrogant and proud which before would not know thee, shall by thy corrections fear and glorify thee.
e The rage of the wicked is furious, till God break the force thereof.
f *Meaning*, That as the heat is abated by the rain, so shall God bring down the rage of the wicked.
g As a cloud shadoweth from the heat of the sun, so shall God asswage the rejoycing of the wicked against the godly.
h *To wit*, In Zion, whereby he meaneth his church, which should under Christ be assembled of the Jews and the Gentiles, and is here described under the figure of a costly banquet, as *Mat.* 22. 1.
† Heb. *swallowed up.*
‡ *Meaning*, That ignorance and blindness, wherewith we are kept back from Christ.
i Heb. *covered.*
* 1 *Cor.* 15. 54.
k He will take away all occasions of sorrow, and fill his with perfect joy, *Rev.* 7. 17. & 21. 4.
l By Moab is ment all the enemies of his church.
‡ Or, *threshed.*
‡ Or, *torrented.*
m Heb. *Madmenah* there were two cities of this name: one in Judah, 1 *Chron.* 2. 49 and another in the land of Moab *Jer.* 48. 2. which seemeth to have been a plentiful place of corn, *Chap.* 10. 31. *The meaning is*, Of the vilest chaff which is fit for no other use but as dung to be cast to the field.

CHAP. XXVI.

1 A song inciting to confidence in God, 5 for his judgments, 12 and for his favour to his people. 20 An exhortation to wait on God.

IN that day shall [a] this song be sung in the land of Judah, We have a strong city, [b] salvation will *God* appoint *for* walls and bulwarks.

2 [c] Open ye the gates, that the righteous nation which keepeth the † truth may enter in.

3 Thou wilt keep *him* in † perfect peace, *whose* ‡ [d] mind *is* stayed *on thee*: because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* † everlasting strength.

4 ¶ For he bringeth down them that dwell on high, the [e] lofty city he layeth it low, he layeth it low, *even* to the ground, he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the [f] poor, *and* the steps of the needy.

7 The way of the just *is* uprightness: thou most upright, dost weigh the path of the just.

8 Yea, in the way of thy [g] judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn [h] righteousness.

10 Let [i] favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* [k] envy ‡ at the people, yea the fire of thine [l] enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works ‡ in us.

13 O LORD our God, *other* [m] lords besides thee have had dominion over us: *but* by thee onely will we make mention of thy name.

14 *They are* [n] dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast [o] increased the nation, O LORD, thou hast increased the nation, thou art glorified; thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they [p] visited thee, they poured out a † prayer *when* thy chastning *was* upon them.

17 Like as a woman with child *that* draweth near the time of her delivery, is in pain, *and* cryeth out in her pangs; so have we been in thy [q] sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought [r] forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world [s] fallen.

19 [t] Thy dead *men* shall live, *together with* my dead body shall they arise: awake and sing ye that dwell in dust: for thy [u] dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people [x] enter thou into thy chambers, and shut thy doors about thee: hide

a This song was made to comfort the faithful when their captivity should come, assuring them also of their deliverance, for the which they should sing this song. b Gods protection and defence shall be sufficient for us. c He exhorteth the godly to return after the captivity to Jerusalem.
† Heb. *truths.*
† Heb *peace, peace.*
‡ Or, *thought*, or, *imagination.*
d Who by faith reposeth his whole trust in thee.
† Heb. *the rock of ages.*
e There is no power so high that can let God, when he will deliver his.
f God will set the poor afflicted over the power of the wicked
g We have continually abided in the adversities wherewith thou hast afflicted us.
h *Meaning*, That by afflictions men shall learn to fear God
i The wicked, though God shew them evident signs of his grace, shall be never the better.
k Through envy and indignation against thy people.
‡ Or, *towards thy people.*
l The fire and vengeance, wherewith thou dost destroy thine enemies.
‡ Or, *for us.*
m The Babylonians, which have not governed according to thy word
n *Meaning*, That the reprobate even in this life shall have the beginning of everlasting death.
o *To wit*, The company of the faithful, by the calling of the Gentiles
p *That is*, The faithful by thy rods were moved to pray unto thee for deliverance.
† Heb *secret speech.*
q *To wit*, In extream sorrows.
r Our sorrows had none end, neither did we enjoy the comfort that we looked for.
s The wicked, and men without religion, were not destroyed.
t He comforteth the faithful in their afflictions, shewing them, that even in death they shall have life and that they should most certainly rise to glory: the contrary should come to the wicked, as ver. 14.
u As herbs dead in winter, flourish again by the rain in the spring time, so they that lie in the dust shall rise up to joy when they feel the dew of Gods grace. x He exhorteth the faithful to be patient in their afflictions, and to wait upon Gods work.

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thy ſelf as it were for a little moment, until the indignation be overpaſt.

21 For behold, the LORD * cometh out of his place to puniſh the inhabitants of the earth for their iniquity: the earth alſo ſhall diſcloſe her †y bloud, and ſhall no more cover her ſlain.

* *Mic.* 1. 3.

† Heb. *bloods.*
y The earth ſhall vomit and caſt out the innocent bloud, which it hath drunk, that it may cry for vengeance againſt the wicked.

CHAP. XXVII.

1 *The care of God over his vineyard.* 7 *His chaſtiſements differ from judgments.* 12. *The church of Jews and Gentiles.*

IN that [a] day the LORD with his ſore and great and ſtrong [b] ſword ſhall puniſh leviathan the ‡piercing ſerpent, even leviathan that crooked ſerpent, and he ſhall ſlay the dragon that *is* in the ſea.

2 In that day ſing ye unto her, A vineyard of [c] red wine.

3 I the LORD do keep it, I will water it every moment; leſt *any* hurt it, I will keep it night and day.

4 [d] Fury *is* not in me: who would ſet the briers *and* thorns againſt me in battel? I would †go through them, I would burn them together.

5 Or let him [e] take hold of my ſtrength, *that* he may make peace with me, *and* he ſhall make peace with me.

6 [f] He ſhall cauſe them that come of Jacob to take root: Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit.

7 ¶ Hath he [g] ſmitten him, † as he ſmote thoſe that ſmote him? *or* is he ſlain according to the ſlaughter of *them that are* ſlain by him?

8 In [h] meaſure † when it ſhooteth forth, thou wilt debate with it; ‡ he ſtayeth his rough wind in the day of the eaſt-wind.

9 By this therefore ſhall the iniquity of Jacob be purged, and this *is* all the [i] fruit to take away his ſin; when he maketh all the ſtones of the altar as chalk-ſtones *that are* beaten in ſunder, the groves and ‡ images ſhall not ſtand up.

10 Yet the [k] defenced city *ſhall be* deſolate, *and* the habitation forſaken, and left like a wilderneſs: there ſhall the calf feed, and there ſhall he lie down, and conſume the branches thereof.

11 When the boughs thereof are withered, they ſhall be broken off: the [l] women come *and* ſet them on fire: for it *is* a people of no underſtanding: therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.

12 ¶ And it ſhall come to paſs in that day, *that* the LORD ſhall beat off from the chanel of the [m] river unto the ſtream of Egypt, and ye ſhall be gathered one by one, O ye children of Iſrael.

13 And it ſhall come to paſs in that day, *that* the great trumpet ſhall be [n] blown, & they ſhall come which were ready to periſh in the land of Aſſyria, and the out-caſts in the land of Egypt, and ſhall worſhip the LORD in the holy mount at Jeruſalem.

a At the time appointed.
b *That is*, By his mighty power, and by his word. He propheſieth here of the deſtruction of Satan and his kingdom, under the name of Leviathan, Aſſhur, and Egypt.
‡ Or, *croſſing like a bar.*
c *Meaning*, Of the beſt wine, which this vineyard, *that is*, the church, ſhould bring forth, as moſt agreeable to the Lord.
d Therefore he will deſtroy the kingdom of Satan, becauſe he loveth his church for his own mercies ſake, and cannot be angry with it, but wiſheth that he may pour his anger upon the wicked infidels, whom he meaneth by briers and thorns.
† Or, *march againſt.*
e A promiſe towards the faithful, taking hold on the Lord by faith: and truſting on his power.
f Though I afflict and diminiſh my people for a time, yet ſhall the root ſpring again and bring forth in great abundance.
g He ſheweth that God puniſheth his in mercy, and his enemies in juſtice
† Heb. *according to the ſtroke of thoſe.*
h *That is*, Thou wilt not deſtroy the root of thy church, though the branches thereof ſeem to periſh by the ſharp wind of affliction.
‡ Or, *when thou ſendeſt it forth.*
‡ Or, *when he removeth it.*
i He ſheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof deſtroyed.
‡ Or, *ſun-images.*
k Notwithſtanding his favour that he will ſhew them after, yet Jeruſalem ſhall be deſtroyed, and graſs for cattel ſhall grow in it.
l God ſhall not have need of mighty enemies: for the women ſhall do it to their great ſhame.
m He ſhall deſtroy all from Euphrates to Nilus: for ſome fled toward Egypt, thinking to have eſcaped.
n In the time of Cyrus, by whom they ſhould be delivered: but this was chiefly accompliſhed under Chriſt.

CHAP. XXVIII.

1 *The prophet threatneth Ephraim for their pride and drunkenneſs.* 5 *The reſidue ſhall be advanced in the kingdom of Chriſt.* 7 *He rebuketh their errour,* 9 *their untowardneſs to learn,* 14 *and their ſecurity.* 16 *Chriſt the ſure foundation is promiſed.* 18 *Their ſecurity ſhall be tried.* 23 *They are incited to the conſideration of Gods diſcreet providence.*

WO to the [a] crown of pride, to the drunkards of Ephraim, whoſe glorious beauty *is* a fading flower, which *are* on the head of the fat [b] valleys of *them that are* †overcome with wine.

2 Behold, the Lord hath a mighty and ſtrong one, *which* as a tempeſt of hail *and a* [c] deſtroying ſtorm, as a floud of mighty waters overflowing, ſhall caſt down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim ſhall be troden † under feet.

4 And the glorious beauty which *is* on the head of the fat valley, ſhall be a fading flower, *and* as the [d] haſty fruit before the ſummer: which *when* he that looketh upon it, ſeeth *it*, while it is yet in his hand he † eateth it up.

5 ¶ In that day ſhall the LORD of hoſts be for a crown of glory, and for a diadem of beauty unto the [e] reſidue of his people:

6 And for a ſpirit of judgment to him that ſitteth in judgment, and for [f] ſtrength to them that turn the battel to the gate.

7 ¶ But they alſo have erred through [g] wine, and through ſtrong drink are out of the way: the prieſt and the prophet have erred through ſtrong drink, they are ſwallowed up of wine, they are out of the way through ſtrong drink, they err in viſion, they ſtumble *in* judgment.

8 For all tables are full of vomit *and* filthineſs, *ſo that there is* no place *clean.*

9 ¶ [h] Whom ſhall he teach knowledge? and whom ſhall he make to underſtand † doctrine? *them that are* weaned from the milk, *and* drawn from the breaſts.

10 [i] For precept ‡ *muſt be* upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little.

11 For with † * [k] ſtammering lips and another tongue ‡ will he ſpeak to this people.

12 To whom [l] he ſaid, This *is* the [m] reſt *wherewith* ye may cauſe the weary to reſt, and this *is* the [n] refreſhing: yet they would not hear.

13 But the word of the [o] LORD was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little; that they might go and fall backward, and be broken, and ſnared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye ſcornful men that rule this people which *is* in Jeruſalem.

15 Becauſe ye have ſaid, We have made [p] a covenant with death, and with hell are we at

a *Meaning*, The proud kingdom of the Iſraelites: which were drunken with wordly proſperity.
b Becauſe the Iſraelites for the moſt part dwelt in moſt plentiful valleys, *He meaneth hereby*, The valley of them, that had abundance of worldly proſperity, and were, as it were, crowned therewith as with garlands.
† Heb. *broken.*
c He ſeemeth to mean the Aſſyrians, by whom the ten tribes were carried away.
† Heb. *with feet.*
d which is not of long continuance, but is ſoon ripe and firſt eaten.
† Heb. *ſwalloweth.*
e *Signifying*, That the faithful, which put not their truſt in any wordly proſperity, but made God their glory, ſhall be preſerved.
f He will give counſel to the governour, and ſtrength to the captain, to drive the enemies in at their own gates.
g *Meaning*, The hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkenneſs and vomiting.
h For there was none that was able to underſtand any good doctrine: but were fooliſh, and as unmeet as young babes
† Heb *the hearing.*
i They muſt have one thing oftimes told.
‡ Or, hath been.
† Heb. *ſtammering of lip.*
* 1 *Cor.* 14. 21.
k Let one teach what he can, yet they ſhall no more underſtand him, then if he ſpake in a ſtrange language.
‡ Or, *he hath ſpoken.*
l *That is*, The prophet, whom God ſhould ſend.
m This is the doctrine, whereupon ye ought to ſtay and reſt.
n If ye be weary and laden with ſins, ſeek to Chriſt for refreſhment. *Mat.* 11. 28.
o Becauſe they will not receive the word of God when it is offered, it cometh of their own malice, if after their hearts be ſo hardned, that they care not for it, *as before, Chap.* 6. 9.
p They thought they had ſhifts to avoid Gods judgments, and that they could eſcape though all other periſhed.

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agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under [q] falshood have we hid our selves:

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation, * a stone, [r] a tried stone, a precious corner-*stone*, a sure foundation: he that believeth, [t] shall not make haste.

17 Judgment also will I lay to the line, and [r] righteousness to the plummet, and the [u] hail shall sweep away the refuge of lies, and the waters shall overflow the [x] hiding-place.

18 ¶ And your covenant with death shall be disanulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be † troden down by it.

19 From the time that it goeth forth, it shall take you: for morning by morning shall it pass over, by day and by night, and it shall be a [y] vexation, onely ‡ *to* understand the report.

20 For the bed is [z] shorter, then that *a man* can stretch himself on *it*: and the covering narrower, then that he can wrap himself in *it*.

21 For the LORD shall rise up as *in* mount *[a] Perazim, he shall be wroth as *in* the valley of *[b] Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice, hearken and hear my speech.

24 Doth the plowman plow all day to sow? doth he open & break the clods of his ground?

25 When he hath [c] made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in ‡ the principal wheat, and the appointed barley, and the ‡ rie in their † place?

26 ‡ For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing-instrument, neither is a cart-wheel turned about upon the cummin: but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread-*corn* is bruised; because he will not ever be threshing it, nor break *it* with the wheel of his cart, nor bruise it with his horsmen.

29 This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

CHAP. XXIX.

1 *Gods heavy judgment upon Jerusalem.* 7 *The unsatiableness of her enemies.* 9 *The senslesness,* 13 *and deep hypocricy of the Jews.* 18 *A promise of sanctification to the godly.*

WO to [a] Ariel, to Ariel ‡ the city *where* David dwelt: add ye year to year; [b] let them † kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as [c] Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, *and* shalt speak out of the [d] ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall † whisper out of the dust.

5 Moreover, the multitude of thy [e] strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 ¶ And the [f] multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision.

8 It shall even be as when a hungry *man* dreameth, and behold he [g] eateth; but he awaketh, and his soul is empty: or as when a thirsty *man* dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ [h] Stay your selves and wonder, ‡ cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your † rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a ‡ book *that is* sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee; and he saith, [i] I cannot, for it *is* sealed:

12 And the book is delivered to him that is not learning, saying, Read this, I pray thee; and he saith, I am not learned.

13 ¶ Wherefore the Lord said, Forasmuch as this people [k] draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their [l] fear towards me is taught by the precept of men:

14 Therefore behold, † I will proceed to do a marvellous work amongst this people, *even* a marvellous work and a wonder: * for the wisdom of their wise *men* shall [m] perish, and the understanding of their prudent *men* shall be hid.

15 Wo unto them that [n] seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the [o] potters clay: for

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q Though the prophets condemned their idols, and vain trust of falshood and vanity, yet the wicked thought in themselves that they would trust in these things.
* *Psal.* 118. 22. *Mat.* 21. 42. *Acts* 4. 11. *Rom.* 9. 33. & 10. 11. 1 *Pet.* 2. 6, 7, 8.
r *That is*, Christ by whom all the building must be tried, and upholden.
t He shall be quiet and seek none other remedies, but be content with Christ.
r In the restitution of his church, judgment and justice shall reign.
u Gods corrections and affliction.
x Affliction shall discover their vain confidence, which they kept secret to themselves.
† Heb. *a treading down to it.*
y Terrour and destruction shall make you to learn that, which exhortations, and gentleness could not bring you unto.
‡ Or, when *he shall make* you *to understand doctrine.*
z Your affliction shall be so sore, that you cannot endure it.
* 2 *Sam.* 5. 20. 1 *Chron.* 14. 11.
a when David overcame the Philistines.
* *Josh* 10. 12. 2 *Sam.* 5. 25. 1 *Chron.* 14. 16.
b where Joshua discomfited five kings of the Amorites.
c As the plowman hath his appointed time, and divers instruments for his labour, so hath the Lord for his vengeance, for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seed is beaten, and tried, but not broken, as are the wicked.
‡ Or, *the wheat in the principal* place, *and barley in the appointed* place.
† Or, *spelt.*
‡ Heb. *border.*
‡ Or, *And he bindeth it in such sort as his God doth teach him.*

a The Hebrew word Ariel, *signifieth*, The Lion of God, and signifieth the altar, because the altar seemeth to devour the sacrifice, that was offered to God, *as Ezek.* 43. 16. † Or, *of the city.*
b Your vain confidence in your sacrifices shall not last long. ‡ Heb. *cut off the heads.*

c Or, altar; *that is*, Your city shall be full of blood; as an altar whereon they sacrifice.

d Thy speech shall be no more so lofty, but abased and low, as the very charmers which are in low places and whisper, so that their voice can scarce be heard.
† Heb. *peep*, or, *chirp.*
e Thine hired souldiers in whom thou trustest, shall be destroyed as dust or chaff in a whirlwind.

f The enemy that I will bring to destroy thee, and that which thou makest thy vain trust; shall come at unawares even as a dream in the night. *Some read*, as if this were a comfort to the church for the destruction of their enemies.
g *That is*, He thinketh that he eateth.

h Muse hereon as long as ye list, yet shall ye find nothing but occasion to be astonied for your prophets are blind, and therefore cannot direct you.
‡ Or, *take your pleasure and riot.*
† Heb. *heads.*

‡ Or, *latter.*

i *Meaning*, That it is all alike, either to read, or not to read, except God open the heart to understand.

k Because they are hypocrites and not sincere in heart, *as Mat.* 15. 8. *Marc.* 7. 6
l *That is*, Their religion was learned by mans doctrine, and not by my word.
† Heb. *I will add.*
* *Ier.* 49. 7. *Obad. vers.* 8. 1 *Cor.* 1. 19.
m *Meaning*, That whereas God is not worshipped according to his word, both magistrates and ministers are but fools, and without understanding.
n This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.
o For all your craft, saith the Lord, you cannot be able to escape mine hands, no more then the clay, that is in the potters hands, hath power to deliver it self.

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shall the * work say of him that made it, He made me not? or shall the thing framed, say of him that framed it, He had no understanding?

* Chap. 45. 9.

17 *Is* it not yet a very little while, and [p] Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

p Shall there not be a change of all things? and Carmel, that is a plentiful place in respect of that it shall be then, may be taken as a forest, as Chap. 32. 15. and thus he speaketh to comfort the faithful.

18 ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also † shall increase *their* joy in the LORD, and the poor among men shall rejoyce in the holy One of Israel.

† Heb. *shall add.*

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for [q] a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

q *That is*, They would take offence for the smallest matter, and when no cause at all was given.

22 Therefore thus saith the LORD who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit † [r] shall come to understanding, and they that murmured, shall learn doctrine.

† Heb. *shall know understanding.*
r *Signifying*, That except God give understanding and knowledge, man cannot but still err, and murmur against him.

CHAP. XXX.

1 *The prophet threatneth the people for their confidence in Egypt,* 8 *and contempt of Gods word.* 18 *Gods mercies towards his church.* 27 *Gods wrath, and the peoples joy in the destruction of Assyria.*

[a] WO to the rebellious children, saith the LORD, that take counsel, but not of me; and that [b] cover with a covering, but not of my spirit, that they may add sin to sin:

a who contrary to their promise take not me for their protector, and contrary to my commandment, seek help at strangers.
b They seek shifts to cloke their doings, and not godly means.

2 That walk to go down into Egypt, (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt.

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

c The chief of Israel went into Egypt in ambassy to seek help, and abode at these cities.

4 For his [c] princes were at Zoan, and his ambassadours came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame and also a reproach.

d *That is*, A heavy sentence, or prophecy against the beasts that carried their treasures into Egypt, by the wildeness, which was south from Judah: *Signifying*, That if the beasts should not be spared, the men should be punished much more grievously.
‡ Or, *to her.*
e By the appointment and advice of the Jews to send a message, *See Isa.* 31. 1.

6 The [d] burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried ‡ concerning [e] this, Their strength *is* to [f] sit still.

f And not to come to and fro to seek help.

8 ¶ Now go, [g] write it before them in a table, and note it in a book, that it may be for † the time to come [h] for ever and ever:

g *That is*, This prophecy.
† Heb. *the latter day.*
h That it may be a witness against them for all posterity.

9 That this *is* a rebellious people, lying children, children *that* will [i] not hear the law of the LORD:

i *He sheweth* what was the cause of their destruction, and bringeth also all misery to men, *to wit*, Because they would not hear the word of God, but delighted to be flattered and led in errour.

10 Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy [k] deceits:

k Threaten us not by the word of God, neither be so rigorous, nor talk unto us in the name of the Lord, *Amos* 12. 13.

11 Get you out of the way, turn aside out of the path, cause the holy One of Israel to cease from before us.

‡ Or, *fraud.*

12 Wherefore thus saith the holy One of Israel, Because ye despise this word, and trust in ‡ oppression and perverseness, and [l] stay thereon:

l *Meaning*, In their their frowardness against God, and the admonitions of his prophets.

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of † the potters vessel, that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, [m] a sherd to take fire from the hearth, or to take water *withal* out of the pit.

† Heb. *the basin of potters.*
m *Signifying*, That the destruction of the wicked shall be without recovery.

15 For thus saith the [n] Lord GOD, the holy One of Israel, In returning and rest shall ye be saved, in quietness and in confidence shall be your strength; and ye would not.

n Oft times by his prophets he put you in remembrance of this, that you should onely depend on him.

16 But ye said, No, for we will flee upon [o] horses; therefore shall ye flee: and we will ride upon the swift; therefore shall they that pursue you, be swift.

o we will ride to escape by our horses.

17 One thousand *shall flee* at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as ‡ a beacon upon the [p] top of a mountain, and as an ensign on an hill.

‡ Or, *a stuck beast of branches*, or, *bough*; or, *a mast.*
p whereas all the trees are cut down save two or three to make masts.

18 ¶ And therefore will the LORD wait that he may be gracious unto you, and therefore will he be exalted, that he may have [q] mercy upon you: for the LORD *is* a God of [r] judgment; * blessed *are* all they that wait for him.

q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.
r Not onely in punishing, but in using moderation in the same, as *Jer.* 30. 20. & 30. 11.
* *Psal.* 2. 12. & 34. 8. *Prov.* 16. 20. *Jer.* 17. 7.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee.

‡ Or, *oppression.*

20 And *though* the Lord give you the bread of adversity, and the water of ‡ affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, [s] walk ye in it, when ye turn to the right hand, and when ye turn to the left.

s God shall direct all thy ways, and appoint thee how to go either hither or thither.

22 Ye shall [t] defile also the covering of † thy graven images of silver, and the ornament of thy molten images of gold: thou shalt † cast them away as a menstruous cloth; thou shalt say unto it, [u] Get thee hence.

t Ye shall cast away your idols, which you have made of gold and silver, with all that belongeth unto them, as a most filthy thing and pollute it.
† Heb. *the graven images of thy silver.*
† Heb. *scatter.*

23 Then shall he give the rain of thy seed

u *Shewing*, That there can be no true repentance, except both in heart and deed we shew our selves enemies to idolatry.

that

that thou ſhalt ſow the ground withal, and bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy cattel feed in large paſtures.

24 The oxen likewiſe and the young aſſes that ear the ground, ſhall eat ‡ † clean provender which hath been winnowed with the ſhovel and with the fan.

‡ Or, *ſavoury.* † Heb. *leavened.*

25 And there ſhall be upon every [x] high mountain, and upon every † high hill, rivers *and* ſtreams of waters, in the day of the great ſlaughter, when the towrs fall.

x By theſe divers manner of ſpeech, he ſheweth, that the felicity of the church ſhall be ſo great, that none is able ſufficiently to expreſs it. † Heb. *lifted up.*

26 Moreover, the light of the moon ſhall be as the light of the [y] ſun, and the light of the ſun ſhall be ſeven-fold, as the light of ſeven days, in the day that the LORD bindeth up the breach of his people, and healeth the ſtroke of their wound.

y when the church ſhall be reſtored, the glory thereof ſhall paſs ſeven times the brightneſs of the ſun: for by the ſun and moon, which are two excellent creatures, he ſheweth what ſhall be the glory of the children of God in the kingdom of Chriſt.

27 ¶ Behold, the [z] name of the LORD cometh from far, burning with his anger, ‡ and the burden *thereof is* † heavy: his lips are full of indignation, and his tongue as a devouring fire.

z This threatning is againſt the Aſſyrians the chief enemies of the people of God. ‡ Or, *and the grievouſneſs of flame.* † Heb. *heavineſs.*

28 And his breath as an overflowing ſtream, ſhall reach to the midſt of the neck, to ſift the nations with the ſive of [a] vanity: and *there ſhall be* a bridle in the jaws of the people, cauſing *them* to err.

a To drive them to nothing: and thus God conſumeth the wicked by that means whereby he cleanſeth his.

29 Ye ſhall have a ſong as in the [b] night, *when* a holy ſolemnity is kept, and gladneſs of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the † mighty One of Iſrael.

b Ye ſhall rejoyce at the deſtruction of your enemies, as they that ſing for joy of the ſolemn feaſt, which began in the evening.

30 And the LORD ſhall cauſe † his glorious voice to be heard, and ſhall ſhew the lighting down of his arm, with the indignation of *his* anger, and with the flame of a devouring fire, *with* ſcattering, and tempeſt, and hailſtones.

‡ Heb. *rock.* † Heb. *the glory of his voice.*

31 For through the voice of the LORD ſhall the Aſſyrian be beaten down *which* ſmote with [c] a rod.

c Gods plague.

32 And † in every place where the grounded ſtaff ſhall paſs, which the LORD ſhall † lay upon him, it ſhall be with [d] tabrets and harps: and in battels of ſhaking will he [e] fight ‡ with [f] it.

† Heb. *every paſſing of the rod founded.* † Heb. *cauſe to reſt upon him.* d with joy and aſſurance of the victory. e That is, He will put the enemies to flight. ‡ Or, *againſt them.* f Againſt Babel: *meaning*, The Aſſyrians and Babylonians.

33 For [g] Tophet *is* ordained † of old: yea, for the [h] king it is prepared, he hath made *it* [i] deep *and* large: the pile thereof *is* fire and much wood, the breath of the LORD, like a ſtream of brimſtone, doth kindle it.

g Here it is taken for hell, where the wicked are tormented, 2 *King.* 23. 10. † Heb. *from yeſterday.* h So that their eſtate or degree cannot exempt the wicked. i By theſe figurative ſpeeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 *The prophet ſheweth the curſed folly in truſting to Egypt, and forſaking of God.* 6 *He exhorteth to converſion.* 8 *He ſheweth the fall of Aſſyria.*

a There were two ſpecial cauſes why the Iſraelites ſhould not joyn amity with the Egyptians: Firſt, becauſe the Lord had commanded them never to return thither, *Deut.* 17. 16. & 28. 68, leſt they ſhould forget the benefit of their redemption: & Secondly, Leſt they ſhould be corrupted with the ſuperſtition and idolatry of the Egyptians, and ſo forſake God, *Ier.* 2. 18. b *Meaning*, That they forſake the Lord, that put their truſt in worldly things: for they cannot truſt in both.

WO to them that go [a] down to Egypt for help, and ſtay on horſes, and truſt in chariots, becauſe *they are* many; and in horſs-men, becauſe they are very ſtrong: but they look not unto the holy One of Iſrael, neither [b] ſeek the LORD.

2 Yet he alſo *is* [c] wiſe, and will bring evil, and will not † call back his words: but will ariſe againſt the houſe of the evil doers, and againſt the help of them that work iniquity.

c And knoweth their crafty enterpriſes, and will bring all to naught. † Heb. *remove.*

3 Now the Egyptians *are* men and not God, and their horſes fleſh and not ſpirit; when the LORD ſhall ſtretch out his hand, both [d] he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together.

d *Meaning*, Both the Egyptians and the Iſraelites.

4 For thus hath the LORD ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the ‡ noiſe of them: ſo ſhall the LORD of hoſts [e] come down to fight for mount Zion, and for the hill thereof.

‡ Or, *multitude.* e He ſheweth the Jews, that if they would put their truſt in him, he is ſo able, that none can reſiſt his power: and ſo careful over them, as a bird over her young, which ever flieth about them for their defence: which ſimilitude the ſcripture uſeth in divers places, as *Deut.* 32. 11. *Mat* 23. 37.

5 As birds flying, ſo will the LORD of hoſts defend Jeruſalem, defending alſo he will deliver *it*, *and* paſſing over he will preſerve *it*.

6 ¶ Turn ye unto *him from* whom the children of Iſrael have [f] deeply revolted.

f He toucheth their conſcience, that they might earneſtly feel their grievous ſins, and ſo truly repent, for as much as now they are almoſt drowned and paſt recovery.

7 For in that day every man ſhall [*g] caſt away his idols of ſilver, and † his idols of gold, which your own hands have made unto you *for* a ſin.

* *Chap.* 2. 20. g By theſe fruits your repentance ſhall be known, as *Chap.* 21. 18. † Heb. *the idols of his gold.*

8 ¶ [h] Then ſhall the Aſſyrian fall with the ſword, not of a mighty man; and the ſword, not of a mean man ſhall devour him: but he ſhall flee ‡ from the ſword, and his young men ſhall be ‡ † diſcomfited.

h when your repentance appeareth. ‡ Or, *for fear of the ſword.*

9 And † he ſhall paſs over to ‡ his [i] ſtrong hold for fear, and his princes ſhall be afraid of the enſign, ſaith the LORD, whoſe [k] fire *is* in Zion, and his furnace in Jeruſalem.

‡ Or, *tributary.* † Heb. *for melting*, or *tribute.* † Heb. *his rock ſhall paſs away for fear.* ‡ Or, *his ſtrength.* i This was accompliſhed ſoon after, when Sennacherib's army was diſcomfited, and he fled to his caſtle in Niniveh for ſuccour. k To deſtroy his enemies.

CHAP. XXXII.

1 *The bleſſings of Chriſts kingdom.* 9 *Deſolation is fore-ſhown.* 15 *Reſtauration is promiſed to ſucceed.*

BEhold, a [a] king ſhall reign in righteouſneſs, and princes ſhall rule in [b] judgment.

a This propheſy is of Hezekiah, who was a figure of Chriſt, and therefore it ought chiefly to be referred to him. b By judgment and juſtice, is meant an upright government both in policy and religion.

2 And a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt: as rivers of water in a dry place, as the ſhadow of a † great rock in a [c] weary land.

† Heb. *heavy.* c where men are weary with travelling, for lack of water.

3 And the eyes of them that [d] ſee, ſhall not be dim; and the ears of them that hear, ſhall hearken.

d He promiſeth to give them true light, which is the pure doctrine of Gods word, and underſtanding, and zeal of the ſame, contrary to the threatnings againſt the wicked, *Chap.* 6. 9. & 29. 10.

4 The heart alſo of the † raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak ‡ plainly.

† Heb. *haſty.* ‡ Or, *elegantly.*

5 [e] The vile perſon ſhall be no more called liberal, nor the churl ſaid *to be* bountiful.

e They ſhall call evil, evil: and good, good.

6 For the vile perſon will ſpeak villany, and his heart will work iniquity, to practiſe hypocricy, and to utter errour againſt the LORD, to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſty to fail.

7 The inſtruments alſo of the churl *are* evil: he deviſeth wicked devices to deſtroy the poor with lying words, even ‡ when the needy ſpeaketh right.

‡ Or, *when he ſpeaketh againſt the poor in judgment.*

8 But

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‡ Or, *be eſtabliſhed*

8 But the liberal deviſeth liberal things, and by liberal things ſhall he ‡ ſtand.

9 Riſe up ye women that are at eaſe, hear my voice ye [f] careleſs daughters, give ear unto my ſpeech.

10 Many † days and [g] years ſhall ye be troubled, ye carleſs women: [h] for the vintage ſhall fail, the gathering ſhall not come.

11 Tremble ye women that are at eaſe: be troubled ye careleſs ones: ſtrip ye and make ye bare, and gird *ſackcloth* upon your loyns.

12 They ſhall lament for the [i] teats, for † the pleaſant fields, for the fruitful vine.

13 Upon the land of my people ſhall come up thorns *and* briers, ‡ yea upon all the houſes of joy in the joyous city:

14 Becauſe the palaces ſhall be forſaken, the multitude of the city ſhall be left, the ‡ forts and towrs ſhall be for dens for ever, a joy of wild aſſes, a paſture of flocks:

15 ¶ Until the [k] ſpirit be poured upon us from on high, & * the wilderneſs be a fruitful field, and the [l] fruitful field be counted for a foreſt.

16 Then judgment ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field.

17 And the work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs and aſſurance for ever.

18 And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting-places:

19 When it ſhall hail, coming down on the foreſt; ‡ and the [m] city ſhall be low in a low place.

20 Bleſſed *are* ye that [n] ſow beſide all waters, that [o] ſend forth *thither* the feet of the ox and the aſs.

f He propheſieth of ſuch calamity to come, that they will not ſpare the women and children, and therefore willeth them to take heed and provide.

† Heb *days above a year.*

g *Meaning*, That the affliction ſhould continue long, and when one year was paſt, yet they ſhould look for new plagues.

h God will take from you the means and occaſions, which made you to contemn him: *to wit*, Abundance of worldly goods.

i By the teats he meaneth, the plentiful fields, whereby men are nouriſhed, as children with the teat: *or*, the mothers for ſorrow and leaneſs ſhall lack milk.

† Heb, *the fields of deſire.*

‡ Or, *burning upon*, &c.

‡ Or, *clifts and watch-towrs.*

k *That is*, when the church ſhall be reſtored: thus the prophets after they have denounced Gods judgments againſt the wicked, uſe to comfort the godly, leſt they ſhould faint.

* *Chap.* 29. 17.

l The field which is now fruitful, ſhall be but as a barren foreſt in compariſon of that it ſhall be then, *as Chap.* 25. 17 which ſhall be fulfilled in Chriſts time, for then they that were before, as the barren wildemeſs, being regenerate, ſhall be fruitful, and they that had ſome beginning of godlineſs, ſhall bring forth fruits in ſuch abundance, that their former life ſhall ſeeme but as a wildemeſs, where no fruits are. ‡ Or, *and the city ſhall be utterly abaſed.* m They ſhall not need to build it in high places for fear of the enemy: for God will defend it, and turn away the ſtorms from hurting of their commodities. n *That is*, upon fat ground and well watered, which bringeth forth in abundance: or in places which before were covered with waters, and now made dry for your uſes. o The fields ſhall be ſo rank, that they ſhall ſend out their cattel to eat up the firſt crop, which abundance ſhall be ſigns of Gods favour and love towards them.

CHAP. XXXIII.

1 *Gods judgments againſt the enemies of the church.*
13 *priviledges of the godly.*

WO to thee that [a] ſpoileſt, and thou, *waſt* not ſpoiled; and dealeſt threacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt [b] ceaſe to ſpoil, thou ſhalt be ſpoiled; *and* when thou ſhalt make an end to deal treacherouſly, they ſhall deal [c] treacherouſly with thee.

2 [d] O LORD, be gracious unto us, we have waited for thee: be thou their [e] arm every morning, our ſalvation alſo in the time of trouble.

3 At the noiſe of the tumult the [f] people fled: at the lifting up of [g] thy ſelf the nations were ſcattered.

4 And your ſpoil ſhall be gathered *like* the gathering of the caterpillar: as the running to and fro of [h] locuſts ſhall [i] he run upon them.

a *Meaning*, The enemies of the church, as were the Chaldeans, and Aſſyrians: but chiefly of Sennacherib.

b when thine appointed time ſhall come, that God ſhall take away thy power: and that which thou haſt wrongfully gotten, ſhall be given to others, as *Amos* 5. 11.

c The Chaldeans ſhall do like to the Aſſyrians as the Aſſyrians did to Iſrael: and the Medes and Perſians ſhall do the ſame to the Chaldeans.

d He declareth hereby what is the chief refuge of the faithful when troubles come, to pray and ſeek help of God. e which helpedſt our fathers ſo ſoon as they called upon thee. f *That is*, The Aſſyrians fled before the army of the Chaldeans, or the Chaldeans for fear of the Medes and Perſians. g when thou, O Lord, didſt lift up thine arm to puniſh thine enemies.

h Ye that as locuſts deſtroyed with your number the whole world, ſhall have no ſtrength to reſiſt your enemies the Caldeans, but ſhall be gathered on an heap and be deſtroyed.

i *Meaning*, The Medes and Perſians againſt the Chaldeans.

5 The LORD is exalted: for he dwelleth on high, he hath filled Zion with judgment and righteouſneſs.

6 And wiſdom and knowledge ſhall be the ſtability of thy [k] times, *and* ſtrength of † ſalvation: the fear of the LORD is his treaſure.

7 Behold, [l] their ‡ valiant ones ſhall cry without: the [m] ambaſſadours of peace ſhall weep bitterly.

8 The [n] high-ways lie waſte, the way-faring man ceaſeth, he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man.

9 The earth mourneth *and* languiſheth: Lebanon is aſhamed *and* ‡ hewn down: [o] Sharon is like a wilderneſs, and Baſhan and Carmel ſhake off *their fruits*.

10 Now will I [p] riſe, ſaith the LORD: now will I be exalted, now will I lift up my ſelf.

11 [q] Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath *as* fire ſhall devour you.

12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burnt in the fire.

13 ¶ Hear ye *that are* [r] far off, what I have done; and ye *that are* near, acknowledge my might.

14 [s] The ſinners in Zion are afraid, fearfulneſs hath ſurprized the hypocrites: who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings?

15 He that * walketh † righteouſly, and ſpeaketh † uprightly, he that deſpiſeth the gain of ‡ oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of † bloud, and ſhutteth his eyes from ſeeing evil:

16 He ſhall dwell [t] on † high: his place of defence *ſhall be* the munitions of rocks, bread ſhall be given him, his waters *ſhall be* ſure.

17 Thine eyes ſhall [u] ſee the king in his beauty: they ſhall behold † the land that is very [x] far off.

18 Thine heart [y] ſhall meditate terrour: * Where *is* the ſcribe? where *is* the † receiver? where *is* he that counted the towrs?

19 Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech then thou canſt perceive; of a ‡ ſtammering tongue, *that thou canſt* not underſtand.

20 Look upon Zion the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down, not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place † of broad [z] rivers *and* ſtreams;

k *Meaning*, That God will be a ſure defence to all them that live according to his word.

† Heb. *heights*, or, *high places.*

l They ſhall ſee Hezekiah delivered from his enemies, and reſtored to honour and glory.

† Heb. *the land of far diſtances*

m They ſhall be no more ſhut in as they were by Sennacherib, but go where it pleaſeth them.

n Before that this liberty cometh, thou ſhalt think that thou art in great danger, for the enemy ſhall ſo ſharply aſſail you that one ſhall cry, where is the clark that writeth the names of them that are taxed, Another, where is the receiver? Another ſhall cry for him that viſiteth the rich houſes, but God will deliver you from this fear.

o which was a plentiful country, *Meaning*, That Sennacherib would deſtroy all.

p To help and deliver my church.

q This is ſpoken againſt the enemies, who thought all was their own, but he ſheweth, that that enterpriſe ſhall be in vain, and that the fire which they had kindled for others, ſhould conſume them.

r His vengeance ſhall be ſo great, that all the world ſhall talk thereof.

s which do not believe the words of the prophet, and the aſſurance of their deliverance.

* *Pſal.* 15. 2. & 24. 4.

† Heb. *in righteouſneſſes.*

† Heb. *uprightneſſes.*

‡ Or, *deceits.*

† Heb. *bloud.*

t *Meaning*, That God will be a ſure defence to all them that live according to his word.

† Heb. *heights*, or, *high places.*

u They ſhall ſee Hezekiah delivered from his enemies, and reſtored to honour and glory.

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† Heb. *weigher.* ‡ Or, *ridiculous.* † Heb. *broad of ſpaces*, or, *hands.* z Let us be content with this ſmall river of Shiloah, and not deſire the great ſtreams and rivers whereby the enemies may bring in ſhips and deſtroy us.

* 1 *Cor* 1. 20.

wherein

wherein ſhall go no galley with oars, neither ſhall gallant ſhip paſs thereby.

22 For the LORD *is* our judge, the LORD *is* our † lawgiver, the LORD *is* our king, he will ſave us.

† Heb. *ſtatute-maker.*

23 ‡ Thy [a] tacklings are looſed, they could not well ſtrengthen their maſt, they could not ſpread the ſail: then is the [b] prey of a great ſpoil divided, the lame take the prey.

‡ Or, *they have forſaken thy tacklings.*

a He derideth the Aſſyrians and enemies of the Church, declaring their deſtruction as they that periſh by ſhipwrack.

b He comforteth the Church, and ſheweth that they ſhall be enriched with all benefits both of body and ſoul.

24 And the inhabitant ſhall not ſay, I am ſick: the people that dwell therein *ſhall be* forgiven *their* iniquity.

CHAP. XXXIV.

1 The judgments wherewith God revengeth his church. 11 The deſolation of her enemies. 16 The certainty of the prophecy.

a He propheſieth of the deſtruction of the Edomites, and other nations which were enemies to the Church.

COme near ye [a] nations to hear, and hearken ye people: let the earth hear, and † all that is therein; the world, and all things that come forth of it.

† Heb. *the fulneſs thereof.*

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly [b] deſtroyed them, he hath delivered them to the ſlaughter.

b God hath determined in his counſel, and hath given ſentence for their deſtruction.

3 Their ſlain alſo ſhall be caſt out, and their ſtink ſhall come up out of their carcaſes, and the mountains ſhall be melted with their bloud.

4 And all the hoſt of heaven ſhall be [c] diſſolved, and the heavens ſhall be * rolled together as a ſcrole: and all their hoſt ſhall fall down as the leaf falleth off from the vine, and as a * falling *fig* from the fig-tree.

c He ſpeaketh this, in reſpect of mans judgment, who in great fear and horrible troubles thinketh that heaven and earth periſheth.

* *Rev.* 6 14.

* *Rev.* 6. 13.

5 For my ſword ſhall be [d] bathed in heaven: behold it ſhall come down upon Idumea, and upon the people of [e] my curſe to judgment.

d I have determined in my ſecret counſel, and in the heavens, to deſtroy them till my ſword be weary with ſhedding of bloud.

e They had an opinion of holineſs, becauſe they came of the patriarch Iſaac, but in effect were accurſed of God, and enemies unto the Church, as the papiſts are.

6 The ſword of the LORD is filled with bloud, it is made fat with fatneſs, *and* with the bloud of [f] lambs and goats, with the fat of the kidneys of rams: for the LORD hath a ſacrifice in [g] Bozrah, and a great ſlaughter in the land of Idumea.

f *That is*, Both of young and old, poor and rich of his enemies.

g That famous city ſhall be conſumed as a ſacrifice burnt to aſhes.

7 And the ‡ [h] unicorns ſhall come down with them, and the bullocks with the bulls, and their land ſhall be ‡ ſoaked with bloud, and their duſt made fat with fatneſs.

‡ Or, *rhinoceros.*

h The mighty and rich ſhall be as well deſtroyed as the inferiours.

8 For *it is* the day of the LORDS * vengeance, *and* the year of recompenſes for the controverſy of Zion.

‡ Or, *drunken.*

* *Chap.* 63. 4.

9 And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into [i] brimſtome, and the land thereof ſhall become burning pitch.

i He alludeth to the deſtruction of Sodom and Gomorrah. *Gen.* 19 24. * *Rev.* 18, 18. *&* 19. 3.

10 It ſhall not be quenched night nor day, * the ſmoke thereof ſhall go up for ever: from generation to generation it ſhall lie waſte, none ſhall paſs through it for ever and ever.

11 ¶ But the ‡ [k] cormorant and the bittern ſhall poſſeſs it, the owl alſo and the raven ſhall dwell in it, and he ſhall ſtretch out upon it the line of [l] confuſion, and the ſtones of emptineſs.

‡ Or, *pelican.*

k *Chap* 13. 21. *&* *Zeph.* 2. 14. *Rev.* 18. 2.

l In vain ſhall any man go about to build it again.

12 They ſhall call the nobles thereof to the kingdom, but [m] none *ſhall be* there, and all her princes ſhall be nothing.

m *Meaning*, There ſhall be neither order nor policy, nor ſtate of commonweal.

13 And thorns ſhall come up in her palaces, nettles and brambles in the fortreſſes thereof, and it ſhall be an habitation of dragons, *and* a court for ‡† owls.

‡ Or, *oſtricker.*

† Heb. *daughters of the owl.*

14 [n] † The wild beaſts of the deſert ſhall alſo meet with † the wild beaſts of the iſland, and the ſatyre ſhall cry to his fellow, the ‡ ſchrich-owl alſo ſhall reſt there, and find for her ſelf a place of reſt.

n *Chap.* 13. 21.

† Heb. *Ziim.*

† Heb. *Ijim.*

‡ Or, *night-monſter.*

15 [o] There ſhall the great owl make her neſt, and lay and hatch, and gather under her ſhadow: there ſhall the vultures alſo be gathered, every one with her mate.

o *Signifying*, That Idumea ſhould be an horrible deſolation and barren wilderneſs.

16 ¶ Seek ye out of the [p] book of the LORD, and read: [q] no one of theſe ſhall fail, none ſhall want her mate: for [r] my mouth it hath commanded, and his ſpirit it hath gathered them.

p *That is*, In the law where ſuch curſes are threatned againſt the wicked.

q *To wit*, Beaſts and fowls.

r *That is*, The Lord.

17 And he hath caſt the [ſ] lot for them, and his hand hath divided it unto them by line: they ſhall poſſeſs it for ever, from generation to generation ſhall they dwell therein.

ſ He hath given the beaſts and fowls Idumea for an inheritance.

CHAP. XXXV.

1 The joyful flouriſhing of Chriſts kingdom. 3 The weak are encouraged by the virtues and priviledges of the goſpel.

THe [a] wilderneſs and the ſolitary place ſhall be glad for them: and the deſert ſhall rejoyce, and bloſſom as the roſe.

a He propheſieth of the full reſtauration of the Church, both of the Jewes and Gentiles under Chriſt, which ſhall be fully accompliſhed at the laſt day: albeit, as yet it is compared to a deſert and wilderneſs

2 It ſhall bloſſom abundantly, and rejoyce even with joy and ſinging; the glory of Lebanon ſhall be given unto it, the exellency of [b] Carmel and Sharon: they ſhall [c] ſee the glory of the LORD, *and* the excellency of our God.

b The Church which was before compared to a barren wilderneſs ſhall by Chriſt be made moſt plenteous and beautiful.

c He ſheweth, that the preſence of God is the cauſe that the Church doth bring forth fruit and flouriſh.

3 ¶ * [d] Strengthen ye the weak hands, and confirm the feeble knees.

* *Heb.* 12. 12.

d He willeth all to encourage one another, and ſpecially the miniſters to exhort and ſtrengthen the weak, that they may patiently abide the coming of God, which is at hand.

4 Say to them *that are* of a † fearful heart, Be ſtrong, fear not, behold, your God will come *with* [e] vengeance, *even* God *with* a recompenſe, he will come and ſave you.

† Heb. *haſty.*

e To deſtroy your enemies.

5 Then the * eyes of the [f] blind ſhall be opened, and * the ears of the deaf ſhall be unſtopped.

* *Mat.* 9. 27, *&c.* *&* 11 5. *&* 12. 22. *&* 20. 30, *&c.* *&* 21. 14. *Ioh.* 9. 6, 7.

f when the knowledge of Chriſt is revealed.

6 Then ſhall the * lame *man* leap as an hart, and the * tongue of the dumb ſing: for in the [g] wilderneſs ſhall * waters break out, and ſtreams in the deſert.

* *Mat.* 11. 5. *Mark*, 7. 32, *&c.* * *Mat.* 11. 5. *&* 15. 30. *&* 21. 14. *Ioh.* 5 8, 9. *Acts* 3. 2, *&c.* *&* 8. 7. *&* 14. 8, *&c.*

7 And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons, where each lay, *ſhall be* ‡ graſs with reeds and ruſhes.

* *Mat.* 9. 32, 33. *&* 12. 22. *&* 15. 30.

g They that were barren and deſtitute of the graces of God, ſhall have them given by Chriſt.

8 And an high-way ſhall be there, and a way, and it ſhall be called the way of [h] holineſs, the unclean ſhall not paſs over it, ‡ but it *ſhall be* [i] for thoſe: the way-faring men, though fools, ſhall not err *therein*.

h It ſhall be for the Saints of God, and not for the wicked.

‡ Or, *for he* ſhall be *with them.*

i whoſe eyes, and ears, the Lord hath opened to receive the promiſes of the goſpel.

9 [k] No lion ſhall be there, nor *any* ravenous beaſt ſhall go up thereon, it ſhall not be found there: but the redeemed ſhall walk *there*.

k As he threatned to the wicked to be deſtroyed hereby, *Chap.* 30. 6. * *Chap.* 51. 11.

10 And the * [l] ranſomed of the LORD ſhall return and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.

l whom the Lord ſhall deliver from the captivity of Babylon.

Chriſt. * *Ioh* 7. 38, 39. ‡ Or, *a court for reeds*, &c.

CHAP. XXXVI.

1 Sennacherib invadeth Judah. 4 Rabſhaketh ſent by Sennacherib, by blaſphemous perſwaſions ſoliciteth the people to revolt. 22 His words are told to Hezekiah.

NOw * [a] it came to paſs in the [b] fourteenth year of king Hezekiah, *that* Sennacherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them.

2 And the king of Aſſyria ſent Rabſhakeh, from Lachiſh to Jeruſalem, unto king Hezekiah, with a great army: and he ſtood by the conduit of the upper pool in the high-way of the fullers field.

3 Then came forth unto him Eliakim Hilkiahs ſon, which *was* [c] over the houſe, and [d] Shebna the ‡ ſcribe, and Joah Aſaphs ſon the recorder.

4 ¶ And [e] Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

5 I ſay, *ſayeſt* [f] *thou,* (but *they are but* † vain words) ‡ *I have* counſel and ſtrength for war: now on whom doſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in the * ſtaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it: ſo *is* [g] Pharaoh king of Egypt to all that truſt in him.

7 But if thou ſay to me, We truſt in the LORD our God: *is it* not he, whoſe high places, and whoſe altars Hezekiah hath taken away, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar?

8 Now therefore give ‡ pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 How then wilt thou turn away the face of one captain of the [h] leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for hors-men?

10 And am I now come up without the LORD againſt this land to deſtroy it? the LORD ſaid unto me, [i] Go up againſt this land, and deſtroy it.

11 Then ſaid Eliakim and Shebna and Joah unto Rabſhakeh, [k] Speak, I pray thee, unto thy ſervants in the Syrian language; for we underſtand *it:* and ſpeak not to us in the Jews language, in the ears of the people that *are* on the wall.

12 But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men that ſit upon the wall, that they may eat their own dung, and drink their own piſs with you?

13 Then Rabſhakeh ſtood, and cried with a loud voice in the Jews language, and ſaid, Hear ye the words of the great king, the king of Aſſyria.

14 Thus ſaith the king, let not Hezekiah deceive you, for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, this city ſhall not be delivered into the hand of the king of Aſſyria.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, ‡ † [l] Make an agreement with me by a preſent, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own ciſtern:

17 Untill I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* leſt Hezekiah perſwade you, ſaying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria?

19 Where *are* the gods of [m] Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* amongſt all the gods of theſe lands, that have delivered their land out of my hand, that the LORD ſhould deliver Jeruſalem out of my hand?

21 But they [n] held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not.

22 ¶ Then came Eliakim the ſon of Hilkiah, that *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabſhakeh.

CHAP. XXXVII.

1 Hezekiah mourning, ſendeth to Iſaiah to pray for them. 6 Iſaiah comforteth them. 8 Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah. 14 Hezekiahs prayer. 21 Iſaiah his prophecy of the pride and deſtruction of Sennacherib, and the good of Zion. 36 An angel ſlayeth the Aſſyrians. 37 Sennacherib is ſlain at Nineveh by his own ſons.

ANd * it came to paſs when king Hezekiah heard *it*, that he [a] rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, who *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, unto [b] Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and of ‡ blaſphemy: for the children are come to the [c] birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will [d] hear the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore [e] lift up *thy* prayer for the remnant *that is* † left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the LORD, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold,

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* 2 *King.* 18. 13. 2 *Chron.* 32. 1.

a This hiſtory is rehearſed, becauſe it is a ſeal and confirmation of the doctrine afore, both for the threatnings and promiſes: *to wit,* That God would ſuffer his Church to be afflicted, but at length would ſend deliverance.

b when he had aboliſhed ſuperſtition, and idolatry, and reſtored religion, yet God would exerciſe his Church, to try their faith and patience.

c For he was now reſtored to his office, as Iſaiah had propheſied, *Chap.* 22. 20

d This declareth, that there were few godly to be found in the kings houſe, when he was driven to ſend this wicked man in ſuch a weighty matter.

‡ Or, *ſecretary.*

e Sennacheribs chief captain.

f He ſpeaketh this in the perſon of Hezekiah, chiefly charging him that he put his truſt in wit and eloquence, whereas his onely confidence was in the Lord.

† Heb, *a word of lips.*

‡ Or, but *counſel and ſtrength* are *for the war.*

* *Ezek.* 29. 6, 7.

g Satan laboured to pull the godly king from one vain confidence to another: *to wit,* From truſt in the Egyptians, whoſe power was weak and would deceive them, to yeild himſelf to the Aſſyrians, and ſo not to hope for any help of God.

‡ Or, *noſtages.*

h He reproacheth to Hezekiah his ſmall power which is not able to reſiſt one of Sennacheribs leaſt captains.

i Thus the wicked to deceive us, will pretend the name of the Lord: but we muſt try the ſpirits, whether they be of God or no.

k They were afraid, leſt by his words he ſhould have ſtirred the people againſt the king, and alſo pretended to grow to ſome appointment with him.

l Heb. *Make with me a bleſſing.*

l *The Hebrew word ſignifieth,* Bleſſing: whereby this wicked captain would have perſwaded the people that their condition ſhould be better under Sennacherib then under Hezekiah.

m *That is,* of Antiochia in Syria, of the which theſe two other cities alſo were: whereby wee ſee how every town had his peculiar idol, and how the wicked make God an idol, becauſe they do not underſtand that God maketh them his ſcourge, and puniſheth cities for ſin.

n Not that they did not ſhew by evident ſigns, that they did deteſt his blaſphemy, for they had now rent their clothes, but they knew it was in vain to uſe long reaſoning with this infidel, whoſe rage they ſhould have ſo much more provoked.

* 2 *King.* 19. 1, *&c.*

a In ſign of grief and repentance.

b To have comfort of him by the word of God, that his faith might be confirmed, and ſo his prayer be more earneſt: teaching hereby that in all dangers theſe two are the onely remedies, to ſeek unto God and his miniſters.

‡ Or, *provocation.*

c wee are in as great ſorrow as a woman that travaileth of child, and cannot be delivered.

d *That is,* will declare by effect that he hath heard it: for when God deferreth to puniſh, it ſeemeth to the fleſh, that he knoweth not the ſin, or heareth not the cauſe.

e *Declaring,* That the miniſters office doth not only ſtand in comforting by the word, but alſo in praying for the people.

† Heb. *found.*

7 Behold, I will ‡ ſend a blaſt upon him, and he ſhall hear [f] a rumour, and return to his own land, and I will cauſe him to fall by the ſword in his own land.

‡ Or, *put a ſpirit into him.*
f Of the Egyptians and Ethiotians, that ſhall come and fight againſt him.

8 ¶ So Rabſhakeh returned, and found the king of Aſſyria warring againſt [g] Libnah: for he had heard that he was departed from Lachiſh.

g which was a city toward Egypt: thinking thereby to have ſtayed the force of his enemies.

9 And he heard ſay concerning Tirhakah king of Ethiopia, He is come forth to make war with thee: and when he heard *it*, he ſent meſſengers to Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt [h] deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the king of Aſſyria.

h Thus God would have him to utter a moſt horrible blaſphemy before his deſtruction: as to call the authour of all truth, A deceiver: ſome gather hereby, that Shebna had diſcloſed unto Sennacherib the anſwer that Iſaiah ſent to the king.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands by deſtroying them utterly, and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed, *as* [i] Gozan, and [k] Haran, and Rezeph, and the children of Eden which *were* in Telaſſar?

i which was a city of the Medes.
k Called alſo Charre, a city in Meſopotamia, whence Abraham came after his fathers death.

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up unto the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed unto the LORD, ſaying,

16 O LORD of hoſts, God of Iſrael, that [l] dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

l He groundeth his prayer on Gods promiſe, who promiſed to hear them from between the cherubims.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and ſee; and hear all the words of Sennacherib, which hath ſent to reproach the living God.

18 Of a truth, LORD, the kings of Aſſyria have laid waſte all the † nations and [m] their countrys,

† Heb. *lands.*
m *Meaning*, Of the ten tribes.

19 And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

† Heb. *given.*

20 Now therefore, O LORD our God, ſave us from his hand, that all the [n] kingdoms of the earth may know, that thou *art* the LORD, *even* thou onely.

n He declareth for what cauſe he prayed, that they might be delivered: *to wit*, That God might bee glorified thereby, through all the world.

21 ¶ Then Iſaiah the ſon of Amoz ſent unto Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, Whereas thou haſt prayed to me againſt Sennacherib king of Aſſyria:

o whom God had choſen to himſelf as a chaſte virgin, and over whom he had care to preſerve her from the luſts of the tyrant, as a father would have over his daughter

22 This *is* the word which the LORD hath ſpoken concerning him, The [o] virgin the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

p *Declaring here*, That they that are enemies to Gods church, fight againſt him, whoſe quarel his church onely maintaineth.

23 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the [p] holy One of Iſrael.

24 † By thy ſervants haſt thou reproached the Lord, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains to the ſides of Lebanon, and I will cut down † the tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* ‡ the foreſt of his Carmel.

† Heb *by the hand of thy ſervants.*
† Heb *the talneſs of the cedars thereof*, and *the choice of the fir-trees thereof*
‡ Or, *the foreſt and his fruitful field.*

25 I have digged [q] and drunk water, and with the ſole of my feet have I dried up all the rivers of the ‡ beſieged places.

q He boaſteth of his policy, in that he can find means to nouriſh his army: and of his power, in that his army is ſo great, that it is able to dry up whole rivers, and to deſtroy the waters, which the Jews had cloſed in.
‡ Or, *fenced & cloſed.*

26 ‡ Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have [r] formed it? now have I brought it to paſs, that thou ſhouldeſt be to lay waſte defenced cities *into* ruinous heaps.

‡ Or, *haſt thou not heard how I have made it long ago, and formed it of ancient times? ſhould I now bring it to be laid waſte, and defenced cities to be ruinous heaps?*
r *Signifying*, That God made not his church to deſtroy it, but to preſerve it: and therefore he ſaith, That he formed it of old even in his eternal counſel, which cannot be changed.

27 Therefore their inhabitants *were* † of ſmall power, they were diſmayed and confounded: they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe-tops, and *as corn* [s] blaſted before it be grown up.

† Heb. *ſhort of hand.*
s He ſheweth that the ſtate and power of moſt flouriſhing cities, endureth but a moment, in reſpect of the church, which ſhall remain for ever, becauſe God is the maintainance thereof.

28 But I know thy ‡ abode, and thy going [t] out, and thy coming in, and thy rage againſt me.

‡ Or, *ſitting.*
t *Meaning*, His counſels and enterprices.

29 Becauſe thy rage againſt me, and thy tumult is come up into mine ears: therefore will I put my [u] hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou [x] cameſt.

u Becauſe Sennacherib ſhewed himſelf as a devouring fiſh and furious beaſt, he uſeth theſe ſimilitudes to teach how he will take him and guid him.
x Thou ſhalt loſe thy labour.

30 And this *ſhall be* a [y] ſign unto thee, Ye ſhall eat *this* year ſuch as groweth of it ſelf: and the [z] ſecond year that which ſpringeth of the ſame: and in the third year ſow ye and reap, and plant vineyards, and eat the fruit thereof.

y God giveth ſigns after two ſorts: ſome go before the thing, as the ſigns that Moſes wrought in Egypt, which were for the confirmation of their faith: and ſome go after the thing, as the ſacrifice which they were commanded to make three days after their departure: and theſe latter, are to keep the benefits of God in our remembrance: of the which ſort this here is.
z He promiſeth, that for two years the ground of it ſelf ſhould feed them.

31 And † the [a] remnant that is eſcaped of the houſe of Judah, ſhall again take root downward, and bear fruit upward.

† Heb. *The eſcaping of the houſe of Judah that remaineth.*
a They, whom God hath delivered out of the hands of the Aſſyrians, ſhall proſper: and this properly belongeth to the church.

32 For out of Jeruſalem ſhall go forth a remnant, and † they that eſcape out of mount Zion: the * zeal of the LORD of hoſts ſhall do this.

† Heb. *the eſcaping.* * 2 *King.* 19. 31 *Chap.* 9. 7.

33 Therefore thus ſaith the LORD concerning the king of Aſſyria: He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city ſaith the LORD.

35 For I will * defend this city to ſave it, for mine own ſake, and for my ſervant [b] Davids ſake.

b For my promiſe ſake made to David. * 2 *King.* 19 34

36 ¶ Then the * angel of the LORD went forth, and ſmote in the camp of the Aſſyrians a hundred and fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

37 ¶ So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at [c] Nineveh.

c which was the chiefeſt city of the Aſſyrians.

38 And it came to paſs as he was worſhip-

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ping in the houſe of Niſroch his god, that Adramelech and Sharezer his ſons ſmote him with the ſword; and they eſcaped into the land of † Armenia: and [d] Eſar-haddon his ſon reigned in his ſtead.

† Heb. *Ararat.*
d who was alſo called Sardanapalus, in whoſe days, ten years after Sennacheribs death, the Chaldeans overcame the Aſſyrians by Merodach their king.

CHAP. XXXVIII.

1 Hezekiah having received a meſſage of death, by prayer hath his life lengthned. 8 The ſun goeth ten degrees backward for a ſign of that promiſe. 9 His ſong of thankſgiving.

IN* [a] thoſe days was Hezekiah ſick unto death: and Iſaiah the prophet the ſon of Amoz came unto him, and ſaid unto him, Thus ſaith the LORD, † Set thine houſe in order: for thou ſhalt die, and not live.

* 2 *King.* 20. 1. 2 *Chron.* 32. 24.
a Soon after that the Aſſyrians were ſlain: ſo that God will have the exerciſe of his children continual; that they may learn onely to depend upon God, and aſpire to the heavens.
† Heb. *Give charge concerning thy houſe.*

2 Then Hezekiah [b] turned his face toward the wall, and prayed unto the LORD.

3 And ſaid, Remember now, O LORD, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy ſight: and Hezekiah wept † ſore.

b For his heart was touched with fear of Gods judgment, ſeeing he had appointed him to die, ſo quickly after his deliverance from ſo great calamity, as one unworthy to remain in that eſtate, and alſo foreſeeing the great change, that ſhould come in the church, foraſmuch as he left no ſon to reign after him: for as yet Manaſſeh was not born: and when he reigned, we ſee what a tyrant he was.
† Heb. *with great weeping.*

4 ¶ Then came the word of the LORD to Iſaiah, ſaying,

5 Go and ſay to Hezekiah, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will adde unto thy days fifteen years.

6 And I will deliver thee, and this city, [c] out of the hand of the king of Aſſyria: and I will defend this city.

c He doth not onely promiſe to prolong his life, but to give him reſt and quietneſs from the Aſſyrians, who might have renued their army to revenge their former diſcomfiture.

7 And this *ſhall be* a [d] ſign unto thee from the LORD, that the LORD will do this thing that he hath ſpoken:

d For Hezekiah had aſked for the confirmation of his faith, a ſign, as *verſ.* 22. & 2 *King.* 20. 8. whereunto he was moved by the ſingular motion of Gods ſpirit.

8 ¶ Behold, I will bring again the ſhadow of the degrees which is gone down in the † [e] ſundail of Ahaz ten degrees backward. So the ſun returned ten degrees, by which degrees it was gone down.

† Heb. *degrees by,* (or, *with*) *the ſun.*
e 2 *King.* 20. 10

9 ¶ [f] The writing of Hezekiah king of Judah, when he had been ſick, and was recovered of his ſickneſs:

f He left this ſong of his lamentation and thankſgiving to all poſterity, as a monument of his own infirmity and thankful heart for Gods benefits, as David did, *Pſal.* 51.

10 I ſaid in the [g] cutting off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years.

g At what time it was told me, that I ſhould die.

11 I ſaid, I [h] ſhall not ſee the LORD, *even* the LORD in the land of the living: I ſhall behold man no more with the inhabitants of the world.

h I ſhall no more praiſe the Lord here in this temple among the faithful: thus God ſuffereth his deareſt children to want his conſolation for a time, that his grace afterward may the more appear when they feel their own weakeneſs.

12 Mine age is departed, and is removed from me as a ſhepherds tent: [i] I have cut off like a weaver my life: he will cut me off ‡ with pining ſickneſs: from day *even* to [k] night wilt thou make an end of me.

i By my ſin I have provoked God to take my life from me. ‡ Or, *from the* thrum. k *That is*, In one day, or ſhortly.

13 I reckoned till [l] morning, *that* as a lion ſo will he break all my bones: from day *even* to night wilt thou make an end of me.

l Over night I thought that I ſhould live till morning, but my pangs in the night perſwaded me the contrary: he ſheweth the horrour that the faithful have, when they apprehend Gods judgments againſt their ſin.

14 Like a crane *or* a ſwallow, ſo did I [m] chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am [n] oppreſſed, ‡ undertake for me.

m I was ſo oppreſt with ſorrow, that I was not able to utter my words, but onely to grone and ſigh. n *To wit*, With ſorrow and grief both of body and mind. ‡ Or, *eaſe me.*

15 What ſhall I ſay? [o] he hath both ſpoken unto me, and himſelf hath done *it:* I ſhall go [p] ſoftly all my years in the bitterneſs of my ſoul.

o God hath declared by his prophet that I ſhall die, and therefore I will yeild unto him.

16 O Lord, by [q] theſe *things men* live, and in all theſe *things is* the life of my ſpirit: ſo wilt thou recover me, and make me to [r] live.

p I ſhall have no releaſe, but continual ſorrows while I live.
q which thou promiſeſt and performeſt to thy ſervants.
r I no otherwiſe live then by the word proceeding out of thy mouth, *Deut.* 8. 3.

17 Behold, ‡ [s] for peace I had great bitterneſs; but † thou haſt in love to my ſoul *delivered it* from the pit of corruption: for thou haſt caſt all my ſins [t] behind thy back.

‡ Or, *in my peace* came *great bitterneſs.*
s whereas I thought to have lived in reſt and eaſe, being delivered from mine enemy, I had grief upon grief.
† Heb. *thou haſt loved my ſoul from the pit.*
t He eſteemeth more the remiſſion of his ſins, and Gods favour, then a thouſand lives.

18 For the [u] grave cannot praiſe thee, death can*not* celebrate thee: they that go down into the pit cannot hope for thy truth.

u Forſmuch as God hath placed man in this world to glorify him, the godly take it as a ſign of his wrath, when their days were ſhortned, either becauſe that they ſeemed unworthy for their ſins to live longer in his ſervice: or for their zeal to Gods glory, ſeeing that there are ſo few in earth that do regard it, *Pſal.* 6. 5. & 115. 17.

19 The living, the living, he ſhall praiſe thee, as I *do* this day: the father to the [x] children ſhall make known thy truth.

x All poſterity ſhall acknowledge, and the fathers according to their duty toward the children ſhall inſtruct them in thy grace and mercies toward me.

20 The LORD *was ready* to ſave me: therefore we will ſing my ſongs to the ſtringed inſtruments, all the days of our [y] life, in the houſe of the LORD.

y He ſheweth what is the uſe of the congregation and church, *to wit*, To give the Lord thanks for his benefits.

21 For Iſaiah had ſaid, Let them take a lump of figs, and [z] lay *it* for a plaiſter upon the boyl, and he ſhall recover.

z 2 *King.* 20. 7.

22 Hezekiah alſo [a] had ſaid, What *is* the ſign that I ſhall go up to the houſe of the LORD?

a *As verſe* 9.

CHAP. XXXIX.

1 Merodach-baladan ſending to viſit Hezekiah becauſe of the wonder, hath notice of his treaſures. 3 Iſaiah underſtanding thereof, foretelleth the Babylonian captivity.

AT* that time [a] Merodach-baladan the ſon of Baladan king of Babylon, ſent [b] letters and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered.

* 2 *King.* 20. 12, *&c.*
a This was the firſt king of Babylon, which overcame the Aſſyrians in the tenth year of his reign.
b Partly moved with the greatneſs of the miracle, partly becauſe he ſhewed himſelf enemy to his enemies, but chiefly, becauſe he would joyn with them whom God favoured, and have their help if occaſion ſerved.

2 And Hezekiah was [c] glad of them, and ſhewed them the houſe of his ‡ precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his ‡ † armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

c 2 *King.* 20. 13, & 2 *Chron.* 32. 25, 31.
‡ Or, *ſpicery.*
‡ Or, *jewels.*
† Heb. *veſſels*, or, *inſtruments.*

3 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country unto me, *even* from Babylon.

4 Then ſaid he, What have [d] they ſeen in thine houſe? And Hezekiah anſwered, All that *is* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

d He aſketh him of the particulars to make him underſtand the craft of the wicked, which he before being overcome with their flattery, and blinded with ambition, could not ſee.

5 Then ſaid Iſaiah to Hezekiah, Hear the word of the LORD of hoſts.

6 Behold, the days come, that all that *is* in thine houſe, and *that* which thy fathers have laid up in ſtore until this day, ſhall be [e] carried to Babylon: nothing ſhall be left, ſaith the LORD.

e By the grievouſneſs of the puniſhment is declared how greatly God deteſteth ambition and vain glory.

7 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be [f] eunuchs in the palace of the king of Babylon.

f *That is*, Officers and ſervants.

8 [g] Then

8 [g] Then ſaid Hezekiah to Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken: he ſaid moreover, For there ſhall be peace and truth in my days.

[g] 2 *King.* 20. 19.

CHAP. XL.

1 The promulgation of the goſpel. 3 The preaching of John Baptiſt. 9 The preaching of the apoſtles. 12 The prophet by the omnipotency of God, 18 and his incomparableneſs, 26 comforteth the people.

COmfort [a] ye, comfort ye my people, ſaith your God.

2 Speak ye † comfortably to Jeruſalem, and cry unto her, that her ‡ [b] warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the LORDS hand [c] double for all her ſins.

3 ¶ * [d] The voice of him that crieth in the [e] wilderneſs, [f] Prepare ye the way of the LORD, make ſtraight in the deſert a high-way for our God.

4 Every valley ſhall be exalted, and every [g] mountain and hill ſhall be made low: and the crooked ſhall be made ‡ ſtraight, and the rough places ‡ plain.

5 And the glory of the LORD ſhall be reveiled, and all [h] fleſh ſhall ſee *it* together: for the mouth of the LORD hath ſpoken *it*.

6 The [i] voice ſaid, Cry. And he ſaid, What ſhall I cry? * All fleſh *is* graſs, & all the [k] goodlineſs thereof *is* as the flower of the field.

7 The graſs withereth, the flower fadeth; becauſe the [l] ſpirit of the LORD bloweth upon it: ſurely the people *is* graſs.

8 The graſs withereth, the flower fadeth: but the * [m] word of our God ſhall ſtand for ever.

9 ¶ ‡ O Zion, that bringeſt good tidings, get thee up into the high [n] mountain: ‡ O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift *it* up, be not afraid: ſay unto the cities of Judah, Behold [o] your God.

10 Behold, the Lord GOD will come ‡ with ſtrong *hand*, and his [p] arm ſhall rule for him: behold, * his reward *is* with him, and ‡ his work before him.

11 He ſhall * feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry *them* in his boſome: *and* ſhall gently lead thoſe ‡ that are with [q] young.

12 ¶ Who hath meaſured the waters in the [r] hollow of his hand? and meted out heaven with the ſpan, and comprehended the duſt of the earth in † a meaſure, and weighed the mountains in ſcales, and the hills in a balance?

13 * Who hath directed the ſpirit of the LORD, or *being* † his [s] counſeller hath taught him?

14 With whom took he counſel, and *who* † inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of † underſtanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles as a very little thing.

16 And Lebanon *is* not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering.

17 All nations before him *are* as * [t] nothing, and they are counted to him leſs then nothing, and vanity,

18 ¶ To whom then [u] will ye * liken God? or what likeneſs will ye compare unto him?

19 The workman melteth a graven image, and the goldſmith ſpreadeth it over with gold, and caſteth ſilver chains.

20 He that † [x] *is* ſo impoveriſhed that he hath no oblation, chooſeth a tree *that* will not rot; he ſeeketh unto him a cunning workman to prepare a graven image *that* ſhall not be moved.

21 Have ye not known? have ye not [y] heard? hath it not been told you from the beginning? have ye not underſtood from the [z] foundations of the earth?

22 ‡ *It is* he that ſitteth upon the circle of the earth, and the inhabitants thereof *are* as graſhoppers; that * ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in:

23 That bringeth the * princes to nothing; he maketh the judges of the earth vanity.

24 Yea they ſhall not be planted, yea they ſhall not be ſown, yea their ſtock ſhall not take root in the earth: and he ſhall alſo [a] blow upon them, and they ſhall wither, and the whirlwind ſhall take them away as ſtubble.

25 To whom then will ye liken me, or ſhall I be equal? ſaith the holy One.

26 Lift up your eyes on high, and behold who hath created theſe *things*, that bringeth out [b] their hoſt by number: he calleth them all by names, by the greatneſs of his might, for that *he is* ſtrong in power, not one faileth.

27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, [c] My way is hid from the LORD, and my judgment is paſſed over from my God?

28 ¶ Haſt thou not known? haſt thou not heard, *that* the everlaſting God, the LORD, the creatour of the [d] ends of the earth fainteth not, neither is weary? * *there is* no ſearching of his [e] underſtanding.

29 He giveth power to the faint; and to *them that have* no might, he increaſeth ſtrength.

30 [f] Even the youths ſhall faint and be weary, and the young men ſhall utterly fall.

31 But they that wait upon the LORD ſhall † renew *their* ſtrength: they ſhall mount up with wings as eagles, they ſhall run and not be weary, *and* they ſhall walk and not faint.

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a *That is*, Conſolation for the Church, aſſuring them that they ſhall be never deſtitute of prophets, whereby he exhorteth the true miniſters of God that then were, and thoſe alſo that ſhould come after him, to comfort the poor afflicted, and to aſſure them of their deliverance both of body and ſoul.

† Heb. *to the heart.*

‡ Or, *appointed time.*

b The time of the affliction.

c *Meaning*, Sufficient, *as Chap.* 61. 7. and full correction, *or*, double grace, whereas the deſerved double puniſhment.

d *Mat.* 3. 3. *Mark* 1. 3. *Luk.* 3. 4. *Iohn* 1. 23.

d *To wit*, Of the prophets.

e *That is*, In Babylon, and other places, where they were kept in captivity and miſery.

f *Meaning*, Cyrus and Darius, which ſhould deliver Gods people out of captivity, and make them a ready way to Jeruſalem: and this was fully accompliſhed, when John the Baptiſt brought tidings of Jeſus Chriſts coming, who was the true deliverer of his church from ſin and Satan, *Mat.* 3 3.

g whatſoever may let or hinder this deliverance, ſhall be removed.

‡ Or, *a ſtraight place.*

† Or, *a plain place.*

h This miracle ſhall be ſo great, that it ſhall be known through all the world.

i The voice of God, which ſpake to the prophet Iſaiah.

* *Iob* 14 2. *Pſal.* 102. 18. & 103. 15.

k *Meaning*, All mans wiſdom and natural powers, *Iam.* 1. 10. 1 *Pet.* 1. 24.

l The ſpirit of God ſhall diſcover the vanity of all that ſeem to have any excellency in themſelves. * *Iohn* 12. 34. 1 *Pet.* 1. 25. m Though conſidering the frailty of mans nature, many of the Jews ſhould periſh, and ſo not be partakers of this deliverance, yet Gods promiſe ſhould be fulfilled, and they that remained, ſhould feel the fruit thereof. ‡ Or, *O thou that telleſt good tidings to Zion* n To publiſh this benefit through all the world. ‡ Or, *O thou that telleſt good tidings to Ieruſalem.* o He ſheweth in one word the perfection of all mans felicity, which is to have Gods preſence. ‡ Or, *againſt the ſtrong.* p His power ſhall be ſufficient without help of any other, and ſhall have all means in himſelf to bring his will to paſs. * *Chap.* 62. 11. ‡ Or, *recompenſe for his work.* * *Ezek.* 34. 23. *Iohn* 10. 11. ‡ Or, *that give ſuck.* q He ſhall ſhew his care and favour over them that are weak and tender. r *Declaring*, That as God onely hath all power, ſo doth he uſe the ſame for the defenſe and maintenance of his church. † Heb. *a tierce.* * *Rom* 11. 34. 1 *Cor.* 2. 16. † Heb. *man of his counſel.* ſ He ſheweth Gods infinite wiſdom for the ſame end and purpoſe.

† Heb. *made him underſtand.*

† Heb. *underſtandings.*

* *Dan* 4. 32.

t He ſpeaketh all this to the intent that they ſhould neither fear man, nor put their truſt in any, ſave onely in God.

u Hereby he armeth them againſt the idolatry, wherewith they ſhould be tempted in Babylon.

* *Acts* 17. 29.

† Heb. is *poor of oblation.*

x He ſheweth the rage of the idolaters, ſeeing that the poor that have not to ſuffice their own neceſſities, will defraud themſelves to ſerve their idols.

y Have ye not the word of God, which plainly condemneth idolatry?

z Can you not learn by the viſible creatures, whom God hath made to ſerve your uſe, that you ſhould not ſerve them, not worſhip them?

‡ Or, *him that ſitteth*, &c.

* *Pſal.* 104. 2.

* *Iob* 12. 21. *Pſal.* 107. 40.

a So that his power appeareth in every place whereſoever we turn our eyes.

b who hath ſet in order the infinite number of the ſtars.

c He rebuketh the Jews, becauſe they did not reſt on the providence of God, but thought that he had forſaken them in their troubles.

d And therefore all power is in his hand, to deliver when his time cometh.

* *Pſal.* 147. 5.

e *Shewing*, That men muſt patiently abide, and not curiouſly ſeek out the cauſe of Gods delay in our afflictions.

f They that truſt in their own virtue, and do not acknowledge that all cometh of God.

† Heb. *change.*

CHAP. XLI.

1 *God expostulateth with his people, about his mercies to the church,* 10 *about his promises,* 21 *and about the vanity of idols.*

KEep [a] silence before me, O islands, and let the people [b] renew *their* strength: let them come near, then let them speak: let us come near together to judgment.

2 Who raised up † the [c] righteous man from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them *and* passed † safely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the [d] generations from the beginning? I the LORD the * [e] first, and with the last, I *am* he.

5 The isles saw *it*, and [f] feared, the ends of the earth were afraid, drew near, and [g] came.

6 They helped every one his neighbour, and *every one* said to his brother, † [h] Be of good courage.

7 So the carpenter encouraged the [k] ‡ goldsmith, *and* he that smootheth *with* the hammer, ‡ him that smote the anvil, ‡ saying, It *is* ready for the sodering: and he fastned it with nails *that* it should not be moved.

8 But thou Israel *art* my [i] servant, Jacob whom I have * chosen, the seed of Abraham my * friend.

9 *Thou* whom I have taken from the ends of the earth, & called thee from the chief men thereof, and said unto thee, Thou *art* my servant, I have chosen thee, & not cast thee away.

10 ¶ Fear thou not, for I *am* with thee: be not dismayed, for I *am* thy God: I will strengthen thee, yea I will help thee, yea I will uphold thee with the [k] right hand of my righteousness.

11 Behold, all *they that were* incensed against thee, shall be * ashamed and confounded: they shall be as nothing, and † they that strive with thee, shall perish.

12 Thou shalt seek them, and shalt not find [l] them, *even* † them that contended with thee: † they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.

14 Fear not, thou [m] worm Jacob, *and* ye ‡ men of Israel: I will help thee, saith the LORD, and thy redeemer, the holy One of Israel.

15 Behold, I will make thee a new sharp threshing-instrument having † teeth: thou shalt thresh the [n] mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoyce in the LORD, *and* shalt glory in the holy One of Israel.

17 *When* the [o] poor and needy seek water and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

18 I will open * rivers in high places, and fountains in the midst of the valleys: I will make the * wilderness a pool of water, and the [p] dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oyl-tree: I will set in the desert the fir-tree, *and* the pine, and the box-tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the holy One of Israel [q] hath created it.

21 † [r] Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the king of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things what they *be*, that we may † consider them, and know the latter end of them; or declare us things for to come.

23 [s] Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* ‡ of nothing, and your work ‡ of nought; an abomination *is he that* chooseth you.

25 [t] I have raised up *one* from the north, and he shall come: from the rising of the sun shall [u] he call upon my name, and he shall come upon [x] princes as *upon* morter, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth [y] your words.

27 The first *shall say* to Zion, Behold, behold [z] them, and I will give to Jerusalem [a] one that bringeth good tidings.

28 For I [b] beheld, and *there was* no man, even amongst them, and *there was* no counseller, that when I asked of them, could † answer a word.

29 Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind and confusion.

a God, as though he pleaded his cause with all nations, requireth silence that hee may be heard in his right.
b *That is*, Gather all their power and supports.
† Heb. *righteousness.*
c who called Abraham (who was the patern of Gods justice in delivering his church) from the idolatry of the Chaldeans, to go to and fro at his commandment, and placed him in the land of Canaan.
† Heb. *in peace.*
d who hath created man and maintainted his succession.
* *Chap.* 43. 10.
& 44. 6.
& 48. 12.
Rev. 1. 17.
& 22. 13.
e Though the world set up never so many gods, yet they diminish nothing of my glory: for I am all one, unchangeable, which have ever been, and shall be for ever.
f Considering mine excellent works among my people.
g They assembled themselves, and conspired against me to maintain their idolatry.
† Heb. *is strong.*
h He noteth the obstinacy of the idolaters to maintain their superstition.
‡ Or, *founder.*
‡ Or, *the smiting.*
‡ Or, *saying of the soder, It is good.*
i And therefore oughtest not to pollute thy self with the superstition of the Gentiles.
* *Deut.* 7. 6.
& 10. 15.
& 14. 2.
Psal. 135. 4.
Chap 43. 1.
& 44. 1.
* 2 *Chron.* 20. 7.
Jam. 2. 23.
k *That is*, By the force of my promise, in the performance whereof I will shew my self faithful and just.
* *Exod.* 23. 22.
Chap. 60. 12.
Zech. 12. 3.
† Heb. *the men of thy strife*
† Heb. *the men of thy contention.*
l Because they shall be destroyed.
† Heb. *the men of thy war.*
m Thus he calleth them, because they were contemned of all the world, and that they considering their owne poor estate, should seek unto him for help.
‡ Or, *few men.*
† Heb. *mountains.*
n I will make thee able to destroy all thine enemies, be they never so mighty: and this chiefly is referred to the kingdom of Christ.
o *That is*, They that shall be afflicted in the captivity of Babylon.
* *Chap.* 35. 7.
& 44. 3.
* *Psal* 107. 35.
p God will rather change the order of nature, then they should want any thing that cry to him by true faith in their miseries: declaring to them hereby, that they shall lack nothing by the way, when they return from Babylon.
q *That is*, Hath appointed, and determined, that it shall so come to pass.
Heb. *cause to come near*
r He biddeth the idolaters to prove their religion, and to bring forth their idols, that they may be tried whether they know all things, and can do all things, which if they cannot do, he concludeth, that they are no gods, but vile idols.
† Heb. *set our heart upon them.*
s He sheweth that idols are vanity: for they cannot foretel things to come.
‡ Or, worse then *nothing.*
‡ Or, worse then *of a viper.*
t *Meaning*, By the power of God, the kingdom of darkness should be overthrown.
u *That is*, Cyrus who shall do all things in my name, and by my direction: whereby he meaneth, that both their captivity, and deliverance shall be ordered by Gods providence and appointment.
x Both of the Chaldeans and others.
y *Meaning*, That none of the Gentiles gods can work any of these things.
z *That is*, The Israelites: which return from the captivity
a *To wit*, A continual succession of prophets and ministers.
b when I looked whether the idols could do these things, I found that they had neither wisdom nor power to do any thing: therefore he concludeth, that all are wicked that trust in such vanities. † Heb. *return.*

CHAP. XLII.

1 *The office of Christ, graced with meekness and constancy.* 5 *Gods promise unto him.* 10 *An exhortation to praise God for his gospel.* 17 *He reproveth the people of incredulity.*

BEhold * [a] my servant whom I [b] uphold, mine elect *in whom* my soul * [c] delighteth: I have put my spirit upon him, he shall bring forth [d] judgment to the Gentiles.

2 He shall [e] not cry, nor lift up, not cause his voice to be heard in the street.

* *Mat.* 12. 18.
a *That is*, Christ, who in respect of his manhood is called here, Servant. The prophets use to make mention of Christ after they have declared any great promise, because he is the foundation whereupon all the promises are made, and ratified. b I will establish him, *to wit*, In his office, by giving him the fulness of my spirit. * *Mat* 3. 17. & 17. 5. *Eph.* 1. 6. c He only is acceptable unto me, and they that come unto me by him: for there is no other meanes of reconciliation. d He shall declare himself governour over the gentiles, and call them by his word, and rule them by his spirit. e His coming shall not be with pomp and noise, as earthly princes.

3 [f] A bruised reed shall he not break: and the ‡ smoking [g] flax shall he not † quench: he shall bring forth judgment unto [h] truth.

4 He shall not fail, nor be † discouraged, till he have [i] set judgment in the earth: and the [k] isles shall wait for his law.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein.

6 I the LORD have called thee in [l] righteousness, and will [m] hold thine hand, and will keep thee, and give thee for [n] a covenant of the people, for * a light of the Gentiles:

7 To open the blind eyes, to * bring out the prisoners from the prison, *and* them that sit in * darkness out of the prison-house.

8 I *am* the LORD, that *is* my name, and my * [o] glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are [p] come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the LORD a new song, *and* his praise from the end of the earth: ye that go down to the sea, and † all that is therein; the isles and the inhabitants thereof.

11 Let the wilderness, and the cities thereof lift up *their voice*, the villages *that* [q] Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as [r] a mighty man, he shall stir up jealousie like a man of war: he shall cry; yea, roar; he shall ‡ prevail against his enemies.

14 I have long time holden my peace, I have been still *and* refrained my self: *now* will I cry like [s] a travailing woman, I will destroy and † devour at once.

15 I will make waste mountains and hills, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the [t] blind by a way *that* they knew not, I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things † straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be * turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, Ye *are* our gods.

18 Hear ye deaf, and look ye blind, that ye may see.

19 Who *is* blind but [u] my servant? or deaf, as my [x] messenger *that* I sent? who *is* blind as *he that is* [y] perfect, and blind as the LORDS servant?

20 Seeing many things, * but thou observest not: opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness sake, he will magnify the law, and make ‡ *it* honourable.

22 But this *is* a people [z] robbed and spoiled, ‡ *they are* all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for † a spoil, and none saith, [a] Restore.

23 Who among you will give ear to this? *who* will hearken, and hear † for the [b] time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he, against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battel: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

f He will not hurt the weak and feeble, but support and comfort them.
‡ Or, *dimly burning.*
g *Meaning*, The wick of a lamp or candle, which is almost out, but he will cherish it and snuff it, that it may shine brighter.
† Heb. *quench it.*
h Although he favour the weak, yet will he not spare the wicked, but will judge them according to truth and equity.
† Heb. *broken.*
i Till he have set all things in good order.
k The Gentiles shall be desirous to receive his doctrine.
l *Meaning*, Unto a lawful and just vocation.
m To assist and guid thee.
n As him by whom the promise made to all nations in Abraham shall be fulfilled.
* *Chap.* 49. 6. *Luk.* 2. 32. *Acts* 13. 47.
* *Chap.* 61. 1. *Luk.* 4. 18. *Heb.* 2. 14, 15.
* *Chap.* 9. 2.
* *Chap.* 48. 11.
o I will not suffer my glory to be diminished: which I should do, if I were not faithful in performing the same, and the idolaters thereby would extol their idols above me.
p As in time past I have been true in my promises, so will I be in time to come.
† Heb. *the fulness thereof.*
q *Meaning*, The Arabians, under whom he comprehendeth all the people of the east.
r He sheweth the zeal of the Lord, and his power in the conservation of his church.
‡ Or, *he stirreth himself mightily.*
s I will haste to execute my vengeance, which I have so long deferred, as a woman that desireth to be delivered when she is in travail.
† Heb. *swallow*, or, *suck up.*
t *That is*, My poor people, which are in perplexity and care.
† Heb *into straightness.*
* *Psal.* 97. 7. *Chap.* 1. 29. & 44. 11. & 45. 16.
u *To wit*, Israel which should have most light because of my law.
x The priest to whom my word is committed, which should not only hear it himself, but cause others to hear it.
y As the priests and prophets that should be lights to others. * *Rom.* 2. 22.

‡ Or, him.
z Because they will not acknowledge this benefit of the Lord, who is ready to deliver them, he suffereth them to be spoiled of their enemies through their own faults and incredulity.
‡ Or, *in snaring all the young men of them.*
† Heb. *a treading.*
a There shall be none to succour them, or to will the enemy to restore that which he hath spoiled.
† Heb. *for the after time.*
b *Meaning*, Gods wrath.

CHAP. XLIII.

1 *The Lord comforteth the church with his promises.* 8 *He appealeth to the people for witness of his omnipotency.* 14 *He foretelleth them the destruction of Babylon,* 18 *and his wonderful deliverance of his people.* 22 *He reproveth the people as inexcusable.*

BUt now thus saith the LORD that [a] created thee, O Jacob, and he that formed thee, O Israel, [b] Fear not: for I have redeemed thee, I have called *thee* by thy name, thou *art* mine.

2 When thou passest through the [c] waters, I *will be* with thee; & through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the holy One of Israel, thy saviour: I gave [d] Egypt *for* thy ransome, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give [e] men for thee, and people for thy ‡ life.

5 * Fear not, for I *am* with thee: I will bring thy seed from the [f] east, and gather thee from the west.

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one *that is* called by my [g] name: for I have created him for my glory, I have formed him, yea I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered [h] together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their [i] witnesses,

a After these threatnings, he promiseth deliverance to his church, because he hath regenerate them, adopted them, and called them.
b when thou seest dangers and conspiracies on all sides, remember this benefit and the love of thy God, and it shall encourage thee.
c By water and fire, he meaneth all kind of troubles and perils.
d I turned Sennacherits power against these countries, and made them to suffer that affliction which thou shouldest have done, and so were as the payment of thy ransom. *Chap.* 37. 9.
e I will not spare any man, rather then thou shouldest perish: for God more esteemeth one of his faithful, then all the wicked in the world.
‡ Or, *person.*
* *Chap.* 44. 1, 2. *Jer.* 30. 10. & 46. 27.
f He prophesieth of their deliverance from the captivity of Babylon, and so of the calling of the universal church, alluding to that which is written, *Deut.* 30. 3.
g *Meaning*, That he could not be unmindful of them, except he would neglect his own name and glory. h *Signifying*, That no power can resist him in doing this miraculous work, nor all their idols are able to do the like, as *Chap.* 41. 21, 22. i To prove that the things which are spoken of them are true.

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that they may be justified: or let them [k] hear and say, *It is* truth.

10 Ye *are* my [l] witnesses, saith the LORD, and my [m] servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: *before me there was ‡ no God formed, neither shall there be after me.

11 I, *even* I *am* the LORD, and beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall †*let it?

14 ¶ Thus saith the LORD your redeemer, the holy One of Israel, For your sake I have sent to Babylon, and have [n] brought down all their † nobles, and the Chaldeans, whose cry *is* in the [o] ships.

15 I *am* the LORD, your holy One, the creator of Israel, your king.

16 Thus saith the LORD, which maketh a way in the [p] sea, and a path in the mighty [q] waters:

17 Which bringeth forth the [r] chariot and horse, the army and the power, they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a *new thing: now it shall spring forth, shall ye not know it? I will even make a way in the [t] wilderness, *and* rivers in the [u] desert.

20 The [x] beast of the field shall honour me, the dragons and the ‡† owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 *This people have I formed for my self, they shall shew forth my praise.

22 ¶ But thou hast not [z] called upon me, O Jacob, but thou hast been weary of [y] me, O Israel.

23 Thou hast [x] not brought me the † small cattel of thy burnt-offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no [a] sweet cane with mony, neither hast thou † filled me with the fat of thy sacrifices: but thou hast made me to [b] serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I *am* he that *blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put [c] me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy [d] first father hath sinned, and thy †[e] teachers have transgressed against me.

28 Therefore I have [f] profaned the ‡ princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

CHAP. XLIV.

1 God comforteth the church with his promises. 7 The vanity of idols, 9 and folly of idol-makers. 21 He exhorteth to praise God for his redemption and omnipotency.

YEt now hear, * O Jacob my servant, and Israel whom I have chosen.

2 Thus saith the LORD that made thee, and formed [a] thee from the womb, *which* will help thee, Fear not, O Jacob, my servant, and thou Jesurun, [b] whom I have chosen.

3 For I will *pour water upon him that is [c] thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they [d] shall spring up *as* among the grass, as willows by the water-courses.

5 One shall say, I *am* the LORD: and another [e] shall call *himself* by the name of Jacob: and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the king of Israel, and his redeemer the LORD of hosts: [f] I *am* the first, and I *am* the last, and besides me *there is* no God.

7 And who, as I, shall call, and shall [g] declare it, and set [h] it in order for me, since I appointed the [i] ancient people? and the things that are coming, and shall come? let [k] them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* [l] ye *are* even my witnesses. Is there a God besides me? yea, *there is* no †God, I know not *any*.

9 ¶ They that make a graven image *are* all of them vanity, and their †[m] delectable things shall not profit, and they *are* their own witnesses, *they see not, nor know; [n] that they may be ashamed.

10 Who hath formed [o] a god, or molten a graven image *that* is [p] profitable for nothing?

11 Behold, all his [q] fellows shall be *ashamed: and the workmen, they *are* of men: let them all be gathered together, let them [r] stand *up; yet* they shall fear, *and* they shall be ashamed together.

12 *The smith ‡with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is [s] hungry, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule: he marketh it out with a line: he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man,

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k *Shewing*, That the malice of the wicked hindreth them in the knowledge of the truth, because they will not hear when God speaketh by his word.

l The prophets and people to whom I have given my law.

m *Meaning*, Specially Christ, and by him all the faithful.

* *Chap.* 41. 4. & 44. 8.

‡ Or, *nothing formed of God.*

* *Chap.* 45. 11. *Hos.* 13. 4.

† Heb. *turn it back.*

* *Isa* 9. 12. *Chap.* 14. 27.

n By Darius and Cyrus.

† Heb. *bars.*

o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the enemy.

p when he delivered thee from Pharaoh, *Exod.* 14. 22.

q when the Israelites passed through Jordan, *Josh.* 3. 17.

r *That is*, All the captains of the Chaldeans, with their king.

* 2 *Cor.* 5. 17. *Rev.* 21. 5.

s *That is*, I did of old prepare a way in the wilderness for my people: so am I now about to do.

t *Meaning*, That their deliverance out of Babylon should be more famous, then that from Egypt was *Jer.* 23. 7. *Hag.* 2. 10. 2 *Cor.* 5. 17. *Rev.* 21. 5.

u They shall have such abundance of all things, as they return home, even in the dry and barren places, that the very beasts shall feel my benefits, and shall acknowledg them: much more men ought to be thankful for the same.

‡ Or, *ostriches.*

† Heb. *daughters of the owl.*

* *Lam.* 1. 14, 15.

x Thou hast not worshipped me as thou oughtest to have done.

y *That is*, Of my service and worship.

z *Meaning*, In true faith & obedience.

† Heb. *lambs*, or *kids.*

a Either for the composition of the sweet ointment, *Exod.* 30. 34. or for the sweet incense, *Exod.* 30. 7.

† Heb. *made me drunk*, or, *abundantly moistned.*

b Thou hast made me to bear an heavy burden by thy sins. * *Ezek.* 36. 22, &c. c If I forget any thing that may make for thy justification, put me in remembrance, and speak for thy self. d Thine ancestors. † Heb. *interpreters* e Thy priests and thy prophets.

f *That is*, Rejected, abhorred, and destroyed them in the wilderness, and at other times.

‡ Or, *holy princes.*

* *Chap.* 41. 8. & 43. 1. *Jer.* 30. 10. & 46. 27.

a He created and chose thee from the beginning of his own mercy and before thou couldest merit any thing.

b whom God accepteth as righteous: or, which had occasion thereunto because of the law, and of thine holy vocation.

* *Chap.* 35. 7. *Joel* 2. 28. *Jon.* 3. 18. *Act.* 2. 18.

c Because man of himself is as the dry and barren land he promiseth to moisten him with the waters of his holy Spirit.

d *That is*, Thy children and posterity shall increase wonderfully after their deliverance from Babylon.

e By this diversity of speech he meaneth one thing: *That is*, That the people shall be holy, and receive the true religion of God, *a Psal.* 87. 5.

f I am always like my self, that is, merciful toward my church, and most able to maintain it, *as Chap.* 41. 14. & 48. 12. *Rev.* 1. 17. & 22. 13.

g And appoint them that shall deliver the church.

h *That is*, Declare unto me how I ought to proceed herein.

i God calleth the Israelites ancient, because he preferred them to all other in his eternal election.

k *Meaning*, Their idols

† *Chap.* 45. 12.

* *Deut.* 4. 35, 39. & 32. 39. 1 *Sam.* 2. 2.

Chap. 45. 5.

† Heb. *rock.*

† Heb. *despicable.*

m whatsoever they bestow upon their idols, to make them to seem glorious.

* *Psal.* 115. 4, &c.

n *That is*, The idolaters seeing their idols blind, must needs be witnesses of their own blindness, and feeling that they are not able to help them, must confess that they have no power. o *Meaning*, That whatsoever is made by the hand of man, if it be esteemed as God, is most detestable. p whereby appeareth their blasphemy, which call images the books of the laity, seeing that they are not onely here called unprofitable, but *Chap.* 41. 24. abominable: and Jeremy calleth them the work of errours, *Jer.* 10. 15. *Habakkuk*, a lying teacher, *Hab.* 2. 18. q *That is*, which by any way consent either to the making or worshipping. * *Psal.* 97. 7. *Chap.* 1. 29. & 42. 17. & 45. 16. r *Signifying*, That the multitude should not then save the idolaters, when God will take vengeance, although they excuse themselves thereby among men. * *Jer.* 10. 3 † Or, *waste an ax.* s He describeth the raging affection of the idolaters, which forget their own necessities to set forth their devotion toward their idols.

according to the beauty of a man; that it may remain in the [c] house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he ‡ strengthneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof and [a] warm himself; yea, he kindleth *it* and baketh bread; yea, he maketh a god, and worshippeth *it*: he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire: with part thereof he [x] eateth flesh: he rosteth rost, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire.

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me, for thou *art* my God.

18 They have not known, not understood: for [y] he hath † shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none † considereth in his heart, neither *is there* knowledge nor understanding to say, I have burnt part of it in the fire, yea, also I have baked bread upon the coals thereof: I have rosted flesh and eaten *it*, and shall I make the residue thereof an abomination? shall I fall down to † the stock of a tree?

20 He feedeth [z] of ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ [a] Remember these, O Jacob and Israel; for thou *art* my servant; I have formed thee, thou *art* my servant: O Israel, thou shalt not be forgotten of me:

22 I have blotted out as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me, for I have redeemed thee.

23 [b] Sing, O ye heavens; for the LORD hath done *it*: shout ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my self:

25 That frustrateth the [c] tokens of the liars, and maketh diviners mad, that turneth wise *men* backward, and maketh their knowledge foolish:

26 That confirmeth the word of his [d] servant, and performeth the counsel of his messengers, that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the ‡ decayed places thereof:

27 That saith to the [e] deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure, even saying to Jerusalem, * Thou shalt be built; and to the temple, Thy foundation shall be laid.

hundred years before he was born. * 2 *Chron.* 36. 22, 23. *Ezra* 1. 1.

CHAP. XLV.

1 *God calleth Cyrus for his churches sake.* 5 *By his omnipotency he challengeth obedience.* 20 *He convinceth the idols of vanity, by his saving power.*

THUS saith the LORD to his [a] anointed, to Cyrus, whose [b] right hand I ‡ have holden, to [c] subdue nations before him: and I will loose the loyns of kings to open before him the two-leaved gates, and the gates shall not be shut.

2 I will go before thee, and [d] make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou [e] mayest know, that I the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servants [f] sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I * *am* the LORD, and *there is* none else, *there is* no God besides me: I [g] girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that *there is* none besides me, I *am* the LORD, and *there is* none else.

7 I form the [h] light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

8 Drop down, ye heavens, from above, and let the skies pour down [i] righteousness: let the earth open, and let them bring forth salvation: and let righteousness spring up together: I the LORD have [k] created it.

9 [l] Wo unto him that striveth with his maker: *let* the potsherd *strive* with the potsherds of the earth: * shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath [m] no hands?

10 Wo unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the holy One of Israel, and his maker, Ask me of [n] things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands have stretched out the heavens, and all their [o] host have I commanded.

13 I have raised [p] him up in righteousness, and I will ‡ direct all his ways: he shall * build my city, and he shall let go my captives, not for [q] price nor reward, saith the LORD of hosts.

at your commandment: *Some read it with an interrogation*, And make it the application of the similitude. o *That is*, The stars. p *To wit*, Cyrus that I may shew by him the faithfulness of my promise in delivering my people. ‡ Or, *make straight*. * 2 *Chron.* 36. 22, 23. *Ezra* 1. 1, *&c. Chap.* 44. 28. q *Meaning*, Freely and without ransome or any grievous condition.

14 Thus

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[c] To place it in some temple.

‡ Or, *taketh courage.*

[a] He setteth forth the obstinacy and malice of the idolaters, who though they see by daily experience that their idols are no better then the rest of the matter whereof they are made, yet they refuse the one part and make a god of the other, as the papists make their cake-god, and the rest of their idols.

[x] *Heb.* He either maketh a table or trencher.

[y] The prophet giveth here an answer to all them that wonder, how it is possible that any should be so blind to commit such abomination, saying, That God hath blinded their eyes, and hardned their heart: or it may be understood of the idol in the heart which causeth such blindness and madness in them.

† Heb. *daubed.*

‡ Heb. *setteth to his heart.*

† Heb. *that which comes of a tree.*

[z] He is abused as one that would eat ashes, thinking to satisfy his hunger.

[a] *Sentence*, That mans heart is inclined to idolatry, and therefore he warneth his people by these examples, that they should not cleave to any, but to the living God, when they should be among the idolaters.

[b] He sheweth, that the work of the Lord toward his people shall be so great that the insensible creatures shall be moved therewith.

[c] He armeth them against the soothsayers of Babylon, which would have born them in hand, that they knew by the stars that God would not deliver them, and that Babylon should stand.

[d] Of Iudah, and the rest of his prophets, which did assure the church of Gods favour and deliverance.

† Heb. *wastes.*

[e] He sheweth that Gods work should be no less notable in this their deliverance, then when he brought them out of Egypt through the sea.

[f] To assure them of their deliverance he nameth the person by whom it should be, more then an *&c. Chap.* 45 13.

[a] To assure the Jews of their deliverance against the great temptations that they should abide, he nameth the person and the means.

[b] who hath not onely his calling from God, but gifts and abilities to perform whatsoever he shall be put upon.

‡ Or, *strengthned.*

[c] As a just reward upon them for their evils and sins.

[d] I will take away all impediments and lets.

[e] Not that Cyrus did know God to worship him aright, but he had a certain particular knowledge, as profane men may have of his power, and so was compelled to deliver Gods people.

† Not for any thing that is in thee, or for thy worthiness.

* *Deut.* 4. 35, 39. *&* 32. 39. *Chap.* 44. 8.

[g] I have given thee strength, power, and authority.

[h] I send peace and war, prosperity and adversity, *as Amos* 3. 6.

[i] He comforteth the Jews, as if he would say, Though when ye look to the heavens and earth for succour, ye see nothing now but signs of Gods wrath, yet I will cause them to bring forth most certain tokens of your deliverance, and of the performance of my promise, which is meant by righteousness.

[k] I have appointed Cyrus to this use and purpose.

[l] Hereby he bridleth their impatiency, which in adversity and trouble murmur against God, and will not tarry his pleasure: willing that man should match with his like, and not contend against God. * *Jer.* 18. 6. *Rom.* 9. 20.

[m] *That is*, It is not perfectly made.

[n] Instead of murmuring, humble your selves, and ask what you will for the consolation of my children, and you shall be sure of it, as ye are of these things which are

14 Thus saith the LORD, The labour of [r] Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature shall come over unto thee, and they shall be [r] thine, they shall come after thee, in chains they shall come over: and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee, and *there is* none else, *there is* no God.

15 Verily thou *art* a God that [t] hidest thy self, O God of Israel the saviour.

16 They shall be ashamed, and also confounded all of them: they shall go to confusion together *that are* * makers of idols.

17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be [u] inhabited, I *am* the LORD, and *there is* none else.

19 I have not spoken in * secret, in a [x] dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble your selves and come: draw near together [y] ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near, yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me, a just God and a saviour, *there is* none beside me.

22 [z] Look unto me, and be ye saved all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn by my self, the word is gone out of my mouth *in* [a] righteousness, and shall not return, that unto me [b] every knee shall bowe, every tongue shall swear.

24 ‡ Surely, shall *one* [c] say, In the LORD have I † righteousness and strength: *even* to him shall *men* come, and all that are [d] incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

r These people were tributaries to the Persians, and so king Artaxerxes gave this mony towards the building of the temple, *Ezra* 7. 21.
f whereas before they were thine enemies, they shall now honour thee, and thou shalt rule them, which was accomplished in the time of Christ.
t Hereby he exhorteth the Jews to patience, though their deliverance be deferred for a time: *Shewing*, That they should not repent their long patience, but the wicked and idolaters shall be destroyed.
* *Chap.* 44. 11.

u *To wit*, Of man, but chiefly of his church.

* *Deut.* 30. 11.
x As do the false gods, which gave uncertain answers.

y All ye idolaters, who though you seem to have never so much worldly dignity, yet in Gods sight you are vile and abject.
z He calleth the idolaters to repentance, willing them to look unto him with the eye of faith.
a *That is*, That the thing, which I have promised, shall be faithfully performed.
q The knowledge of God and the true worshipping shall be through all the world, *Rom.* 14. 11. *Phil* 2. 10.
whereby he signifieth, That we must not onely serve God in heart, but declare the same also by outward profession.
‡ Or, *surely he shall say of me, In the LORD is all righteousness and strength.*
c *Meaning*, The faithful shall feel and confess this.
† Heb. *righteousnesses.*
d All the contemners of God.

CHAP. XLVI.

1 *The idols of Babylon could not save themselves.* 3 *God saveth his people to the end.* 5 *Idols are not comparable to God for power,* 12 *or present salvation.*

[a] BEl boweth down, Nebo stoupeth, their idols *were* upon the [b] beasts, and upon the cattel: your carriages *were* heavy loden, *they are* a burden to the weary *beast*.

2 [c] They stoup, they bowe down together, they could not deliver the burden, but † [d] themselves are gone into captivity.

a An idol in great esteem among the Assyrians, Persians and Babylonians. It is thought to be the planet of the sun worshipped under that name.
b Because they were of gold and silver, the Medes and Persians carried them away. c The beasts that carried the idols fell down under their burden. † Heb. *their soul.* d He derideth the idols, which had neither soul nor sense.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, *which are* [e] born *by me*, from the belly, *which are* carried from the womb.

4 And *even* to *your* old age I *am* he, and *even* to hoar hairs will I carry *you*: I have made, and I will bear, even I will carry and [f] will deliver *you*.

5 ¶ * To whom will ye liken me, and make *me* equal, and [g] compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew your selves men: bring *it* again to [h] mind, O ye transgressours.

9 Remember the former things of old, for I *am* God, and *there is* none else, I *am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, * My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous [i] bird from the east, † the man that executeth my [k] counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye stout-hearted, that *are* far from [l] righteousness.

13 I bring near my [m] righteousness: it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

e He sheweth the difference between the idols and the true God: for they must be carried of others, but God himself carrieth his, *as Deut.* 32. 11.
f Seeing I have begotten you, I will nourish and preserve you for ever.
* *Chap.* 40. 18, 25.
g The people of God, seeing their own calamity, and the flourishing estate of the Babylonians, should be tempted to think that their God was not so mighty as the idols of their enemies: therefore he describeth the original of all the idols, to make them to be abhorred of all men: *Shewing*, That the most that can be spoken in their commendation, is but to prove them vile.
h Become wise, *Meaning*, That all idolaters are without wit or sense, like mad men.
* *Psal.* 33. 11. *Prov.* 19. 21. & 21. 30. *Heb.* 6. 17.
i *That is*, Cyrus, which shall come as swift as a bird, and fight against Babylon.
† Heb. *the man of my counsel.*
k Him, by whom I have appointed to execute that which I have determined.
l which by your incredulity would let the performance of my promise.
m He sheweth that mans incredulity cannot abolish the promise of God, *Rom.* 3. 3.

CHAP. XLVII.

1 *Gods judgment upon Babylon and Chaldea,* 6 *for their unmercifulness,* 7 *pride,* 10 *and overboldness,* 11 *shall be unresistable.*

COme down and sit in the dust, O [a] virgin daughter of Babylon, sit on the ground: *there is* no [b] throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the milstones and [c] grind meal, uncover thy locks, [d] make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* [e] a man.

4 *As for* [f] our redeemer, the LORD of hosts *is* his name, the holy One of Israel.

5 [g] Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no [h] mercy,

a which hast lived in wealth and wantonness, and hast not yet been overcome by any enemy.
b Thy government shall be taken from thee.
c Thou shalt be brought to most vile servitude, for to turn the mill was the office of slaves.
d The things wherein she seeketh her greatest pride, shall be made vile, even from the head to the foot.
e I will use no humanity nor pity toward thee.
f The Israelites shall confess, that the Lord doth this for his churches sake.
g For very shame, and hide thy self.
h They abused Gods judgments, thinking that he punished the Israelites, because he would utterly cast them off, and therefore in stead of pitying their misery thou didst increase it.

cy,

mercy, upon the ancient haſt thou very heavily laid thy yoke.

7 ¶ And thou ſaidſt, I ſhall be * a lady for ever: *ſo* that thou didſt not lay theſe *things* to thy heart, neither didſt remember the latter end of it.

8 Therefore hear now this, thou *that art* given to pleaſures, that dwelleſt careleſly, that ſayeſt in thine heart, I *am*, and none elſe beſides me, I ſhall not ſit *as* a widow, neither ſhall I know the loſs of children.

9 But theſe two * *things* ſhall come to thee in a moment in one day; the loſs of children and widowhood; they ſhall come upon thee in their [i] perfection, for the multitude of thy ſorceries, *and* for the great abundance of thine inchantments.

10 ¶ For thou haſt truſted in thy wickedneſs; thou haſt ſaid, None ſeeth me: thy [k] wiſdom and thy knowledge, it hath ‡ perverted thee; and thou haſt ſaid in thine heart, I *am*, and none elſe beſides me.

11 Therefore ſhall evil come upon thee, thou ſhalt not know † from whence it riſeth: and miſchief ſhall fall upon thee, thou ſhalt not be able to † put it off: and deſolation ſhall come upon thee ſuddenly, *which* thou ſhalt not know.

12 Stand now with thine inchantments, and with the multitude of thy ſorceries, wherein thou haſt [l] laboured from thy youth; if ſo be thou ſhalt be able to profit, if ſo be thou mayeſt prevail.

13 Thou art wearied in the multitude of thy counſels: let now the † aſtrologers, the ſtar-gazers, † the monthly prognoſticatours ſtand up, and ſave thee from *theſe things* that ſhall come upon thee.

14 Behold, they ſhall be as ſtubble: the fire ſhall burn them: they ſhall not deliver † themſelves from the power of the flame: *there ſhall* not *be* a coal [m] to warm at, *nor* fire to ſit before it.

15 Thus ſhall they be unto thee with whom thou haſt laboured, *even* thy merchants from thy youth, they ſhall wander every one to his [n] quarter, none ſhall ſave thee.

Chap. XLVIII.

1 God, to convince the people of their foreknown obſtinacy, reveiled his propheſies. 9 He ſaveth them for his own ſake. 12 He exhorteth them to obedience, becauſe of his power and providence. 16 He lamenteth their backwardneſs. 20 He powerfully delivereth his out of Babylon.

HEar ye this, O houſe of Jacob, *which are* [a] called by the name of Iſrael, and are come forth out of the [b] waters of Judah; which ſwear by the name of the LORD, and make mention of the God of Iſrael, *but* not in truth, nor in righteouſneſs.

2 For they call themſelves of the holy city, and ſtay themſelves [c] upon the God of Iſrael, the LORD of hoſts *is* his name.

3 I have declared the former things from the beginning: and they went forth out of my mouth, and I ſhewed [d] them, I did *them* ſuddenly, and they came to paſs.

4 Becauſe I knew that [e] thou *art* † obſtinate, and thy neck *is* an iron ſinew, and thy brow braſs:

5 I have even from the beginning declared *it* to thee; before it came to paſs I ſhewed [f] *it* thee: leſt thou ſhouldeſt ſay; Mine idol hath done them, and my graven image, and my molten image hath commanded them.

6 Thou haſt heard, ſee all this; and will not ye [g] declare *it*? I have ſhewed thee new things from this time, even hidden things, and thou didſt not know them.

7 They are created now, and not from the beginning, even before the day when thou heardeſt them not; leſt thou ſhouldeſt ſay, Behold, I [h] knew them.

8 Yea thou heardeſt not, yea thou kneweſt not, yea from that time that thine ear was not opened: for I knew that thou wouldſt deal very treacherouſly, and waſt called a tranſgreſſour from the [i] womb.

9 ¶ For my names ſake will I defer mine anger, and for my praiſe will I refrain for thee, [k] that I cut thee not off.

10 Behold, I have refined thee, [l] but not ‡ with ſilver; I have [m] choſen thee in the furnace of affliction.

11 For mine own ſake, *even* for mine own ſake will I do *it*; for how ſhould *my name* be [n] polluted? and * [o] I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob, and Iſrael, my called, [p] I *am* he, I *am* the *firſt*, I alſo *am* the laſt.

13 Mine hand alſo hath laid the foundation of the earth, ‡ and my right hand hath ſpanned the heavens: *when* I call unto them they [q] ſtand up together.

14 All ye aſſemble your ſelves and hear: which among them hath declared theſe *things*? the LORD hath [r] loved him: he will do his pleaſure on Babylon, and his arm *ſhall be on* the Chaldeans.

15 I, *even* I have ſpoken, yea I have called him: I have brought him, and he ſhall make his way proſperous.

16 ¶ Come ye near unto me, hear ye [s] this, I have not ſpoken in ſecret from the beginning, from the time that it was, there *am* I: and now the Lord GOD and his ſpirit hath [t] ſent me.

17 Thus ſaith the LORD, thy redeemer, the holy One of Iſrael, I *am* the LORD thy God which teacheth thee to [u] profit, which leadeth thee by the way *that* thou ſhouldeſt go.

18 O that thou hadſt hearkned to my commandments: then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea;

19 Thy ſeed alſo had been as the ſand, and the offſpring of thy bowels like the gravel thereof; [x] his name ſhould not have been cut off, nor deſtroyed from before me.

20 ¶ [y] Go ye forth of Babylon: flee ye from the Chaldeans, with a voice of ſinging declare ye,

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* 2 Kin. 18. 7.

* Chap. 51. 19.

i So that thy puniſhment ſhall be ſo great, as it is poſſible to be imagined.

k Thou didſt think that thine own wiſdom and policy would have ſaved thee.

‡ Or, *cauſed thee to turn away.*

† Heb. *the morning thereof.*

† Heb. *expiate.*

l He derideth their vain confidence, that put their truſt in any thing but in God, condemning alſo ſuch vain ſciences, which ſerve to no uſe, but to delude the people, and to bring them from depending onely on God.

† Heb. *viewers of the heavens.*

† Heb. *that give knowledge concerning the months.*

‡ Heb. *their ſouls.*

m They ſhall utterly periſh, and no part of them remain.

n They ſhall flee every one to that place, which he thought by his ſpeculation to be moſt ſure: but that ſhall deceive them.

a He deteſteth their hypocricy, which vaunted themſelves to be Iſraelites, and were not ſo in deed.

b They who are deſcended from Jacob as from a fountain, *Deut.* 33. 28. *Pſal.* 68. 27.

c They make ſhew as though they would have none other God.

d He ſheweth, That they could not accuſe him in any thing, for as much as he had performed whatſoever he had promiſed.

e I have done for thee, more then I promiſed, that thy ſtubbornneſs and impudency might have been overcome.

† Heb. *hard.*

f How thou ſhouldeſt be delivered out of Babylon.

g will ye not acknowledge this my benefit, and declare it unto others?

h *Shewing*, That mans arrogancy is the cauſe why God doth not declare all things at once, leſt they ſhould attribute this knowledge to their own wiſedom.

i From the time that I brought thee out of Egypt: for that deliverance was at the birth of the church.

k As it was my free mercy that I did chuſe thee, ſo it is my free mercy that muſt ſave thee.

l For I had reſpect to thy weakneſs and infirmity: for in ſilver there is ſome pureneſs, but in us there is nothing but droſs.

‡ Or, *for ſilver.*

m I took thee out of the furnace where thou ſhouldeſt have been conſumed.

n God joyneth the ſalvation of his, with his own honour: ſo that they cannot periſh, but his glory ſhould be diminiſhed, *as Deut.* 32. 27.

* *Chap.* 42. 8.

o I will not ſuffer another to take it from me.

p *Chap.* 41. 4. & 4. 6. *Rev.* 1. 17. & 22. 13.

‡ Or, *the palm of my right hand hath ſpread out.*

q To obey me, and to do whatſoever I command them.

r *Meaning*, Cyrus, whom he had choſen to deſtroy Babylon.

ſ Since the time that I declared my ſelf to your fathers.

t Thus the prophet ſpeaketh for himſelf, and to aſſure them of theſe things.

u what things ſhall do thee good.

x *That is*, The proſperous eſtate of Iſrael.

y After that he had forewarned them of their captivity, and of the cauſe thereof, he ſheweth them the great joy that ſhall come of their deliverance.

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ye, tell this, utter it *even* to the end of the earth: say ye, The LORD hath * redeemed his servant Jacob.

21 And they [z] thirsted not *when* he led them through the deserts: he * caused the waters to flow out of the rock for them: he clave the rock also and the waters gushed out.

22 *There is* [a] no peace, saith the LORD, unto the wicked.

* *Exod.* 19. 4, 5, 6.
z He sheweth, that it shall be as easy to deliver them, as he did their fathers out of Egypt.
* *Exod.* 17. 6. *Num.* 20. 11.
a Thus he speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, *as chap.* 57. 21.

CHAP. XLIX.

1 *Christ being sent to the Jews, complaineth of them.* 5 *He is sent to the Gentiles with gracious promises.* 13 *Gods love is perpetual to his church.* 18 *The ample restauration of the church.* 24. *The powerful deliverance out of captivity.*

LIsten, O Isles, unto me, & hearken ye people from far, The LORD, hath called [a] me from the [b] womb, from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp [c] sword, in the shadow of his hand hath he [d] hid me, and made me a polished shaft, in his quiver hath he hid me,

3 And said unto me, Thou *art* my servant, O [e] Israel, in whom I will be glorified.

4 Then I said, I have [f] laboured in vain, I have spent my strength for nought, and in vain, *yet* surely my judgment *is* with the LORD, and ‡ my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, ‡ Though Israel be not gathered, [g] yet shall I be glorious in the eyes of the LORD and my God shall be my strength.

6 And he said, ‡ It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the ‡ preserved of Israel: I will also give [h] thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD the redeemer of Israel, *and* his holy One, ‡ to him whom man despiseth, to him whom the nation abhorreth, to a [i] servant of rulers, Kings shall see and [k] arise, princes also shall worship, because of the LORD, that is faithful, *and* the holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, [l] In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and [m] give thee for a covenant of the people, to ‡ [n] establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say * to the [o] prisoners, Go forth; to them that *are* in darkness. Shew your selves: they shall feed in the ways, and their [p] pastures *shall be* in all high places.

10 They shall not * hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy [q] on them shall lead them, even by the springs of water shall he guid them.

11 And I will make all my mountains a way, and my high-ways shall be exalted.

12 Behold, these shall come from far: and lo, these from the north and from the west, and these from the land of [r] Sinim.

13 ¶ Sing, O [s] heavens, and be joyful, O earth, and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD [t] hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, † that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* [u] hands, thy [x] walls *are* continually before me.

17 [y] Thy children shall make haste; thy destroyers, and they that made thee waste shall go forth of thee.

18 ¶ * Lift up thine eyes round about, and behold: all these gather themselves together *and* come to thee: *as* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee* as a bride *doth*.

19 For thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that [z] swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone, these, where *had* they *been*?

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the [a] Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* † arms, & thy daughters shall be carried upon *their* shoulders.

23 And [b] kings shall be thy † nursing-fathers, and their † queens thy nursing-mothers: they shall bowe down to thee with *their* face toward the earth, and * lick up the [c] dust of thy feet, and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be [d] taken from the mighty, or † the lawful captive delivered?

25 But thus saith the LORD, [e] Even the † captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with *him* that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee, with their [f] own flesh, and they shall be drunken with their own * bloud, as with ‡ sweet wine: and all flesh shall know that I the LORD *am* thy saviour and thy redeemer, the mighty One of Jacob.

a This is spoken in the person of Christ, to assure the faithful, that these promises should come to pass, for they were all made in him, and in him should be performed.
b This is meant of the time that Christ should be manifested to the world, *as Psal.* 2. 7.
c By the sword and shaft, he signifieth the virtue and efficacy of Christs doctrine.
d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.
e By Israel is meant Christ, and all the body of the faithful, as the members and their head.
f Thus Christ, in his members complaineth that his labour and preaching take none effect, yet he is content that his doings are approved of God.
‡ Or, *my reward.*
‡ Or, *that Israel may be gathered to him, and I may,* &c.
g Though the Jews refuse my doctrine, yet God will approve my ministry.
‡ Or, art thou *lighter then that thou shouldest,* &c.
‡ Or, *desolations.*
h To declare my gospel to the Gentiles. *Chap.* 42. 6. *Acts* 13. 47. *Luk.* 2. 32.
‡ Or, *to him that is despised in soul.*
i *Meaning*, The Jews, whom tyrants keep in bondage
k The benefit of their deliverance shall be so great, that great and small shall acknowledge it, and reverence God for it.
l Thus he speaketh of his church, when he would shew his mercy toward it, 2 *Cor.* 6. 2.
m *Meaning*, Christ alone.
‡ Or, *raise up.*
n *Signifying*, That before Christ renue the earth by his word, there is nothing but confusion and disorder. * *Chap* 42. 7. o To them that are in the prison of sin and death. p Being in Christs protection, they shall be safe against all dangers, and free from the fear of their enemies. * *Rev.* 7. 16. q *Meaning*, That there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r *Meaning*, The south country, so that Christ shall deliver his from all the parts of the world.
s *Chap.* 44. 23.
t He objecteth what the faithful might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude, and full of consolation
† Heb. *from having compassion.*
u Because I would not forget thee.
x *Meaning*, The good order of policy and discipline.
y *That is*, Such as by the seed of the word are born to thee in Christ.
* *Chap.* 60. 4.
z He sheweth, what are the ornaments of the church: to have many children, which are assembled by the word of God, and governed by his spirit.
a He sheweth, that Christ will not onely gather this great number of the Jews, but also of the Gentiles.
† Heb. *bosom.*
b *Meaning*, The kings shall be converted to the gospel, and bestow their power and authority for the preservation of the church.
† Heb. *nourishers.*
† Heb. *princesses.*
* *Psal.* 72. 9.
c Being joyned with the church, they shall humble themselves to Christ their head, and give him all honour.
d He maketh this as an objection, as though the Chaldeans were strong, and had them in just possession.
† Heb. *the captivity of the just.*
e This is the answer to their objection, that none is stronger then the Lord, neither hath a more just title unto them.
† Heb. *captivity.*
f I will cause them to destroy one another, *as Judg.* 7. 22. 2 *Coron.* 22. *Chap.* 29. 2.
* *Rev.* 14. 20. *&* 16. 6.
‡ Or, *new wine.*

CHAP.

CHAP. L.

1 Chriſt ſheweth, that the dereliction of the Jews is not to be imputed to him, by his ability to ſave, 5 by his obedience in that work, 7 and by his confidence in that aſſiſtance. 10 An exhortation to truſt in God, and not in our ſelves.

THus ſaith the LORD, Where *is* the [a] bill of your mothers divorcement [b] whom I have put away? or which of my creditours *is it* [c] to whom I have ſold you? Behold, for your iniquities have you ſold your ſelves, and for your tranſgreſſions is your mother put away.

2 Wherefore when [d] I came, *was there* no man? when I called, *was there* none to anſwer? * Is my hand [e] ſhortned at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I * dry up the ſea: I make the * rivers a wilderneſs: their fiſh ſtinketh, becauſe *there is* no water, and dieth for thirſt.

3 I clothe the heavens with blackneſs, and I make [f] ſackcloth their covering.

4 The Lord GOD hath [g] given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to *him that is* * [h] weary: he wakneth morning by morning: he wakneth mine ear to hear as the [i] learned.

5 ¶ The Lord GOD hath opened mine ear, and I was not * rebellious, neither turned away back.

6 * I gave my back to the [k] ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting.

7 ¶ For the Lord GOD will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed.

8 * *He is* near that juſtifieth me, who will contend with me? let us ſtand together: who *is* † mine adverſary? let him come near to me.

9 Behold, the Lord GOD will help me, who *is* he *that* ſhall condemn me? lo, they all ſhall wax old as a garment: the moth ſhall eat them up.

10 ¶ [l] Who *is* among you that feareth the LORD, that obeyeth the voice of his ſervant, that walketh *in* darkneſs, and hath no light? let him truſt in the name of the LORD, and ſtay upon his God.

11 Behold, all ye that kindle [m] a fire, that compaſs *your ſelves* about with ſparks: walk in the light of your fire, and in the ſparks *that* ye have kindled. * This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

a *Meaning*, that he had not forſaken her, but through her own occaſion, as *Hoſ.* 2. 2.
b which ſhould declare that I have cut her off: *meaning*, that they could ſhew none.
c *Signifying*, that he ſold them not for any debt or proverty, but that they ſold themſelves to ſins, to buy their own luſts and pleaſures.
d He came by his prophets and miniſters, but they would not believe their doctrine and convert.
* *Num.* 11. 23. *Chap.* 59. 1.
e Am I not as able to help you as I have holpen your fathers of old, when I dried up the red ſea, and killed the fiſh in the rivers, and alſo afterward in Jordan?
* *Exod.* 14. 21. * *Joſh* 3. 16.
f As I did in Egypt in token of my diſpleaſure, *Exod.* 10. 21.
g The prophet doth repreſent here the perſon and charge of them that are juſtly called to the miniſtry of Gods word.
* *Matth.* 11. 28.
h To him that is oppreſſed by affliction and miſery.
i As they that are taught and made meet by him.
* *Iohn* 14. 31. *Heb.* 10. 5. *&c.* *Phil* 2. 8.
* *Matth.* 26. 67. *&* 27. 26.
k I did not ſhrink from God for any perſecution or calamity: whereby he ſheweth, that the true miniſters of God can look for none other recompence of the wicked, but after this ſort, and alſo what is their comfort.
* *Rom.* 8. 32, 33.
† Heb. *the maſter of my cauſe.*
l Shewing, that it is a rare thing, that any ſhould obey aright Gods true miniſters, though they labour to bring them from hell to heaven.
m You have ſought conſolation by your own devices, and have refuſed the light and conſolation, which God hath offered: therefore ye ſhall remain in ſorrow, and not be comforted. * *Iohn.* 9. 39.

CHAP. LI.

1 An exhortation after the pattern of Abraham to truſt in Chriſt, 3 by reaſon of his comfortable promiſes, 4 of his righteous ſalvation, 7 and mans mortality. 9 Chriſt by his ſanctified arm defendeth his from the fear of man. 17 He bewaileth the afflictions of Jeruſalem, 21 and promiſeth deliverance.

HEarken to me, [a] ye that follow after righteouſneſs, ye that ſeek the LORD: look unto the [b] rock *whence* ye are hewen, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him alone, and bleſſed him, and increaſed him.

3 ¶ For the LORD ſhall comfort Zion: he will comfort all her waſte places, and he will make her wilderneſs like [c] Eden, and her deſert like the garden of the LORD; joy and gladneſs ſhall be found therein, thankſgiving, and the voice of melody.

4 ¶ Hearken unto me, my people, and give ear unto me, O my nation: for [d] a law ſhall proceed from me, and I will make my judgment to reſt for a light of the people.

5 My [e] righteouſneſs *is* near: my ſalvation is gone forth, and mine [f] arms ſhall judge the people: the iſles ſhall wait upon me, and on mine arm ſhall they truſt.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for * the [g] heavens ſhall vaniſh away like ſmoke, and the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner: but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not be aboliſhed.

7 ¶ Hearken unto me ye that know righteouſneſs, the people * in whoſe heart *is* my law, * fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wooll: but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation.

9 ¶ Awake, awake, put on ſtrength, O arm of the LORD; awake, as in the [h] ancient days, in the generations of old. *Art* thou not it that hath cut [i] Rahab, *and* wounded the * [k] dragon?

10 *Art* thou not it which hath * dried the ſea, the waters of the great deep, that *hath* made the depths of the ſea a way for the ranſomed to paſſover?

11 Therefore * the redeemed of the LORD ſhall [l] return, and come with ſinging unto Zion, and everlaſting joy *ſhall be* upon their head: they ſhall obtain gladneſs and joy, *and* ſorrow and mourning ſhall flee away.

12 I, *even* I *am* he that comforteth you: who *art* thou, that thou ſhouldeſt be afraid * of a man *that* ſhall die, and of the ſon of man *which* ſhall be made * *as* graſs?

13 And forgetteſt the LORD thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth? and haſt feared continually every day, becauſe of the fury of the oppreſſour, as if he ‡ were ready to deſtroy? and where *is* the fury of the oppreſſour?

14 The captive exile [m] haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail.

15 But I *am* the LORD thy God, that * divided

a He comforteth the church, that they ſhould not be diſcouraged for their ſmall number.
b That is, to Abraham, of whom ye were begotten: and to Sarah, of whom ye were born.
c As plentiful as paradiſe, *Gen.* 2. 3.
d I will rule and govern my church by my word, and doctrin.
e The time that I will accompliſh my promiſe.
f My power and ſtrength.
* *Pſal.* 102. 26. *Matth.* 24. 35.
g He forewarneth them of the horrible changes and mutations of all things, and how he will preſerve his church in the midſt of all theſe dangers.
* *Pſal.* 37. 31.
* *Matth.* 10. 28.
h He putteth them in remembrance of his great benefit for their deliverance out of Egypt, that thereby they might learn to truſt in him conſtantly.
i *Meaning*, Egypt. *Iſai.* 30. 7.
* *Pſal.* 74. 13, 14.
k To wit, Pharaoh, *Ezek.* 29. 3.
* *Exod.* 14. 21.
* *Chap.* 35. 10.
l From Babylon.
* *Pſal.* 118. 6.
* *Chap.* 40. 6. 1 *Pet.* 1. 24.
‡ Or, *made* himſelf *ready.*
m He comforteth them by the ſhort time of their baniſhment: for in ſeventy years they were reſtored, and the greateſt empire of the world deſtroyed.
* *Jerem.* 31. 35.

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vided the sea, whose waves roared: the LORD of hosts *is* his name.

16 And I have put my words * in thy [n] mouth, and have covered thee in the shadow of mine hand, that I may plant the [o] heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ * Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the [p] cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guid her among all the sons *whom* she hath brought forth: neither *is there any* that taketh her by the hand, of all the sons *that* she hath brought up.

19 * These two [q] *things* † are come unto thee: who shall be sorry for thee? desolation, and † destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, [r] but not with wine.

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury, thou shalt no more drink it again.

23 But I will put it into the hand of them that afflict thee: which have said to thy soul, Bowe down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over.

n *Meaning*, of Isaiah, and of all true ministers, who are defended by his protection.
o That all things may be restored in heaven and earth, *Ephes.* 1. 10.
* *Chap.* 52. 1.
p Thou hast been justly punished, and sufficiently, *as Chap* 40. 2. and this punishment in the elect is by measure, and according as God giveth grace to bear it: but in the reprobate it is the just vengeance of God, to drive them to an insensibleness and madness, *Ier.* 25. 15, 16
* *Chap* 47. 9.
q whereof the one is outward, as of the things that come to the body: as war and famine: and the other is inward, and appertaineth to the mind: *that is*, to be without comfort, therefore he saith, *how shalt thou be comforted?*
† Heb. *hapned.*
† Heb. *breaking.*
r But with trouble and fear.

CHAP. LII.

1 Christ perswadeth the church to believe his free redemption, 7 to receive the ministers thereof, 9 to joy in the power thereof, 11 and to free themselves from bondage. 13 Christs kingdom shall be exalted.

* *Chap.* 51. 17. * AWake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem the holy city: for henceforth there shall [a] no more come into thee the uncircumcised, and the unclean.

2 Shake thy self from the [b] dust: arise, *and* sit down, O Jerusalem: loose thy self from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold your selves for [c] nought: and ye shall be redeemed without mony.

4 For thus saith the Lord GOD, My people [d] went down aforetime into * Egypt to sojourn there, and the Assyrian [e] oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them, make them to howl, saith the LORD, and my name continually every day *is* * [f] blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day, that I *am* he that doth speak, behold, *it is* I.

a No wicked tyrant which shall subvert Gods true religion, and oppress the consciences.
b Put off the garments of sorrow and heaviness, and put on the apparel of joy and gladness.
c The Babylonians paid nothing to me for you: therefore I will take you again without ransom.
d when Jacob went thither in time of famine.
* *Gen.* 46. 6.
e The Egyptians might pretend some cause to oppress my people, because they went thither, and remained among them, but the Assyrians have no title to excuse their tyranny by: and therefore will I punish them more then I did the Egyptians. * *Ezek.* 36. 20, 23. *Rom.* 2. 24. f *To wit*, by the wicked, which think that I have no power to deliver them.

7 ¶ How [g] beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

8 [h] Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made [i] bare his holy arm in the eyes of all nations, and * all the ends of the earth shall see the salvation of our God.

11 ¶ * Depart ye, depart ye, go ye out from thence, [k] touch no unclean *thing*, go ye out of the midst of her; be ye clean, that [l] bear the vessels of the LORD.

12 For ye shall not go out [m] with haste, nor go by flight: for the LORD will go before you: and the God of Israel *will* † *be* your rere-ward.

13 ¶ Behold, my [n] servant shall ‡ deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonied at thee; (his * visage was so [o] marred more then any man, and his form more then the sons of men)

15 So shall he [p] sprinkle many nations, the kings shall shut their [q] mouthes at him: for *that* * which had not been told them shall they see; and *that* which they had not heard, shall they [r] consider.

g *Signifying*, that the joy and good tidings of their deliverance should make their affliction in the mean time more easy: but this is chiefly meant of the spiritual joy, *as Nahum* 1. 15. *Rom.* 10. 15.
h The prophets which are thy watch-men, shall publish this thy deliverance: this was begun under Zerubbabel, Ezra, and Nehemiah, but was accomplished under Christ.
i As ready to smite his enemies, and to deliver his people.
* *Psal.* 98. 2. *Luke* 3. 6.
* 2 *Cor.* 6. 17. * *Revel.* 18. 4.
k He warneth the faithful not to pollute themselves with the superstitions of the Babylonians, as *Chap.* 48. 20.
l For the time is at hand that the priests and Levites chiefly (and so by them all the people, which shall be as Levites in this office) shall carry home the vessels of the temple which Nebuchadnezzar had taken away.
m As your fathers did out of Egypt.
† Heb. *gather you up.*
n *Meaning*, Christ by whom our spiritual deliverance should be wrought, whereof this was a figure.
‡ Or, *prosper.*
* *Chap* 53. 3. o In the corrupt judgment of man, Christ in his person was not esteemed.
p He shall spread his word through many nations. q In sign of reverence, and as being astonied at his excellency. * *Rom.* 15. 21. r Lay it to heart, and practice such truths as they know.

CHAP. LIII.

1 The prophet complaining of incredulity, excuseth the scandal of the cross. 4 by the benefit of Christs passion, 10 and the good success thereof.

* *John.* 12. 38. *Rom.* 10. 16. * WHo [a] hath believed our ‡ † report? and to whom is the [b] arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a [c] root out of a dry [d] ground: he hath no form nor comeliness: and when we shall see him, *there is* no beauty that we should desire him.

3 * He is despised and rejected of men, a man of sorrows, and [e] acquainted with grief: and ‡ † we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 ¶ Surely * he hath born our griefs, and carried [f] our sorrows: yet we did esteem him [g] stricken, smitten of God, and afflicted.

5 But he *was* ‡ * wounded for our transgressions, he was bruised for our iniquities: the [h] chastisement of our peace *was* upon him, and with his † stripes we are healed.

6 All we like sheep have gone astray: we

a The prophet sheweth that very few shall receive this their preaching of Christ, and of their deliverance by him.
‡ Or, *doctrine.*
† Heb. *hearing.*
b *Meaning*, that none can beleeve but such whose hearts God toucheth with the virtue of his holy Spirit.
c The beginning of Christs kingdom shall be small and contemptible in the sight of men, but it shall grow wonderfully and flourish before God.
d *Read chap.* 11. 1.
* *Chap.* 52. 14. *Mark.* 9. 12.
e which was by Gods singular providence for the comfort of sinners, *Heb.* 4. 15.
† Or, *he hid as it were his face from us.* † Heb. *as a hiding of faces from him*, or, *from us.* f *That is*, the punishment due to our sins: for the which he hath both suffered and made satisfaction. * *Matth.* 8. 17. 1 *Pet.* 2. 24.
g we judged evil, thinking that he was punished for his own sins, and not for ours. ‡ Or, *tormented.* * *Rom.* 4. 25. h He was chastised for our reconciliation, † Heb. *bruised.* 1 *Cor.* 15. 3.

have

Isaiah prophecieth Christs

VULNERATUS EST PROPTER INIQUITATES NOSTRAS, ATTRITUS EST PROPTER SCELERA NOST

Passion. *Isai. 53. 3. &c.*

OSTRA: DISCIPLINA PACIS NOSTRÆ SUPER EUM, ET LIVORE EIUS SANATI SUMUS. Isai. 53.

have turned every one to his own way, and the LORD † hath laid on him the [i] iniquity of us all.

† Heb. *hath made the iniquities of us all to meet on him*

i *Meaning*, the punishment of our iniquity, and not the fault it self.

7 He was oppressed, and he was afflicted, yet * he [b] opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

* *Matth.* 26. 63. & 27. 12. *Mark*, 14. 61. & 15. 5. *Acts* 8. 32.

k But willingly and patiently obeyed his fathers appointment.

8 ‡ He was taken from [l] prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people † was he stricken.

‡ Or, *he was taken away by distress and judgment: but*, &c.

l From the cross and grave, after that he was condemned.

† Heb. *was the stroke upon him.*

9 [m] And he made his grave with the wicked, and with the rich in his † death, because he had done no violence, neither *was any* * deceit in his mouth.

m Though he died for sin, yet after his resurrection he shall live for ever: and this his death is to restore life to his members, *Rom.* 6 9.

n God the father delivered him into the hands of the wicked, and to the power of the world, to do with him what they would.

† Heb. *deaths.*

* 1 *Pet.* 2. 22. 1 *John.* 3. 5.

10 ¶ Yet it pleased the LORD to bruise him, he hath put *him* to grief: ‡ when thou shalt make his soul an [o] offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

‡ Or, *when his soul shall make an offering.*

o Christ by offering up himself shall give life to the church, and so cause them to live with him for ever.

11 He shall see of the [p] travel of his soul, *and* shall be satisfied: by his knowledge shall my [q] righteous servant justify many: for he shall bear their iniquities.

p *That is*, the fruit and effect of his labour, which is the salvation of his church.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong: because he [r] hath poured out his soul unto death: and he was * numbered with the transgressours, and he bare the sin [t] of many, and * made intercession for the transgressours.

q Christ shall justify by faith, through his word, whereas Moses could not justify by the law.

r Because he humbled himself, therefore he shall be exalted to glory, *Phil* 2. 7, 8.

* *Luke* 23. 34. * *Mark*, 15. 28. *Luke* 22. 37.

t *That is*, of all that believe in him.

CHAP. LIIII.

1 The prophet for the comfort of the Gentiles, propheseth the amplitude of their church, 4 their safety, 6 their certain deliverance out of affliction, 11 their fair edification, 15 and their sure preservation.

* *Gal* 4 27.

a After that he hath declared the death of Christ, he speaketh to the church, because it should feel the fruit of the same, *and calleth her barren*, because that in the captivity she was a widow without hope to have any children.

* SIng, O [a] barren, thou *that* didst not bear; break forth into singing, and cry aloud thou *that* didst not travail with child: for more *are* the children of the [b] desolate, then the children of the married wife, saith the LORD.

b The church in this her affliction and captivity shall bring forth mo children, then when she was at liberty: or, *this may be spoken by admiration*, considering the great number that should come of her. Her deliverance under Cyrus was as her childhood, and therefore this was accomplished when she came to her age, which was under the Gospel.

2 [c] Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.

c *Signifying*, that for the great number of children that God should give her, she should seem to want room to lodge them.

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 ¶ Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy [d] youth, and shalt not remember the reproach of thy [e] widowhood any more.

d The afflictions which thou sufferedst at the beginning

e when as thou wast refused for thy sins, *Cap.* 50. 1.

5 For thy [f] maker *is* thine husband, (the * LORD of hosts *is* his name) and thy redeemer the holy one of Israel, the God of the [g] whole earth shall he be called.

f That did regenerate thee by his holy Spirit.

g His glory shall shine through the whole world, which seemed before to be shut up in Judea.

6 ¶ For the LORD hath called thee as a woman forsaken and grieved in spirit, and a [h] wife of youth, when thou wast refused, saith thy God.

h As a wife which was forsaken in thy youth.

7 For a small moment have I forsaken thee, but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy redeemer.

9 For this *is as* the [i] waters of * Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

i As sure as the promise that I made to Noah, that the waters should no more overflow the earth.

* *Gen.* 9. 11.

10 For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD, that hath mercy on thee.

11 ¶ Oh thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with * fair colours, and lay thy foundations with [k] sapphires.

* 1 *Chron.* 29. 2.

k Hereby he declareth the excellent estate of the church under Christ.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* * [l] taught of the LORD, and great *shall be* the peace of thy children.

* *John*, 6 45.

l By the hearing of his word and inward moving of his spirit.

14 In [m] righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terrour, for it shall not come near thee.

m. in stability and sureness, so that it shall stand for ever.

15 ¶ Behold, they shall surely gather together, [n] *but* not by me: whosoever shall gather together [o] against thee, shall fall for thy sake.

n And therefore shall not prevail.

o whatsoever power & strength they have.

16 Behold, I have created the [p] smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster to destroy.

p *Signifying hereby*, that man can do nothing, but so far as God giveth power: for seeing that all are his creatures, he must needs govern and guid them.

17 No weapon that is formed against thee, shall prosper; and every tongue *that* shall rise against thee in judgment, thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

CHAP. LV.

1 The prophet with the promises of Christ, calleth to faith, 6 and to repentance. 8 The happy success of them that believe.

HO, * every one that [a] thirsteth, come ye to the waters, and he that hath [b] no mony; come ye, [c] buy and eat, yea, come, buy wine and milk without mony, and without price.

* *John* 7 37.

a Christ by proposing his graces and gifts to his church, exempteth the hypocrites which are full with their imagined works, and the epicures which are full with their worldly lusts, and so thirst not after these waters.

b *Signifying*, that Gods benefits cannot be bought for mony.

c Buy waters, wine, milk and bread, he meaneth all things necessary to the spiritual life, as these are necessary to this corporal life.

2 Wherefore do ye † spend mony for *that which* is not bread? and your [d] labour for *that which* satisfieth not? hearken diligently

† Heb. *weigh.*

d He reproveth their ingratitude which refuse those things that God offereth willingly, and in the mean time spare neither cost nor labour to obtain those which are nothing profitable.

554

e You shall be fed abundantly.

unto me, and eat ye *that which is* good, and let your soul delight it self in [e] fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, *even* the *[f] sure mercies of David.

4 Behold, I have given [g] him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call [h] a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the holy one of Israel; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be [i] found, call ye upon him while he is near.

7 Let the wicked [k] forsake his way, and † the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him, and to our God, for † he will abundantly pardon.

8 ¶ For my [l] thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher then the earth, so are my ways higher then your ways, and my thoughts then your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my [m] word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the [n] mountains and the hills shall * break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 In stead of the thorn shall come up the fir-tree, and in stead of the brier shall come up the myrtle-tree: and it shall be to the LORD [o] for a name, for an everlasting [p] sign *that* shall not be cut off.

Acts 13. 34.

f The same covenant, which through my mercy, I ratified and confirmed to David, that it should be eternal, 2 *Sam.* 7. 13.

g *Meaning*, Christ of whom David was a figure.

h *To wit*, the Gentiles, which before thou didst not receive to be thy people.

i When he offereth himself by the preaching of his word.

k Hereby he sheweth that repentance must be joyned with faith, and how we cannot call upon God aright, except the fruits of our faith appear.

† Heb. *the man of iniquity.*

† Heb. *he will multiply to pardon.*

l Although you are not soon reconciled one to another and judge me by your selves, yet I am most easy to be reconciled, yea, I offer my mercies to you.

m If these small things have their effect, as daily experience sheweth, much more shall my promise which I have made and confirmed, bring to pass the things which I have spoken for your deliverance.

n *Read, chap.* 44. 23. & 13. 49.

* *Chap.* 35. 1.

o To set forth his glory.

p Of Gods deliverance, and that he will never forsake his church.

CHAP. LVI.

1 The prophet exhorteth to sanctification. 3 He promiseth it shall be general without respect of persons. 9 He inveigheth against blind watchmen.

THus saith the LORD, * Keep ye ‡ judgment, and do justice: for my salvation *is* near to come, and my [b] righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it: that keepeth the [c] sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stanger, that hath [d] joyned himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant.

5 Even unto them will I give in mine [e] house, and within my walls, a place and a [f] name better then of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that joyn themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant:

7 Even them will I * bring to my holy mountain, and make them joyful in my house of prayer: their [g] burnt-offerings and their sacrifices *shall be* accepted upon mine altar; for * mine house shall be called an house of prayer for [h] all people.

8 The Lord GOD, which gathereth the out-casts of Israel, saith, Yet will I gather *others* to him, † besides those that are gathered unto him.

9 ¶ All ye [i] beasts of the field, come to devour, *yea* all ye beasts in the forrest.

10 His [k] watchmen *are* blind: they *are* all ignorant, they *are* all dumb dogs, they cannot bark; ‡ sleeping, lying down, loving to slumber.

11 Yea they *are* † greedy dogs *which* † can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill our selves with strong drink, and to [l] morrow shall be as this day, *and* much more abundant.

a God sheweth what he requireth of them after that he hath delivered them: *to wit*, the works of charity whereby true faith is declared.

‡ Or, *equity.*

b which I will declare toward you, and pour into your hearts by my Spirit.

c Under the sabbath he comprehendeth the whole service of God & true religion.

d Let none think himself unmeet to receive the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keep his true religion, and believe in him.

e *Meaning*, in his church.

f They shall be called after my people, and be of the same religion: yea, under Christ the dignity of the faithful shall be greater then the Jews were at that time.

* *Chap.* 2. 2.

g Hereby he meaneth the spiritual service of God, to whom the faithful offer continual thanksgiving, yea themselves, and all that they have is a lively and acceptable sacrifice.

* *Mark*, 11. 17. *Luke* 19. 46.

h Not onely for the Jews but for all others, *Matth.* 21. 13.

† Heb. *to his gathered.*

i *Meaning*, the enemies of the church, as the *Babylonians*, *Assyrians*, &c. thus he speaketh to fear the hypocrites, and to assure the faithful, that when this cometh, they may know it was told them before.

k He sheweth that this affliction shall come through the fault of the governours, prophets and pastours, whose ignorance, negligence, avarice and obstinacy, provoked Gods wrath against them. ‡ Or, *dreaming*, or, *talking in their sleep.*

† Heb. *strong of appetite.* † Heb. *know not to be satisfied.* l We are well yet, and to morrow shall be better: therefore let us not fear the plagues before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the name of God.

CHAP. LVII.

1 The blessed death of the righteous. 3 God reproveth the Jews for their whorish idolatry. 13 He giveth evangelical promises to the penitent.

THe righteous perisheth, and no man layeth *it* to heart; and † * merciful men are taken away, none considering that the righteous is taken away ‡ [a] from the evil *to come.*

2 He shall ‡ enter into [b] peace: they shall rest in their beds, *each one* walking ‡ *in* his uprightness.

3 ¶ But draw near hither, ye sons of the [c] sorceress, the seed of the adulterer, and the whore.

4 Against whom do ye sport your selves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falshood?

5 Enflaming your selves * with idols ‡ under every green tree, [d] slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth stones of the stream *is*

† Heb. *men of kindness*, or, *godliness.*

* *Psal.* 12. 1. *Micah.* 7. 2.

‡ Or, *from the evil which is to come.*

a From the plague that is at hand, and also because God will punish the wicked.

‡ Or, *go in peace.*

b The soul of the righteous shall be in joy, and their body shall rest in the grave unto the time of the resurrection, because they walked before the Lord.

‡ Or, *before him.*

c He threateneth the wicked hypocrites, who under the presence of the name of Gods people, derided Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calleth them bastards, and the children of sorceters which forsook God, and fled to wicked means for succour.

* 2 *Kings* 16. 4.

d *Read Levit.* 18. 21. 2 *Kng.* 2. 10.

‡ Or, *among the calves.*

thy

1 The prophet being sent to reprove hypocrisy, 3 expresseth a counterfeit fast and a true. 8 He declareth what promises are due unto godliness, 13 and to the keeping of the sabbath.

CRy †[a] aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet [b] they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice: they take delight in approaching to God.

3 ¶ [c] Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast you find pleasure, and [d] exact all your ‡† labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ‡ ye shall not fast as *ye do this* day, to make your voice to be [e] heard on high.

5 Is it * such a fast that I have chosen? * ‡ a day for a man to afflict his soul? *is it* to bowe down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo † the heavy burdens, and to let the † oppressed go free, and that ye break every [f] yoke?

7 *Is it* not * to deal thy bread to the hungry, and that thou bring the poor that are ‡ cast out, to thy house? when thou seest the naked, that thou cover him, and that thou hide not thy self from [g] thine own flesh?

8 ¶ Then shall thy [h] light break forth as the morning, and thine health shall spring forth speedily: and thy [i] righteousness shall go before thee, the glory of the LORD † shall be thy rere-ward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*: if thou take away from the midst of thee the yoke, the putting forth of the [k] finger, and speaking vanity:

10 And *if* thou draw out thy [l] soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy [m] darkness *be* as the noon-day.

11 And the LORD shall guid thee continually, and satisfy thy soul in † drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters † fail not.

12 And *they that shall be* of thee, * shall build the old [n] waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.

13 ¶ If thou [o] turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the LORD, honourable, and shalt honour him, not doing thine own ways, nor finding thine

† Heb. *with the throat.*

a The Lord thus speaketh to the prophet, willing him to use all diligence and severity to rebuke the hypocrites.

b They will seem to worship me, and have outward holiness.

c He setteth forth the malice and disdain of the hypocrites, which grudge against God, if their works be not accepted.

d Thus he convinceth the hypocrites by the second table, and by their duty toward their neighbour, that they have neither faith nor religion.

‡ Or, *things wherewith ye grieve others.*

† Heb. *griefs.*

‡ Or, *ye fast not as this day.*

e So long as you use contention and oppression, your fasting and prayer shall not be heard.

* *Zech.* 7. 5.

* *Levit.* 19. 29.

‡ Or, *to afflict his soul* for *a day.*

† Heb. *the bundles of the yoke.*

† Heb. *broken.*

f That you leave off all your extortions.

* *Ezek.* 18. 7.

‡ Or, *afflicted.*

g For in him thou seest thy self as in a glass.

h *That is*, the prosperous estate wherewith God will bless thee.

i The testimony of thy goodness shall appear before God and man.

† Heb. *shall gather thee up.*

k whereby is meant all manner of injury.

l *That is*, have compassion on their miseries.

m Thine adversity shall be turned into prosperity.

† Heb. *drought.*

† Heb. *lie*, or, *deceive.*

* *Chap.* 61. 4.

n *Signifying*, that of the Jews should come such as should build again the ruines of Jerusalem and Judea: but chiefly this is meant of the spiritual Jerusalem, whose builders were the Apostles.

o If thou refrain thy self from thy wicked works.

e *Meaning*, every place was polluted with their idolatry: or every fair stone that they found, they made an idol of it

f In the sacrifices which you, offering before these idols, thought you did serve God.

g *To wit*, thine altars in an open place like an impudent harlot, that careth not for the sight of her husband.

h In stead of setting up the word of God in the open places on the posts and doors to have it in remembrance, *Deut.* 6. 9. & 27. 1. thou hast set up signs and marks of thine idolatry in every place.

i *That is*, didst increase thine idolatry more and more.

‡ Or, *hewed* it *for thy self* larger *than theirs.*

‡ Or, *thou providedst room.*

‡ Or, *thou respectedst the king*

k Thou didst seek the favour of the Assyrians by gifts and presents, to help thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more didst torment thy self.

l Although thou sweat all thy labours to be in vain, yet wouldest thou never acknowledge thy fault, and leave off.

m He derideth their unprofitable diligence which thought to have made all sure, and yet were deceived.

† Or, *living.*

n Broken promise with me.

o *Meaning*, a long time: thus the wicked abuse Gods lenity, and grow to further wickedness.

p *That is*, thy naughtiness, idolatries, and impieties, which the wicked call Gods service: thus he derideth their obstinacy.

q *Meaning*, the *Assyrians* and others, whose help they looked for.

r God shall say to *Darius* and *Cyrus.*

* *Chap* 40. 3. & 62. 10.

s I will not use my power against frail men, whose life is but a blast.

t *That is*, for the vices and faults of the people, which is meant here by covetousness.

† Heb. *turning away.*

u Though they were obstinate, yet I did not withdraw my mercy from them.

x *That is*, I frame the speech and word of my messengers which shall bring peace.

y As well to him that is in captivity, as to him that remaineth at home.

z Their evil conscience doth ever torment them, and therefore they can never have rest, *Read chap.* 48. 22.

thy [e] portion; they, they *are* thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in [f] these?

7 Upon a lofty and high mountain hast thou set thy [g] bed: even thither wentest thou up to offer sacrifice.

8 Behind the [h] doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thy self to another* then me, and art gone up: thou hast [i] enlarged thy bed, and ‡ made thee *a covenant* with them; thou lovedst their bed ‡ where thou sawest *it*.

9 And ‡ thou wentest [k] to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thy self even* unto hell.

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, [l] There is no hope: thou [m] hast found the ‡ life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast [n] lied, and hast not remembred me, nor laid *it* to thy heart? have not I held my peace even of [o] old, and thou fearest me not?

12 I will declare thy [p] righteousness, and thy works, for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee: but the [q] wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me, shall possess the land, and shall inherit my holy mountain:

14 [r] And shall say, * Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

15 For thus saith the high and lofty one that inhabiteth eternity, whose name *is* Holy, I dwell in the high and holy *place*; with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: [s] for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his [t] covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on † frowardly in the way of his heart.

18 I have seen his ways and will [u] heal him: I will lead him also, and restore comforts unto him, and to his mourners.

19 I create the [x] fruit of the lips; peace, peace to *him that is* [y] far off, and to *him that is* near, saith the LORD, and I will heal him.

20 But the wicked *are* like the troubled sea, when it [z] cannot rest, whose waters cast up mire and dirt.

21 *There is* no peace, saith my God, to the wicked.

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own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thy self in the
* *Deut.* 32. 13. LORD, and I will cause thee to * ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken *it*.

CHAP. LIX.

1 The damnable nature of sin. 3 The sins of the Jews. 9 Calamity is for sin. 16 Salvation is onely of God. 20 The covenant of the redeemer.

* *Num.* 11. 23. *Chap.* 50. 2. BEhold, the LORD's hand is not * shortned, that it cannot save: neither his ear heavy, that it cannot hear.

2 But your iniquities have separated between
‡ Or, *have made him hide.* you and your God, and your sins ‡ have hid *his* face from you, that he will not hear.

2 *Read, chap.* 1. 15. 3 ¶ For your hands are defiled with [a] bloud, and your fingers with iniquity, your lips have spoken lies, your tongue hath muttered perverseness.

b All men wink at the injuries and oppressions, and none go about to remedy them.
* *Iob* 15. 35. *Psal.* 7. 14.
c According to their wicked devices, they hurt their neighbours.
‡ Or, *adders.*
d whatsoever cometh from them, is poison, & bringeth death.
e They are profitable to no purpose.
‡ Or, *that which is sprinkled*, is as if *there brake out a viper.*
* *Iob* 8. 14, 15.
* *Prov.* 1. 16. *Rom.* 3. 15.
† Heb. *breaking.*

4 None calleth for justice, nor *any* [b] pleadeth for truth: they trust in vanity, and speak lies; * they conceive mischief, and [c] bring forth iniquity.

5 They hatch ‡ [d] cockatrice-eggs, and weave the spiders [e] web: he that eateth of their eggs dieth, and ‡ *that which is* crushed breaketh out into a viper.

6 * Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 * Their feet run to evil, and they make haste to shed innocent bloud: their thoughts *are* thoughts of iniquity, wasting and † destruction *are* in their paths.

8 The way of peace they know not, and *there*
‡ Or, *right.* *is* no ‡ judgment in their goings: they have made them crooked paths: whosoever goeth therein, shall not know peace.

f *That is*, Gods vengeance to punish our enemies.
g Gods protection to defend us.
h we are altogether destitute of counsel, and can find no end of our miseries.
i we express our sorrows by outward signs, some more, some less.
k This confession is general to the church, to obtain remission of sins, and the prophets did not exempt themselves from the same.
l *To wit*, against our neighbours.
m There is neither justice nor uprightness among men.
‡ Or, *is accounted mad.*
n The wicked will destroy him.

9 ¶ Therefore is [f] judgment far from us, neither doth [g] justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the [h] blind,
and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* in desolate places as dead *men*.

11 We roar all like [i] bears, and mourn sore
like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied be-
fore thee, and our [k] sins testify against us: for our transgressions *are* with us, and *as for* our iniquities, we know them:

13 In transgressing and lying against the
LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart [l] words of falshood.

14 And [m] judgment is turned away back-
ward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth, and he *that* departeth
from evil ‡ maketh himself [n] a prey: and the LORD saw *it*, and † it displeased him that *there was* no judgment.

† Heb. *it was evil in his eyes.*

16 ¶ And he saw that *there was* no man, and wondred that *there was* no intercessour: * [o] therefore his arm brought [p] salvation unto him, and his righteousness, it sustained him.

17 * For he put on righteousness as a breast-
plate, and an [q] helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 * According to *their* † deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies, to the [r] islands he will repay recompence.

19 So shall they fear the name of the LORD
from the west, and his glory from the rising of the sun: when the enemy shall come in * [s] like a floud, the spirit of the LORD shall ‡ lift up a standard against him.

20 ¶ And * the redeemer shall come to
Zion, and unto [t] them that turn from transgression in Jacob, saith the LORD.

21 As for me, this *is* my covenant with them,
saith the LORD, My spirit that *is* upon thee, and my words which I have put in thy mouth, [u] shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the LORD, from henceforth and for ever.

* *Chap.* 63. 5.
o *Meaning*, to do justice, and to remedy the things that were so far out of order.
p *That is*, his church, or his arm did help it self, and did not seek aid of any other.
* *Ephes.* 6. 14, 17. 1 *Thess.* 5. 8.
q *Signifying*, that God had all means at hand to deliver his church and to punish their enemies.
* *Chap* 63. 6.
† Heb. *recompenses.*
r *To wit*, your enemies which dwell in divers places, and beyond the sea.
* *Revel.* 12. 15.
s He sheweth that there shall be great affliction in the church, but God will ever deliver his.
‡ Or, *put him to flight.*
* *Rom.* 11. 26.
t whereby he declareth that the true deliverance from sin and Satan belongeth to none but to the children of God, whom he sustaineth.
u Because the doctrine is made profitable by the virtue of the Spirit, he joyneth the one with the other, and promiseth to give them both to his church for ever.

CHAP. LX

1 The glory of the church in the abundant access of the Gentiles, 15 and the great blessings after a short affliction.

† Or, *be enlightned for thy light cometh.*
a The time of thy prosperity and felicity: whereas speaking of Babylon, he commanded her to go down, *chap* 47. 1.
b *Signifying*, that all men are in darkness, till God give them the light of his spirit, and that this light shineth to none but to those that are in his church.
* *Revel.* 21. 24.
c *Meaning*, that Judea should be as the morning star, and that the Gentiles should receive light of her.
* *Chap.* 49. 18.
d An infinite number from all countries, as *Chap.* 49. 18.
e For joy, as the heart is drawn in for sorrow.
‡ Or, *noise of the sea shall be turned toward thee*
‡ Or, *wealth.*
f *Meaning*, that every one shall honour the Lord with that wherewith he is able. *Signifying*, that it is no true serving of God, except we offer our selves to serve his glory, with all that we

A RISE, ‡ shine, for thy [a] light is come, and
the glory of the LORD is risen upon thee.

2 For behold, the darkness shall cover the
[b] earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the * Gentiles shall come to [c] thy light,
and kings to the brightness of thy rising.

4 * Lift up thine eyes round about, and see;
[d] all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see and flow together,
and thine heart shall fear, and be [e] enlarged, because the ‡ abundance of the sea shall be converted unto thee, the ‡ forces of the Gentiles shall come unto thee,

6 [f] The multitude of camels shall cover thee:
the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring * gold and incense, and they shall shew forth the praises of the LORD.

7 All the flocks of [g] Kedar shall be gathered
together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine [h] altar, and I will glorify the house of my glory.

have. * *Chap.* 61 6. g *That is*, the *Arabians*, that have great abundance of cattel. h Because the altar was a figure of Christ. *Heb.* 13. 10. He sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it self.

8 Who

i Shewing what great number shall come to the church, and with what great diligence and zeal.
k The Gentiles that are now enemies, shall become friends and setters forth of the church.
* *Gal.* 4. 26.

8 Who *are* these [i] *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of [k] Tarshish first, * to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God: and to the holy One of Israel, because he hath glorified thee.

l *Meaning*, Cyrus and his successors, but chiefly this is accomplished in them that serve Christ, being converted by his gospel.
* *Revel.* 21. 25.
‡ Or, *wealth.*

10 And the sons of strangers shall build up thy walls, and their [l] kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates * shall be open continually, they shall not be shut day nor night, that *men* may bring unto thee the ‡ forces of the Gentiles, and *that* their kings *may be* brought.

m He sheweth that God hath given all power and authority here in earth for the use of his church, and that they which will not serve and profit the same, shall be destroyed.
n There is nothing so excellent which shall not serve the necessity of the church.
o *Signifying*, that Gods Majesty is not included in the temple, which is but the place for his feet, that we may learn to rise up to the heavens
* *Rev.* 3. 9.
p To worship their head Christ, by obeying his doctrine.

12 For the nation and [m] kingdom that will not serve thee, shall perish: yea *those* nations shall be utterly wasted.

13 The [n] glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my [o] feet glorious.

14 The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall * [p] bowe themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, the Zion of the holy one of Israel.

15 ¶ Whereas thou hast been forsaken and hated, so that no man went through *thee*, *I* will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shall suck the [q] breast of kings, and thou shalt know that I the LORD *am* thy saviour and thy redeemer, the mighty One of Jacob.

q Both high and low shall be ready to help and succor thee.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers [r] peace, and thine exactours righteousness.

r Thy governours shall love thee and seek they wealth and prosperity.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls [s] salvation, and thy gates praise.

s *Meaning*, not a temporal felicity, but a spiritual, which is fulfilled in Christs kingdom.
* *Rev.* 21. 23. & 22. 5.
t *Signifying*, that all worldly means shall cease, and that Christ shall be all in all, as *Rev.* 21. 22. & 22. 5

19 * The sun shall be no more thy light by day, neither for brightness shall the [t] moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down, neither shall thy moon withdraw it self: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the [u] branch of my planting, the work of my hands, that I may be glorified.

u The children of the church.

22 A little one shall become [x] a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

x *Meaning*, that the church should be miraculously multiplied.

CHAP. LXI.

1 *The office of Christ.* 4 *The forwardness.* 7. *And blessings of the faithful.*

THE * spirit of the Lord GOD *is* [a] upon me, because the LORD hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the [b] broken-hearted, to proclaim liberty to the [c] captives, and the opening of the prison to *them that are* bound:

2 To proclaim the [d] acceptable year of the LORD, and the day of [e] vengeance of our God, to comfort all that mourn:

3 To appoint unto them that mourn in Zion, to give unto them beauty for [f] ashes, the oyl of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called [g] trees of righteousness, the planting of the LORD, that he might be glorified.

4 ¶ And they shall * build the old wasts, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many [h] generations.

5 And strangers shall [i] stand and feed your flocks, and the sons of the alien *shall be* your plowmen, and your vine-dressers.

6 But ye shall be named the [k] priests of the LORD: *men* shall call you the ministers of our God: * ye shall eat the [l] riches of the Gentiles, and in their glory shall you boast your selves.

7 ¶ For your shame *you shall have* [m] double; and *for* confusion [n] they shall rejoyce in their [o] portion: therefore in their land they shall possess the [p] double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate [q] robbery for burnt-offering, and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And [r] their seed shall be known among the Gentiles, and their offs-pring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 [s] I will greatly rejoyce in the LORD, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom † decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

* *Luke* 4. 18.
a This appertaineth to all the prophets and ministers of God, but chiefly to Christ, of whose abundant graces every one receiveth according as it pleaseth him to destribute.
b To them that are lively touched with the feeling of their sins.
c which are in the bondage of sin.
d The time when it pleased God to shew his good favour to man, which S. Paul calleth the fulness of time, *Gal.* 4. 4.
e For when God delivereth his church, he punisheth his enemies.
f which was the sign of mourning.
g Trees that bring forth good fruits, as *Matth.* 3. 8.
* *Chap.* 58. 12.
h *That is*, for a long time.
i They shall be ready to serve you in all your necessities.
k This is accomplished in the time of Christ, by whom all the faithful are made priests and kings, 1 *Pet.* 2. 9. *Revel.* 1. 6. & 5. 10.
* *Chap.* 60. 6.
l *Read chap.* 60. 11, 16.
m Abundant recompence, as this word is used, *Chap.* 40. 2.
n *That is*, the Jews.
o *To wit*, of the Gentiles.
p whereas the Gentiles had dominion over the Jews in times past, now they shall have double authority over them, and possess twice so much.
q I will not receive their offering, which are extortioners, deceivers, hypocrites, *or*, that deprive me of my glory.
r *That is*, of thy church.
s He sheweth what shall be the affection, when they feel this their deliverance,
† Heb. *decketh as a priest.*

CHAP. LXII.

1 *The fervent desire of the prophet, to confirm the church in Gods promises.* 5 *The office of the ministers (unto which they are incited) in preaching the gospel,* 10 *and preparing the people thereto.*

FOr Zions sake will I not [a] hold my peace, & for Jerusalems sake I will not rest, until the righteousness thereof go forth as [b] bright-

a The prophet saith, that he will never cease to declare unto the people, the good tidings of their deliverance. b Till they have full deliverance: and this the prophet speaketh to encourage all other ministers to the setting forth of Gods mercies towards his church.

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ness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by [c] a new name, which the mouth of the LORD shall name.

3 Thou shalt also be [d] a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 *Thou shalt no more be termed, [e] Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called "Hephzi-bah, and thy land, ‡ Beulah: for the LORD delighteth in thee, and thy land shall be [f] married.

5 ¶ For *as* a young man marrieth a virgin, *so* shall thy sons [g] marry thee: and † *as* the bridegroom rejoyceth over the bride, *so* shall thy God rejoyce over thee.

6 I have set [h] watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ‡ i ye that make mention of the LORD, keep not silence;

7 And give him no † rest, till he establish, and till he make Jerusalem [k] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, † Surely, I will no more give thy corn *to be* meat for thine enemies, and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it, shall eat it, and praise the LORD; and they that have brought it together, shall drink it in the courts of my holiness.

10 ¶ [l] Go through, go through the gates; *prepare you the way of the people, cast up, cast up the high-way, gather out the stones, lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, *[m] Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and [n] his ‡ work before him.

12 And they shall call them, The holy people, the redeemed of the LORD: and thou shalt be called, Sought out, a [o] city not forsaken.

c Thou shalt have a more excellent name then thou hast had hitherto.
d He shall esteem thee as dear and precious, as a king doth his crown.
* *Hos.* 1. 10.
‡ *Psa.* 2. 10.
e Thou shalt no more be contemned as a woman forsaken of her husband.
" *That is*, my delight *is* in her.
" *That is*, married.
f That it may be replenished with children.
g Forasmuch as they confess one faith and religion with thee, they are in the same bond of marriage with thee, and they are called the children of the church, inasmuch as Christ maketh her plentiful to bring forth children unto him.
† Heb. *with the joy of the bridegroom.*
h Prophets, pastours, and ministers.
‡ Or, *ye that are the Lords remembrancers.*
i He exhorteth the ministers never to cease to call upon God by prayer for the deliverance of his church, and to teach others to do the same.
† Heb. *silence.*
k For the restauration whereof all the world shall praise him.
† Heb. *if I give, &c.*
l *Signifying*, the great number that should come to the church, and what meanes he would prepare for the restitution of the same, *as chap.* 57. 14.
* *Chap.* 40. 3.
* *Zech.* 9. 9. *Matth.* 21. 5. *John.* 12. 15.
m Ye prophets and ministers shew the people of this their deliverance: which was chiefly meant of our salvation by Christ.
n He shall have all power to bring his purpose to pass, *as chap.* 40. 10.
‡ Or, *recompense*,
o *That is*, one, over whom God hath had a singular care to recover her, when she was lost.

CHAP. LXIII.

1 *Christ sheweth who he is, 2 what his victory over his enemies, 7 and what his mercy toward his church. 10 In his just wrath he remembreth his free mercy. 15 The church in their prayer, 17 and complaint, professe their faith.*

WHo *is* this that cometh [a] from Edom, with died garments from Bozrah? this *that is* † glorious in his apparel, travelling in the greatness of his strength? [b] I that speak in righteousness, mighty to save.

2 ¶ [c] Wherefore * *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have troden the wine-press alone, and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury, and their bloud shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the * day of vengeance *is* in mine heart, and the [d] year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondred that *there was* none to uphold: therefore mine own [e] arm brought salvation unto me, and my fury it upheld me.

6 And I will tread down the people in mine anger, and make them [f] drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will [g] mention the loving kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses.

8 For he said, Surely they *are* my [h] people, children *that* will not lie: so he was their saviour.

9 In all their affliction he was [i] afflicted, and the angel [k] of his presence saved them: * in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.

10 ¶ But they * rebelled, and vexed his holy spirit: therefore he was turned to be their enemy, *and* he fought against them.

11 Then he [l] remembred the days of old, Moses *and* his people, *saying*, Where *is* he that * brought them up out of the sea, with the ‡ [m] shepherd of his flock? where *is* he that put his holy spirit within [n] him?

12 That led *them* by the right hand of Moses, with his glorious arm, * dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an [o] horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the spirit of the LORD caused him to rest: so didst thou lead thy people, to make thy self a glorious name.

15 ¶ *[p] Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy [q] zeal and thy strength, ‡ the sounding of thy bowels, and of thy mercies towards [r] me? are they restrained?

16 Doubtless thou *art* our father, though [r] Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, ‡ our redeemer, thy name *is* from everlasting.

17 ¶ O LORD, why hast [t] thou made us to err from thy ways? *and* hardned our heart

a This prophecy is against the Idumeans, and enemies which persecuted the church, on whom God will take vengeance, and is here set forth all bloudy after that he hath destroyed them in Bozrah, the chief city of the Idumeans: for these were the greatest enemies, and under the title of circumcision, and the kindred of Abraham, claimed to themselves the chief religion, and hated the true worshippers, *Psalm* 137. 7.
† Heb. *decked.*
b God answereth them that asked this question, who is this? *&c.* and saith, Ye see now performed indeed the vengeance which my Prophets threatned.
c Another question to the which the Lord answereth
* *Rev.* 19. 13.

* *Chap.* 34. 8.
d *Shewing*, that when God punisheth his enemies, it is for the profit and deliverance of his church.
e God sheweth, that he hath no need of mans help for the deliverance of his, and though men refuse to do their duty through negligence, and ingratitude, yet he himself will deliver his church, and punish the enemies, *Read chap.* 59. 16.
f I will so astonish them, and make them so giddy, that they shall not know which way to go.
g The Prophet speaketh this to move the people to remember Gods benefits in times past, that they may be confirmed in their troubles.
h For I did chuse them to be mine, that they should be holy, and not deceive mine expectation.
i He bare their afflictions and griefs as though they had been his own.
k which was a witness of Gods presence: and this may be referred to Christ, to whom belongeth the office of salvation.
* *Deut.* 7. 7, 8.
* *Exod.* 15. 24. *Num.* 14. 11. *Psalm* 78. 56. & 95. 9.
l *That is*, the people of Israel, being afflicted, called to remembrance Gods benefits which he had bestowed upon their fathers in times past.
* *Exod.* 14. 30.
‡ Or, *shepherds*, as *Psalm* 77. 20.
m *Meaning*, Moses.
n *That is*, in Moses, that he might well govern the people: some refer this giving of the spirit to the people.
* *Exod.* 14. 21. *Iosh.* 3. 16.
o Peaceably and gently, as an horse is led to his pasture.
* *Deut.* 26. 15.
p Having declared Gods benefits shewed to their forefathers, he turneth himself to God by prayer, desiring him to continue the same grace toward them.
q Thy great affection which thou bearest towards us.
r Though *Abraham* would refuse us to be his children, yet thou wilt not refuse to be our Father.
‡ Or, *our redeemer from everlasting* is *thy name.*
t By taking away thy holy Spirit from us, by whom we were governed, and so for our ingratitude didst deliver us up to our own concupiscence, and didst punish sin by sin, according to thy just judgment.

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from thy fear? Return for thy [n] ſervants ſake, the tribes of thine inheritance.

18 The people of thy holineſs have poſſeſſed *it* but [x] a little while: our adverſaries have ttoden down thy ſanctuary.

19 We are *thine*, thou never bareſt rule over them, † they were not called by thy name.

n *Meaning*, for the covenants ſake made to Abraham, Iſaac and Jacob his ſervants.
x *That is*, in reſpect of the promiſe, which is perpetual: albeit they had now poſſeſſed the land of Canaan a thouſand and four hundred years: and thus they lament, to move God rather to remember his covenant, then to puniſh their ſins. ‡ Or, *thy name was not called upon them.*

CHAP. LXIV.

1 The church prayeth for the illuſtration of Gods power. 5 Celebrating Gods mercy, it maketh confeſſion of their natural corruptions. 9 It complaineth of their affliction.

OH that thou wouldeſt [a] rent the heavens, that thou wouldeſt come down, that the mountains might flow down at thy preſence,

2 As *when* † the melting fire burneth, the fire [b] cauſeth the waters to boyl, to make thy name known to thine adverſaries, *that* the nations may tremble at thy preſence.

3 When thou didſt terrible things *which* we looked not for, thou cameſt down, the mountains flowed down at thy preſence.

4 For ſince the beginning of the world * men have not [c] heard, nor perceived by the ear, neither hath the eye ‡ ſeen, O God, beſides thee, *what* he hath prepared for him that waiteth for him.

5 ¶ Thou meeteſt him [d] that rejoyceth, and worketh righteouſneſs, *thoſe that* remember thee in thy [e] ways: behold, thou art wroth, for we have ſinned: in [f] thoſe is continuance, and we [g] ſhall be ſaved.

6 But we are all as an unclean *thing*, and all our [h] righteouſneſs *are* as filthy rags, and we all do * fade as a leaf, and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and haſt † conſumed us, becauſe of our iniquities.

8 But now, O LORD, thou *art* our father: we *are* the [i] clay, and thou our potter, and we all *are* the work of thy hand.

9 ¶ Be not * wroth [k] very ſore, O LORD, neither remember iniquity for ever: behold, ſee wee beſeech thee, we *are* all thy people.

10 [l] Thy holy cities are a wilderneſs, Zion is a wilderneſs, Jeruſalem a deſolation.

11 Our holy and our beautiful houſe, [m] where our fathers praiſed thee, is burnt up with fire: and all our pleaſant things are laid waſte.

12 Wilt thou refrain thy ſelf [n] for theſe *things*, O LORD? wilt thou hold thy peace, and afflict us very ſore?

a The Prophet continueth his prayer, deſiring God to declare his love towards his church, by miracles & mighty power as he did in mount Sinai.
† Heb. *the fire of meltings.*
b *Meaning*, the rain, hail, fire, thunder and lightnings.
* *Pſal.* 11. 19.
c S. *Paul* uſeth the ſame kind of admitation. 1 *Cor.* 2. 9. marvelling at Gods great benefits ſhewed to his church by the preaching of the goſpel.
‡ Or, *ſeen a God beſides thee which doth ſo for him, &c.*
d Thou ſhewedſt favour toward our fathers when they truſted in thee, and walked after thy commandments.
e They conſidered thy great mercies.
f *That is*, in thy mercies, which he calleth, the ways of the Lord.
g Thou wilt have pity upon us.
h We are iuſtly puniſhed and brought into captivity, becauſe we have prevoked thee to anger, and though we would excuſe our ſelves, yet our righteouſneſs and beſt virtues are before thee as vile clouts, *or*, (as ſome read) like the menſtruous clothes of a woman.
* *Pſal.* 90. 5, 6.
† Heb. *melted.*
i Albeit, O Lord, by thy juſt judgment thou mayeſt utterly deſtroy us, as the potter may his pot, yet we appeal to thy mercies, whereby it hath pleaſed thee do adopt us to be thy children.
diatly ſend ſuccour.
m wherein we rejoyced and worſhipped thee.
n *That is*, at the contempt of thine own glory? though our ſins have deſerved this, yet thou wilt not ſuffer thy glory thus to be deminiſhed.

* *Pſalm* 79. 8.
k For ſo the fleſh judgeth, when God doth not immediatly ſend ſuccour.
l which were dedicated to thy ſervice, and to call upon thy name.
n *That is*, at the contempt of thine own glory?

CHAP. LXV.

1 The calling of the Gentiles. 2 The Jews for their incredulity, idolatry, and hypocriſy, are rejected. 8 A remnant ſhall be ſaved. 11 Judgment on the wicked, and bleſſings on the godly. 17 The bleſſed ſtate of the new Jeruſalem.

I * Am ſought of *them that* [a] asked not *for me*: I am found of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation *that* was not called by my name.

2 ¶ I have ſpread [b] out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own [c] thoughts:

3 A people that provoketh me to anger continually to my face, that ſacrificeth in [d] gardens, and burneth incenſe † upon altars of [e] brick.

4 Which remain among the [f] graves, and lodge in the monuments, which eat [g] ſwines fleſh, and ‡ broth of abominable *things is in* their veſſels:

5 Which ſay, [h] Stand by thy ſelf, come not near to me, for I am holier then thou: theſe *are* a ſmoke in my ‡ noſe, a fire that [i] burneth all the day.

6 Behold, *it is* [k] written before me, I will not keep ſilence, but will recompenſe, even recompenſe into their boſom,

7 Your iniquities, and the iniquities of your fathers [l] together (ſaith the LORD) which have burnt incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their former work into their boſom.

8 ¶ Thus ſaith the LORD, As the new wine is found in the cluſter, and *one* ſaith, Deſtroy it not, for a [m] bleſſing *is* in it: ſo will I do for my ſervants ſakes, that I may not deſtroy them all.

9 And I will bring forth a ſeed out of Jacob, and out of Judah an inheritour of my mountains: and mine elect ſhall inherit it, and my ſervants ſhall dwell there.

10 And [n] Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have ſought me.

11 ¶ But ye *are* they that forſake the LORD, that forget my holy mountain, that prepare a table for that ‡ [o] troup, and that furniſh the drink-offering unto that ‡ number.

12 Therefore will I [p] number you to the ſword, and ye ſhall all bowe down to the ſlaughter: * becauſe when I called, ye did not anſwer; when [q] I ſpake, ye did not hear, but did evil before mine eyes, and did chooſe *that* wherein I delighted not.

13 Therefore thus ſaith the Lord God, Behold, my ſervants ſhall [r] eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed:

14 Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for † vexation of ſpirit.

15 And ye ſhall leave your [ſ] name for a curſe unto my choſen: for the Lord GOD ſhall ſlay thee, and call his ſervants by [t] another name:

16 That he who [u] bleſſeth himſelf in the earth, ſhall bleſſe himſelf in the God of truth, and he that ſweareth in the earth, ſhall ſwear

* *Rom.* 9. 24, 25, 26. & 10. 20. *Epheſ.* 2. 12, 13.
a *Meaning*, the Gentiles, which knew not God, ſhould ſeek after him when he had moved their hearts with his holy ſpirit.
b He ſheweth the cauſe of the rejection of the Jews, becauſe they would not obey him for any admonition of his prophets, by whom he called them continually, and ſtretched out his hands to draw them.
c He ſheweth that to delight in our own fantaſies, is the declining from God, and the beginning of all ſuperſtition and idolatry.
d which were dedicate to idols.
† Heb. *upon bricks.*
e *Meaning*, their altars; which he thus nameth by contempt.
f To conſult with ſpirits, and to conjure devils; which was forbidden, *Deut* 18. 11.
g which was contrary to Gods commandment, *Leviſ.* 11. 7. *Deut.* 14. 8.
‡ Or, *pieces.*
h He ſheweth that hypocricy is ever joyned with pride and contempt of others.
‡ Or, *anger.*
i Their puniſhment ſhall never have end.
k So that the remembrance thereof cannot be forgotten.
l Shall be both puniſhed together: and this declareth how the children are puniſhed for their fathers faults, *to wit*, when the ſame faults or like are found in them.
m *That is*, it is profitable: *meaning*, that God will not deſtroy the faithful branches of his vineyard, when he deſtroyeth the rotten ſtocks, *that is*, the hypocrites.
n which was a plentiful place in Judea to feed ſheep, as Achor was for cattel.
‡ Or, *Gad.*
o By the troup and number, he meaneth their innumerable idols, of whom they thought they could never have enough.
‡ Or, *Meni.*
p Seeing you cannot number your god, I will number you with the ſword.
* *Prov.* 1. 24. &c. *Coap.* 66. 4. *Ier.* 7. 13.
q By my prophets, whom yee would not obey.
r By theſe words, *Eat and drink*, he meaneth the bleſſed life of the faithful, which have always conſolation, and full contentment of all things in their God though ſometimes they lack theſe corporal things.
† Heb. *breaking.*
ſ *Meaning*, that he would call the Gentiles, who ſhould abhor even the very name of the Jews, for their infidelities ſake.
t Then by the name of the Jews.
u By bleſſing and by ſwearing, *is meant*, the praiſing of God for his benefits, and the true worſhipping of him, which ſhall not be onely in Judea, but through all the world.

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by the God of truth; because the former [x] troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For behold, I create * [y] new heavens, and a new earth: and the former shall not be remembred, nor † come into mind.

18 But be you glad and rejoyce for ever *in that* which I create: for behold, I create Jerusalem a rejoycing, and her people a joy.

19 And I will rejoyce in Jerusalem, and joy in my people, and the * voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath [z] not filled his days: for the child shall die an hundred years old, but the sinner *being* an [a] hundred years old shall be accursed.

21 And they shall [b] build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, *are* the days of my people, and mine elect † shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble: for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that * before they call, I will answer, and whiles they are yet speaking, I will hear.

25 The * wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpents meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

x I will no more suffer my church to be desolate as in times past.
* *Chap.* 66. 22. 2 *Pet.* 3 13. *Revel.* 21. 1.
y I will so alter and change the state of my church that it shall seem to dwell in a new world.
† Heb. *come upon the heart.*
* *Revel.* 21. 4.
z *Meaning*, in this wonderful restauration of the church, there should be no weakness of youth, nor infirmities of age, but all should be fresh, and flourishing, and this is accomplished in the heavenly Jerusalem, when all sins shall cease, and the tears shall be wiped away.
a whereby he sheweth that the infidels and unrepentant sinners have no part of this benediction.
b He proposeth to the faithful the blessings which are contained in the law, and so under temporal things comprehendeth the spiritual promises.
† Heb. *shall make them continue long*, or, *shall wear out.*
* *Psal.* 32. 5.
* *Chap.* 11. 6, 7.

CHAP. LXVI.

1 The glorious God will be served in humble sincerity. 5 He comforteth the humble with the marvellous generation, 10 and with the gracious benefits of the church. 15 Gods severe judgments against the wicked. 19 The Gentiles shall have an holy church, 24 and see the damnation of the wicked.

THus saith the LORD, * The [a] heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, [b] and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a [c] contrite spirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he [d] slew a man: he that sacrificeth a ‡ lamb, *as if* he cut off a dogs neck: he that offereth an oblation, *as if he offered* swines blood: he that † burneth incense, *as if* he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will [e] choose their ‡ delusions, and will bring their fears upon them; * because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that [f] tremble at his word, Your brethren that hated you, that cast you out for my names sake, said, * Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 [g] A voice of noise from the city, a voice from the temple, a voice of the LORD that rendreth recompense to his enemies.

7 Before she [b] travailed, she brought forth: before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one [i] day, *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the [k] birth, and not ‡ cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*, saith thy God?

10 ¶ Rejoyce ye with Jerusalem, and be glad with her, all ye that love her: rejoyce for joy with her, all ye that mourn for her:

11 That ye may [l] suck, and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the ‡ abundance of her glory.

12 For thus saith the LORD, Behold, I will extend [m] peace to her like a river, and the glory of the [n] Gentiles like a flowing stream: then shall ye suck, ye shall be * [o] born upon *her* sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you: and ye shall be [i] comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoyce, and your [p] bones shall flourish like an herb: and the hand of the LORD shall be known towards his servants, and *his* indignation towards his enemies.

15 ¶ For behold, the LORD will come with fire, and with his chariots like a whirlwind, to [q] render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and by his sword, will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify [r] themselves, and purify themselves in the gardens, ‡ behind one *tree* in the midst, eating [s] swines flesh, and the abomination, and the mous; shall be consumed together, saith the LORD.

18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues, and they shall come and see my [t] glory.

e I will discover their wickedness and hypocrisy, wherewith they think to blind mine eyes, to all the world.
‡ Or, *devises.*
* *Prov.* 1. 24. *Chap.* 65. 12. *Jer.* 7 13.
f He incourageth the faithful by promising to destroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.
* *Chap.* 5. 19.
g The enemies shall shortly hear a more terrible voice, even fire and slaughter, seeing they would not hear the gentle voice of the prophets, which called them to repentance.
h *Meaning*, that the restauration of the church should be so sudden and contrary to all mens opinion: as when a woman is delivered before she looked for it, and that without pain in travail.
i This shall pass the capacity of man, to see such a multitude, that shall come up at once: *Meaning*, under the preaching of the gospel, whereof they that came up out of Babylon were a figure.
k *Declaring hereby*, that as by his power and providence a woman travaileth and is delivered, so hath he power to bring forth his church at his appointed time.
‡ Or, *beget.*
l That ye may rejoyce for all the benefits that God bestoweth upon his church.
‡ Or, *brightness.*
m I will give her felicity and prosperity in great abundance.
n *Read Chap.* 60. 16.
* *Chap.* 49. 22. & 60. 4.
o Ye shall be cherished as her dearly beloved children.
p Ye shall have new strength and new beauty.
q This vengeance God began to execute at the destruction of Babylon, and hath ever continued it against the enemies of his church and will doe till the last day, which shall be the accomplishment thereof
r *Meaning*, the hypocrites.
‡ Or, *one after another.*
s wherein are meant them that did maliciously transgress the law, by eating beasts forbidden, even to the mous which nature abhorreth.
t The Gentiles shall be partakers of that glory, which was before shewed to the Jews.

* 1 *King.* 8. 27. 2 *Coron.* 6. 18 *Acts* 7. 49. & 17. 24
a My majesty is so great, that it filleth both heaven and earth, and therefore cannot be included in a temple like an idol, condemning hereby their vain confidence, which trusted in the temple and sacrifices.
b Seeing that both the temple, and the things therein, with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, *Psal.* 50. 10. c To him that is humble and pure in heart, which receiveth my doctrine with reverence and fear, d Because the Jews thought themselves holy by offering of their sacrifices, and in the mean season had neither faith nor repentance, God sheweth that he doth no less detest these ceremonies, then he doth the sacrifices of the heathen, who offered men, dogs, and swine to their idols, which things were expressly forbidden in the law. ‡ Or, *kid.*
† Heb. *maketh a memorial of.*

19 ¶ And

19 And I will ſet [u] a ſign among them, and I will ſend thoſe that [x] eſcape of them, unto the nations, *to* [y] Tarſhiſh, [z] Pul and [a] Lud that draw the [b] bow, *to* [c] Tubal and [d] Javan, *to* the iſles afar off, that have not heard my fame, neither have ſeen my glory; and [e] they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your [f] brethren *for* an offering unto the LORD, out of all nations, upon [g] horſes and in chariots, and in ‡ litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the LORD, as the children of Iſrael bring an offering in a clean veſſel, into the houſe of the LORD.

21 And I will alſo take of them for *[h] prieſts, *and* for Levites, ſaith the LORD.

22 For as* the new [i] heavens, and the new earth which I will make, ſhall remain before me, ſaith the LORD, ſo ſhall your ſeed and your name remain.

23 And it ſhall come to paſs, *that* † from one new-moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the LORD.

24 And they ſhall go forth, and look upon the [k] carcaſes of the men that have tranſgreſſed againſt me: for their *[l] worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring [m] unto all fleſh.

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u I wil mark theſe that I chuſe, that they periſh not with the reſt of the infidels: whereby he alludeth to the marking of the poſts of his people, whom he preſerved, *Exod.* 12. 7.
x I will ſcatter the reſt of the Jews, which eſcape deſtruction, into divers nations.
y That is, *Cilicia.*
z *Meaning*, Africa.
a *To wit*, Lydia or, *Aſia* minor.
b *Signifying*, the Parthians.
c *Italy.*
d *Grecia.*
e *Meaning*, the Apoſtles, diſciples, and others, which he did firſt chuſe of the Jews to preach unto the Gentiles.
f *That is*, the Gentiles, which by faith ſhall be made the children of *Abraham*, as you are.
g whereby he meaneth that no neceſſary means ſhall want when God ſhall call the Gentiles to the knowledge of the goſpel.
‡ Or, *coaches.*
Exod. 19. 6. *Coap.* 61. 6. 1 *Pet.* 2. 9. *Revel.* 1. 6.
h *To wit*, of the Gentiles, as he did *Luke*, *Timothy* & *Titus* firſt, and others after to preach his word.
* *Coap.* 65. 17. 2 *Pet.* 3. 13. *Revel.* 21. 1.
i *Hereby he ſignifieth*, the kingdome of Chriſt, wherein his church ſhall be renewed, & whereas before there were appointed ſeaſons to ſacrifice: in this there ſhal be one continual ſabbath, ſo that all times and ſeaſons ſhall be meet.
† Heb. *from new moon to his new moon, and from ſabbath to his ſabbath.*
k As he hath declared the felicity that ſhall be within the church for the comfort of the godly, ſo doth he ſhew what horrible calamity ſhall come to the wicked, that are out of the church.
l *Meaning*, a continual torment of conſcience, which ſhall ever gnaw them, and never ſuffer them to be at reſt. * *Mark.* 9. 44.
m This is the juſt recompence for the wicked which contemning God and his word, ſhall be by Gods juſt judgment abhorred of all his creatures.

THE BOOK of the Prophet JEREMIAH.

THE ARGUMENT.

THe prophet Jeremiah born in the city of Anathoth in the country of Benjamin, was the ſon of Hilkiah, whom ſome think to be he that found out the book of the law, and gave it to Joſiah. This prophet had excellent gifts of God, and moſt evident revelations of prophecy, ſo that by the commandment of the Lord he began very young to propheſy, that is, in the thirteenth year of Ioſiah, and continued 18 years under the ſaid king, and three moneths under Iehoahaz, and under Iehoiakim eleven years, and three moneths under Iehoiachin, and under Zedekiah eleven years, unto the time that they were carried away into Babylon. So that this time amounteth to above fourty years, beſides the time that he propheſied after the captivity. In this book he declareth with tears and lamentation, the deſtruction of Ieruſalem, and the captivity of the people for their idolatry, covetouſneſs, ſubtilty, cruelty, exceſs, rebellion and contempt of Gods word: and for the conſolation of the church, reveileth the juſt time of their deliverance. And here chiefly are to be conſidered three things. Firſt, the rebellion of the wicked, which wax more ſtubborn and obſtinate, when the prophets doe admoniſh them moſt plainly of their deſtruction. Next, how the prophets and miniſters of God, ought not to be diſcouraged in their vocation, though they be perſecuted and rigorouſly handled of the wicked for Gods cauſe. And thirdly, though God ſhew his juſt judgment againſt the wicked, yet will he ever ſhew himſelf a preſerver of his church, and when all means ſeem to mans judgment to be aboliſhed, then will he declare himſelf victorious in preſerving his.

CHAP. I.

1 The time, 4 and the calling of Jeremiah. 11 His prophetical viſions of an almond-rod, and a ſeething pot. 15 His heavy meſſage againſt Judah. 17 God encourageth him with his promiſe of aſſiſtance.

THE [a] words of Jeremiah the ſon of [b] Hilkiah, of the prieſts that *were* in [c] Anathoth in the land of Benjamin:

2 To whom [d] the word of the LORD came in the days of Joſiah the ſon of Amon king of Judah, in the thirteenth year of his reign.

3 It came alſo in the days of Jehoiakim the [e] ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah the ſon of Joſiah king of Judah, unto the carrying away of Jeruſalem captive in the [f] fifth moneth.

4 ¶ Then the word of the LORD came unto me, ſaying,

5 Before I *[g] formed thee in the belly, I knew thee; and before thou cameſt forth out of the womb, I *ſanctified thee, *and* I † ordained thee a prophet unto the [h] nations.

6 Then ſaid I, [i] Ah, * Lord God, behold, I cannot ſpeak, for I *am* a child.

7 But the LORD ſaid unto me, Say not, I *am* a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak.

8 * Be not afraid of their faces: for *I *am* with thee to deliver thee, ſaith the LORD.

a *That is*, the ſermons and propheſies.
b which is thought to be he that found the book of the law under king Joſiah, 2 *King.* 22. 8.
c This was a city about three miles diſtant from Jeruſalem, and belonged to the prieſts, the ſons of Aaron. *Joſh.* 21. 18.
d This is ſpoken to confirm his vocation and office; for as much as he did not preſume of himſelf to preach and propheſy, but was called thereunto by God.
e *Meaning*, the nephew of Joſiah: for Jehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Joachin that reigned no longer.
f Of the eleventh year of Zedekiah, who was alſo called Mattaniah, and at this time the Jews were carried away into Babylon by Nebuchadnezzar. * *Iſa.* 49. 1, 5.
g The Scripture uſeth this manner of ſpeech, to declare that God hath appointed his miniſters to their offices before they were born. * *Gal.* 1. 15, 16.
† Heb. *gave.*
h For Jeremiah did not onely propheſy againſt the Jews, but alſo againſt the *Egyptians, Babylonians, Moabites*, and other nations.
i Conſidering the great judgments of God, which according to his threatnings ſhould come upon the world, he was moved with a certain compaſſion on the one ſide to pity them that ſhould thus periſh, & on the other ſide by the infirmity of mans nature, knowing how hard a thing it was to enterpriſe ſuch a charge, as *Iſa.* 6. 11. *Exod.* 3. 11. & 4. 1. * *Exod.* 4. 10. * *Ezek.* 3. 9. * *Exod.* 3. 12. *Deut.* 31. 6, 8. *Joſh.* 1. 5. *Heb* 13. 6.

9 Then the LORD put forth his hand, and * [k] touched my mouth, and the LORD ſaid unto me, Behold, I have * put my words in thy mouth.

10 See, I have this day ſet thee over the [l] nations, and over the kingdoms, to root out, and to 'pull down, and to deſtroy, and to throw down, to build and to plant.

11 ¶ Moreover, the word of the LORD came unto me, ſaying, Jeremiah, what ſeeſt thou? and I ſaid, I ſee a rod of an [m] almond-tree.

12 Then ſaid the LORD unto me, thou haſt well ſeen: for I will haſten my word to perform it.

13 And the word of the LORD came unto me the ſecond time, ſaying, What ſeeſt thou? and I ſaid, I ſee a ſeething [n] pot, and the face thereof *was* † towards the north.

14 Then the LORD ſaid unto me, Out of the * [o] north an evil † ſhall break forth upon all the inhabitants of the land.

15 ¶ For lo, I will * call all the families of the kingdoms of the north, ſaith the LORD, and they ſhall come, and they ſhall ſet every one his throne at the entring of the gates of Jeruſalem, and againſt all the walls thereof round about, and againſt all the cities of Judah.

16 And I will utter my [p] judgments againſt them touching all their wickedneſs, who have forſaken me, and have burnt incenſe unto other gods, and worſhipped the works of their own hands.

17 ¶ Thou therefore gird up thy loyns, and ariſe, and ſpeak unto them all that I command thee: be not diſmayed at their faces, leſt I ‡ [q] confound thee before them.

18 For behold, I have made thee this day a defenced city, and an [r] iron pillar, and * braſen wall againſt the whole land, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, [s] and againſt the people of the land.

19 And they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee, ſaith the LORD, to deliver thee.

* *Iſa.* 6. 7.

k which declareth, that God maketh them meet and aſſureth them whom he calleth to ſet forth his glory, giving them all means neceſſary for the ſame, *Exod.* 4. 12.

* *Chap.* 5. 14.

l He ſheweth what is the authority of Gods true miniſters, which by his word have power to beat down whatſoever lifteth it ſelf up againſt God: and to plant and aſſure the humble, and ſuch as give themſelves to the obedience of Gods word, 2 *Cor.* 10. 4. *Heb.* 4. 12. and theſe are the keyes which Chriſt hath left to looſe and bind, *Matth.* 18. 18.

m He joyneth the ſign with the word for a more ample confirmation: ſignifying by the rod of the almond tree, which firſt budded, haſty coming of the Babylonians againſt the Jews.

n *Signifying*, that the Caldeans, & Aſſyrians, ſhould be as a pot to ſeethe the Jews, which boiled in their pleaſures and luſts.

† Heb. *from the face of the north.*

* *Chap.* 4. 6.

o *Syria & Aſſyria* were northward in reſpect of *Jeruſalem*, which were the *Caldeans* dominion.

‡ Heb. *ſhall be opened.*

* *Chap.* 5. 15. & 6. 22. & 10. 22.

p I will give them charge and power to execute my vengeance againſt the idolaters, which have forſaken me for their idols.

‡ Or, *break to pieces.*

q which declareth that Gods vengeance is prepared againſt them, which dare not execute their duty faithfully, either for fear of man, or for any other cauſe, 1 *Cor.* 9. 16. * *Iſa.* 50. 7. *Chap.* 6. 27. & 15. 20. † *Signifying on the one part*, that the more that Satan, and the world rage againſt Gods miniſters, the more preſent will he be to help them, *Ioſh.* 1. 5. *Heb.* 13. 5. and on the other part that they are utterly unmeet to ſerve God, and his church, which are afraid, and doe not reſiſt wickedneſs, whatſoever danger depend thereon, *Ezek.* 3. 8.

CHAP. II.

1 *God having ſhewed his former kindneſs, expoſtulateth with the Jews their cauſeleſs revolt,* 9 *beyond any example.* 14 *They are the cauſes of their own calamities,* 20 *The ſins of Judah.* 31 *Her confidence is rejected.*

MOreover, the word of the LORD came to me, ſaying,

2 Go, and cry in the ears of Jeruſalem, ſaying, Thus ſaith the LORD, I remember ‡ thee, the [a] kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, [b] in a land *that was* not ſown.

3 Iſrael *was* [c] holineſs unto the LORD, *and* the firſt-fruits of his increaſe: *all [d] that devour him, ſhall offend; evil ſhall come upon them, ſaith the LORD.

4 Hear ye the word of the LORD, O houſe of Jacob, and all the families of the houſe of Iſrael.

5 Thus ſaith the LORD, What iniquity have your fathers found in me, that they are gone [e] far from me, and have walked after vanity, and are become [f] vain?

6 Neither ſaid they, Where *is* the LORD that * brought us up out of the land of Egypt? that led us through the wilderneſs, through a land of deſerts, and of pits, through a land of drought, and of the [g] ſhadow of death, through a land that no man paſſed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodneſs thereof; but when ye entred, ye defiled [h] my land, and made mine heritage an abomination.

8 The prieſts ſaid not, [i] Where *is* the LORD? and they that handle the [k] law, knew me not: the [l] paſtours alſo tranſgreſſed againſt me, and the prophets propheſied by [m] Baal, and walked after *things that* do not profit.

9 ¶ Wherefore I will yet [n] plead with you, ſaith the LORD, and with your childrens children will I plead.

10 For paſs ‡ over the [o] iſles of Chittim, and ſee; and ſend unto [p] Kedar, and conſider diligently, and ſee if there be ſuch a thing.

11 Hath a nation changed *their* gods, which *are* * yet no gods? but my people have changed their [q] glory, for *that which* doth not [r] profit.

12 Be aſtoniſhed, [s] O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the LORD.

13 For my people have committed two evils: they have forſaken me the * fountain of [t] living waters, *and* hewed them out ciſterns, broken ciſterns that can hold no water.

14 ¶ *Is* Iſrael a [u] ſervant; *is* he a home-born *ſlave?* why is he † ſpoiled?

15 The young [x] lions roared upon him, *and* † yelled, and they made his land waſte: his cities are burnt without [y] inhabitant.

16 Alſo the children of [z] Noph and Tahapanes ‡ have [a] broken the crown of thy head.

17 Haſt thou not procured this unto thy ſelf, in that thou haſt forſaken the LORD thy God, when he [b] led thee by the way?

18 And now what haſt thou to do in the way of Egypt, to [c] drink the waters of Sihor; or what haſt thou to do in the way of Aſſyria, to drink the waters of the [d] river?

19 Thine own * wickedneſs ſhall [e] correct thee, and thy backſlidings ſhall reprove thee:

e *That is*, fall to moſt vile idolatry.

f Altogether given to vanity, and are become blind and inſenſible as the idols that they ſerve.

* *Iſa.* 63. 9, 11, 13. *Hoſ.* 13. 4.

g where for lack of all things neceſſary for life, ye could look for nothing every hour but preſent death.

h By your idolatry and wicked manners, *Pſal.* 78. 58.

i They taught not the people to ſeek after God, *Rom.* 2. 20.

k As the Scribes, which ſhould have expounded the law to the people.

l *Meaning*, the princes, and miniſters: *ſignifying*, that all eſtates were corrupt.

m *That is*, ſpake vain things, and brought the people from the true worſhip of God to ſerve idols: for by Baal, which was the chief idol of the Moabites, are meant all idols.

n *Signifying*, that he would not be mighty, ſtraightway condemn them, but ſhewes them by evident examples, their great ingratitude, that they might be aſhamed, and repent.

‡ Or, *reaſon.*

o *Meaning*, the *Grecians* and *Italians.*

p Unto *Arabia.*

* *Chap.* 16. 20.

q *That is*, God which is their glory, and who maketh them glorious above all other people: reproving the Jews, that they were leſs diligent to ſerve the true God, then were the idolaters to honour their vanities.

r *Meaning*, the idols which were their deſtruction, *Pſal.* 106. 36.

s He ſheweth, that the inſenſible creatures abhor this vile ingratitude, and as it were tremble for fear of Gods great judgment againſt that, when men forſake Gods word, which is the fountain of life, they reject God himſelf, and ſo fall to their own inventions, and vain confidence, and procure themſelves deſtruction, *Ieruſ.* 2. 8. *Zech.* 10. 2.

t *Signifying*, that God would have ſtill led them aright if they would have followed him.

u Have I ordered them like ſervants, not like dearly beloved children? *Exod.* 4. 22. therefore it is their fault onely, if the enemy ſpoil them.

x The *Babylonians*, *Chaldeans*, and *Aſſyrians.*

y Not one ſhall be left to dwell there.

z *That is*, the *Egyptians*: for theſe were two great cities in Egypt.

a Have grievouſly vexed thee at ſundry times.

b Shewing, that God were not able enough to defend thee, which is to drink of the puddle, and to leave the fountain, *Read Iſa.* 31. 1.

c To ſeek the help of man, as though God were not able enough to defend thee, which is to drink of the puddle, and to leave the fountain, *Read Iſa.* 31. 1.

d To wit, Euphrates.

e *Meaning*, that the wicked are inſenſible, till the puniſhment of their ſins waken them

* *Iſa.* 3. 6. *Hoſ.* 5. 5. *verſe* 26.

‡ Or, *for thy ſake.*

a According to that grace and favour, which I ſhewed thee from the beginning, when I did firſt chuſe thee to be my people, and married thee to my ſelf, *Ezek.* 16.

‡ b When I had delivered thee out of Egypt.

c *Choſen* above all other to ſerve the Lord onely, and the firſt that offered to the Lord of all other nations.

* *Chap.* 12. 14.

d Whoſoever did challenge his people, or elſe did annoy them, was puniſhed.

know

know therefore and see, that *it is* an evil *thing* and bitter that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 ¶ For of old time I have broken thy yoke, *and* burst thy bands, and thou saidst, [f] I will not ‡ transgress: when * upon every high hill, and under every green tree thou wanderest, playing the harlot.

21 Yet I had * planted thee a noble vine wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou * wash thee with [g] nitre, and take thee much sope, *yet* thine iniquity is marked before me, saith the Lord GOD.

23 How canst thou say, I am not polluted, I have not gone [h] after Baalim? see thy way in the valley, know what thou hast done: ‡ *thou art* a swift [i] dromedary traversing her ways.

24 ‡ A wild [k] ass † used to the wilderness, *that* snuffeth up the wind at † her pleasure, in her occasion who can ‡ turn her away? all they that seek her, will not weary themselves, in her [l] moneth they shall find her.

25 Withhold thy foot from being [m] unshod, and thy throat from thirst: but thou saidst, ‡ There is no hope. No, for I have loved strangers, and after them will I go.

26 As the [n] thief is ashamed when he is found: so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou *art* my [o] father; and to a stone, Thou hast ‡ brought me forth: for they have turned † *their* back unto me, and not *their* face: but in the time of their * trouble they will say, Arise, and save us.

28 But where *are* thy gods that thou hast made thee? let them arise if they * can save thee in the time of thy † trouble: for * *according* to the [p] number of thy cities, are thy gods, O Judah.

29 Wherefore will ye [q] plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I * smitten your children, they received no correction: your own [r] sword hath * devoured your prophets, like a destroying lion.

31 ¶ O generation, see ye the word of the LORD: * have I been [s] a wilderness unto Israel? a land of darkness? wherefore say my people, † We are lords, [t] we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to [u] seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy [x] skirts is found the bloud of the souls of the poor innocents: I have not found it by † secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me: behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast [y] ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands [z] upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

the Jews in sundry sorts. z In sign of lamentation, *as* 2 *Sam.* 13. 19.

CHAP. III.

1 Gods great mercy in Judahs vile whoredom. 6 Judah is worse then Israel. 12 The promises of the gospel to the penitent. 20 Israel reproved and called by God, maketh a solemn confession of their sins.

† THey [a] say, If a man put away his wife, and she go from him, and become another mans, shall he return unto her again? shall not that land be greatly [b] polluted? but thou hast played the harlot with many [c] lovers; yet [d] return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with: in the ways hast thou sat for them, as the [e] Arabian in the wilderness, and thou hast polluted the land with thy whoredoms, and with thy wickedness.

3 Therefore the showrs have been withholden, and there hath been no [f] latter rain, and thou hadst a * [g] whores fore-head, thou refusedst to be ashamed.

4 Wilt thou not from this time [h] cry unto me, My father, thou *art* the guid of my youth?

5 Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which [i] backsliding Israel hath done? she is * gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I said after she had done all these *things*, Turn thou unto me; but she returned not: and her treacherous sister Judah saw *it*.

8 And I saw, when for all the causes whereby back-sliding Israel committed adultery, I had [k] put her away, and given her a bill of divorce: yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the ‡ [l] lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her [m] whole heart, but † feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath [n] justified her self more then treacherous Judah.

12 ¶ Go,

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f when I delivered thee out of Egypt, *Exod* 19. 8. *Deut.* 5. 27. *Josh.* 24. 16. *Ezra* 10. 12. *Nehem* 8. 6.
‡ Or, *serve.*
* *Isa.* 57. 5, 7. *Chap.* 3. 6
* *Exod.* 15. 17. *Psal* 44. 2. & 80. 8.
* *Isa.* 5. 1. &c. *Matth.* 21. 33. *Mark*, 12. 1. *Luke* 20. 9.
* *Job* 9. 30.
g Though thou use all the purifications and ceremonies of the law, thou canst not escape punishment, except thou turn to me by faith and repentance.
h *Meaning*, that hypocrites deny that they worship the idols: but that they honour God in them, and therefore they call their doings Gods service.
‡ Or, *O swift dromedary.*
i He compareth the idolaters to these beasts, because they never cease running to and fro: for both valleys and hills are full of their idolatry.
‡ Or, *O wild ass.*
k He compareth the idolaters to a wild ass: for she can never be tamed, nor yet wearied: for as she turneth, shee can take her wind at every occasion.
† Heb. *taught.*
† Heb. *the desire of her heart.*
‡ Or; *reverse it.*
l *That is*, when she is with foal: and therefore the hunters wait their time: so though thou canst not be turned back now from thine idolatry, yet when thine iniquity shall be at the full, God will meet with thee.
m Hereby he warneth them, that they should not go into strange countries to seek help: for they should but spend their labour and hurt themselves, *which is here meant by the bare foot and thirst*, *Isa.* 57. 10.
‡ Or, *Is the case desperate?*
n As a thief will not acknowledge his fault, till he be taken with the deed, and ready to be punished, so they will not confess their idolatry, till the plagues due to the same light upon them.
o *Meaning*, that idolaters spoil God of his honour: and whereas he hath taught to call him, *the Father of all flesh*, they attribute this to their idols. ‡ Or, *begotten me.* † Heb. *the hinder part of the neck.* * *Isa.* 26. 16. * *Isa* 45. 20. † Heb. *evil.* * *Chap.* 11. 13. p Thou thoughtest that thy gods of blocks and stones could have holpen thee, because they were many in number, and present in every place: but now let me see whether either the multitude, or their presence can deliver thee from my plague. q As though I did you injury in punishing you, seeing that your faults are so evident. * *Isa* 9. 13. *chap.* 5. 3. r *That is*, you have killed your prophets that exhorted you to repentance, as *Zechariah*, *Isaiah*, &c. * *Matth.* 23. 29. &c. * *Vers.* 5 s Have I not given them abundance of all things? † Heb. *we have dominion* t But will trust in our own power and policy. u with strangers. x The prophets and the faithful are slain in every corner of your country.

y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Judah, even unto Jerusalem: and the Egyptians slew Josiah, and vexed

† Heb. *digging.*

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† Heb. *saying.*
a According as it is written, *Deut.* 24. 4.
b If he take such a one to wife again.
c *That is*, with idols, and with them, whom thou hast put thy confidence in.
d And I will not cast thee off, but receive thee according to my mercy.
e which dwelleth in tents, and waiteth for them that pass by, to spoil them.
f As God threatned by his law, *Deut* 28. 24.
* *Chap.* 6 15
g Thou wouldest never be ashamed of thine acts and repent: and this impudency is common to idolaters, which will not give off, though they be never so manifestly convicted.
h He sheweth that the wicked in their miseries will cry unto God, and use outward prayer as the godly do: but because they turn not from their evil, they are not heard, *Isa* 58. 3, 4.
i *Meaning*, the ten tribes from God, with whom they had made a spiritual contract.
* *Chap* 2. 20.
k And gave her into the hands of the Assyrians.
‡ Or, *fame.*
l The Hebrew word may either *signify* lightness and wantonness, or noise and bruit.
m Judah fained for a time that she did return, as under Josiah and other good kings, but she was never truly touched, or wholly reformed, as appeared when occasion was offered by any wicked prince.
* Heb. *in falshood.* n Israel hath not declared her self so wicked as Judah, which yet hath had more admonitions and examples to call her to repentance.

566

o Whereas now the Israelites were kept in captivity by the *Assyrians*, to whom he promiseth mercy, if they will repent.

* *Psal.* 86. 15. & 103. 8, 9.

12 ¶ Go, and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the LORD, *and* I will not cause mine anger to fall upon you: for I *am** merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 Onely acknowledge thine iniquity that thou hast transgressed against the LORD thy God, and hast [p] scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

p There was no way, which thou didst not haunt to seek: after the idols, and to trot a pilgrimage.

14 Turn, O backsliding children, saith the LORD, for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.

* *Chap.* 23. 4.

15 And I will give you* pastours according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass when ye be multiplied and increased in the land; in those days, saith the LORD, they shall say no more, The [q] ark of the covenant of the LORD: neither shall it † come to mind, neither shall they remember it, neither shall they visit *it*, neither shall ‡ *that* be done any more.

q This is to be understood of the coming of Christ: for then they shall not seek the Lord by ceremonies, and all figures shall cease.

† Heb. *come upon the heart.*

‡ Or, *it be magnified.*

17 At that time they shall call Jerusalem the [r] throne of the LORD, and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the ‡ imagination of their evil heart.

r *Meaning*, the church, where the Lord will be present to the worlds end, *Matth.* 28. 20.

‡ Or, *stubbornesse.*

18 In those days the house of Judah shall walk ‡ with the house of Israel, and they shall come together out of the land of the [s] north, to the land that I have ‡ given for an inheritance unto your fathers.

‡ Or, *to.*

s where they are now in captivity.

‡ Or, *caused your fathers to possesse.*

19 But I said, How shall I put thee among the children, and give thee a † pleasant land, † a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father, and shalt not turn away † from me.

† Heb. *land of desire.*

‡ Heb. *an heritage of glory*, or, *beauty.*

† Heb. *from after me.*

20 ¶ Surely, *as* a wife treacherously departeth from her [t] husband: so have you dealt treacherously with me, O house of Israel, saith the LORD.

t *The Hebrew word signifieth*, A friend or companion, and here may be taken for a husband, as it is used also, *Hosea* 3. 1.

21 [u] A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

u *Signifying*, that God whom they had forsaken, would bring their enemies upon them, who should lead them captive, and make them to cry and lament.

22 * Return ye backsliding children, *and* I will heal your backslidings: [x] behold, we come unto thee, for thou *art* the LORD our God.

* *Hosea* 14. 1.

x This is spoken in the person of Israel to the shame of Judah, which stayed so long to turn unto God.

23 Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our [y] fathers from our youth; their flocks and their herds, their sons and their daughters.

y For their idolatry Gods vengeance hath light upon them and theirs.

25 We lie down in our shame, and our confusion covereth us: [z] for we have sinned against the LORD our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the LORD our God.

z They justify not themselves, or say that they would follow their fathers, but condemn their wicked doings, & desire forgiveness of the same, *as* *Ezra* 9. 7. *Psal.* 106. 6. *Isa.* 64. 6.

CHAP. IV.

1 God calleth Israel by his promise. 3 He exhorteth Judah to repentance by fearful judgments. 19 A grievous lamentation for the miseries of Judah.

IF thou wilt return, O Israel, saith the LORD, [a] return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

a *That is*, wholly and without hypocrisy, *Joel* 2. 12. not dissembling to turn and serve God, as they do which serve him by halves, 1 *Hos.* 7. 16.

2 And thou shalt [b] swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they* glory.

b Thou shalt detest the name of idols, *Psal.* 16. 4. and shalt with reverence swear by the living God, when thine oath may advance Gods glory, and profit others: and here by swearing, he meaneth the true religion of God.

* 1 *Cor.* 10. 17.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your [c] fallow ground, and sowe not among thorns.

c He willeth them to pluck up the impiety and wicked affections, and worldly respects out of their heart, that the true seed of Gods word may be sown therein, *Hos.* 10. 12. and this is the true circumcision of the heart, *Deut.* 10. 16. *Rom.* 2. 29. *Col.* 2. 11.

4 Circumcise your selves to the LORD, and take away the fore-skins of your heart, ye men of Judah, and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 [d] Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble your selves, and let us go into the defenced cities.

d He warneth them of the great dangers that shall come upon them by the *Caldeans*, except they repent and turn to the Lord.

6 [e] Set up the standard towards Zion: ‡ retire, stay not; for I will bring evil from the* north, and a great † destruction.

e *That is*, make ye ready for the war, meaning, the *Caldeans*, a most strong and cruel enemy, *Isa.* 5. 29

‡ Or, *strengthen.*

* *Chap.* 1. 13, 14, 15. & 6. 22.

† Heb. *breaking.*

7 The [f] lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate, *and* thy cities shall be laid waste, without an inhabitant.

f *Meaning*, Nebuchadnezzar, king of Babylon, 2 *King.* 24. 1.

8 For this* gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

* *Chap.* 6. 26.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes: and the priests shall be astonished, and the [g] prophets shall wonder.

g *That is*, the fals prophets, which still prophesied peace and security.

10 Then said I, Ah Lord GOD, surely thou hast greatly [h] deceived this people, and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

h By the fals prophets, which promised peace and tranquillity: and thus thou hast punished their rebellious stubbornes by causing them to hearken unto lies, which would not believe thy truth, 1 *King.* 22. 23. *Ezek.* 4. 9. 2 *Thess.* 2. 11.

11 At that time shall it be said to this people, and to Jerusalem, [i] A dry wind of the high places in the wilderness toward the daughter of my people, not to [k] fan, nor to cleanse,

i The north-wind, whereby he meaneth Nebuchadnezzar.

k But to carry away both corn and chaff.

12 *Even* ‡ a full wind from those *places* shall come unto me: now also will I † give sentence against them.

‡ Or, *a fuller wind then those.*

† Heb. *utter judgements.*

13 Behold, he shall come up as [l] clouds, and his chariots *shall be* as a whirlwind: his horses are swifter then eagles: [m] wo unto us, for we are spoiled.

l *Meaning*, that Nebuchadnezzar should come as suddenly, as a cloud that is carried with the wind.

m This is spoken in the person of all the people, who in their affliction should cry thus.

14 O Jerusalem, * wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?

15 For a voice declareth* from [n] Dan, and publisheth affliction from mount [o] Ephraim.

16 Make ye mention to the nations, behold,

* *Isa.* 1. 16. * *Chap.* 8. 16. n which was a city in the utmost border of Israel northward toward Babylon. o which was in the midway between *Dan* and *Jerusalem.*

publish

publiſh againſt Jeruſalem, *that* watchers come from a far country, and give out their voice againſt the cities of Judah.

17 As [p] keepers of a field are they againſt her round about; becauſe ſhe hath been rebellious againſt me, ſaith the LORD.

18 * Thy way and thy doings have procured theſe *things* unto thee, this *is* thy wickedneſs becauſe it is bitter, becauſe it reacheth unto thine heart.

19 ¶ My * bowels, my [q] bowels, I am pained at † my very heart, my heart maketh a noiſe in me, I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.

20 Deſtruction upon deſtruction is cried, for the whole land is ſpoiled: ſuddenly are my [r] tents ſpoiled, *and* my curtains in a moment.

21 How long ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet?

22 For my people *is* fooliſh, they have not known me, they *are* ſottiſh children, and they have none underſtanding: [s] they *are* wiſe to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, *it was* without form and [t] void: and the heavens, and they *had* no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and lo, the fruitful place *was* a wilderneſs, and all the cities thereof were broken down at the preſence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD ſaid, The whole land ſhall be deſolate; * [u] yet will I not make a full end.

28 For this ſhall the earth mourn, and the heavens above be black: becauſe I have ſpoken *it*, I have purpoſed *it*, and will not repent, neither will I turn back from it.

29 The whole city ſhall flee, for the noiſe of the horſe-men and bow-men, they ſhall go into thickets, and climb up upon the rocks: every city *ſhall be* forſaken; and not a man dwell therein.

30 And *when* thou *art* ſpoiled, what wilt thou do? Though thou cloteſt thy ſelf with crimſon, though thou [x] deckeſt thee with ornaments of gold, though thou renteſt thy † face with painting, in vain ſhalt thou make thy ſelf fair, *thy* lovers will deſpiſe thee, they will ſeek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguiſh as of her that bringeth forth her firſt child, the voice of the daughter of Zion: *that* bewaileth her ſelf, *that* ſpreadeth her hands, *ſaying*, [y] Wo *is* me now, for my ſoul is wearied becauſe of murderers.

p which keep the fruits ſo ſtraitly, that nothing can come in nor out: ſo ſhould the *Babylonians* compaſs Judah.
* *Pſal.* 107. 17. *Iſa.* 50. 1.

* *Iſa.* 22. 4. *Chap.* 9. 1.
q He ſheweth that the true miniſters are lively touched with the calamities of the church, ſo that all the parts of their body feel the grief of their heart, albeit with zeal to Gods glory, to pronounce his judgments againſt the people.
† Heb. *the walls of my heart.*
r *Meaning*, the cities, which were as eaſily caſt down as a tent.
s which firſt flowed with milk and hony whiles they walked with God, *Exod* 3. 8 Their wiſdom and policy tend to their own deſtruction, & pulleth them from God.
t By theſe manner of ſpeeches, he ſheweth the horrible deſtruction that ſhould come upon the land, and alſo condemneth the obſtinacy of the people, who repent not at the feat of theſe terrible tidings, ſeeing that the inſenſible creatures are moved therewith, as if the order of nature ſhould be changed, *Iſa.* 13. 10. & 24. 23. *Ezek.* 32. 7. *Joel.* 2. 31. & 3. 15.
* *Chap.* 5. 18.
u But for his mercies ſake, he will reſerve to himſelf a reſidue to be his church, and to praiſe him on earth, *Iſa.* 2. 9.

x Neither thy ceremonies nor rich gifts ſhall deliver thee.
† Heb. *eyes.*

y As the prophets were moved to pity the deſtruction of the people, ſo they declared it to the people to move them to repentance, *Iſa.* 22. 4. *chap.* 9. 1.

CHAP. V. 567

1 The judgments of God upon the Jews, for their perverſeneſs, 7 for their adultery, 10 for their impiety, 19 for their contempt of God, 25 and for their great corruption in the civil ſtate, 30 and eccleſiaſtical.

RUn ye to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that ſeeketh the truth, and I will pardon [a] it.

2 And though they ſay, The LORD [b] liveth, ſurely they ſwear falſely.

3 O LORD, *are* not thine eyes upon the [c] truth? thou haſt * [d] ſtricken them, but they have not grieved; thou haſt conſumed them, *but* they have refuſed to receive correction: they have made their faces harder then a rock, they have refuſed to return.

4 Therefore I ſaid, Surely theſe *are* poor, they are fooliſh: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the [e] great men, and will ſpeak unto them; for they have known the way of the LORD, *and* the judgment of their God: but theſe have altogether broken the yoke, *and* burſt the bonds.

6 Wherefore [f] a lion out of the foreſt ſhall ſlay them, *and* a wolf of the ‡ evenings ſhall ſpoil them, a leopard ſhall watch over their cities: every one that goeth out thence ſhall be torn in pieces: becauſe their tranſgreſſions are many, *and* their backſlidings † are increaſed.

7 ¶ How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by *them that are* [g] no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troups in the harlots houſes.

8 * They were *as* fed horſes in the morning: every one neighed after his neighbours wife.

9 Shall I not viſit for theſe *things*? ſaith the LORD: and ſhall not my ſoul be avenged on ſuch a nation as this?

10 ¶ [h] Go ye up upon her walls, and deſtroy, but make not a full end: [i] take away her battlements, for they *are* not the LORDS.

11 For the houſe of Iſrael, and the houſe of Judah have dealt very treacherouſly againſt me, ſaith the LORD.

12 They have [k] belied the LORD, and ſaid, *It is* not he, neither ſhall evil come upon us, neither ſhall we ſee ſword nor famine:

13 And the prophets ſhall become [l] wind, and the word *is* not [m] in them: thus ſhall it be done unto them.

14 Wherefore thus ſaith the LORD God of hoſts, Becauſe ye ſpeak this word, * behold, I will make my words in [n] thy mouth fire, and this people wood, and it ſhall devour them.

15 Lo, I will bring a * nation upon you from [o] far, O houſe of Iſrael, ſaith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Their quiver *is* as an [p] open ſepulchre, they *are* all mighty men.

a *That is*, the city.
b Though they pretend religion and holineſs, yet all is but hypocriſy, for under this kind of ſwearing is contained the true religion.
c Doeſt not thou love uprightneſs and faithful dealing?
* *Iſa.* 9. 13. *Chap.* 2. 30.
d Thou haſt oft times puniſhed them, but all is in vain.
e He ſpeaketh this to the reproach of them, which ſhould govern and teach others, and yet are farther out of the way then the ſimple people.
f *Meaning*, Nebuchadnezzar and his army.
‡ Or, *deſerts.*
† Heb. *are ſtrong.*
g He ſheweth, that to ſwear by any thing then by God, is to forſake him.
* *Ezek.* 22. 11.
h He commandeth the *Babylonians* and enemies to deſtroy them.
i *That is*, burn the walls, as 2 *King.* 15. 3. *Nehem.* 1. 3. & 2. 3.
k Becauſe they gave no credit to the words of his prophets, as *Iſa* 28. 15. 2 *Chron.* 36. 15.
l Their words ſhall be of none effect, but vain.
m They are not ſent of the Lord, and therefore that which they threaten to us, ſhall come upon them,
* *Chap.* 1. 9.
n *Meaning*, Jeremiah.
* *Deut.* 28. 49. *Chap.* 1. 15. & 6. 22.
o *To wit*, the *Babylonians* and *Caldeans.*
p who ſhall kill many with their arrows.

17 And they shall eat up thine * harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks & thine herds; they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I * will not make a [q] full end with you.

19 ¶ And it shall come to pass when ye shall say, * Wherefore doth the LORD our God all these *things* unto us? then shalt [r] thou answer them, Like as ye have forsaken me, and served strange gods in your land; so shall ye serve strangers in a land *that is* not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O * foolish people, and without † understanding, which have eyes and see not, which have ears and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the * bound of the sea, by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart: they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God that giveth rain, both the * former and the latter in his season: he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your [s] iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men*: ‡ they lay wait as he that setteth snares, they set a trap, they catch men.

27 As a ‡ cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen * fat, they shine: yea, they overpass the deeds of the wicked: they judge not * the cause, the cause of the fatherless, yet they [t] prosper: and the right of the needy do they not judge.

29 Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ ‡ A wonderful and horrible thing is committed in the land.

31 The [u] prophets prophesy * falsely, and the priests ‡ bear rule by their means, and my people love *to have it* so: and what will ye do in the end thereof?

CHAP. VI.

1 The enemies sent against Judah, 4 encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth Gods wrath. 26 He calleth the people to mourn for the judgment on their sins.

O Ye children of [a] Benjamin, gather your selves to flee out of the midst of Jerusalem, and blow the trumpet in [b] Tekoa: and set up a sign of fire in [c] Beth-haccerem: for evil appeareth out of the north, and great destruction.

2 I have likned the daughter of Zion, to a ‡ comely and [d] delicate *woman*.

3 The shepherds with their flocks shall come unto [e] her: they shall pitch *their* tents against her round about: they shall feed every one in his place.

4 ¶ [f] Prepare ye war against her: arise and let us go up at noon: wo unto us, for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and ‡ cast a mount against Jerusalem: this *is* the city to be visited, she *is* wholly oppression in the midst of her.

7 * As a fountain casteth out her waters, so she casteth out her wickedness: [g] violence and spoil is heard in her, before me continually *is* grief and wounds.

8 Be thou instructed, [h] O Jerusalem, lest my soul † depart from thee: lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: [i] turn back thine hand as a grape-gatherer into the baskets.

10 To whom shall I speak and give warning, that they may hear? behold, their * ear *is* [k] uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach: they have no delight in it.

11 Therefore I am full of the fury of the LORD: I am weary with holding in: [l] I will pour it out upon the [m] children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them, every one *is* given to * covetousness; and from the prophet even unto the priest, every one dealeth falsely.

14 They have * healed also the † hurt *of the daughter* of my people slightly, saying, [n] Peace, peace, when *there is* no peace.

15 Were they * ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them, they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways and see, and ask for the * [o] old paths, where *is* the good way, and walk therein, and ye shall find * rest for your souls: but they said, we will not walk *therein*.

17 Also

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* *Levit.* 26. 16. *Deut.* 28. 31, 33.

* *Chap.* 4. 27.
q Here the Lord declareth his unspeakable favour toward his church, others understand the places otherwise of the continuance of his wrath upon it, and that they should remain in long misery according to *Levit.* 26. 34, 43.

* *Chap.* 13. 22. & 16. 10.
r *Meaning*, the prophet Jeremiah.

* *Isa.* 6. 9. *Matth.* 13. 14. *John*, 12. 40. *Acts* 28. 26. *Rom.* 11. 8.
† Heb. *heart.*

* *Job* 38. 10, 11. *Psal* 104. 9.

* *Deut.* 11. 14

s If there be any stay, that we receive not Gods blessings in abundance, we must consider that it is for our own iniquities, *Isa.* 59. 1, 2.

‡ Or, *they pry as fowlers lie in wait.*
‡ Or, *coop.*

* *Deut.* 32. 15.

* *Isa.* 1. 23. *Zech.* 7. 10.
t They feel not the plague of God for it.

† Or, *astonishment and filthiness.*
u *Meaning*, that there could be nothing but disorder, where the ministers were wicked persons, and corrupt.

* *Chap.* 14. 14. & 23. 25, 26. *Ezek.* 13. 6.
‡ Or, *take into their hands.*

a He speaketh to them chiefly, because they should take heed by the example of their brethren, the other half of their tribe, which were now carried away prisoners.

b which was a city in Judah six miles from Bethlehem, *2 Coron.* 11. 6.

c *Read Nehem.* 3. 14.

‡ Or, *dwelling at home.*

d I have intreated her grievously, and given her abundance of all things.

e She shall be so destroyed, that the sheep may be fed in her.

f He speaketh this in the person of the *Babylonians*, which complain that the time faileth them before they have brought their enterprise to pass.

‡ Or, *pour out the brow against her.*

* *Isa.* 57. 20.

g He shewes the cause why it should be destroyed, and how it commeth of themselves.

h He wameth them to amend by his corrections, and to turn to him by repentance.

† Heb. *be loosed*, or, *disjointed.*

i He exhorteth the *Babylonians* to be diligent to search out all and to leave none.

* *Chap.* 7. 26.
k They delight to hear vain things, and to shut up their ears to true doctrine.

l As the Lord had given him his word to be as a fire of his indignation to burn the wicked, *Chap.* 5. 14. so he kindleth it now when he seeth that all remedies are past.

m None shall be spared.

* *Isa.* 56. 11. *Chap.* 8. 10.

* *Chap.* 8. 11. *Ezek.* 13. 10.
† Heb. *bruise*, or, *breach.*
n When the people began to fear Gods judgments, the false prophets comforted them by flatterings, shewing that God would send peace and not war.

* *Chap.* 3. 3. & 8. 12.

* *Isa.* 8. 20. *Malac.* 4. 4. *Luke* 16. 29.
o wherein the Patriarches and Prophets walked, directed by the word of God, signifying, that there is no true way, but that which God prescribeth.

* *Matth.* 11. 29.

17 Alſo I ſet [p] watchmen over you, *ſaying*, Hearken to the ſound of the trumpet: but they ſaid, we will not hearken.

p Prophets which ſhould warn you of the dangers that were at hand.

18 ¶ Therefore hear, ye [q] nations, and know, O congregation, what *is* among them.

q God taketh all the world to witneſs and the inſenſible creatures, of the ingratitude of the Jews.

19 Hear, O earth, behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkned unto my words, nor to my law, but rejected it.

20 * To what purpoſe cometh there to me incenſe from Sheba? and the ſweet cane from a far country? your burnt-offerings *are* not acceptable, nor your ſacrifices ſweet unto me.

* *Iſa.* 1. 11. & 66. 3. *Amos* 5. 21. *Mark.* 6. 6. &c.

21 Therefore thus ſaith the LORD, Behold, I will lay [r] ſtumbling-blocks before this people, and the fathers and the ſons together ſhall fall upon them: the neighbour and his friend ſhall periſh.

r Deadly inſtruments of their ruin, which he ſheweth in the two next verſes.

22 Thus ſaith the LORD, Behold, a people cometh from the * [ſ] north-country, and a great nation ſhall be raiſed from the ſides of the earth.

* *Chap.* 1. 15. & 5. 15. & 10. 22. ſ From Babylon by Dan, which was north from Jeruſalem.

23 They ſhall lay hold on bow and ſpear: they *are* cruel, and have no mercy: their voice roareth like the ſea, and they ride upon horſes, ſet in aray as men for war againſt thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax [t] feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail.

t For fear of the enemy: he ſpeaketh this in the perſon of the Jews.

25 Go not forth into the field, nor walk by the way; for the ſword of the enemy *and* fear *is* on every ſide.

26 ¶ O daughter of my people, gird *thee* with * ſackcloth, and wallow thy ſelf in aſhes: make thee mourning, *as for* an onely ſon, moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us.

* *Chap.* 4. 8. & 25. 34.

27 I have ſet [u] thee *for* a towre, *and* * a fortreſs among my people, that thou mayeſt know and try their way.

u *Meaning*, Jeremiah, whom God had appointed to try out the godly, from the wicked, as a founder doth the pure mettal from the droſs. * *Chap.* 1. 18. & 15. 20. * *Ezek.* 22. 18.

28 They *are* all grievous revolters, walking with ſlanders: *they are* * braſs and iron, they are all corrupters.

29 [x] The bellows are burnt, the lead is conſumed of the fire, the founder melteth in vain; for the wicked are not plucked away.

x All the pain and labour that hath been taken with them is loſt.

30 * ‡ Reprobate ſilver ſhall *men* call them, becauſe the LORD hath rejected them.

* *Iſa.* 1. 22. ‡ Or, *refuſe ſilver.*

CHAP. VII.

1 Jeremiah is ſent to call for true repentance, to prevent the Jews captivity. 8 He rejecteth their vain confidence, 12 by the example of Shiloh. 17 He threatneth them for their idolatry. 21 He rejecteth the ſacrifices of the diſobedient. 29 He exhorteth to mourn for their abominations in Tophet, 32 and the judgments for the ſame.

THE word that came to Jeremiah from the LORD, ſaying,

2 Stand in the gate of the LORDS houſe, and proclaim there this word, and ſay, Hear the word of the LORD, all *ye of* Judah, that enter in at theſe gates to worſhip the LORD.

3 Thus ſaith the LORD of hoſts the God of Iſrael, * Amend your ways, and your doings, and I will cauſe you to dwell in this place.

* *Chap.* 18. 11. & 26. 13.

4 Truſt ye not in [a] lying words, ſaying, The temple of the LORD, the temple of the LORD, the temple of the LORD *are* theſe.

a Believe not the falſe prophets, which ſay, that for the temples ſake and the ſacrifices there, the Lord will preſerve you, and nourish you in your ſin, and vain confidence.

5 For if ye throughly amend your ways, and your doings; if you throughly execute judgment between a man and his neighbour;

6 *If* ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent bloud in this place, neither walk after other gods, to your hurt:

7 Then [b] will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

b God ſheweth on what condition he made his promiſe to this temple: that they ſhould be an holy people unto him, as he would be a faithful God to them.

8 ¶ Behold, ye truſt in lying words, that cannot profit.

9 Will ye ſteal, murder, and commit adultry, and ſwear falſely, and burn incenſe unto Baal, and walk after other gods whom ye know not;

10 And come and ſtand before me in this houſe, † which is called by my name, and ſay, We are delivered to do all theſe abominations?

† Heb. *whereupon my name is called.*

11 Is * this houſe, which is called by my name, become a * [c] den of robbers in your eyes? behold, even I have ſeen *it*, ſaith the LORD.

* *Iſa.* 56. 7. * *Matth.* 21. 13. *Mark.* 11. 17. *Luke* 19. 46.

c As theeves hid in holes and dens think themſelves ſafe, ſo when you are in my temple, you think to be covered with the holineſs thereof, and that I cannot ſee your wickedneſs.

12 But go ye now unto my place which *was* in Shiloh, [d] where I ſet my name at the firſt, and ſee * what I did to it, for the wickedneſs of my people Iſrael.

d Becauſe they depended ſo much on the temple, which was for his promiſe, that he would be preſent, and defend them where the ark was, he ſendeth them to Gods judgments againſt Shiloh, where the ark had remained about 300 years, and after was taken, the prieſts ſlain, and the people miſerably diſcomfited. * 1 *Sam.* 4. 10, 11. *Pſal.* 78. 60. *Chap.* 26. 6.

13 And now becauſe ye have done all theſe works, ſaith the LORD, and I ſpake unto you, [e] riſing up early, and ſpeaking, but ye heard not; and I * called you, [f] but ye anſwered not:

e *That is*, I never ceaſed to warn you, as *Iſa* 65. 2. *Pro.* 1. 28. * *Prov.* 1. 24. *Iſa* 65. 12. & 66. 4.

f He ſheweth what is the onely remedy to redreſs our faults: to ſuffer God to lead us into the way, and to obey his calling. *Iſa* 66. 4. * 1 *Sam.* 4. 10, 11. *Pſal.* 78. 60. & 132. 6. *Chap.* 26. 6.

14 Therefore will I do unto *this* houſe which is called by my name, wherein ye truſt, and unto the place which I gave to you, and to your fathers, as I have done to * Shiloh.

15 And I will [g] caſt you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim.

g I will ſend you into captivity as I have done Ephraim, *that is*, the ten tribes. * *Exod.* 32. 10. *Chap.* 11. 14. & 14. 11.

16 Therefore * [h] pray not thou for this people, neither lift up cry nor prayer for them, neither make interceſſion to me; for I will not hear thee.

h To aſſure them that God had determined with himſelf to puniſh their wickedneſs, he ſheweth that the prayer of the godly can nothing avail them,

17 ¶ Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem?

18 * The children gather wood, and the fathers kindle the fire, and the women knead *their* dough to make cakes to the ‡ [i] queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? ſaith the LORD: *do they* not *provoke* themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord GOD, Behold, mine anger and my fury ſhall be poured out upon this place, upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched.

21 ¶ Thus ſaith the LORD of hoſts the God

whiles they remain in their obſtinacy againſt God, and will not uſe the means that he uſeth to call them to repentance. * *Chap.* 44. 19. ‡ Or, *frame*, or, *workmanſhip of heaven.* i *That is*, they ſacrifice to the ſun, moon and ſtars, which they called the queen of heaven. 2 *King* 17. 3.

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of Israel, * Put your burnt-offerings unto your sacrifices, and eat flesh.

22 [k] For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, † concerning burnt-offerings or sacrifices.

23 But this thing commanded I them, saying, * Obey my voice, and * I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkned not, nor inclined their ear, but walked in the counsels *and* in the ‡ imagination of their evil heart, and † went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto [l] this day, I have even * sent unto you all my servants the prophets, daily [m] rising up early, and sending *them*.

26 Yet they hearkned not unto me, nor inclined their ear, but * hardned their neck, they did worse then their fathers.

27 Therefore thou shalt speak all these words unto them, but they will [n] not hearken to thee: thou shalt also call unto them, but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation, that obeyeth not the voice of the LORD their God, nor receiveth ‡ correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off thine [o] hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his [p] wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of [q] Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which [r] I commanded *them* not, neither † came it into my heart.

32 ¶ Therefore behold, the days * come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

33 And the * carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray *them* away.

34 Then will I cause to * cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

CHAP. VIII.

1 The calamity of the Jews both dead and alive. 4 He upbraideth their foolish and shameless impenitency. 13 He sheweth their grievous judgment, 18 and bewaileth their desperate estate.

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their [a] graves.

2 And they shall spread them before the sun, and the moon, and all the host of heaven whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried, they shall be for dung upon the face of the earth.

3 And death shall be chosen [b] rather then life, by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD, Shall they [c] fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden back, by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkned and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every [d] one turned to his course, as the horse rusheth into the battel.

7 Yea, * the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming, but my people know [e] not the judgment of the LORD.

8 How do ye say, We *are* wise, and the law [f] of the LORD *is* with us? Lo, certainly ‡ in vain made he *it*, the pen of the scribes *is* in vain.

9 *‡ The [g] wise *men* are ashamed, they are dismayed and taken; lo, they have rejected the word of the LORD, and † what wisdom *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them*: for every one from the least even unto the greatest is given to * covetousness, from the prophet even unto the priest, every one dealeth falsely.

11 For they have * healed the hurt of the daughter of my people slightly, saying, * Peace, peace, when *there is* no peace.

12 Were they * ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall, in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ ‡ I will surely consume them, saith the LORD; *there shall be* no grapes * on the vine, nor figs on the * fig-tree, and the leaf shall fade, and [h] *the things that* I have given them shall pass away from them.

14 Why do we sit still? [i] assemble your selves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us * water of [k] ‡ gall

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k Shewing, that it was not his chief purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordained: *to wit*, to be joyned to the word, as seals and confirmations of remission of sins in Christ: for without the word they were vain and unprofitable.

† Heb. *concerning the matter of.*
* *Deut.* 6. 3.
* *Exod.* 19. 5. *Levit.* 26. 12.
‡ Or, *stubbornesse.*
† Heb. *were.*
l which was about fourteen hundred years.
* 2 *Chron.* 36. 15.
m *Read vers.* 13.
* *Chap.* 16. 12.

n whereby he sheweth, that the pastours ought not to leave their flocks in their obstinacy: for the Lord will use the meanes of his servants to make the wicked more faulty, and to prove his.
‡ Or, *instruction.*
o In sign of mourning, as *Job* 1. 20. *Micah* 1. 6.

p Against whom he had just occasion to pour out his wrath.

q Of Tophet *read*, 2 *Kings* 23. 10. *chap.* 19. 5.
r But commanded the contrary, as *Levit.* 18. 21. & 20. 3. *Deut.* 18. 10.
† Heb. *came it upon my heart.*
* *Chap.* 19. 6.

* *Psal.* 79. 2. *chap.* 16. 4. & 34. 20.

* *Isa.* 24. 7. *chap.* 16. 9. & 25. 10. & 33. 11. *Ezek.* 26. 13. *Hos.* 2. 11.

a The enemy for greedinesse of gain shall rifle your graves, and lay you before those idols, which in your life you worshipped, to see if they can help you.

b Because of the afflictions that they shall feel through Gods judgments.

c Is there no hope that they will return?

d They are full of hypocrisy & every one followeth his own fantsy without any consideration.
* *Isa.* 1. 3.

e He amuseth them, in that that they are more ignorant of Gods judgments, then these birds are of their appointed seasons to discern the cold and heat.
f The law doth not profit you, neither needed it to have been written, for ought that you have learned by it.
‡ Or, *the falsehood of the scribes worketh for falshood.*
* *Chap.* 6. 15.
‡ Or, *have they been ashamed, &c.*
g They that seem wise, may be ashamed of their ignorance: for all wisdom consisteth in Gods word.
† Heb. *the wisdom of what thing.*
* *Isa.* 56. 11. *chap.* 6. 13.
* *Chap.* 6. 14.
* *Ezek.* 13. 10.
* *Chap.* 3. 3. & 6. 15.

‡ Or, *in gathering I will consume.*
* *Isa.* 5. 1. *&c.*
* *Matth.* 21. 19. *Luke* 13. 6. *&c.*
h That is, they profit not by any husbandry that I have bestowed upon them.
i He speaketh in the person of the people, who when the enemy cometh will run about to hide themselves, and acknowledge that it is Gods hand.

k That is, hath brought us unto extream affliction, and thus they shall not attribute this plague to fortune, but Gods just judgment.
* *Chap.* 9. 15. & 23. 15.
‡ Or, *poison.*

to drink, because we have sinned against the LORD.

15 We * looked for peace, but no good *came: and* for a time of health, and behold trouble.

16 The snorting of his horses was heard from *[l] Dan: the whole land trembled at the sound of the neighing of his strong ones, for they are come and have devoured the land, and †all that is in it, the city and those that dwell therein.

17 For behold, I will send [m] serpents, cockatrices among you, which *will* not *be* *charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would [n] comfort my self against sorrow, my heart *is* faint † in me.

19 Behold, the voice of the cry of the daughter of my people, † because of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? why have they provoked [o] me to anger with their graven images, *and* with strange vanities?

20 The [p] harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am [q] I hurt, I am black: astonishment hath taken hold on me.

22 *Is there* no *[r] balm in Gilead? *is there* no physician there? why then is not the health of the daughter of my people † recovered?

* *Chap.* 14. 19.

* *Chap.* 4. 15.
[l] *That is*, from the utmost confines.

† Heb. *the fulness thereof.*

m God threatneth to send the Babylonians among them, who shall utterly destroy them in such sort, as by no means they shall escape.
* *Psal.* 58. 4, 5.

n *Read chap.* 5. 19.

† Heb. *upon.*

† Heb. *because of the country of them that are far off.*

o Thus the Lord speaketh.

p The people wonder that they have so long time looked for succour in vain.

q The prophet speaketh this.

* *Chap.* 46. 11.
r *Meaning*, that no mans help, or, meanes could save them, for in Gilead was precious balm, see *Gen.* 37. 25. *or else*, deriding the vain confidence of the people, who looked for help at their priests, who should have been the physicians of their souls, and dwelt at *Gilead.*, *Hos.* 6. 8. † Heb. *gone up.*

CHAP. IX.

1 *Jeremiah lamenteth the Jews for their manifold sins* 9 *and for their judgment.* 12 *Disobedience is the cause of their bitter calamity.* 17 *He exhorteth to mourn for their destruction,* 23 *and to trust not in themselves, but in God.* 25 *He threatneth both Jews and Gentiles.*

† Heb. *who will give my head*, &c.
* *Isa.* 22. 4.
chap. 4. 19.

OH * that my head were [a] waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.

a The prophet sheweth the great compassion that he had toward this people, seeing that he could never sufficiently lament the destruction that he saw to hang over them, which is a special note to discern the true pastours from the hirelings.

2 O that I had in the [b] wilderness a lodging-place of wayfaring men, that I might leave my people, and go from them: for they *be* all [c] adulterers, an assembly of treacherous men.

b He sheweth that this were more quietness and greater safety for him to dwell among the wild beasts then among this wicked people, save that God hath injoyned him this charge.

c Utterly turned from God.

3 And they bend their tongues *like* their bow *for* [d] lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

d To bely and slander their neighbours.

4 * Take ye heed every one of his ‡ neighbour, and [e] trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

* *Chap.* 12. 6.
Mich. 7. 5, 6.
‡ Or, *friend.*

e *Meaning* that all were corrupt, and none could find an honest man.

5 And they will ‡ deceive every one his neighbour, and will not speak the truth: they have [f] taught their tongue to speak lies, *and* weary themselves to commit iniquity.

‡ Or, *mock.*

f They have so practised deceit, that they cannot forsake it.

6 Thine habitation *is* in the midst of deceit, [g] through deceit they refuse to know me, saith the LORD.

g They had rather forsake God, then leave their wicked trade.

7 Therefore thus saith the LORD of hosts, Behold, I will [h] melt them, and try them; for how shall I do for the daughter of my people?

h with the fire of affliction.

8 Their tongue *is as* an arrow shot out, it speaketh * deceit: *one* speaketh * peaceably to his neighbour with his mouth, but † in heart he layeth ‡ his wait.

* *Psalm.* 12. 2. & 120. 3.
* *Psalm.* 28. 3.
† Heb. *in the midst of him.*
‡ Or, *wait for him.*

9 ¶ * Shall I not visit them for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

* *Chap.* 5. 9, 29.

10 For the [i] mountains will I take up a weeping and wailing, and for the ‡ habitations of the wilderness a lamentation, because they are ‡ burnt up, so that none can pass through *them*, neither can *men* hear the voice of the cattel, † both the fowl of the heavens and the beast are fled, they are gone.

i *That is*, Judea which was a mountainous country, *Exod.* 15. 17. *Deut.* 11. 11.
† Or, *pastures.*
‡ Or, *desolate.*

† Heb. *from the fowl, even to, &c.*

11 And I will make Jerusalem heaps, *and* * a den of dragons, and I will make the cities of Judah † desolate, without an inhabitant.

* *Chap.* 10. 22.
† Heb. *desolation.*

12 ¶ Who *is* the [k] wise man that may understand this, and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burnt up like a wilderness that none passeth through?

k *Meaning*, that they are all without sense and understanding, and that God hath taken his spirit from them.

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

‡ Or, *stubbornesse.*

14 But have walked after the ‡ imagination of their own heart, and after Baalim, which [l] their fathers taught them:

l He sheweth that the children cannot excuse themselves by their fathers: for both father and child, if they be wicked, shall perish.

15 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, *even* this people, * with [m] wormwood, and give them water of gall to drink.

* *Chap.* 8. 14. & 23. 15.
m *That is*, most bitter things, for so *wormwood* is often taken in scripture *Prov.* 5. 4. *Lam.* 3. 15, 19. *Revel.* 8. 11.

16 I will * scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

* *Lev.* 26. 33.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the [n] mourning-women, that they may come, and send for cunning *women*, that they may come.

n Seeing you cannot lament your own sins, call for those foolish women, whom of a superstition you have to lament for the dead, that they by their fained tears may provoke you to some sorrow.

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled? we are greatly confounded, because we have forsaken the land, because our dwellings have [o] cast *us* out.

o As though they were weary of us, because of our iniquities, *Lev.* 18. 28. & 20. 22.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and [p] teach your daughters wailing, and every one her neighbour lamentation.

p He derideth the superstition not the women * which made an art of mourning, and taught to weep with fained teats.

21 For death is come up into our [q] windows, *and* is entred into our palaces, to cut off the children from without, *and* the young men from the streets.

q *Signifying*, that there is no means to deliver the wicked from Gods judgment, but when they think to be most sure and most far off, then are they soonest taken.

22 Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handfull after the harvest-man, and none shall gather *them.*

23 ¶ Thus saith the LORD, Let not the [r] wise *man* glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.

r For as much as none can save himself by his own labour, or any wordly means, he sheweth that it is in vain to put our trust therein, but that we trust in the Lord, and rejoyce in him, who onely can deliver us, 1 *Cor.* 1. 31. 2 *Cor.* 10. 17.

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24 But * let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I *am* the LORD which exerciſe [f] loving kindneſs, judgment and righteouſneſs in the earth: for in theſe *things* I delight, ſaith the Lord.

25 ¶ Behold, the days come, ſaith the LORD, that I will † puniſh all *them which are* [t] circumciſed with the uncircumciſed;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* † in the * utmoſt corners, that dwell in the wilderneſs: for all *theſe* nations *are* uncircumciſed, and all the houſe of Iſrael *are* * uncircumciſed in the heart.

* 1 *Cor.* 1. 31. 2 *Cor.* 10. 17.
[f] These three points are neceſſary to know aright: his mercy, wherein conſiſteth our ſalvation: his judgment, which he executeth continually againſt the wicked: and his juſtice, whereby he defendeth and maintaineth the faithful.
† Heb. *viſit upon.*
[t] *Meaning*, both Jews and Gentiles, as in the next verſe he ſheweth the cauſe, *Read chap.* 4. 4.
† Heb. *cut off into corners*, or, *having the corners* of their hair *polled.* * *Chap.* 25. 23. * *Rom.* 2. 28, 29.

CHAP. X.

1 *The unequal compariſon of God and idols.* 17 *The prophet exhorteth to flee from the calamity to come.* 19 *He lamenteth the ſpoil of the tabernacle by fooliſh paſtours.* 23 *He maketh an humble ſupplication.*

HEar ye the word which the LORD ſpeaketh unto you, O houſe of Iſrael.

2 Thus ſaith the Lord, Learn not the way of the heathen, and be not diſmayed at the [a] ſigns of heaven, for the heathen are diſmayed at them.

3 For the † [b] cuſtoms of the people are vain: for *one* cutteth a tree out of the foreſt (the work of the hands of the workman) with the ax.

4 They deck it with [c] ſilver and with gold, they faſten it with nails and with hammers that it move not.

5 They *are* upright as the palm-tree, * but ſpeak not: they muſt needs be * born, becauſe they cannot go: be not afraid of them, for * they cannot do evil, neither alſo *is it* in them to do good.

6 Foraſmuch as *there is* none * like unto thee, O LORD, thou *art* great, and thy name *is* great in might.

7 * Who would not fear thee, O king of nations? [d] for ‡ to thee doth it appertain: foraſmuch as among all the wiſe *men* of the nations, and in all their kingdoms *there is* none like unto thee.

8 But they are † altogether * brutiſh and fooliſh: the ſtock is [e] a doctrine of vanities.

9 Silver ſpread into plates is brought from Tarſhiſh, and gold from [f] Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men.*

10 But the LORD *is* the † true God, he *is* the living God, and an † everlaſting king: at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation.

11 Thus ſhall ye ſay unto them, The gods that have [g] not made the heavens, and the earth, *even* they ſhall periſh from the earth, and from under theſe heavens.

12 He * hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion.

13 When he uttereth his voice *there is* a ‡ multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings ‡ with rain, and bringeth forth the wind out of his treaſures.

14 Every man ‡ is * [h] brutiſh in *his* knowledg: every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errours: in the time of their viſitation they ſhall periſh.

16 * [i] The portion of Jacob *is* not like them: for he *is* the former of all *things*, and Iſrael *is* the rod of his inheritance; the LORD of hoſts *is* his name.

17 ¶ [k] Gather up thy wares out of the land, O ‡ inhabitant of the fortreſs.

18 For thus ſaith the LORD, Behold, I will ſling out the inhabitants of the land at this once, and will diſtreſs them, that they may find *it ſo.*

19 ¶ Wo is me for my hurt, my wound is grievous: but I ſaid, Truly this *is* a [l] grief, and I muſt bear it.

20 [m] My tabernacle is ſpoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to ſtretch forth my tent any more, and to ſet up my curtains.

21 For the [n] paſtours are become brutiſh, and have not ſought the LORD: therefore they ſhall not proſper, and all their flocks ſhall be ſcattered.

22 Behold, the noiſe of the bruit is come, and a great commotion out of the * [o] north-country, to make the cities of Judah deſolate, *and* a * den of dragons.

23 ¶ O LORD, I know that [p] the * way of man *is* not in himſelf: *it is* not in man that walketh to direct his ſteps.

24 O LORD, * correct me, but with [q] judgment; not in thine anger, leſt thou † bring me to nothing.

25 * Pour out thy [r] fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate.

[a] God forbiddeth his people to give credit, *or*, fear the conſtellations and conjunctions of ſtars and planets, which have no power of themſelves, but are governed by him, hand their ſecret motions, and influences are not known to man, and therefore there can be no certain judgment thereof, *Deut.* 18. 9.
† Heb. *ſtatutes* or *ordinances are vanity.*
[b] *Meaning*, not onely in the obſervation of the ſtars, but their laws and ceremonies whereby they confirm their idolatry which is forbidden, *Deut.* 12. 30.
[c] The prophets uſe thus plainly and ſimply to ſet forth the vile abſurdity of the idolaters, that men might learn to be aſhamed of that whereunto their corrupt nature is moſt ſubject, *Read Iſa.* 54. 12.
* *Pſal.* 115. 5.
* *Iſa.* 46. 1, 7.
* *Iſa.* 41. 23.
* *Pſal.* 86. 8, 10.
* *Rev.* 15. 4.
[d] He teacheth the people to lift up their eyes to God who hath all power, and therefore ought onely to be feared, and herein he ſheweth them not onely the evil that they ought to eſchew, but the good which they ought to follow.
‡ Or, *it liketh thee.*
‡ Heb. *in one*, or, *at once.*
* *Iſa.* 41 29. *Hab* 2. 18. *Zech.* 10 2.
[e] Becauſe the people thought that to have images was a meanes to ſerve God, and to bring them to the knowledge of him, he ſheweth that nothing more diſpleaſeth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them, *The doctrine of vanity*, *the work of errours*, *ver.* 15. & *Hab.* 2. 18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the books of the lay people [f] whereas they found the beſt gold: ſhewing that they thought nothing to dear for their idols: *Some read Ophir*, as 1 *King.* 9. 28. *Dan.* 10. 5.
† Heb. *God of truth.* ‖ Heb. *king of eternity.* [g] This declareth that all that hath been in this chapter ſpoken of idols, was to arm the Jews when they ſhould be in *Caldea* among the idolaters, and now with one ſentence he inſtructeth them both, how to proteſt their own religion againſt the idolaters, and how to anſwer them to their ſhame, which ſhould exhort them to [h] idolatry, and therefore he writeth this ſentence in the *Caldeans* tongue for a memorial, whereas all the reſt of the writing is *Hebrew.* * *Gen.* 1. 1, 6. *chap.* 51. 15.

‡ Or, *noiſe.*
‡ Or, *for rain.*
‡ Or, *is more brutiſh then to know.*
* *Chap.* 51. 17, 18.
[h] The more that man thinketh to do any thing well by his own wiſedom, and not as God inſtructeth him, the more doth he prove himſelf to be a vile beaſt.
* *Chap.* 51. 19.
[i] By theſe words, *Portion* and *Rod*, he ſignifieth their inheritance: *meaning*, that God ſhould be all-ſufficient for them: and that their felicity conſiſteth in him alone, and therefore they ought to renounce all other helps and ſuccours, as of idols, &c. *Deut.* 32. 9. *Pſal.* 10. 15.
[k] The prophet willeth the Jews to prepare themſelves to this captivity, ſhewing that it was now at hand that they ſhould feel the things whereof he had told them.
‖ Heb. *inhabiteſs.*
[l] It is my juſt plague, and therefore I will take it patiently, whereby he teacheth the people how to behave themſelves toward God.
[m] He ſheweth how Jeruſalem ſhall lament.
[n] The governours and miniſters.
* *Chap.* 1. 15. & 5. 15. & 6. 22.
[o] *Read chap* 4. 15.
* *Chap.* 9. 11.
[p] He ſpeaketh this becauſe that Nebuchadnezzar purpoſed to have made war againſt the Moabites & Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go againſt Jeruſalem, *Ezek.* 21. 21. therefore the prophet ſaith, that this was the Lords direction.
* *Prov.* 16. 1. & 20. 24.
* *Pſal.* 6. 1. & 38. 1.

Chap. 30. 11. [q] Conſidering that God had reveiled unto him the certitude of their captivity, *chap* 7. 16. he onely prayeth, that he would puniſh them with mercy, which *Iſaiah* calleth in meaſure, *chap.* 17. 8. meaſuring his rods by their infirmity, 1 *Cor.* 10. 13. for here by judgments is meant not onely the puniſhment, but alſo the merciful moderation of the ſame, *as chap* 30. 11. † Heb. *diminiſh me.* * *Pſal* 79. 6. [r] Foraſmuch as God cannot onely be known and glorified by his mercy that he uſeth toward his church, but alſo by his juſtice in puniſhing his enemies, he prayeth that his glory may fully appear both in the one and the other.

CHAP. XI.

1 *Jeremiah proclaimeth Gods covenant*, 8 *rebuketh the Jews diſobeying thereof*, 11 *propheſieth evils to come upon them*, 18 *and upon the men of Anathoth, for conſpiring to kill Jeremiah.*

THe word that came to Jeremiah from the LORD, ſaying,

2 Hear ye the words of this covenant, and ſpeak unto the men of Judah, and to the inhabitants of Jeruſalem,

3 And ſay thou unto them, Thus ſaith the LORD

LORD God of Iſrael, *[a] Curſed *be* the man
that obeyeth not the words of this covenant,
4 Which I commanded your fathers in the
day *that* I brought them forth out of the land
of Egypt, from the iron furnace, ſaying, * Obey
my voice, and do them, according to all which
I command you: ſo ſhall ye be my people, and
I will be your God:
5 That I may perform the * oath which I
have ſworn unto your fathers, to give them a
land flowing with milk and honey, as *it is* this
day. Then anſwered [b] I, and ſaid, † So be it, O
LORD.
6 Then the LORD ſaid unto me, Proclaim
all theſe words in the cities of Judah, and in
the ſtreets of Jeruſalem, ſaying, Hear ye the
words of this covenant, and do them.
7 For I earneſtly proteſted unto your fa-
thers, in the day *that* I brought them up out of
the land of Egypt, *even* unto this day, [c] riſing
early and proteſting, ſaying, Obey my voice.
8 Yet they obeyed not, nor inclined their
ear, but walked every one in the ‡ imagination
of their [d] evil heart: therefore I will bring upon
them all the [e] words of this covenant, which I
commanded *them* to do, but they did *them* not.
9 And the LORD ſaid unto me, A [f] conſpi-
racy is found among the men of Judah, and a-
mong the inhabitants of Jeruſalem.
10 They are turned back to the iniquities of
their forefathers, which refuſed to hear my
words; and they went after other gods to ſerve
them: the houſe of Iſrael and the houſe of Ju-
dah have broken my covenant which I made
with their fathers.
11 ¶ Therefore thus ſaith the Lord, Behold,
I will bring evil upon them which they ſhall
not be able † to eſcape; and * though they ſhall
cry unto me, I will not [g] hearken unto them.
12 Then ſhall the cities of Judah, and inha-
bitants of Jeruſalem go, and cry unto the gods
unto whom they offer incenſe; but they ſhall
not ſave them at all in the time of their
† trouble.
13 [h] For *according* to the number of thy ci-
ties were thy gods, O Judah; and *according* to
the number of the ſtreets of Jeruſalem, have ye
ſet up altars to *that* † ſhameful thing, *even*
altars to burn incenſe unto Baal.
14 Therefore [i] pray not thou for this people,
neither lift up a cry or prayer for them: for I
will not hear *them* in the time that they cry
unto me for their † trouble.
15 * † What hath [k] my beloved to do in mine
houſe, *ſeeing* ſhe hath wrought [l] lewdneſs with
many? and the holy fleſh is paſſed from thee:
‡ when thou doeſt evil, then thou rejoyceſt.
16 The LORD called thy name, A green
olive-tree, fair *and* of goodly fruit: with the
[m] noiſe of a great tumult he hath kindled fire
upon it, and the branches of it are broken.
17 For the LORD of hoſts that planted
thee, hath pronounced evil againſt thee, for the
evil of the houſe of Iſrael, and of the houſe of
Judah, which they have done againſt them-
ſelves to provoke me to anger, in offering in-
cenſe unto Baal.
18 ¶ And the LORD hath given me know-
ledge *of it*, and I know *it*, then thou ſhewedſt
me their [n] doings.
19 But I *was* like a lamb *or* an ox *that* is
brought to the ſlaughter, and I knew not that
they had deviſed devices againſt me, *ſaying*, Let
us [o] deſtroy † the tree with the fruit thereof, and
let us cut him off from the land of the living,
that his name may be no more remembred.
20 But, O LORD of hoſts, that judgeſt
righteouſly, that * trieſt the reins and the
heart, let me ſee thy [p] vengeance on them; for
unto thee have I revealed my cauſe.
21 Therefore thus ſaith the LORD of the
men of [q] Anathoth, that ſeek thy life, ſaying,
[r] Propheſy not in the name of the LORD, that
thou die not by our hand:
22 Therefore thus ſaith the LORD of hoſts,
Behold, I will † puniſh them; the young men
ſhall die by the ſword, their ſons and their
daughters ſhall die by famine.
23 And there ſhall be no remnant of them,
for I will bring evil upon the men of Anathoth,
even the year of their viſitation.

CHAP. XII.

1 *Jeremiah complaining of the wickeds proſperity, by faith ſeeth their ruine.* 5 *God admoniſheth him of his brethrens treachery againſt him,* 7 *and lamenteth his heritage.* 14 *He promiſeth to the penitent return from captivity.*

RIghteous [a] *art* thou, O LORD, when I
plead with thee: *yet* ‡ let me talk with
thee of *thy* judgments: * Wherefore doth the
way of the wicked [b] proſper? *wherefore* are all
they happy that deal very treacherouſly?
2 Thou haſt planted them, yea, they have
taken root: † they grow, yea, they bring forth
fruit; thou *art* near in their mouth, and far
from their [c] reins.
3 But thou, O LORD, * knoweſt me; thou
haſt ſeen me, and tried mine heart † towards
thee: pull them out like ſheep for the ſlaughter,
and [d] prepare them for the day of ſlaughter.
4 How long ſhall the land mourn, and the
herbs of every field wither, * for the wicked-
neſs of them that dwell therein? the beaſts are
conſumed, and the birds, becauſe they ſaid, [e] He
ſhall not ſee our laſt end.
5 ¶ If thou haſt run with the [f] foot-men, and
they have wearied thee, then how canſt thou
contend with horſes? and if in the land of peace
wherein thou truſtedſt, *they wearied thee*, then
how wilt thou do in the ſwelling of Jordan?
6 For even * thy brethren, and the houſe of
thy father, even they have dealt treacherouſly
with thee, yea ‡ they have called a multitude
after thee; beleeve them not, though they
ſpeak † fair words unto thee.

7 ¶ I have

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* *Deut.* 27. 26. *Gal.* 3. 10.
a He calleth the Jews to the conſideration of Gods mercies, who freely choſe them, made a covenant of eternal felicity with them, and how he ever performed it on his behalf, and how they ever ſhewed themſelves rebellious and ingrate toward him, and brake it on their part, and ſo are ſubject to the curſe of the law.
* *Lev.* 26. 3, 12.
* *Deut.* 7. 12.
b Thus he ſpeaketh in the perſon of the people, which agreed to the covenant.
† Heb. *Amen.*

c *Read chap* 7. 13.
‡ Or, *ſtubborneſs.*
d According to his own fantaſy, and not as my word appointed him.
e *Meaning*, the menaces and curſes contained in the law, *Levit* 26. 14. *Deut.* 28. 16.
f *That is*, a general conſent to rebel againſt me.

† Heb. *to go forth of.*
* *Prov.* 1. 28. *Iſa.* 1. 15. *chap* 14. 12. *Ezek.* 8. 18. *Mich.* 3. 4.
g Becauſe they will not pray with true faith and repentance, but for the ſmart and grief which they feel.
† Heb. *evil.*
h *Read chap.* 2. 28.

† Heb. *ſhame.*

i *Read chap.* 7. 16. & 14. 11.
† Heb. *evil.*
* *Iſa.* 1. 11.
† Heb. *what is to my beloved in my houſe?*
k My people of Iſrael whom I have hitherto ſo greatly loved.
l *Meaning*, that they offer not in the temple to God, but upon the altar of Baal and the idols, and ſo rejoyced in their wickedneſs
‡ Or, *when thy evil is.*
m Of the Babylonians and Caldeans.

n which went about privily to conſpire my death.
o Let us deſtroy the prophet and his doctrine: *Some read*, Let us corrupt his meat with wood, *meaning*, poiſon.
† Heb. *the ſtalk with his bread.*
* 1 *Sam.* 16. 7. 1 *Chron.* 28. 9. *Pſal.* 7. 9. *chap.* 17. 10. & 20. 12. *Revel.* 2. 23.
p Thus he ſpake not for hatred, but being moved with the Spirit of God, he deſireth the advancement of Gods glory, and the verifying of his word, which is by the deſtruction his of enemies.
q *To wit*, both the prieſts and the reſt of the people: for this town was the prieſts, and they dwelt in it, *Read chap.* 1. 1.
r Not that they could not abide to hear God named: (for herein they would ſhew themſelves moſt holy) but becauſe they could not abide to be ſharply reproved, and therefore deſired to be flattered, *Iſai.* 30. 10. and to be maintained in their pleaſures, *Mich.* 2. 11. and not to hear vice condemned, *Amos* 7. 12. † Heb. *viſit upon.*

a The prophet confeſſeth God to be juſt in all his doings, although man be not able to give a reaſon of all his acts.
† Or, *let me reaſon the caſe with thee.*
* *Iob.* 21. 7. *Pſal.* 37. 1. & 73. 3. *Hab.* 1. 4.
b This queſtion hath been alway a great tentation to the godly, to ſee the wicked enemies of God in proſperity, and his dear children in adverſity.
† Heb. *they go on.*
c They profeſs God in mouth, but deny him in heart, which is here meant by the reins, *Iſa.* 29. 13. *Matth.* 15. 8.
* *Pſal.* 17. 3.
† Heb *with thee.*
d *The Hebrew word is*, ſanctify them, *meaning*, that God would be ſanctified in the deſtruction of the wicked, to whom God for a while giveth proſperity, that afterward they ſhould the more feel his heavy judgment when they lack their riches, which were a ſign of his mercy.
* *Pſal.* 107. 34.
e Abuſing Gods lenity and his promiſes, they flattered themſelves as though God would ever be merciful, and not utterly deſtroy them: therefore they hardned themſelves in ſin, till at length the baſis and inſenſible creatures felt the puniſhment of their ſtubborn rebellion againſt God. f *Some think* that God reproveth Jeremiah, in that that he would reaſon with him, ſaying, that if he were not able to match with men, that he were far unable to diſpute with God. *Others* by the foot-men, mean them of Anathoth: and by the horſe-men, them of Jeruſalem, which ſhould trouble the prophet worſe then his own countrey men did. * *Chap* 9. 4. ‡ Or, *they cried after thee fully.* † Heb. *good things.*

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7 ¶ I have forſaken [g] mine houſe, I have left mine heritage, I have given †the dearly beloved of my ſoul into the hands of her enemies.

8 Mine heritage is unto me as a [h] lion in the foreſt, it ‡† crieth out againſt me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a ‡[i] ſpeckled bird, the birds round about *are* againſt her; come ye, aſſemble all the beaſts of the field, ‡ come to devour.

10 Many paſtours have deſtroyed my [k] vineyard, they have troden my portion under foot, they have made my † pleaſant portion a deſolate wilderneſs.

11 They have made it deſolate, *and being* deſolate it mourneth unto me; the whole land is made deſolate, becauſe no man [l] layeth *it* to heart.

12 The ſpoilers are come upon all high places through the wilderneſs: for the ſword of the LORD ſhall devour from the *one* end of the land even to the *other* end of the land: no fleſh ſhall have peace.

13 *[m] They have ſown wheat, but ſhall reap thorns: they have put themſelves to [n] pain, *but* ſhall not profit: and they ſhall be aſhamed of your [o] revenues, becauſe of the fierce anger of the LORD.

14 ¶ Thus ſaith the LORD againſt all mine evil [p] neighbours, that touch the inheritance which I have cauſed my people Iſrael to inherit, Behold, I will *pluck them out of their land, and pluck out the houſe of Judah from among them.

15 And it ſhall come to paſs after that I have plucked them out, I will [q] return, and have compaſſion on them, and will bring them again every man to his heritage, and every man to his land.

16 And it ſhall come to paſs, if they will diligently learn the [r] ways of my people, to ſwear by my name, [ſ] The LORD liveth (as they taught my people to ſwear by Baal) then ſhall they be built in the [t] midſt of my people.

17 But if they will not *obey, I will utterly pluck up, and deſtroy that nation, ſaith the LORD.

g God willeth the prophet to denounce his judgments againſt Jeruſalem, notwithſtanding that they ſhall both by threatnings and flatteries labour to put him to ſilence.
† Heb. *the love.*
h Ever ramping againſt me and my prophets.
‡ Or, *yelleth.*
† Heb. *giveth out his voice.*
‡ Or, *tallented.*
i In ſtead of bearing my livery, & wearing onely my colours they have change and diverſity of colours of their idols and ſuperſtitions: therefore their enemies, as thick as the fowls of the air ſhall come about them to deſtroy them.
‡ Or, *cauſe them to come.*
k He propheſieth of the deſtruction of Jeruſalem by the captains of Nebuchadnezzar, whom he calleth paſtours.
† Heb. *portion of deſire.*
l Becauſe no man regardeth my word, or the plagues that I have ſent upon the land.
* *Levit.* 26. 16. *Deut* 28. 38. *Micah* 6. 15. *Hag.* 1. 6.
m *To wit*, the prophets.
n They lamented the ſins of the people.
o For in ſtead of amendment, you grow worſe and worſe, as Gods plagues teſtified.
p *Meaning*, the wicked enemies of his church which blaſphemed his name, and whom he would puniſh after that he hath delivered his people.
* *Deut.* 30. 3. *Chap.* 32. 37.
q After that I have puniſhed the Gentiles, I will have mercy upon them.
r The true doctrine and manner to ſerve God.
ſ *Read chap.* 4 2.
t They ſhall be of the number of the faithful, and have a place in my church. * *Iſai.* 60. 12.

CHAP. XIII.

1 *In the type of a linen girdle, hidden at Euphrates, God prefigureth the deſtruction of his people.* 12 *under the parable of the bottles filled with wine, he fortelleth their drunkenneſs in miſery.* 15 *He exhorteth to prevent their future judgments.* 22 *He ſheweth their abominations are the cauſe thereof.*

THus ſaith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loyns, and put it not in water.

2 So I got a girdle, according to the word of the LORD, and put *it* on my loyns.

3 And the word of the LORD came unto me the ſecond time, ſaying,

4 Take the girdle that thou haſt got, which *is* upon thy loyns, and ariſe, go to [a] Euphrates, and hide it there in a hole of the rock.

5 So I went and hid it by Euphrates, as the LORD commanded me.

a Becauſe this river of Euphrates was far from Jeruſalem, it is evident, that this was a viſion, whereby was ſignified that the Jews ſhould paſs over Euphrates to be captives in *Babylon*, and there, for length of time, ſhould ſeem to be rotten, although they were joyned to the Lord before, as a girdle about a man.

6 And it came to paſs after many days, that the LORD ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, ſaying,

9 Thus ſaith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jeruſalem.

10 This evil people which refuſe to hear my words, which walk in the ‡ imagination of their heart, and walk after other gods to ſerve them, and to worſhip them, ſhall even be as this girdle, which is good for nothing.

‡ Or, *ſtubbornneſs.*

11 For as the girdle cleaveth to the loyns of a man; ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the LORD; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory: but they would not hear.

12 ¶ Therefore thou ſhalt ſpeak unto them this word, Thus ſaith the LORD God of Iſrael, [b] Every bottle ſhall be filled with wine: & they ſhall ſay unto thee, Do we not certainly know, that every bottle ſhall be filled with wine?

b Every one of you ſhall be filled with ſpiritual drunkenneſs, and be without all knowledge to ſeek how to help your ſelves.

13 Then ſhalt thou ſay unto them, Thus ſaith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that ſit upon Davids throne, and the prieſts, and the prophets, and all the inhabitants of Jeruſalem with drunkenneſs.

14 And I [c] will daſh them † one againſt another, even the fathers and the ſons together, ſaith the LORD: I will not pity, nor ſpare, nor have mercy, † but deſtroy them.

c It ſhall be as eaſy for me to deſtroy the greateſt and the ſtrongeſt, as it is for a man to break earthen bottles.
† Heb. *a man againſt his brother.*
† Heb. *from deſtroying them.*

15 ¶ Hear ye, and give ear, be not proud: for the LORD hath ſpoken.

16 Give glory to the LORD your God before he cauſe *[d] darkneſs, and before your feet ſtumble upon the dark mountains, and while ye look for [e] light, he turn it into the ſhadow of death, *and* make *it* groſs darkneſs.

* *Iſa.* 8. 22.
d *That is*, affliction and miſery by the Babylonians.
e *Meaning*, for help and ſupport of the Egyptians.

17 But if ye will not hear it, my ſoul ſhall [f] weep in ſecret places for *your* pride, and *mine eye ſhall weep ſore, and run down with tears, becauſe the LORDS flock is carried away captive.

f You ſhall ſurely be led away captive, and I, according to mine affection toward you, ſhall weep and lament for your ſtubbornneſs.
* *Lam.* 1. 2, 16. & 2. 18.

18 Say unto the [g] king, and to the queen, Humble your ſelves, ſit down; for your ‡ principalities ſhall come down, *even* the crown of your glory.

g For Jehoiachin and his mother rendred themſelves by Jeremiahs counſel to the king of Babylon, 2 *King.* 24. 12.
‡ Or, *head-tires.*

19 The cities of [h] the ſouth ſhall be ſhut up, and none ſhall open *them;* Judah ſhall be carried away captive all of it, it ſhall be wholly carried away captive.

h *That is*, of Judah, which lyeth ſouthward from Babylon.

20 Lift up your eyes, and behold them that come from the north: where *is* the [i] flock *that* was given thee, thy beautiful flock?

i He asketh the king, where his people is become.
† Heb. *viſit upon.*

21 What wilt thou ſay when he ſhall † puniſh thee? (for thou haſt [k] taught them *to be* captains

k By ſeeking to ſtrangers for help, thou haſt made them skiful to fight againſt thee.

Jeremiah lamenteth his Heritage.

EST MIHI POSSESSIO MEA SIMILIS LEONI IN SILVA; EDI C

Jer. 12. 8. 9.

T CONTRA ME VOCEM SUAM; IDCIRCO ODI EAM. Iirmeiæ 12.8.

captains, *and* as chief over thee) ſhall not ſorrows take thee as a woman in travail?

22 ¶ And if thou ſay in thine heart, * Wherefore come theſe things upon me? for the greatneſs of thine iniquity are thy skirts [l] diſcovered, *and* thy heels ‡ made bare.

23 Can the Ethiopian change his skin, or the leopard his ſpots? *then* may ye alſo do good, that are † accuſtomed to do evil.

24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the wind of the wilderneſs.

25 This *is* thy lot, the portion of thy meaſures from me, ſaith the LORD; becauſe thou haſt forgotten me, and truſted in falſhood.

26 Therefore will I diſcover thy skirts upon thy face, that thy [m] ſhame may appear.

27 I have ſeen thine adulteries, and thy [n] neighings, the lewdneſs of thy whoredom, *and* thine abominations on the hills in the [o] fields: wo unto thee, O Jeruſalem, wilt thou not be made clean? † when *ſhall it* once *be?*

* *Chap.* 5. 19. *&* 16. 10.

l The cloke of hypocriſy ſhall be pulled off, and thy ſhame ſeen.
‡ Or, *ſhall be violently taken away.*
† Heb. *taught.*

m As thine iniquities have been manifeſted to all the world: ſo ſhall thy ſhame and puniſhment.

n He compareth idolaters to horſes inflamed after mares.

o There is no place ſo high nor low, whereas the marks and ſigns of thine idolatry appear not.

† Heb. *after whiles?*

CHAP. XIV.

1 *The grievous famine? 7 cauſeth Jeremiah to pray.*
10 *The Lord will not be intreated for the people.*
13 *Lying prophets are no excuſe for them.* 17 *Jeremiah is moved to complain for them.*

THE word of the LORD that came to Jeremiah concerning † the [a] dearth.

2 Judah mourneth, and the [b] gates thereof languiſh, they are black unto the ground, and the cry of Jeruſalem is gone up.

3 And their nobles have ſent their little ones to the waters, they came to the pits, *and* found no water, they returned with their veſſels empty: they were aſhamed and confounded, and [c] covered their heads.

4 Becauſe the ground is chapt, for there was no rain in the earth, the plowmen were aſhamed, they covered their heads.

5 Yea, the hind alſo calved in the field, and forſook [d] *it*, becauſe there was no graſs.

6 And the wild aſſes did ſtand in the high places, they ſnuffed up the wind like [e] dragons: their eyes did fail becauſe *there was* no graſs.

7 ¶ [f] O LORD, though our iniquities teſtify againſt us, do thou *it* for thy names ſake: for our backſlidings are many, we have ſinned againſt thee.

8 O the hope of Iſrael, the ſaviour thereof in time of trouble, why ſhouldeſt thou be as a [g] ſtranger in the land, and as a way-faring man, *that* turneth aſide to tarry for a night?

9 Why ſhouldeſt thou be as a man aſtonied, as a [h] mighty man *that* cannot ſave? yet thou, O LORD, *art* in the midſt of us, and † we are called by thy name, leave us not.

10 ¶ Thus ſaith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and viſit their ſins.

11 Then ſaid the LORD unto me, * [i] Pray not for this people for *their* good.

† Heb. *the words of the dearths* or, *reſtraints.*
a which came for lack of rain, as *verſ.* 4.
b *That is*, The inhabitants of all Judea.

e *To wit*, with aſhes, in token of ſorrow.

d *Meaning*, that the bruit beaſts for drought were compelled to forſake their young, contrary to nature, and to go ſeek water which they could not find.
e which are ſo hot of nature, that they cannot be cooled with drinking of water, but ſtill gape for the air to refreſh them.
f He ſheweth the onely way to remedy Gods plagues, which is by unfained confeſſion of our ſins, and returning to him by repentance.
g That taketh no care for us.
h As one that hath ſtrength to help, and yet is afraid to put to his hand.
† Heb. *thy name is called upon us.*

* *Exod.* 32. 10.
i *Read chap.* 7. 16. *&* 11. 14.

12 * When they faſt I will not hear their cry, and when they offer burnt-offering and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 ¶ Then ſaid I, [k] Ah Lord GOD, behold, the prophets, ſay unto them, Ye ſhall not ſee the ſword, neither ſhall ye have famine, but I will give you † aſſured peace in this place.

14 Then the LORD ſaid unto me, The prophets propheſy lies in my name, * I ſent them not, neither have I commanded them, neither ſpake unto them: they propheſy unto you a fals viſion and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus ſaith the LORD concerning the prophets that propheſy in my name, and I ſent them not, yet they ſay, Sword and famine ſhall not be in this land, By ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom they propheſy, ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the famine, and the ſword, and they ſhall have none to bury them; them, their wives, nor their ſons, nor their daughters: for I will pour their wickedneſs upon them.

17 ¶ Therefore thou ſhalt ſay this word unto them, * Let mine eyes run down with [l] tears night and day, and let them not ceaſe: for the virgin danghter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the ſlain with the ſword; and if I enter into the city, then behold them that are ſick with famine; yea, [m] both the prophet and the prieſt ‡ go about into a land that they know not.

19 Haſt thou utterly rejected [n] Judah? hath thy ſoul loathed Zion? why haſt thou ſmitten us, and *there is* no healing for us? * we looked for peace, and *there is* no good; and for the time of healing, and behold trouble.

20 We [o] acknowledge, O LORD, our wickedneſs, *and* the iniquity of our fathers: for * we have ſinned againſt thee.

21 Do not abhor *us*, for thy names ſake, do not diſgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the [p] vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowrs? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou haſt made all theſe *things.*

* *Prov.* 1. 28. *Iſa.* 1. 15. *Chap.* 11. 11. *Ezek.* 8. 18. *Mich.* 3. 4.

k He pitieth the people, and accuſeth, the fals prophets which deceived them: but the Lord anſwered, that both the prophets which deceived, and the people which ſuffered themſelves to be ſeduced ſhall periſh. *chap.* 22. 15. *&* 27. 8, 9. *&* 29. 8.
l Heb. *peace of truth.*
* *Chap.* 23. 21. *&* 27. 15. *&* 29. 8, 9.

* *Chap.* 13. 17. *Lam* 1. 16. *&* 2. 18.
l The fals prophets promiſed peace and aſſurance, but Jeremiah calleth to tears and repentance for their affliction, which is at hand.
m Both high and low ſhall be led captives into Babylon.
‡ Or, *make merchandiſe againſt a land, and* men *acknowledge* it *not*, *chap.* 5. 31.
n Though the prophet knew that God had caſt off the multitude which were hypocrites and baſtard children, yet he was aſſured that for his promiſe ſake he would have ſtill a church, for the which he prayeth.
* *Chap.* 8. 15.
o He teacheth the church a form of prayer, to humble themſelves to God by true repentance, which is the onely meanes to avoid this famine, which was the beginning of Gods plagues.
* *Pſal.* 106. 6. *Dan.* 9. 8.

CHAP. XV.

1 *The utter rejection and manifold judgments of the Jews.* 10 *Jeremiah complaining of their ſpite, receiveth a promiſe for himſelf,* 12 *and a threatning for them.* 15 *He prayeth,* 19 *and receiveth a gracious promiſe.*

THEN ſaid the LORD unto me, * [a] Though *Moſes and * Samuel ſtood before me, *yet* my mind *could* not *be* toward this people; caſt *them* out of my ſight, and let them go forth.

2 And it ſhall come to paſs, if they ſay unto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the LORD, * Such as *are*

p *Meaning*, their idols, *Read. chap.* 10. 15. * *Ezek.* 14. 14.
a *Meaning*, that if there were any man living moved with ſo great zeal toward the people, as were theſe two, yet that he would not grant this requeſt, forſmuch as he had determined the contrary.
* *Exod.* 32. 14. * 1 *Sam* 7. 9. * *Chap.* 43. 11. *Zach.* 11. 9.

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are for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will * appoint over them four † kinds, saith the LORD; the sword to slay, and the [b] dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And † I will cause them to be * [c] removed into all kingdoms of the earth; [d] because of * Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside † to ask how thou doest?

6 ¶ Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; [e] I am weary with repenting.

7 And I will fan them with a fan in the [f] gates of the land: I will bereave *them* of ‡ children, I will destroy my people, *sith* they return not from their ways.

8 Their widows are [g] increased to me above the sand of the seas: I have brought upon them ‡ against the mother of the young men, a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrours upon the city.

9 She that hath born [h] seven, languisheth: she hath given up the ghost; * her [i] sun is gone down while *it was* yet day: she hath been ashamed and confounded, and the residue of them will I deliver to the sword before their enemies, saith the LORD,

10 ¶ ‖ * * Wo is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth: I have neither lent on usury, nor men have lent to me on [l] usury, *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant, verily ‡ I will cause the [m] enemy to entreat thee *well* in the time of evil, and in the time of affliction.

12 Shall [n] iron break the northern iron, and the steel?

13 Thy substance and thy treasures will I give to the * spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies, into a land *which* thou knowest not: for a * fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, thou knowest, remember me and visit me, & revenge me of my [o] persecutours, take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did * [p] eat them, and thy word was unto me the joy and rejoycing of mine heart, for † I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoyced: I sat [q] alone because of thy hand: for thou hast filled me with indignation.

18 Why is my * pain perpetual? and my wound incurable *which* refuseth to be healed? wilt thou be altogether unto me as a [r] liar, *and as* waters *that* † fail?

19 ¶ Therefore thus saith the LORD, If thou [s] return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the [t] precious from the vile, thou shalt be as my [u] mouth: let them return [x] unto thee, but return not thou unto them.

20 And I will make thee unto this people a fenced brasen * wall, and they shall fight against thee, but * they shall not [y] prevail against thee: for I *am* with thee to save thee, and to deliver thee saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

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* Lev. 26. 16. & Jer. 15. 3.
† Heb. *families.*
b The dogs, birds and beasts should devour them that were slain.
† Heb. *I will give them for a removing.*
* Deut. 28. 25. chap. 24. 9.
g *The word signifieth*, to run to and fro for fear and unquietness of conscience, as did Cain.
d Not that the people was punished for the kings sin only, but for their own sins also, because they consented to his wickedness,
* 2 Kings. 21. 11.
† Heb. *to ask of thy peace.*
e *That is*, I will not call back my plagues, or spare thee any more.
f *Meaning*, the cities.
‡ Or, *whatsoever is dear*
g Because I had slain their husbands.
‡ Or, *against the mother-city a young man spoiler*, &c. or *against the mother & the young men.*
h She that had many, lost all her children.
* Amos 8. 9.
i She was destroyed in the midst of her prosperity.
* Job. 1. 1. &c. chap. 20. 14.
k These are the prophets words, complaining of the obstinacy of the people, and that he was reserved to so wicked atone: wherein also he sheweth, what is the condition of Gods ministers, *to wit*, to have all the world against them, though they give none occasion.
l which is an occasion of contention and hatred.
‡ Or, *I will intreat the enemy for thee.*
m In this perplexity, the Lord comforted me, and said that my last days should be quiet: and by the enemy, he meaneth here Nebuzaradan the captain of Nebuchadnezzar, who gave Jeremiah the choise, either to remain in his country, or, to go whither he would: or, by the enemy, he meaneth the Jews which should afterward know Jeremiahs fidelity, and therefore favour him.
n As for the people, though they seemed strong as iron, yet should they not be able to resist the hard iron of Babylon, but should be led captives.
* Chap. 17. 3.
* Deut. 32. 22.
o He speaketh not this for desire of revengement, but wishing that God would deliver his church of them whom he knew to be hardned and incorrigible. * Ezek. 3. 3.
p I received them with as great joy, as he that is famished eateth meat.
† Heb. *thy name is called upon me.*
q I had nothing to do with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithful should do when they see tokens of Gods anger.

* Chap. 30. 15.
r And hast not assisted me according to thy promise: wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiency is oft times assailed, as chap. 20. 7.
† Heb. *be not sure.*
s If thou forget these carnal considerations, and faithfully execute thy charge.
t *That is*, seek to win the good from the bad.
u *To eat*, as my mouth hath pronounced, chap. 1. 18. and as here followeth verse 20.
x Conform not thy self to their wickedness, but let them follow thy godly example. * Chap. 1. 18 & 6. 27. * Chap. 20. 11, 12. y I will arm thee with an invincible strength and constancy, so that all the powers of the world shall not overcome thee.

CHAP. XVI.

1 The prophet under the types of abstaining from marriage, from houses of mourning and feasting, foreshoweth the utter ruine of the Jews, 10 because they were worse then their fathers. 14 Their return from captivity shall be stranger then their deliverance out of Egypt. 16 God will doubly recompense their idolatry.

THE word of the LORD came also unto me, saying,

2 Thou shalt not take [a] thee a wife, neither shalt thou have sons nor daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters *that are*, born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land,

4 They shall die of * grievous deaths, they shall not * be lamented, neither shall they be buried: *but* they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine, and their * carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, [b] Enter not into the house of ‡ mourning, neither go to lament, nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor * [c] cut themselves, nor make themselves bald for them.

7 Neither shall *men* ‡ tear *themselves* for them in mourning to comfort them for the dead, neither shall *men* give them the [d] cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel, Behold, * I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And

a *Meaning*, that the affliction should be so horrible in Jerusalem, that wife and children should but increase his sorrow.
* Chap. 15. 2.
* Chap. 25. 33.
* Psal. 79. 2. chap. 7. 33. & 14. 20.
b *Signifying*, that the affliction should be so great, that one should not have leisure to comfort another.
‡ Or, *mourning-feast.*
* Lev. 19. 28. Deut. 14. 1.
c That is, should not rent their clothes in sign of mourning.
‡ Or, *tear and rend for sorrow*, as Ezek. 24. 17.
d For in these great extremities, all consolation and comfort shall be in vain.
* Isa. 24. 7, 8. chap. 7. 34. & 25. 10. Ezek. 26. 13.

10 ¶ And it shall come to pass when thou shalt shew this people all these words, and they shall say unto thee, * Wherefore hath the LORD pronounced all this great evil against us? or what *is* [e] our iniquity? or what *is* our sin that we have committed against the LORD our God?

* *Chap.* 5. 19. & 13. 22.

e Because the wicked are always rebellious, and dissemble their own sins, and murmur against Gods judgments, as though he had no just cause to punish them, he sheweth him what to answer.

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law:

12 And ye have done * worse then your fathers, (for behold, ye walk every one after the ‡ imagination of his evil heart, that they may not hearken unto me)

* *Chap.* 7. 26.

‡ Or, *falsenesse.*

13 * Therefore will I cast you out of this land, into a land that ye know not, *neither* ye nor your fathers, and there shall ye serve other gods day and night, where I will not shew you favour.

* *Deut.* 4. 27. & 28. 64, 65.

14 ¶ Therefore behold, the * days come, saith the LORD, that it shall no more be said, The LORD liveth that brought up the children of Israel out of the land of Egypt;

* *Chap.* 23. 7, 8.

15 But, The LORD liveth that brought up the children of Israel [f] from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

f *Signifying*, the benefit of their deliverance out of *Babylon* should be so great, that it should abolish the remembrance of their deliverance from *Egypt*: but he hath here chiefly respect to the spiritual deliverance under Christ.

16 ¶ Behold, I will send for many [g] fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

g By the fishers and hunters are meant the *Babylonians* and *Caldeans*: who should destroy them in such sort, that if they escaped the one, the other should take them.

17 For mine * eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

* *Iob* 34. 21. *Prov.* 5. 21. *chap.* 32. 19.

18 And first I will recompense their iniquity, and their sin double; because they have defiled my land, they have filled mine inheritance with the [h] carcases of their detestable and abominable things.

h *That is*, their sons and daughters, which they offred to Molech:

19 O LORD, my [i] strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have [k] inherited lies, vanity, and *things* wherein *there is* no profit.

i He wondreth at the great mercy of God in this deliverance, which shall not onely extend to the Jews, but also to the Gentiles.

k Our fathers were most vile idolaters: therefore it cometh onely of Gods mercy, that he performeth his promise, and hath not utterly cast us off.

20 Shall a man make gods unto himself, and * they *are* no gods?

* *Chap.* 2. 11.

21 Therefore behold, I will this once cause them [l] to know, I will cause them to know mine hand and my might, and they shall know that my name *is* the LORD.

l They shall once again feel my power and mercy for their deliverance, that they may learn to worship me.

CHAP. XVII.

1 The captivity of Judah for her sin. 5 Trust in man is cursed, 7 in God is blessed. 9 The deceitful heart cannot deceive God. 12 The salvation of God. 15 The prophet complaineth of the mockers of his prophecy. 19 He is sent to renew the covenant in hallowing the sabbath.

THE sin of Judah *is* [a] written with a * pen of iron, *and* with the † point of a diamond; *it is* graven upon the [b] table of their heart, and upon the horns of your [c] altars:

a The remembrance of their contempt of God cannot pass, albeit for a time, he defer the punishment: for it shall be manifest to men and angels.

* *Iob* 19. 24.

† Heb. *nail.*

2 Whilst their [d] children remember their altars and their * groves by the green trees upon the high hills.

* *Deut.* 16. 21.

3 [e] O my mountain in the field, * I will give thy substance, *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even † thy self shalt discontinue from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn [f] for ever.

5 ¶ Thus saith the LORD, [g] Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

7 ¶ * Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 [h] For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of ‡ drought, neither shall cease from yeilding fruit.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked, who can know it?

10 [i] I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 [k] *As* the partridge ‡ sitteth *on eggs*, and hatcheth *them* not: *so* he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious [l] high throne from the beginning, *is* the place of our sanctuary.

13 O LORD, the hope of Israel, * all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the [m] earth, because they have forsaken the LORD, the * fountain of living waters.

14 Heal me, O LORD, and I shall be healed; [n] save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, [o] they say unto me, * Where *is* the word of the LORD? let it come now.

16 As for me, * I have [p] not hastned from *being* a pastour † to follow thee, neither have I desired the woful day, thou knowest: that which came out of my lips, was *right* before thee.

17 Be not [q] a terrour unto me, thou *art* my hope in the day of evil.

18 * Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and † * destroy them with [r] double destruction.

b In stead of the law of God, they have written idolatry and all abominations in their heart.

c Your sins appear in all the altars that you have erected to idols.

d *That is*, follow their fathers wickedness, mind not the Lord, but their idols, *Ier.* 7. 18. * *Iudges* 3. 7. *Isa.* 1. 29.

e Zion that was my mountain, shall now be lest as a wast field. * *Chap.* 15. 13. † Heb. *in thy self.*

f *That is*, a long time, as *Exod.* 21. 6. for it was the space of 70 year, as *cap.* 11.

g The Jews were given to worldly policies, and thought to make themselves strong by the friendship of the *Egyptians*. *Isa.* 31. 3. and strangers, and in the mean season did not depend on God, & therefore he denounceth Gods plagues against them, shewing that they prefer corruptible man to God which is immortal, *Isa.* 2. 22. *chap.* 48. 6, 7. * *Psal.* 2. 12. & 34. 10. *Prov.* 16. 20. *Isa.* 30. 18.

h *Read Psal.* 1. 3.

‡ Or, *restraint.*

i Because the wicked have ever some excuse to defend their doings, he sheweth, that their own lewd imaginations deceive them, and bring them to these inconveniences: but God will examine their deed by the malice of their hearts, 1 *Sam.* 16. 7. 1 *Cor.* 11. 28. 9. *Psal.* 7. 9. *chap.* 11. 20. & 20. 12. *Revel.* 2. 23.

k As the partridge by calling gathereth others which forsake her, when they see that she is not their dam: so the covetous man is forsaken of his riches, because he cometh by them falsely.

‡ Or, *gathereth young which he hath not brought forth.*

l Meaning, that the godly ought to glory in nothing, but in God: who doth exalt his, and hath left a sign of his favour in his temple. * *Psal.* 73. 27. *Isa.* 1. 28.

m Their names shall not be registred in the book of life.

n He desireth contempt of Gods prophecy shall not come to pass because thou deferrest the time of the vengeance. * *Isa.* 5. 19. * *Chap.* 1. 4. &c.

o I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to pass, and that I speak not of any wordly affection. † Heb. *after thee.* q Howsoever the wicked deal ingoriously with me, yet let me find comfort in thee. * *Psal.* 35. 4. & 40. 14. † Heb. *break them with a double breach.* * *Chap.* 11. 20. r *That is*, of plagues abundantly, as *Isa.* 40. 2.

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f whereas thy doctrine may be beſt underſtood both of high and low.

19 ¶ Thus ſaid the LORD unto me, Go and ſtand in the [f] gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem;

20 And ſay unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates.

* *Nehem.* 13. 19.

21 Thus ſaith the LORD, *Take heed to your ſelves, and bear no burden on the [f] ſabbath-day, nor bring *it* in by the gates of Jeruſalem.

f By naming the ſabbath-day, he comprehendeth the thing, that is thereby ſignified: for if they tranſgreſſed in the ceremony, they muſt needs be culpable of the reſt, *read Exod* 20. 8. and by the breaking of this commandment, he maketh them tranſgreſſours of the whole law, foraſmuch as the firſt and ſecond table are contained herein.

22 Neither carry forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow ye the ſabbath-day, as I *commanded your fathers.

* *Exod.* 23. 12. & 31. 13. *Ezek.* 20. 12.

23 But they obeyed not, neither inclined their ear, but made their neck ſtiff, that they might not hear nor receive inſtruction.

24 And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the LORD, to bring in no burden through the gates of this city on the ſabbath-day, but hallow the ſabbath-day, to do no work therein:

* *Chap.* 22. 4.

25 *Then ſhall there enter into the gates of this city, kings and princes ſitting upon the throne of David, riding in chariots, and on horſes, they and their princes, the men of Judah, and the inhabitants of Jeruſalem, and this city ſhall remain for ever.

26 And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the LORD.

27 But if you will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entring in at the gates of Jeruſalem on the ſabbath-day: then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

1 Under the type of a potter, is ſhewed Gods abſolute power in diſpoſing of nations. 11 *Judgments threatned to Judah for her ſtrange revolt.* 18 *Jeremiah prayeth againſt his conſpiratours.*

THE word which came to Jeremiah from the LORD, ſaying,

2 Ariſe, and go down to the potters houſe, and there I will cauſe thee to hear my words.

3 Then I went down to the potters houſe, and behold, he wrought a work on the ‡ wheels.

‡ Or, *frames*, or, *ſeats.*

4 And the veſſel ‡ that he made of [a] clay, was marred in the hand of the potter, ſo he † made it again another veſſel, as ſeemed good to the potter to make *it*.

‡ Or, *that he made was marred as clay in the hand of the potter.*

a As the potter hath power over the clay to make what pot he will, or to break them, when he hath made them: ſo have I power over you, to do with you as ſeemeth good to me, *Iſa* 45. 9. *Rom* 9. 20, 21.

† Heb. *returned and made.*

5 Then the word of the LORD came to me, ſaying,

6 O houſe of Iſrael, * cannot I do with you as this potter? ſaith the LORD. Behold, as the clay *is* in the potters hand, ſo *are* ye in mine hand, O houſe of Iſrael.

* *Iſa.* 45. 9. *Rom.* 9. 20.

7 *At what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom to *pluck up, and to pull down, and to deſtroy *it*:

* *Chap.* 1. 10.

8 If that nation againſt whom I have pronounced, turn from their evil, * I will [b] repent of the evil that I thought to do unto them.

* *Jonah* 3. 10.

b when the ſcripture attributeth repentance unto God, it is not that he doth contrary to that which he hath ordained in his ſecret counſel: but when he threatneth, it is a calling to repentance, and when he giveth men grace to repent, the threatning (which ever containeth a condition in it) taketh no place: and thus the ſcripture calleth repentance in God, becauſe it ſo appeareth to mans judgment.

9 And *at what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom to build and to plant *it*:

10 If it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them.

11 ¶ Now therefore go to, ſpeak to the men of Judah, and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the LORD, Behold, I frame evil againſt you, and deviſe a device againſt you: *return ye now every one from his evil way, and make your ways and your doings good.

* 2 *Kings* 17. 13. *chap.* 7. 3. & 25. 5. & 35. 15.

12 And they [c] ſaid, * There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart.

c As men that had no remorſe, but were altogether bent to rebellion, and to their own ſelf will.

13 Therefore thus ſaith the LORD, * Ask ye now among the heathen, Who hath heard ſuch things: the virgin of Iſrael hath done a very horrible thing.

* *Chap.* 2. 25.

14 Will *a man* leave ‡ the ſnow of Lebanon *which cometh* from the rock of the field? [d] *or* ſhall the cold flowing waters that come from another place, be forſaken?

* *Chap.* 2. 10. ‡ Or, *my field, for a rock*, or, *for the ſnow of Lebanon, ſhall the running waters be forſaken for the ſtrange cold waters?*

d As no man that hath thirſt refuſeth freſh conduit-waters, which he hath at home, to go and ſeek waters abroad to quench his thirſt, ſo they ought not to ſeek for help and ſuccour at ſtrangers, & leave God which was preſent with them.

15 Becauſe my people hath forgotten * me, they have burnt incenſe to vanity, and they have cauſed them to ſtumble in their ways *from* the *[e] ancient paths, to walk in paths, *in* a way not caſt up;

* *Chap.* 2. 13. & 17. 13.

16 To make their land * deſolate, *and* a perpetual hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed, and wag his head.

* *Chap.* 6. 16.

e *That is*, the way of truth, which God had taught by his law.

17 I will ſcatter them as with an eaſt-wind before the enemy: I will ſhew them the [f] back and not the face in the day of their calamity.

* *Chap.* 18. 8. & 49. 13. & 50. 13.

f I will ſhew mine anger, and not my favour toward them.

18 ¶ Then ſaid they, Come, and let us deviſe devices againſt Jeremiah: [g] for the law ſhall not periſh from the prieſt, nor counſel from the wiſe, nor the word from the prophet: come, and let us ſmite him ‡ with the [h] tongue, and let us not give heed to any of his words.

g This argument the wicked have ever uſed againſt the ſervants of God, The church cannot erre: we are the church, and therefore whoſoever ſpeaketh againſt us, they ought to die, 1 *Kings* 22. 24. *chap.* 7. 4. & 20. 2. *Mal.* 2. 4, 7. and thus the falſe church perſecuteth the true church, which ſtandeth not in outward pomp, and in multitude, but is known by the graces of the holy Ghoſt.

‡ Or, *for the tongue.* h Let, us ſlander him: for we ſhall be believed. * *Pſal.* 109. 10.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompenſed for good? for they have digged a pit for my ſoul: remember that I ſtood before thee to ſpeak good for them, *and* to turn away thy wrath from them.

21 Therefore *[i] deliver up their children to the famine, and † pour out their *bloud* by the force of the ſword, and let their wives be be-

i Seeing the obſtinate adverſaries, which grew daily more and more: the prophet being moved with Gods ſpirit, without any carnal affection, prayeth for their deſtruction, becauſe he knew that it ſhould tend to Gods glory, and profit of his church. † Heb. *pour them out.*

reaved

reaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* slain by the sword in battel.

22 Let a cry be heard from their houses, when thou shalt bring a troup suddenly upon them, for they have digged a pit to take me, and hid snares for my feet.

† Heb. *for death.*

23 Yet LORD, thou knowest all their counsel against me † to slay *me*: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

CHAP. XIX.

1 Under the type of breaking a potters vessel, is foreshewed the desolation of the Jews for their sins.

THus saith the LORD, Go and get a potters earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests,

† Heb. *the fore-gate.*

2 And go forth unto the valley of the son of Hinnom, which *is* by the entry of † the east-gate, and proclaim there the words that I shall tell thee:

a By the kings, here and in other places, are meant counsellers and governours of the people: which he called the *Ancients*, v. 1.

3 And say, Hear ye the word of the LORD, O [a] kings of Judah, and inhabitants of Jerusalem, Thus saith the LORD of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall * [b] tingle.

* 1 *Sam.* 3. 11. 2 *Kings* 21. 12. b That is, at the hearing thereof, a dreadful fear shall possess them.

4 Because they have forsaken me, and have estranged this place, and have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the bloud of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal, which [c] I commanded not, nor spake *it*, neither came it into my mind:

c whereby is declared, that whatsoever is not commanded by Gods word touching his service, is against his word.

6 Therefore behold, the days come, saith the LORD, that this place shall no more be called [d] Tophet, nor the valley of the son of Hinnom, but the valley of slaughter.

d *Read c.* 7. 31, 32. & 2 *Kings* 23. 10. *Isa.* 30. 33.

7 And I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their * carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

* *Chap.* 7. 33. & 16. 4.

8 And I will make this city * desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.

* *Chap.* 18. 16. & 49. 13. & 50. 13.

9 And I will cause them to eat the * flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

* *Lev.* 26. 29. *Deut.* 28. 53. *Lament.* 4. 10.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts, Even so will I break this people and this city, as *one* breaketh [e] a potters vessel that cannot † be made whole again, and they shall * bury *them* in Tophet, till *there be* no place to bury.

e This visible sign was to confirm them touching the assurance of this plague, which the Lord threatned by his prophet.

† Heb *be healed.*

* *Chap.* 7. 32.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet.

13 And the houses of Jerusalem, and the houses of the kings of Judah shall be defiled as the place of Tophet, because of all the [f] houses upon whose * [g] roofs they have burnt incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

f He noteth the great rage of the idolaters, which left no place free from their abominations, insomuch as they polluted their own houses therewith, as we see yet among the Papists.

* *Chap* 32 29.

g *Read Deut.* 22. 8.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy, and he stood in the court of the LORDS house, and said to all the people,

15 Thus saith the LORD of hosts the God of Israel, Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it; because they have hardned their necks, that they might not hear my words.

CHAP. XX.

1 Pashur smiting Jeremiah, receiveth a new name, and a fearful doom. 7 Jeremiah complaineth of contempt, 10 of treachery, 14 and of his birth.

NOw Pashur the son of * Immer the priest, who *was* also chief governour in the house of the LORD, heard that Jeremiah prophesied these things.

* 1 *Chron.* 24. 14.

2 Then Pashur smote Jeremiah the prophet, and put him in the [a] stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

a Thus we see that the thing which neither the king, nor the princes, nor the people, durst enterprise against the prophet of God, this priest is a chief instrument of Satan, first attempted, *read chap.* 18. 18.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but ‡ Magor-missabib.

‡ That is, fear round about.

4 For thus saith the LORD, Behold, I will make thee a terrour to thy self, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold *it*, and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover, I * will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

* 2 *Kings* 20. 17.

6 And thou Pashur, and all that dwell in thine house, shall go into captivity, and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou and all thy [b] friends, to whom thou hast prophesied lies.

b which have suffered themselves to be abused by thy false prophecies

7 ¶ O LORD, thou hast [c] deceived me, and I was ‡ deceived: thou art stronger then I, and hast [d] prevailed: I am in derision daily, every one mocketh me.

c Herein appeareth the impatiency, which oftentimes overcometh the servants of God, when they see not their labours to profit, and also feel their own weakness, *read chap.* 15. 18. ‡ Or, *enticed.* d Thou didst thrust me forth to this work against my will.

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e He sheweth, that he did his office in that he reproved the people of their vices, and threatned them with Gods judgments: but because he was derided & persecuted for this, he was discouraged, and thought to have ceased to preach, save that Gods spirit did force him thereunto.
* *Psal.* 39. 3.
* *Job* 32. 18.

8 For since I spake, I cried out, I cried violence and [e] spoil; because the word of the LORD was made a reproach unto me, and a derision daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a * burning fire shut up in my bones, and I was weary with forbearing, and * I could not *stay*.

10 ¶ For I heard the defaming of many, fear on every side: [f] Report, *say they*, and we will report it: † all my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

f Thus the enemies conferred together, to know what they had heard him say, that they might accuse him thereof, *read Psa.* 59. 21.
† Heb. *every man of my peace.*

11 [g] But the LORD *is* with me as a mighty terrible one: therefore my persecutours shall stumble, and they shall not * prevail, they shall be greatly ashamed; for they shall not prosper, *their* * everlasting confusion shall never be forgotten.

g Here he sheweth how his faith did strive against temptation, and fought to the Lord for strength.
* *Chap.* 15. 20. & 17. 18.
* *Chap.* 23. 40.
* *Chap.* 11. 20. & 17. 10.

12 But, O LORD of hosts that * triest the righteous, *and* seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evil doers.

h How the children of God are overcome in this battel of the flesh and the spirit, and into what inconveniences they fall till God raise them up again, *read Job* 3. 3. & *Chap.* 15. 10.

14 ¶ [h] Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

i Alluding to the destruction of Sodom and Gomorrah, *Gen.* 19. 25.

15 Cursed *be* the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad.

16 And let that man be as the [i] cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noon-tide:

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* [k] always great *with me*.

k *Meaning*, that the fruit thereof might never come to profit.
* *Job* 3. 20.

18 * Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

CHAP. XXI.

1 Zedekiah sendeth to Jeremiah to enquire the event of Nebuchadrezzars war. 3 Jeremiah foretelleth a hard siege and miserable captivity. 8 He counselleth the people to fall to the Caldeans, 11 and upbraideth the kings house.

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

a Not that the king was touched with repentance of his sins, and so sought to God, as did Hezekiah, when he sent to *Isaiah*, 2 *Kings* 19. 1. *Isa.* 37. 2. but because the prophet might pray unto God to take this present plague away, as *Pharaoh* sought unto *Moses*, *Exod.* 9. 28.
b *To war*, from your enemies to destroy your selves.

2 [a] Enquire, I pray thee, of the LORD for us, (for Nebuchadrezzar king of Babylon maketh war against us) if so be that the LORD will deal with us according to all his wonderous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah,

4 Thus saith the LORD God of Israel, Behold, I will [b] turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Caldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I my self will fight against you with an * out-stretched hand, and with a strong arm, even in anger, and in fury, and in great wrath. * *Exod.* 6. 6.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterwards, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and *such as are* left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life, and he shall smite them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you the way of [c] life, and the way of [d] death.

c By yeilding your selves to Nebuchadnezzar.
d By resisting him.

9 He that * abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans that besiege you, he shall live, and * his life shall be unto him for a [e] prey.
* *Chap.* 38. 2.
* *Chap.* 39. 18. & 45. 5.
e As a thing recovered from extream danger, *chap.* 37. 2.

10 For I have set my face against this city for evil, and not for good, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, *say*, Hear ye the word of the LORD.

12 O house of David, thus saith the LORD, * † Execute judgment in the [f] morning, and deliver *him that is* spoiled, out of the hand of the oppressour, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.
* *Chap.* 22. 3.
† Heb. *judge.*
f Be diligent to doe justice.

13 Behold, I *am* against thee, [g] O † inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

14 But I will † punish you according to the * fruit of your doings, saith the LORD: and I will kindle a fire in the [h] forest thereof, and it shall devour all things round about it.
g *Meaning*, Jerusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountains.
† Heb. *visit upon.*
* *Prov.* 1. 31.
h *That is*, in the houses thereof, which stood as thick as trees in the forest.

CHAP. XXII.

1 He exhorteth to repentance with promises and threats. 10 The judgment of Shallum, 13 of Jehoiakim, 20 and of Coniah.

THUS saith the LORD, Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates;

3 Thus saith the LORD, * Execute ye judgment and [a] righteousness, and deliver the spoiled out of the hand of the oppressour: and do no wrong, do no violence to the stranger, the
* *Chap.* 21. 12.
a This was his ordinary manner of preaching before the kings from *Isaiah* unto *Zedekiah*, which was about fourty years.

the fatherleſs, nor the widow, neither ſhed innocent bloud in this place.

4 For if ye do this thing indeed,* Then ſhall there enter in by the gates of this houſe, kings ſitting † upon the throne of David, riding in chariots, and on horſes, he, and his ſervants, and his people.

5 But if ye will not hear theſe words, I [b] ſwear by my ſelf, ſaith the LORD, that this houſe ſhall become a deſolation.

6 For thus ſaith the LORD unto the kings houſe of Judah, Thou *art* [c] Gilead unto me, *and* the head of Lebanon: *yet* ſurely I will make thee a wilderneſs, *and* cities *which* are not inhabited.

7 And I will [d] prepare deſtroyers againſt thee, every one with his weapons, and they ſhall cut down thy choice [e] cedars, and caſt *them* into the fire.

8 [f] And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour, * Wherefore hath the LORD done thus unto this great city?

9 Then they ſhall anſwer, Becauſe they have forſaken the covenant of the LORD their God, and worſhipped other gods, and ſerved them.

10 ¶ Weep ye not for the dead, neither bemoan him, *but* weep ſore for him that [g] goeth away: for he ſhall return no more, nor ſee his native country.

11 For thus ſaith the LORD touching [h] Shallum, the ſon of Joſiah king of Judah, which reigned in ſtead of Joſiah his father, which went forth out of this place, He ſhall not return thither any more:

12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more.

13 ¶ Wo unto * him that buildeth his houſe by [i] unrighteouſneſs, and his chambers by wrong; *that* uſeth his neighbours ſervice without wages, and giveth him not for his work:

14 That ſaith, I will build me a wide houſe, and † large chambers, and cutteth him out ‡ windows, and *it is* cieled with cedar, and painted with vermilion.

15 Shalt thou reign becauſe thou cloſeſt *thy ſelf* in cedar? did not thy [k] father eat and drink, and do judgment and juſtice, *and* then *it was* well with him?

16 He judged the cauſe of the poor and needy, then *it was* well *with him*: was not this to know me? ſaith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetouſneſs, and for to ſhed innocent bloud, and for oppreſſion, and for ‡ violence to do *it*.

18 Therefore thus ſaith the LORD concerning Jehoiakim the ſon of Joſiah king of Judah, They ſhall not [l] lament for him, *ſaying*, Ah my brother, or ah ſiſter: they ſhall not lament for him, *ſaying*, Ah lord, or ah his glory.

19 He ſhall be buried with the [m] burial of an aſs, drawn and caſt forth beyond the gates of Jeruſalem.

20 ¶ Go up to [n] Lebanon, and cry and lift up thy voice in [o] Baſhan, and cry from the paſſages: for all thy lovers are deſtroyed.

21 I ſpake unto thee in thy † proſperity, *but* thou ſaidſt, I will not hear: this *hath been* thy manner from thy youth, that thou obeyedſt not my voice.

22 The wind ſhall eat up all thy paſtours, and thy [p] lovers ſhall go into captivity, ſurely then ſhalt thou be aſhamed and confounded for all thy wickedneſs.

23 O † inhabitant of Lebanon, that makeſt thy neſt in the [q] cedars, how gracious ſhalt thou be when pangs come upon thee, the pain as of a woman in travail?

24 *As* I live, ſaith the LORD, though [r] Coniah the ſon of Jehoiakim king of Judah were the ſignet upon my right hand, yet would I pluck thee thence,

25 And I will give thee into the hand of them that ſeek thy life, and into the hand *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will caſt thee out, and thy mother that bare thee, into another country, where ye were not born, and there ſhall ye die.

27 But to the land whereunto they † deſire to return, thither ſhall they not return.

28 *Is* this man Coniah a deſpiſed broken idol? *is he* a veſſel wherein *is* no pleaſure? wherefore are they caſt out, he and his ſeed, and are caſt into a land which they know not?

29 O [s] earth, earth, earth, hear the word of the LORD.

30 Thus ſaith the LORD, Write ye this man [t] childleſs, a man *that* ſhall not proſper in his days: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

1 He propheſieth a reſtauration of the ſcattered flock. 5 Chriſt ſhall rule and ſave them. 9 Againſt falſe prophets, 33 and mockers of the true prophets.

WO be unto the [a] paſtours that deſtroy and ſcatter the [b] ſheep of my paſture, ſaith the LORD.

2 Therefore thus ſaith the LORD God of Iſrael againſt the paſtours that [c] feed my people, Ye have ſcattered my flock, and driven them away, and have not viſited them; behold, I will viſit upon you the evil of your doings, ſaith the LORD.

3 And I will gather the [d] remnant of my flock, out of all countrys whither I have driven them, and will bring them again to their folds, and they ſhall be fruitful and increaſe.

4 And I will ſet up * ſhepherds over them which ſhall feed them, and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the LORD.

5 ¶ Behold,

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* *Chap.* 17. 25.

† Heb. *for David upon his throne.*

b *Sheweing*, that there is none greater then he is, *Hebr.* 6. 13. and that he will moſt certainly perform his oath.

c He compareth *Jeruſalem* to Gilead, which was beyond Jordan, and the beauty of *Judea* to Lebanon.

d The Hebrew word ſignifieth, *To ſanctify*, becauſe the Lord doth dedicate to his uſe and purpoſe, ſuch as he prepareth to execute his work, *Iſa.* 13. 3. *chap.* 6. 4. & 12. 3.

e Thy buildings made of cedar-trees.

f As they that wonder at a thing which they thought would never have come ſo to paſs.

* *Deut.* 29. 24. 1 *King* 9. 8.

g *Signifying*, that they ſhould loſe their king: for *Jehoiachin* went forth to meet Nebuchadnezzar, and yeilded himſelf, and was carried into *Babylon*, 2 *King* 24. 12.

h whom ſome think to be *Jehoiachin*, and that *Joſiah* was his grandfather: but as it ſeemeth, this was *Jehoiakim*, as *verſ.* 18.

* *Levit.* 19. 13. *Deut.* 24. 14, 15. *Hab.* 2. 9.

i By bribes and extortion.

† Heb. *throughaired.*

‡ Or, *my windows.*

k *Meaning*, Joſiah, who was not given to ambition and ſuperfluity, but was content with mediocrity, and did onely delight in ſetting forth Gods glory, and to do juſtice to all.

‡ Or, *exaction.*

l For every one ſhall have enough to lament for himſelf.

m Not honourably among his fathers, but as canons are caſt in a hole becauſe their ſtink ſhould not infect, *Read* 2 *King* 24. 9. *Joſephus Antiq.* 10. 8. writeth, that the enemy ſlew him in the city, and commanded him to be caſt before the walls unburied, look *chap.* 36. 30.

n To call to the *Aſſyrians* for help.

o For this was the way out of *Judea* to *Aſſyria*: whereby is meant, that all helps ſhould fail: for the *Chaldeans* have ſubdued both them and the *Egyptians*.

† Heb *proſperities.*

p Both the governours and they that ſhould help thee, ſhall vaniſh away as wind.

† Heb. *habitreſs.*

q Thou that art built of the fair Cedar-trees of Lebanon.

r who was called *Jehoiachin*, or, *Jeconiah*, whom he calleth here *Coniah* in contempt, who thought his kingdom could never depart from him, becauſe he came of the ſtock of *David*, and therefore, for the promiſe ſake could not be taken from his houſe: but he abuſed Gods promiſe, and therefore was juſtly deprived of the kingdom.

† Heb *lift up their mind.*

s He ſheweth, that all poſterity ſhall be witneſs of this juſt plague, as though it were regiſtred for perpetual memory.

t Not that he had no children, (for after that he begate Salathiel in the captivity, *Matth* 1. 12.) but that none ſhould reign after him as king.

a *Meaning*, the princes, governors and falſe prophets, as *Ezek.* 34. 2.

b For the which I have ſpecial care and have prepared good paſtures for them.

c whoſe charge is to feed the flock, but they eat the fruit thereof, *Ezek.* 34. 3.

d Thus the prophets ever uſe to mix the promiſes with the threatnings, leſt the godly ſhould be too much beaten down, and therefore he ſheweth how God will gather his church after this diſperſion.

* *Chap* 3. 15. *Ezek.* 34. 11 *&c.*

5 ¶ Behold, * the days come, ſaith the LORD, that I will raiſe unto David a righteous [e] branch, and a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth.

6 * In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this *is* his name whereby he ſhall be called, †THE LORD OUR RIGHTEOUSNESS.

7 Therefore behold, the days come, ſaith the LORD, that they ſhall no more ſay, The LORD [f] liveth, which brought up the children of Iſrael out of the land of Egypt:

8 But, The LORD liveth, which brought up, and which led the ſeed of the houſe of Iſrael out of the north-country, and from all countrys whither I had driven them, and they ſhall dwell in their own land.

9 ¶ Mine heart within me is broken, becauſe of the [g] prophets, all my bones ſhake: I am like a drunken man, and like a man whom wine hath overcome; becauſe of the LORD, and becauſe of the words of his holineſs.

10 For the land is full of adulterers, for becauſe of ‡ ſwearing the land mourneth: the pleaſant places of the wilderneſs are dried up, and their ‡ [h] courſe is evil, and their force *is* not right.

11 For both prophet and prieſt are profane, yea, in my [i] houſe have I found their wickedneſs, ſaith the LORD.

12 Wherefore their way ſhall be unto them as ſlippery *ways* in the darkneſs: they ſhall be driven on and fall therein: for I will bring evil upon them, *even* the year of their viſitation, ſaith the LORD.

13 And I have ſeen ‡ † folly in the prophets of Samaria; they propheſied in Baal, and cauſed my people Iſrael to err.

14 I have ſeen alſo in the [k] prophets of Jeruſalem ‡ an horrible thing: they commit adultery, and walk in lies: they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſs: they are all of them unto [l] me as * Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus ſaith the LORD of hoſts concerning the prophets, Behold, I will feed them with [m] wormwood, and make them drink the water of gall: for from the prophets of Jeruſalem is ‡ profaneneſs gone forth into all the land.

16 Thus ſaith the LORD of hoſts, Hearken not unto the words of the prophets that propheſy unto you; they make you vain: they ſpeak a viſion of their [n] own heart, *and* not out of the mouth of the LORD.

17 They ſay ſtill unto them that deſpiſe me, The LORD hath ſaid, [o] Ye ſhall have peace; and they ſay unto every one that walketh after the ‡ imagination of his own heart, No evil ſhall come upon you.

18 For [p] who hath ſtood in the ‡ counſel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*?

19 Behold, a * whirlwind of the LORD is gone forth in fury, even a grievous whirlwind, it ſhall fall grievouſly upon the head of the wicked.

20 The * anger of the LORD ſhall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye ſhall [q] conſider it perfectly.

21 * I have not ſent theſe prophets, yet they ran: I have not ſpoken to them, yet they propheſied.

22 But if they had ſtood in my counſel, and had [r] cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, ſaith the LORD, and not a [s] God a far off?

24 Can any * hide himſelf in ſecret places that I ſhall not ſee him? ſaith the LORD: do not I fill heaven and earth? ſaith the LORD.

25 I have heard what the prophets ſaid, that propheſy lies in my name, ſaying, I have [t] dreamed, I have dreamed.

26 How long ſhall *this* be in the heart of the prophets that propheſy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cauſe my people to [u] forget my name by their dreams which they tell every man to his neighbour, * as their fathers have forgotten my name, for Baal.

28 The prophet † that hath a dream, let him [x] tell a dream; and he that hath my word, let him ſpeak my word faithfully: [y] what *is* the chaff to the wheat? ſaith the LORD.

29 *Is* not my word like as a fire? ſaith the LORD: and like a hammer *that* breaketh the rock in pieces?

30 Therefore behold, * I *am* againſt the prophets, ſaith the LORD, that [z] ſteal my words every one from his neighbour.

31 Behold, I *am* againſt the prophets, ſaith the LORD, ‡ that uſe their tongues, and ſay, [a] He ſaith.

32 Behold, I *am* againſt them that propheſy falſe dreams, ſaith the LORD, and do tell them, and cauſe my people to err by their lies and by their lightneſs, yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the LORD.

33 ¶ And when this people, or the prophet, or a prieſt ſhall ask thee, ſaying, What *is* the [b] burden of the LORD? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the LORD.

34 And *as for* the prophet, and the prieſt, and the people that ſhall ſay, [c] The burden of the LORD, I will even † puniſh that man and his houſe.

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e This prophecy is of the reſtitution of the church in the time of Jeſus Chriſt, who is the true branch, *read Iſa.* 11. 1. *& 45. 8.*

* *Deut.* 33. 28.

‡ Heb. *Iſrael Jeſurun.*

f *Read ch.* 16. 14, 15.

g *Meaning*, the falſe prophets, which deceive the people: wherein appeareth his great love toward his nation, *read* ch. 14. 13.

‡ Or, *curſing.*

‡ Or, *violence.*

h They run headlong to wickedneſs, and ſeek vain help.

i My temple is full of their idolatry and ſuperſtitions.

‡ Or, *an abſurd thing.*

† Heb. *unſavoury.*

k They which ſhould have profited by my rods againſt *Samaria*, are become worſe then they

‡ Or, *filthineſs.*

l Though to the world they ſeem holy fathers, yet I deteſt them as I did theſe abominable cities.

* *Iſa.* 1. 9.

m *Read ch.* 8. 14. *& 9.* 15.

‡ Or, *hypocriſy.*

n which they have invented of their own brain.

o *Read ch.* 6. 14. *& 8.* 11. *Ezek.* 13. 10. *Zech.* 10. 2.

‡ Or, *ſtubborneſs.*

p Thus they did deride *Jeremiah*, as though the word of God were not revealed unto him: ſo alſo ſpake *Zedekiah* to *Micaiah*, 1 *King* 22. 24.

‡ Or, *ſecret.*

q Both that God hath ſent me, and that my words ſhall be true.

* *Deut.* 18. 20. *ch.* 14. 14. *& 27.* 15.

r He ſheweth the difference between the true prophets and the falſe, between the hireling and the true miniſter.

ſ Do not I ſee your falſhood, howſoever you cloke it, and whereſoever you commit it?

* *Pſal.* 139. 7. *&c. Amos* 9. 2, 3.

t I have a prophecy revealed unto me, *as Num.* 12. 6.

u He ſheweth that Satan raiſeth up falſe prophets to bring the people from God.

* *Judg.* 3. 7. *& 8.* 33, 34.

† Heb. *with whom is.*

x Let the falſe prophet confeſs that it is his own fantaſy, and not ſlander my word, as though it were a cloke to cover his lies.

y *Meaning*, that it is not ſufficient for Gods miniſters to abſtain from lies, and to ſpeak the word of God: but that there be judgment in alledging it, and that it may appear to be applied to the ſame purpoſe that it was ſpoken, *Ezek.* 3. 17. 1 *Cor.* 2. 13. *& 4.* 2. 2 *Tim.* 2. 15. 1 *Pet.* 4. 10, 11.

* *Deut.* 18. 20. *ch.* 14. 14, 15.

z which ſet forth in my name that which I have not commanded.

‡ Or, *that ſmooth their tongues.*

a To wit, the Lord.

b The prophets called their threatnings, Gods burden, which the ſinners were not able to ſuſtain: therefore the wicked in deriding the word, would ask of the prophets, *what was the burden?* as though they would ſay, You ſeek nothing elſe, but to lay burdens on our ſhoulders: and thus they ſcoffed the word of God, as a grievous burden. c Becauſe this word was brought to contempt and deriſion, he will teach them another manner of ſpeech, and will cauſe this word *Burden* to ceaſe, and teach them to ask with reverence, what ſaith the Lord? † Heb. *viſit upon.*

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every mans [d] word shall be his burden: for ye have perverted the words of the living God, of the LORD of hosts our God.

d The thing which they mock and contemn, shall come upon them.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, what hath the LORD spoken?

38 But sith ye say, The burden of the LORD; therefore thus saith the LORD, Because you say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, the burden of the LORD:

39 Therefore behold, I, even I will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence.

40 And I will bring * an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

* *Chap.* 20. 11.

CHAP. XXIV.

1 *Under the type of good and bad figs,* 4 *he foreshoweth the restauration of them that were in captivity,* 8 *and the desolation of Zedekiah and the rest.*

THE LORD shewed me, and behold, two [a] baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar *king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon.

a The good figs signified them, that were gone into captivity, and so saved their life, as *chap.* 21. 8. and the naughty figs, them that remained which were yet subject to the sword, famine and pestilence.

* 2 *Kings* 24. 12. &c. 2 *Chron.* 36. 10.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, † they were so bad.

† Heb. *for badness.*

3 Then said the LORD unto me, What seest thou, Jeremiah? and I said, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD the God of Israel, Like these good figs, so will I acknowledge † them that are carried away captive of Judah, whom I have sent out of this [b] place into the land of the Chaldeans for *their* good.

† Heb *the captivity.*

b whereby he approveth the yielding of Jeconiah, and his company, because they obeyed the prophet, who exhorted them thereunto.

6 For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them *[c] an heart to know me, that I *am* the LORD, and they shall be *my people, and I will be their God: for they shall return unto me with their whole heart.

* *Deut.* 30. 6. *chap.* 32. 39. *Ezek.* 11. 19. & 36. 26, 27.

c which declareth that man of himself can know nothing, till God give the heart an understanding.

8 ¶ And as the evil * figs, which cannot be eaten, they are so evil: (surely thus saith the LORD) so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell [d] in the land of Egypt.

* *Chap.* 29. 17.

d which fled thither for succour.

9 And I will deliver them † to * be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse in all places whither I shall drive them.

† Heb. *for removing,* or, *vexation.*
* *Deut.* 28. 25. *chap.* 15. 4.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land, that I gave unto them and to their fathers.

CHAP. XXV.

1 *Jeremiah reproving the Jews disobedience to the prophets,* 8 *foretelleth the seventy years captivity,* 12 *and after that, the destruction of Babylon.* 15 *Under the type of a cup of wine, he foreshoweth the destruction of all nations.* 34 *The howling of the shepherds.*

THE word that came to Jeremiah concerning all the people of Judah, in the [a] fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon:

a *That is,* in the third year accomplished, and in the beginning of the fourth: for though Nebuchadrezzar began to reign in the end of the third year of Jehoiakims reign, yet that year is not here counted, because it was almost expired *Dan.* 1. 1.

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto [b] this day (that *is* the three and twentieth year) the word of the LORD hath come unto me, and I have spoken unto you, [c] rising early and speaking, but ye have not hearkned.

b which was the fifth year, and the ninth month of Jehoiakims reign.

c *That is,* I have spared no diligence or labour, *chap.* 7. 13.

4 And the LORD hath sent unto you all his servants the prophets, * rising early and sending *them*, but ye have not hearkned, nor inclined your ear to hear.

* *Chap.* 29. 19.

5 They [d] said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the LORD hath given unto you and to your fathers, for ever and ever:

d He sheweth that the prophets wholly with one consent did labour to pull the people from those vices, which then reigned: *to wit,* from idolatry, and the vain confidence of men: for under these two all other were contained, 2 *Kings* 17. 13. *ch.* 18. 11. & 35. 15. *Jonah.* 3. 8.

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkned unto me, saith the LORD; that ye might provoke me to anger with the works of your hands, to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, I will send and take all the [e] families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon my [f] servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations [g] round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

e The *Chaldeans,* and all their power.

f So the wicked and Satan himself are Gods servants, because he maketh them to serve him by constraint, and turneth that which they do of malice, to his honour and glory.

g As the Philistines, Ammonites, Egyptians, and others

10 Moreover, † I will take from them the * voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the [h] milstones, and the light of the candle.

† Heb. *I will cause to perish from them.*
* *Chap.* 7. 34. & 16. 9. *Ezek.* 26. 13.

Heb. 2 11. h *Meaning,* that bread and all things that should serve unto their feasts, should be taken away.

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11 And this whole land ſhall be a deſolation, *and* an aſtoniſhment; and theſe nations ſhall ſerve the king of Babylon ſeventy years.

12 And it ſhall come to paſs *when [i] ſeventy years are accompliſhed, *that* I will † puniſh the [k] king of Babylon, and that nation, ſaith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual deſolations.

13 And I will bring upon that land all my words which I have pronounced againſt it, *even* all *that is* written in this book, which Jeremiah hath propheſied againſt all the nations.

14 For many nations and great kings ſhall *[l] ſerve themſelves of them alſo: and I will recompenſe them according to their deeds, and according to the works of their own hands.

15 ¶ For thus ſaith the LORD God of Iſrael unto me, [m] Take the wine-cup of this fury at my hand, and cauſe all the nations, to whom I ſend thee, to drink it.

16 And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them.

17 Then took I the cup at the LORDS hand, and made all the nations to drink, unto whom the LORD had ſent me:

18 *To wit*, Jeruſalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deſolation, an aſtoniſhment, an hiſſing, and a curſe, ([n] as *it is* this day)

19 Pharaoh king of Egypt, and his ſervants, and his princes, and all his people,

20 And all the mingled people, and all the kings of the land of [o] Uz, and all the kings of the land of the Philiſtines, and [p] Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod,

21 *[q] Edom, and *Moab, and the children of *Ammon,

22 And all the kings of *Tyrus, and all the kings of Zidon, and the kings of the ‡ [r] iſles which *are* beyond the *ſea,

23 [s] *Dedan, *and Tema, and Buz, and all †*that are* in the utmoſt corners,

24 And all the kings of Arabia, and all the kings of the *mingled people that dwell in the [t] deſert,

25 And all the kings of Zimri, and all the kings of *Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth; and the king of [u] Sheſhach ſhall drink after them.

27 Therefore thou ſhalt ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael, Drink ye and be drunken, and ſpue and fall, and riſe no more, becauſe of the ſword which I will ſend among you.

28 And it ſhall be, if they refuſe to take the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the LORD of hoſts, Ye ſhall certainly drink.

29 For lo, I begin to bring evil on the *[x] city † which is called by my name, and ſhould ye be utterly unpuniſhed? ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the LORD of hoſts.

30 Therefore propheſy thou againſt them all theſe words, and ſay unto them, The LORD ſhall *roar from on high, and utter his voice from his holy habitation, he ſhall mightily roar upon his habitation, he ſhall give a ſhout, as they that tread *the grapes*, againſt all the inhabitants of the earth.

31 A noiſe ſhall come *even* to the ends of the earth; for the LORD hath a controverſy with the nations: he will plead with all fleſh, he will give them that are wicked to the ſword, ſaith the LORD.

32 Thus ſaith the LORD of hoſts, Behold, evil ſhall go forth from nation to nation, and a great whirlwind ſhall be raiſed up from the coaſts of the earth.

33 And the [y] ſlain of the LORD ſhall be at that day from *one* end of the earth even unto the *other* end of the earth: they ſhall not be *lamented, neither gathered nor buried, they ſhall be dung upon the ground.

34 ¶ *Howl ye [z] ſhepherds and cry, and wallow your ſelves *in the aſhes*, ye principal of the flock: for † the days of your ſlaughter, and of your diſperſions are accompliſhed, and ye ſhall fall like † a [a] pleaſant veſſel.

35 And † the ſhepherds ſhall have no way to flee, [b] nor the principal of the flock to eſcape.

36 A voice of the cry of the ſhepherds, and an howling of the principal of the flock *ſhall be heard:* for the LORD hath ſpoiled their paſture.

37 And the peaceable habitations are cut down, becauſe of the fierce anger of the LORD.

38 He hath forſaken his covert, as the lion: for their land is † deſolate, becauſe of the fierceneſs of the oppreſſour, and becauſe of his fierce anger.

CHAP. XXVI.

1 Jeremiah by promiſes and threatnings, exhorteth to repentance. 8 He is therefore apprehended, 10 and arraigned. 11 His apology, 16 He is quit in judgment, by the example of Micah, 20 and Vrijah, 24 and by the care of Ahikam.

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word from the LORD, ſaying,

2 Thus ſaith the LORD, Stand in the [c] court of the LORDS houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the LORDS houſe, all the words that I command

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* 2 *Chron.* 36. 21, 22. *Ezra* 1. 1. *chap.* 29. 10. *Dan.* 9. 2.
i This revelation was for the confirmation of his prophecy, becauſe he told them of the time that they ſhould enter and remain in captivity.
† Heb. *viſit upon.*
k For ſeeing the judgment began at his own houſe the enemies muſt needs be puniſhed moſt grievouſly, *Ezek.* 9. 6. 1 *Pet.* 4. 17.
* *Chap.* 27. 7.
l *That is*, of the Babylonians.

m *Signifying*, the extream afflictions that God had appointed for every one, as *Iob.* 21. 20. *Pſal.* 75. 8. *Iſai.* 51. 17. and this cup which the wicked drink is more bitter then that which he giveth to his children, for he meaſureth the one by mercy, and the other by juſtice.

n For now it beginneth, and ſo ſhall continue till it be accompliſhed.

o *Read Iob.* 1.

p which were cities of the Philiſtines.

* *Chap.* 49. 7. *&c.*
q Edom is here taken for the whole country, and Uz for a part thereof.
* *Chap.* 48.
* *Chap.* 49. 1.
* *Chap.* 47 4.
‡ Or, *region by the ſea ſide.*
r As *Grecia, Italy*, and the reſt of thoſe countries.
* *Chap.* 49. 23.
* *Chap* 49. 28.
s Theſe were people of *Arabia* which came of Dedan the ſon of Abraham and Keturah.
† Heb. *cut off into corners*, or, *having the corners* of the hair *polled.* *chap.* 9. 26.
* *Chap.* 49. 31.
t For there were two countries ſo named, the one called plentiful, and the other barren or deſert.
* *Chap.* 49 34
u *That is*, of Babylon, as *chap.* 51. 41.

* 1 *Petr.* 4. 17.
x *That is*, Jeruſalem *verſ.* 11.
† Heb. *upon which my name is called.*

* *Ioel* 3. 16. *Amos* 1. 2.

y They which are ſlain at the Lords apointment.

* *Chap.* 16. 4.

* *Chap.* 4. 8. *&* 66. 2.
z Ye that are chief rulers and governours.
† Heb. *your days for ſlaughter.*
† Heb. *a veſſel of deſire.*
a which are moſt eaſily broken.
† Heb. *flight ſhall periſh from the ſhepherds and eſcaping from, &c.*
b It ſhall not help them to ſeek to flee.

† Heb. *a deſolation.*

a *That is*, in that place of the temple, whereunto the people reſort out of all Judah to ſacrifice.

mand thee to ſpeak unto them; [b] diminiſh not a word:

3 If ſo be they will hearken, and turn every man from his evil way, that I may * repent me of the evil which I purpoſe to do unto them, becauſe of the evil of their doings.

4 And thou ſhalt ſay unto them, Thus ſaith the LORD, If ye will not hearken to me to walk in my law, which I have ſet before you,

5 To hearken to the words of my ſervants the prophets, whom I ſent unto you, both riſing up early and ſending *them* (but ye have not hearkned)

6 Then will I make this houſe like * Shiloh, and will make this city [c] a curſe to all the nations of the earth.

7 So the prieſts, and the prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the LORD.

8 ¶ Now it came to paſs, when Jeremiah had made an end of ſpeaking all that the LORD had commanded *him* to ſpeak unto all the people, that the prieſts, and the prophets, and all the people took him, ſaying, Thou ſhalt ſurely die.

9 Why haſt thou propheſied in the name of the LORD, ſaying, [f] This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? and all the people were gathered againſt Jeremiah in the houſe of the LORD.

10 ¶ When the princes of Judah heard theſe things, then they came up from the kings houſe unto the houſe of the LORD, and ſat down ‡ in the entry of the [g] new gate of the LORDS *houſe*.

11 Then ſpake the prieſts and the prophets unto the princes, and to all the people, ſaying, † This man *is* worthy to die, for he hath propheſied againſt this city, as ye have heard with your ears.

12 ¶ Then ſpake Jeremiah unto all the princes, and to all the people, ſaying, The LORD [h] ſent me to propheſy againſt this houſe, and againſt this city, all the words that ye have heard.

13 Therefore now * amend your ways and your doings, and obey the voice of the LORD your God, and the LORD will * repent him of the evil that he hath pronounced againſt you.

14 As for me, behold I *am* in your hand: do with me † as ſeemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent bloud upon your ſelves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath ſent me unto you, to ſpeak all theſe words in your ears.

16 ¶ Then ſaid the princes, and all the people unto the prieſts, and to the prophets, This man *is* not worthy to die: for he hath ſpoken to us in the name of the LORD our God.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 * Micah the Moraſthite propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the LORD of hoſts, * Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the [i] houſe, as the high places of the foreſt.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and beſought † the LORD, and the LORD repented him of the [k] evil which he had pronounced againſt them? thus might we procure great evil againſt our ſouls.

20 And there was alſo a man that propheſied in the name of the LORD, Urijah the ſon of Shemaiah of Kirjath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah.

21 And when Jehoiakim the king with all his mighty men, and all the princes heard his words, the king ſought to put him to death; but when Urijah heard it he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king [l] ſent men into Egypt, *namely*, Elnathan the ſon of Achbor, and *certain* men with him into Egypt.

23 And they fet forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who ſlew him with the ſword, and [m] caſt his dead body into the graves of the † common people.

24 Nevertheleſs, the hand of Ahikam the [n] ſon of Shaphan, was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death.

b To the intent that they ſhould pretend no ignorance, as *Acts* 20. 27.
* *Ch.* 18. 8.
* 1 *Sam.* 4. 12. *Pſal.* 78. 60. *Jer.* 7. 12, 14.
c So that when they would curſe any, they ſhall ſay, God do to thee as to Jeruſalem.
f Becauſe of Gods promiſe to the temple, *Pſal.* 132. 4. that he would for ever remain there, the hypocrites thought this temple could never periſh, and therefore thought it blaſphemy to ſpeak againſt it, *Matth.* 26. 61. *Acts* 6. 13. not conſidering that this was meant of that church, where God will remain for ever.
‡ Or, *at the door.*
g So called, becauſe it was repaired by Joatham, 2 *King.* 15. 35.
† Heb. *the judgment of death* is *for this man.*
h He both ſheweth the cauſe of his doings plainly, and alſo threatneth them that they ſhould nothing avail, though they ſhould put him to death, but heap greater vengeance upon their heads.
* *Chap* 7. 3.
* *Vers* 19.
† Heb. *as it is good and right in your eyes.*
i *That is*, of the houſe of the Lord, *to wit*, Zion, and theſe examples the godly alleged to deliver Jeremiah out of the prieſts hands, whoſe rage elſe would not have been ſatisfied, but by his death.
† Heb. *the face of the* LORD.
k So that the city was not deſtroyed, but by miracle was delivered out of the hands of Sennacherib.
* *Mich.* 1. 1.
* *Mich.* 3. 12.
l Here is declared the fury of tyrants, who cannot abide to hear Gods word declared, but perſecute the miniſters thereof, and yet in the end they prevail nothing, but provoke Gods judgments ſo much the more.
m As in the firſt, Hezekiahs example is to be followed, ſo in this other Jehoiakims act is to be abhorred: for Gods plague did light on him and his houſhold. † Heb. *ſons of people.* n which declareth that nothing could have appeaſed their fury, if God had not moved this noble man to ſtand valiently in his defence.

CHAP. XXVII.

1 Under the type of bonds and yokes, he propheſieth the ſubduing of the neighbour kings unto Nebuchadnezzar. 8 He exhorteth them to yeild, and not to believe the falſe prophets. 12 The like he doth to Zedekiah. 19 He foretelleth the remnant of the veſſels ſhall be carried to Babylon, and there continue until the day of viſitation.

IN the beginning of the reign of [a] Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah from the LORD, ſaying,

2 Thus ſaith the LORD to me, Make thee [b] bonds and yokes: and put them upon thy neck,

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah;

4 And command them ‡ to ſay unto their maſters, Thus ſaith the LORD of hoſts the God of Iſrael, Thus ſhall ye ſay unto your maſters,

a As touching the diſpoſition of the propheſies, they that gathered them into a book, did not altogether obſerve the order of times, but did ſet ſome afore which ſhould be after and contrariwiſe, which if the reader mark well, it ſhall avoid many doubts, and make the reading much more eaſy.
b By ſuch ſigns the prophets uſed ſometimes to confirm their propheſies, which notwithſtanding they could not do of themſelves, but in as much as they had a revelation for the ſame, *Iſa* 20. 2. and therefore the falſe prophets to get more credit, did uſe alſo ſuch viſible ſigns, but they had no revelation, 1 *King* 22. 11. ‡ Or, *concerning their maſters, ſaying.*

5 I have

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5 I have made the earth, the man and the beaſt that *are* upon the ground, by my great
* Dan. 4. 17, 25. power, and by my outſtretched arm, and * have given it unto whom it ſeemed meet unto me.

6 And now have I given all theſe lands into the hand of Nebuchadnezzar the king of Ba-
c Read chap. 25. 9. & 43. 10. bylon [c] my ſervant, and the beaſts of the field have I given him alſo to ſerve him.

7 And all nations ſhall ſerve him and his
d Meaning, Evil-merodach, and his ſon Belſhazzar. [d] ſon and his ſons ſon, until the very time of his land come; and *then* many nations and
e They ſhall bring him and his kingdom in ſubjection, as chap. 25. 14. great kings ſhall [e] ſerve themſelves of him.

8 ¶ And it ſhall come to paſs, *that* the nation and kingdom which will not ſerve the ſame Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I puniſh, ſaith the LORD, with the ſword, and with the famine, and with the peſtilence, until I have conſumed them by his hand.

† Heb. *dreams.* 9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your † dreamers, nor to your enchanters, nor to your ſorcerers, which ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon:

10 For they propheſy a lie unto you, to remove you far from your land, and that I ſhould drive you out, and ye ſhould periſh.

11 But the nations that bring their neck under the yoke of the king of Babylon, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the LORD, and they ſhall till it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the king of Babylon, and ſerve him and his people, and live.

13 Why will ye die, thou and thy people, by the ſword, by the famine, and by the peſtilence, as the LORD hath ſpoken againſt the nation that will not ſerve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon: for
* Chap. 14. 14. & 23. 21. & 29. 8. they propheſy * a lie unto you.

† Heb. *in a lie, or lyingly.* 15 For I have not ſent them, ſaith the LORD, yet they propheſy † a lie in my name, that I might drive you out, and that ye might periſh, ye, and the prophets that propheſy unto you.

16 Alſo I ſpake to the prieſts, and to all this people, ſaying, Thus ſaith the LORD, Hearken not to the words of your prophets, that propheſy unto you, ſaying, Behold, the veſſels of the LORDS houſe ſhall now
f which were taken when Jeconiah was led captive into Babel. ſhortly be [f] brought again from Babylon; for they propheſy a lie unto you.

17 Hearken not unto them, ſerve the king of Babylon and live: wherefore ſhould this city be laid waſte?

18 But if they *be* prophets, and if the word
g For it was not only the prophets office to ſhew the word of God, but alſo to pray for the ſins of the people, *Gen.* 20. 7. which theſe could not do, becauſe they had no expreſs word: for God had pronounced the contrary. of the LORD be with them, let them now [g] make interceſſion to the LORD of hoſts, that the veſſels which are left in the houſe of the LORD,

and *in* the houſe of the king of Judah, and at Jeruſalem, go not to Babylon.

19 ¶ For thus ſaith the LORD of hoſts concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away * captive
* 2 King. 24. 14, 15. Jeconiah the ſon of Jehoiakim king of Judah, from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem:

21 Yea, thus ſaith the LORD of hoſts the God of Iſrael, concerning the veſſels that remain in the houſe of the LORD, and in the houſe of the king of Judah, and of Jeruſalem,
* 2 King. 25. 13. 2 Chron. 36. 18.

22 They ſhall be * carried to Babylon, and
* 2 Chron. 36. 22. chap. 29. 10. there ſhall they be untill the day that I * viſit
h That is, for the ſpace of ſeventy years, till I have cauſed the Medes and Perſians to overcome the Caldeans. [h] them, ſaith the LORD: then will I bring them up, and reſtore them to this place.

CHAP. XXVIII.

1 Hananiah propheſieth falſely the return of the veſſels and of Jeconiah. 5 Jeremiah wiſhing it to be true, ſheweth that the event will declare who are true prophets. 10 Hananiah breaketh Jeremiahs yoke. 12 Jeremiah teileth of an iron yoke, 15 and fortelleth Hananiahs death.

AND it came to paſs the ſame year, in the
a when Jeremiah began to bear theſe bonds and yokes. beginning of the [a] reign of Zedekiah king of Judah, in the [b] fourth year, *and* in
b After that the land had reſted, as *Levit.* 25. 2. the fifth moneth, *that* Hananiah the ſon of Azur the prophet, which *was* of [c] Gibeon, ſpake unto me in the houſe of the LORD, in
c This was a city in Benjamin belonging to the ſons of Aaron, *Joſh.* 21. 17. the preſence of the prieſts, and of all the people, ſaying,

2 Thus ſpeaketh the LORD of hoſts the God of Iſrael, ſaying, I have broken the yoke of the king of Babylon.

† Heb. *two years of days.* 3 Within two full years will I bring again into this place all the veſſels of the LORDS houſe, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring again to this place, Jeconiah the ſon of Jehoiakim king of Judah, with all the † captives of Judah, that went into
† Heb. *captivity.* Babylon, ſaith the LORD; for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah ſaid unto the [d] prophet Hananiah in the preſence of the
d He was ſo eſteemed though he was a falſe prophet. prieſts, and in the preſence of all the people that ſtood in the houſe of the LORD,

6 Even the prophet Jeremiah ſaid, Amen: the LORD do ſo, the [e] LORD perform thy
e That is, I would wiſh the ſame for Gods honour and wealth of my people, but he hath appointed the contrary. words which thou haſt propheſied, to bring again the veſſels of the LORDS houſe, and all that is carried away captive, from Babylon into this place.

7 Nevertheleſs, hear thou now this word
f Meaning, that the prophets that did either denounce war or peace, were tried either true, or falſe by the ſucceſs of their propheſies, albeit God maketh to come to paſs ſometime that which the falſe prophet ſpeaketh, to trie the faith of his, *Deut.* 13. 3. that I ſpeak in thine ears, and in the ears of all the people,

8 The prophets that have been before me, & before thee of old, [f] propheſied both againſt many countries, and againſt great kingdoms, of war, and of evil, and of peſtilence.

9 The prophet which propheſieth of peace, when the word of the prophet ſhall come to paſs,

paſs, *then* ſhall the prophet be known, that the LORD hath truly ſent him.

10 ¶ Then Hananiah the prophet took the *yoke from off the prophet Jeremiahs neck, [g] and brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the LORD, Even ſo will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the ſpace of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet* (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah) ſaying,

13 Go, and tell Hananiah, ſaying, Thus ſaith the LORD, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of iron.

14 For thus ſaith the LORD of hoſts, the God of Iſrael, I have put a yoke of [h] iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babylon, and they ſhall ſerve him; and I have given him the [i] beaſts of the field alſo.

15 ¶ Then ſaid the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The LORD hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the LORD, Behold, I will caſt thee from off the face of the earth: this year thou ſhalt die, becauſe thou haſt taught * †rebellion againſt the LORD.

17 So Hananiah the prophet [k] died the ſame year, in the ſeventh moneth.

CHAP. XXIX.

1 Jeremiah ſendeth a letter to the captives in Babylon, to be quiet there, 8 and not to believe the dreams of their prophets, 10 and that they ſhall return with grace after ſeventy years. 15 He fortelleth the deſtruction of the reſt for their diſobedience. 20 He ſheweth the fearful end of Ahab and Zedekiah, two lying prophets. 24 Shemaiah writeth a letter againſt Jeremiah. 30 Jeremiah readeth his doom.

NOw theſe *are* the words of the letter, that Jeremiah the prophet ſent from Jeruſalem unto the [a] reſidue of the elders which were carried away captives, and to the prieſts, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jeruſalem to Babylon,

2 (After that * Jeconiah the king, and the [q] queen, and the ‡ eunuchs, the princes of Judah and Jeruſalem, and the carpenters, and the ſmiths were departed from Jeruſalem)

3 By the hand of Elaſah the Son of Shaphan, and Gemariah the ſon of Hilkiah, (whom Zedekiah king of Judah [c] ſent unto Babylon to Nebuchadnezzar king of Babylon) ſaying,

4 Thus ſaith the LORD of hoſts the God of Iſrael unto all that are carried away captives, whom I have [d] cauſed to be carried away from Jeruſalem unto Babylon,

5 Build ye houſes, and dwell *in them*, and plant gardens, and eat the fruit of them,

6 Take ye wives, and beget ſons and daughters, and take wives for your ſons, and give your daughters to husbands, that they may bear ſons and daughters, that ye may be increaſed there, and not diminiſhed.

7 And ſeek the peace of the city, whither I have cauſed you to be carried away captives, and [e] pray unto the LORD for it: for in the peace thereof ſhall ye have peace.

8 ¶ For thus ſaith the LORD of hoſts, the God of Iſrael, Let not your prophets and your diviners that *be* in the midſt of you, * deceive you, neither hearken to your dreams which ye cauſe to be dreamed.

9 For they propheſy †falſely unto you in my name; I have not ſent them, ſaith the LORD.

10 ¶ For thus ſaith the LORD, that after *ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place.

11 For I know the thoughts that I think towards you, ſaith the LORD, thoughts of peace, and not of evil, to give you an †expected end.

12 Then ſhall ye * call upon me, and ye ſhall go and pray unto me, and I will hearken unto you.

13 And ye ſhall ſeek me, and find *me*, when ye ſhall ſearch for me with all [f] your heart.

14 And I will be found of you, ſaith the LORD, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, ſaith the LORD, and I will bring you again into the place whence I cauſed you to be carried away captive.

15 ¶ Becauſe ye have ſaid, The LORD hath raiſed us up [g] prophets in Babylon:

16 *Know* that thus ſaith the LORD, of the king that ſitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus ſaith the LORD of hoſts, Behold, I will ſend upon them, the * [h] ſword, the famine, and the peſtilence, and will make them like * vile [i] figs, that cannot be eaten, they are ſo evil.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence, and will deliver them to be removed to all the kingdoms of the earth, †to be [k] a curſe, and an aſtoniſhment, and an hiſſing, and a reproach among all the nations, whither I have driven them:

19 Becauſe they have not hearkned to my words, ſaith the LORD, which * I ſent unto them by my ſervants the prophets, [l] riſing up early, and ſending *them*, but ye would not hear, ſaith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have ſent from Jeruſalem to Babylon:

21 Thus ſaith the LORD of hoſts, the God of

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* *Chap.* 27. 2.

g This declareth the impudency of the wicked hirelings which have no zeal to the truth, but are led with ambition to get the favour of men, and therefore cannot abide any, that might diſcredit them, but burſt forth into rages, and contrary to their own conſcience, paſs not what lies they report, *or*, how wickedly they do, ſo that they may maintain their eſtimation.

h *That is*, a hard and cruel ſervitude.

i *Signifying*, that all ſhould be his, as *Dan.* 2. 38.

* *Deut.* 13. 5. *chap.* 29. 32.
† Heb. *revolt.*

k Seeing this thing was evident in the eyes of the people, and yet they returned not to the Lord, it is manifeſt, that miracles cannot move us, neither the word it ſelf, except God touch the heart.

a For ſome died in the way.

* 2 *Kings* 24. 12. *&c.*
b *Meaning*, Jeconiahs mother.
‡ Or, *chamberlains.*

c To intreat of ſome equal conditions.

d To wit, the Lord, whoſe work this was.

e The prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhould pray for the common reſtand quietneſs, that their troubles might not be increaſed, and that they might with more patience and leſs grief wait for the time of their deliverance which God had appointed moſt certain: for elſe not onely the Iſraelites, but all the world, yea, and the inſenſible creatures ſhould rejoyce when theſe tyrants ſhould be deſtroyed, as *Iſa.* 4 4.

* *Chap.* 14. 14. *&* 23. 21. *&* 27. 15.
† Heb. *in a lie.*

* 2 *Chron.* 36. 21, 22. *Ezra.* 1. 1. *chap.* 25. 12. *&* 27. 22. *Dan.* 9 2.
† Heb. *end and expectation.*

* *Dan.* 9. 3. *&c.*
f when your oppreſſion ſhall be great, and your affliction cauſe you to repent your diſobedience, and alſo when the ſeventy years of your captivity ſhall be expired, 2 *Coron.* 36. 22. *Ezra.* 1. 1. *chap.* 25. 12. *Dan.* 9. 2.

g As Ahab, Zedekiah, and Shemaiah.

* *Chap.* 24. 10.
h whereby he aſſureth them, that there ſhall be no hope of returning before the time appointed.

* *Chap.* 24. 8.
i According to the compariſon.

† Heb. *for a curſe.*
k *Read chap.* 26. 6.

* *Chap.* 32. 33.
l *Read chap.* 7. 13. *&* 25 4. *&* 26 5.

588 of Iſrael, of Ahab the ſon of Kolaiah, and of Zedekiah the ſon of Maaſeiah, which propheſy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he ſhall ſlay them before your eyes.

22 And of them ſhall be taken up a curſe by all the captivity of Judah, which *are* in Babylon, ſaying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roſted [m] in the fire.

23 Becauſe they have committed [n] villany in Iſrael, and have committed adultery with their neighbours wives, and have ſpoken lying words in my name, which I have not commanded them, even I know, and *am* a witneſs, ſaith the LORD.

24 ¶ *Thus* ſhalt thou alſo ſpeak to Shemaiah the ‡ Nehelamite, ſaying,

25 Thus ſpeaketh the LORD of hoſts the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name unto all the people that *are* at Jeruſalem, and to Zephaniah the ſon of Maaſeiah the prieſt, and to all the prieſts, ſaying,

26 The LORD hath made thee prieſt in the ſtead of [o] Jehoiada the prieſt, that ye ſhould be officers in the houſe of the LORD, for every man *that is* * mad, and maketh himſelf a prophet, that thou ſhouldeſt put him in priſon, and in the ſtocks:

27 Now therefore, why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a prophet to you?

28 For therefore he ſent unto us *in* Babylon, ſaying, This *captivity is* long, build ye houſes and dwell *in them*, and plant gardens, and eat the fruit of them.

29 And Zephaniah the prieſt read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

31 Send to all them of the captivity, ſaying, Thus ſaith the LORD, concerning Shemaiah the Nehelamite, Becauſe that Shemaiah hath propheſied unto you, and I ſent him not, and he cauſed you to truſt in a lie:

32 Therefore thus ſaith the LORD, Behold, I will puniſh Shemaiah the Nehelamite, and his ſeed: he ſhall not have a man [p] to dwell among this people, neither ſhall he behold the good that I will do for my people, ſaith the LORD, * becauſe he hath taught † rebellion againſt the LORD.

CHAP. XXX.

1 *God ſheweth Jeremiah the return of the Jews,* 4 *after their trouble they ſhall have deliverance.* 10 *He comforteth Jacob.* 18 *Their return ſhall be gracious.* 20 *Wrath ſhall fall on the wicked.*

THE word that came to Jeremiah from the LORD, ſaying,

2 Thus ſpeaketh the LORD God of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee in [a] a book.

3 For lo, the days come, ſaith the LORD, that I will bring again the captivity of my people Iſrael and Judah, ſaith the LORD, and I will cauſe them to return to the land that I gave to their fathers, and they ſhall poſſeſs it.

4 ¶ And theſe *are* the words that the LORD ſpake concerning Iſrael, and concerning Judah.

5 For thus ſaith the LORD, We have heard a voice of [b] trembling, ‡ of fear, and not of peace.

6 Ask ye now, and ſee whether † a man doth travail with child? wherefore do I ſee every man with his hands on his loyns, as a woman in travail, and all faces are turned into paleneſs?

7 * Alaſs, for that [c] day *is* great, ſo that none *is* like it: it *is* even the time of Jacobs trouble, but he ſhall be ſaved out of it.

8 For it ſhall come to paſs in that [d] day, ſaith the LORD of hoſts, *that* I will break his [e] yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of [f] him.

9 But they ſhall ſerve the LORD their God, and * [g] David their king, whom I will raiſe up unto them.

10 ¶ Therefore * fear thou not, O my ſervant Jacob, ſaith the LORD, neither be diſmayed, O Iſrael; for lo, I will ſave thee from a far, and thy ſeed from the land of their captivity, and Jacob ſhall return, and ſhall be in reſt and quiet, and none ſhall make *him* afraid.

11 For I *am* with thee, ſaith the LORD, to ſave thee: though I make a full end of all nations whither I have ſcattered thee: yet will I not make a full end of thee: but I will correct thee * in meaſure, and will not leave thee [h] altogether unpuniſhed.

12 For thus ſaith the LORD, Thy bruiſe *is* incurable, *and* thy [i] wound *is* grievous.

13 *There is* none to plead thy cauſe, † that thou mayeſt be bound up: thou haſt no healing medicines.

14 All thy [k] lovers have forgotten thee: they ſeek thee not, for I have wounded thee with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of thine iniquity: *becauſe* thy ſins were increaſed.

15 Why * crieſt thou for thine affliction? thy ſorrow *is* incurable, for the multitude of thine iniquity: *becauſe* thy ſins were increaſed, I have done theſe things unto thee.

16 [l] Therefore all they that devour thee * ſhall be devoured, and all thine adverſaries, every one of them ſhall go into captivity: and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee will I give for a prey.

17 For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the LORD, becauſe they called thee an outcaſt, *ſaying*, This *is* Zion, whom no man ſeeketh after.

18 ¶ Thus ſaith the LORD, Behold, I will bring again the captivity of Jacobs tents, and have mercy on his dwelling-places: and the city ſhall be builded upon her own ‡ heap, and the

m Becauſe they gave the people hope of ſpeedy returning.
n which was adultery, and falſifying the word of God.
‡ Or, *dreamer.*
o Shemiah the falſe prophet flattereth Zephaniah the chief prieſt, as though God had given him the ſpirit and zeal of Jehoiada to puniſh whoſoever treſpaſſed againſt the word of God, of the which he would have made Jeremiah one, calling him a raver, and a falſe prophet.
* 2 *King.* 9. 11. *Act.* 26. 24.
p He and his ſeed ſhall be deſtroyed, ſo that none of them ſhould ſee the benefit of this deliverance.
* *Chap.* 28. 16.
† Heb. *revolt.*
a Becauſe they ſhould be aſſured, and their poſterity confirmed in the hope of this deliverance promiſed.
b He ſheweth that before that this deliverance ſhall come, the Caldeans ſhould be extremely afflicted by their enemies, and that they ſhould be in ſuch perplexity and ſorrow as a woman in her travail, *a Iſa.* 13. 8.
‡ Or, there is *fear and not peace.*
† Heb. *a male.*
* *Joel* 2. 11. *Amos* 5. 18. *Zeph.* 1. 14. &c.
c *Meaning*, that the time of their captivity ſhould be grievous.
d When I ſhall viſite Babylon.
e Of the king of Babylon.
f To wit, of Jacob.
* *Ezek.* 34. 23. & 37. 24. *Hoſ.* 3. 5.
g *That is*, Meſſiah which ſhould come of the ſtock of David according to the fleſh, and ſhould be the true Paſtour, *a Ezek.* 34. 23. who is ſet forth, and his kingdom that ſhould be everlaſting, in the perſon of David, *Hoſ.* 3. 5. *Iſa.* 41. 13. & 43. 5. & 44. 2. *Coap.* 46. 28.
* *Pſalm* 6. 1.
h *Read chap.* 10. 24 & 46. 28.
i *Meaning* that no man is able to find out a meane to deliver them, for that it muſt be the work of God
† Heb. *for making no*, or, *no plaiſter.*
k The *Aſſyrians* and *Egyptians* whom thou didſt entertain with gifts, who left thee in thine affliction.
* *Chap.* 15. 18.
l Herein is commended Gods great mercy toward his, who doth not deſtroy them for their ſins, but correcte and chaſtiſe them, till he hath purged and pardoned them, and ſorteneth the rods, by the which he did puniſh them.
* *Exod.* 23. 22. *Iſa.* 41. 11.
‡ Or, *little hill.*

m *Meaning*, that the city and the temple should be restored to their former state

the [m] palace shall remain after the manner thereof.

n He sheweth, how the people shall with praise and thanksgiving acknowledge this benefit.

19 And out of them shall proceed [n] thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 ¶ Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

o *Meaning*, Zerubbabel, who was the figure of Christ, in whom this was accomplished.

21 And their [o] nobles shall be of themselves, and their governour shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his [p] heart to approach unto me? saith the LORD.

p *Shewing*, that Christ doth willingly submit himself to the obedience of God his Father.

22 And ye shall be * my people, and I will be your God.

* *Chap.* 24. 7. & 31. 33. & 32. 38.

23 Behold, the *[q] whirlwind of the LORD goeth forth with fury, a † continuing whirlwind, it shall ‡ fall with pain upon the head of the wicked.

* *Chap.* 23. 19, 20.

q Lest the wicked hypocrites should flatter themselves with these promises, the prophet sheweth what shall be their portion.

† Heb. *tarrying.*

‡ Or, *remain.*

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the [r] latter days ye shall consider it.

r when this Messiah and deliverer is sent.

CHAP. XXXI.

1 The restauration of Israel. 10 The publication thereof. 15 Rahel mourning is comforted. 18 Ephraim repenting, is brought home again. 22 Christ is promised. 27 His care over the church. 31 His new covenant. 35 The stability, 38 and amplitude of the church.

a when this noble Governour shall come: *meaning Christ*, not onely *Judah* and *Israel*, but the rest of the world shall be called.

AT the [a] same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

b which were delivered from the cruelty of *Pharaoh.*

2 Thus saith the LORD, The people *which were* [b] left of the sword, found grace in the wilderness; *even* Israel, when [c] I went to cause him to rest.

c *To wit*, God.

3 The LORD hath appeared † [d] of old unto me, *saying*, [e] Yea, I have loved thee with an everlasting love: therefore ‡ with loving kindness have I drawn thee.

† Heb *from afar.*

e The people thus reason, as though he were not so beneficial to them now, as he had been of old.

e Thus the Lord answereth, that his love is not changeable.

‡ Or, *have I extended* or *bring kindness unto thee*

4 Again I will build thee, and thou shalt be built, O virgin of Israel, thou shalt again [f] be adorned with thy ‡ tabrets, and shalt go forth in the dances of them that make merry.

f Thou shalt have still occasion to rejoyce: which is meant by tabrets and dancing, as their custom was after notable victories, *Exod.* 15. 20. *Judg.* 5. 2. & *chap.* 11. 34.

‡ Or, *timbrels.*

5 Thou shalt yet plant vines upon the mountains of [g] Samaria, the planters shall plant, and [h] shall † eat *them* as common things.

g Because the *Israelites*, which were the ten tribes, never returned to *Samaria*, therefore this must be spiritually understood under the kingdom of Christ, which was the restauration of the true Israel.

6 For there shall be a day, *that* the [i] watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to [k] Zion unto the LORD our God.

h *That is*, shall eat the fruit thereof. *a* Lev. 19. 23. *Deut.* 20. 6.

† Heb. *profane* them.

i The ministers of the word

7 For thus saith the LORD, Sing with gladness for Jacob, and shout among the chief of the [l] nations: publish ye, praise ye and say, O LORD, save thy people the remnant of Israel.

k They shall exhort all

8 Behold, I will bring them from the north-country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither.

l He sheweth what shall be the concord and love of all under the gospel, where none shall be refused for their infirmities: and every one shall exhort one another to embrace it.

9 They shall come with [m] weeping, and with ‡ supplications will I lead them: I will cause them to walk by the [n] rivers of waters, in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim is my *[o] first-born.

m *That is*, lamenting their sins, and that they had not given ear to the prophets, & therefore it followed that God receiveth them to mercy, *chap* 50. 4. *Some take it*, that they should weep for joy.

‡ Or, *favours.*

n where they found no impediments, but abundance of all things.

* *Exod* 4. 22.

o *That is*, my dearly beloved, as the first child is to the father.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of [p] *him that was* stronger then he.

p *That is*, from the *Babylonians*, and other enemies

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for [q] wheat, and for wine, and for oyl, and for the young of the flock and of the herd: and their soul shall be as a watered garden, and they shall not sorrow any more at all.

q By these temporal benefits, he meaneth the spiritual graces, which are in the church, and whereof there should be ever plenty, *Isa.* 58. 11, 12.

13 Then shall the virgin rejoyce in the [r] dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoyce from their sorrow.

r In the company of the faithful, which ever praise God for his benefits.

14 And I will satiate the soul of the priests with [s] fatness, and my people shall be satisfied with my goodness, saith the LORD.

s *Meaning*, the spirit of wisdom, knowledge, and zeal.

15 ¶ Thus saith the LORD, * A voice was heard in Ramah, lamentation *and* bitter weeping: [t] Rahel weeping for her children, refused to be comforted for her children, because they *were* not.

* *Matth.* 2. 18.

t To declare the greatness of Gods mercy in delivering the Jews, he sheweth them that they were like to the Benjamites, or Israelites: *That is*, utterly destroyed & carried away, in so much that if Rahel the mother of Benjamin could have risen again to seek for her children, she should have found none remaining.

16 Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD, and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border.

18 ¶ I have surely [u] heard Ephraim bemoaning himself *thus*, Thou hast chastised me, and I was chastised, as a [x] bullock unaccustomed *to the yoke*: [y] turn thou me, and I shall be turned; for thou *art* the LORD my God.

u *That is*, the people that were led captive.

x which was wanton, and could not be subject to the yoke.

y He sheweth how the faithful use to pray: *that is*, desire God to turn them, forasmuch as they cannot turn of themselves.

19 Surely * after that I was turned, I repented; and after that I was instructed, I smote upon *my* [z] thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

* *Deut.* 30. 2.

z In sign of repentance, and detestation of my sin.

20 *Is* Ephraim [a] my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly [b] remember him still: therefore my bowels † are troubled for him; I will surely have mercy upon him, saith the LORD.

a As though he would say, No: for by his iniquity he did what lay in him to cast me off.

b *To wit*, in pitying him for my promise sake.

† Heb. *sound.*

21 Set thee up [c] way-marks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

c Mark by what way thou didst go into captivity, and thou shalt turn again by the same.

22 ¶ How long wilt thou go about, O thou backsliding daughter? for the LORD hath

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d Because their deliverance from *Babylon* was a figure of their deliverance from sin, he sheweth how this should be procured, *to wit*, by Jesus Christ, whom a woman should conceive, and bear in her womb, which is a strange thing in earth: because he should be born of a virgin without man: *or*, he meaneth that *Jerusalem*, which was like a barren woman in her captivity, should be fruitful as she that is joyned in marriage, and whom God blesseth with children.

e Having understood this vision of the Messiah to come, in whom the two houses of Israel and Judah should be joyned, I rejoyced.

f I will multiply and enrich them with people and cattel.

g The wicked used this proverb, when they did murmur against Gods judgments pronounced by the prophets, saying, That their fathers had committed the fault, and that the children were punished, *Ezek.* 18. 2.

* *Heb.* 8. 8.

h Though the covenant of redemption made to the Fathers, and this which was given after, seem divers, yet they are all one, and grounded on Jesus Christ, save that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost given to his church under the gospel.

i And so were the occasion of their own divorcement through their infidelity, *Isa.* 50. 1.

‡ Or, *should I have continued an husband unto them?*

k In the time of Christ, my law shall instead of tables of stone, be written in their hearts by mine holy spirit, *Heb* 8. 8, 10.

* *Chap.* 24 7. & 30 22.

l Under the kingdom of Christ there shall be none blinded with ignorance, but I will give them faith and knowledge of God for remission of their sins, and daily increase the same, so that it shall not seem to come so much by the preaching of my ministers,

created [d] a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, *and* mountain of holiness.

24 And there shall dwell in Judah it self, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked and beheld; and my [e] sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel, and the house of Judah with [f] the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten [g] a sowr grape, and the childrens teeth are set on edge.

30 But every one shall die for his own iniquity, every man that eateth the sowr grape, his teeth shall be set on edge.

31 ¶ Behold, the * days come, saith the LORD, that I will make [h] a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand, to bring them out of the land of Egypt, (which my covenant they [i] brake, ‡ although I was an husband unto them, saith the LORD)

33 But this *shall be* the covenant that I will make with the house of Israel, [k] After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts, * and will be their God, and they shall be my people.

34 And they shall [l] teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for * they shall all know me, from the least of them unto the greatest of them, saith the LORD: for * I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, * which giveth [m] the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth * the sea when the waves thereof roar; the LORD of hosts *is* his name.

36 * If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD, If * heaven above can be measured, and the [n] foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the [o] city shall be built to the LORD from the towre of Hananeel unto the gate of the corner.

39 And the measuring-line shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, *shall be* holy unto the LORD, it shall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII.

1 Jeremiah being imprisoned by Zedekiah for his prophecy, 6 buyeth Hanameels field. 13 Baruch must preserve the evidences, as tokens of the peoples return. 16 Jeremiah in his prayer complaineth to God. 26 God confirmeth the captivity for their sins, 36 and promiseth a gracious return.

THE word that came to Jeremiah from the LORD in the [a] tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylons army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judahs house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, * Behold, I will give this city into the hand of the king of Babylon, and he shall take it,

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely * be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes,

5 And he shall lead Zedekiah to Babylon, and there shall he be until [b] I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle, shall come unto thee, saying, [c] Buy thee my field that *is* in Anathoth: for the * right of redemption *is* thine to [d] buy *it*.

8 So Hanameel mine uncles son came to me in the court of the prison, according to the word of the LORD, and said unto me, [e] Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thy self: then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncles son, that *was* in Anathoth, and weighed

a: by the instruction of my holy spirit, *Isa* 54. 13. but the full accomplishing hereof is referred to the kingdom of *Christ*, when we shall be joyned with our head. * *John.* 6. 45. * *Chap.* 33. 8. *Micah* 7. 18. *Act* 10. 43. * *Gen.* 1. 16. m If the sun, moon, and stars cannot but give light according to my ordinance so long as this world lasteth, so shall my church never fail, neither shall any thing hinder it: and as sure as I will have a people, so certain is it, that I will leave them my word for ever to govern them with. * *Isa.* 51. 15. * *Isa.* 54. 9. *chap.* 33. 20.

n The one and the other is impossible.

o As it was performed, *Nehem.* 3. 1. By this description he sheweth that the city should be as ample, and beautiful as ever it was: but he alludeth to the spiritual Jerusalem, whose beauty should be incomparable.

a So that *Jeremiah* had now prophesied from the thirteenth year of *Josiah* unto the last year save one of *Zedekiahs* reign, which was almost fourty years.

* *Chap.* 34. 2.

* *Chap.* 34. 3.

b Till I take *Zedekiah* away by death: for he shall not die by the sword, *Jer.* 34. 4.

c *Whereby was meant*, that the people should return again out of captivity, and enjoy their possessions and vineyards, *as verse* 15.

* *Lev.* 25. 24.

d Because he was next of the kinred, *as Ruth* 4. 4.

e Of the possession of the Levites, *read Lev.* 25. 32.

weighed him the mony, *even* ‡ [f] seventeen shekles of silver.

‡ Or, *seven shekels and ten pieces of silver.*
f which amounteth too of our mony, about ten shillings six pence, if this shekle were the common shekle, *read Gen.* 23. 15. for the shekle of the temple was of double value, and ten pieces of silver were half a shekle: for twenty made the shekle.

10 And I † subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the mony in the balances.

† Heb. *wrote in the book.*

11 So I took the evidence of the purchase, *both that which was* sealed [g] *according* to the law and custom, and *that which was* open.

g According to the custom, the instrument of evidence was sealed up with the common seal, and a copy thereof remained, which contained the same in effect, but was not so authentical as the other, but was left open to be seen if any thing should be called into doubt.

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncles *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts the God of Israel, Take these evidences, this evidence of the purchase, both *which is* sealed, and this evidence *which is* open, and put them in an earthen [h] vessel, that they may continue many days.

h And so to hide them in the ground, that they might be preserved as a token of their deliverance.

15 For thus saith the LORD of hosts the God of Israel, Houses and fields, and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing ‡ too hard for thee.

‡ Or, *hid from thee.*

18 Thou shewest * loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosome of their [i] children after them: the great, the mighty God, the LORD of hosts *is* his name,

* *Exod.* 34. 7. *Deut.* 5. 10.

i Because the wicked are subject to the curse of God, he sheweth that their posterity, which by nature are under this malediction, shall be punished both for their own wickedness, and that the iniquity of their fathers, which is likewise in them, shall be also revenged on their head

19 Great in counsel, and mighty in † work, (for thine * eyes *are* open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings)

† Heb. *doing.*
* *Job* 34. 21. *Prov.* 5. 21. *c.* 16 17.

20 Which hast set signs and wonders in the land of Egypt, *even* unto [k] this day, and in Israel, and amongst *other* men, and hast made thee a name, as at this day,

k *Meaning*, that his miracles in delivering his people, should never be forgotten.

21 And hast brought forth thy people Israel * out of the land of Egypt, with signs and with wonders, and with a strong hand, and with a stretched out arm, and with great terrour,

* *Exod* 6 6. 2 *Sam.* 7. 23. 1 *Chron.* 17. 21.

22 And hast given them this land which thou didst swear to their fathers to give them, a land flowing with milk and hony.

23 And they came in and possessed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them.

‡ Or, *engines of fort.*
l The word signifieth any thing that is cast up, as a mount or rampart, and is also used for engines of war, which were layed on an high place, to shoot into a city, before that guns were in use.

24 Behold the ‡ [l] mounts, they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence; and what thou hast spoken is come to pass, and behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for mony, and take witnesses: for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, *I am* the LORD, the * God of all [m] flesh: Is there any thing too hard for me?

* *Num.* 16. 22.
m *That is*, of every creature: who as they are his work, so doth he govern and guid them, as pleaseth him, whereby he sheweth, that as he is the authour of this their captivity for their sin, so will he for his mercies be their redeemer to restore them again to liberty.

28 Therefore thus saith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it.

29 And the Chaldeans that fight against this city, shall come and set fire on this city, and burn it with the houses, * upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

* *Chap* 19. 13.

30 For the children of Israel, and the children of Judah, have onely done evil before me from their [n] youth: for the children of Israel have onely provoked me to anger with the work of their hands, saith the LORD.

n From the time that I brought them out of *Egypt*, and made them my people, and called them my first-born.

31 For this city hath been to me, *as* † a provocation of mine anger and of my fury, from the day that they built it, even unto this day; that I should remove it from before my face:

† Heb. *for my anger.*

32 Because of all the evil of the children of Israel, and of the children of Judah which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the † * back, and not the face; though I taught them ° rising up early, and teaching *them*, yet they have not hearkned to receive instruction.

† Heb. *neck.*
* *Chap.* 2 27.
° *Read Prov.* 1. 24. *Isa.* 65. 2. *&* 7. 13. *&* 25. 3. *&* 26. 5. *&* 29. 19. *&* 35 14. *&* 44 4. 2 *Chron.* 36. 15.

34 But they * set their abominations in the house (which is called by my name) to defile it.

* *Chap.* 23. 11.

35 And they built the [p] high places of Baal, which *are* in the valley of the son of [q] Hinnom, to * cause their sons and their daughters [r] to pass through *the fire* unto * Molech, which I commanded them not, neither came it into my mind, that they should do this abomination to cause Judah to sin.

p *That is*, the altars, which were made to offer sacrifice upon to their idols
q *Read ch.* 7. 31. 2 *King* 21. 4, 6.
* *Chap.* 19. 5.
r *Read* 2 *King* 16. 3.
* *Lev* 18. 21.

36 ¶ And now [s] therefore thus saith the LORD the God of Israel concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence:

s *Read ch.* 30. 16.

37 Behold, I will * gather them out of all countrys, whither I have driven them in mine anger and in my fury and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.

* *Deut.* 30. 3.

38 And they shall be * my people, and I will be their God.

* *Chap.* 24. 7. *&* 30 22. *&* 31. 33. * *Ezek.* 11. 19.

39 And I will * give them [t] one heart, and one way, that they may fear me † for ever for the good of them, and of their children after them.

t One consent, and one religion, as *Ezek.* 36 27.
† Heb. *all days.*

40 And I will make an [u] everlasting covenant

u *Read ch.* 31. 32, 33.

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with them, that I will not turn away † from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.

† Heb. *from after them.*

41 Yea, I will rejoyce over them to do them good, and I will plant them in this land † aſſuredly, with my whole heart, and with my whole ſoul.

† Heb. *in truth, or, ſtability.*

42 For thus ſaith the LORD, Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them.

43 And fields ſhall be bought in this land, whereof ye ſay, *It is* deſolate without man or beaſt, it is given into the hand of the Chaldeans.

44 Men ſhall buy [x] fields for mony, and ſubſcribe evidences, and ſeal *them*, and take witneſſes in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth: for I will cauſe their captivity to return, ſaith the LORD.

[x] This is the declaration of that which was ſpoken *verſ.* 1.

CHAP. XXXIII.

1 God promiſeth to the captivity a gracious return, 9 a joyful ſtate, 12 a ſettled government, 15 Chriſt, the branch of righteouſneſs, 17 a continuance of kingdom and prieſthood, 20 and a ſtability of a bleſſed ſeed.

MOreover, the word of the LORD came unto Jeremiah the ſecond time, (while he was yet * ſhut up in the [a] court of the priſon) ſaying,

* *Chap.* 32. 2, 3. [a] which was in the kings houſe at *Jeruſalem.*

2 Thus ſaith the LORD the * maker [b] thereof, the LORD that formed it, to eſtabliſh it, the LORD *is* his name,

* *Iſa.* 37. 26. [b] *To wit*, of *Jeruſalem*, who as he made it, ſo will he preſerve it.

3 Call unto me, and I will anſwer thee, and ſhew thee great and ‡ mighty things, which thou knoweſt not.

‡ Or, *hidden.*

4 For thus ſaith the LORD, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the kings of Judah, *which are* thrown down by the [c] mounts, and by the ſword,

[c] *Read ch.* 32. 24.

5 They come to [d] fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have ſlain in mine anger, and in my fury, and for all whoſe wickedneſs I have hid my [e] face from this city.

[d] The Jews think to overcome the Chaldeans but they ſeek their own deſtruction.

[e] He ſheweth, that Gods favour is the cauſe of all proſperity, as his anger is of all adverſity.

6 Behold, [f] I will bring it health and cure, and I will cure them, and will reveil unto them the abundance of peace and truth.

[f] In the midſt of his threatnings, God remembreth his, and comforteth them.

7 And I will cauſe the captivity of Judah, and the captivity of Iſrael to return, and will build them as at the firſt.

8 And I will [g] cleanſe them from all their iniquity, whereby they have ſinned againſt me, and I will * pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me.

[g] Declaring, that there is no deliverance nor joy, but whereas we feel remiſſion of ſins.

* *Chap.* 31. 34. *Ezech.* 7. 18.

9 ¶ And it ſhall be to me a name of [h] joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them: and they ſhall fear and tremble for all the goodneſs, and for all the proſperity that I procure unto it.

[h] whereby he ſheweth, that the church, wherein is remiſſion of ſins, is Gods honour and glory; ſo that whoſoever is enemy to it, laboureth to dishonour God.

10 Thus ſaith the LORD, Again there ſhall be heard in this place (which ye ſay *ſhall be* deſolate without man and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem *that are* deſolate without man and without inhabitant, and without beaſt)

11 The * voice of joy and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay, [i] Praiſe the LORD of hoſts, for the LORD *is* good, for his mercy *endureth* for ever, *and* of them that ſhall bring the ſacrifice of praiſe into the houſe of the LORD; for I will cauſe to return the captivity of the land, as at the firſt, ſaith the LORD.

* *Chap.* 7. 34. & 16. 9.

[i] which was a ſong appointed for the Levites to praiſe God by. 1 *Coron.* 16. 8. *Pſal.* 105. 1. *Iſa.* 12. 4. *Pſal.* 106. 1. & 107. 1. & 118. 1. & 136. 1.

12 ¶ Thus ſaith the LORD of hoſts, Again in this place *which is* deſolate without man and without beaſt, and in all the cities thereof, ſhall be an habitation of ſhepherds cauſing *their* flocks to lie down.

13 In the cities of the [k] mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah ſhall the flocks paſs again under the hands of him that telleth *them*, ſaith the LORD.

[k] *Meaning*, that all the country of *Judah* ſhall be inhabited again.

14 Behold, the days come, ſaith the LORD, that I will perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah.

15 ¶ In thoſe days, and at that time will I cauſe the * [l] branch of righteouſneſs to grow up unto David, and he ſhall execute judgment and righteouſneſs in the land.

* *Iſa.* 11. 1. & 4. 2 *ch.* 23. 5.

[l] *That is*, I will ſend the *Meſſias*, which ſhall come of the houſe of *David*, of whom this prophecy is meant, as eaſily all the Jews.

16 In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely: and this *is the name* wherewith [m] ſhe ſhall be called, † The LORD our [n] righteouſneſs.

[m] *To wit*, Chriſt, that ſhall call us church.

† Heb. *Jehovah tſidkenu.*

[n] *That is*, Chriſt is our Lord God, our righteouſneſs, ſanctification, and redemption. 1 *Cor.* 1. 30.

17 ¶ For thus ſaith the LORD, † David ſhall never * want a man to ſit upon the throne of the houſe of Iſrael.

† Heb. *there ſhall not be cut off from David.*

* 2 *Sam.* 7. 16. 1 *Kings* 2. 4.

18 Neither ſhall the prieſts the Levites, want a man before me to offer [o] burnt-offerings, and to kindle meat-offerings, and to do ſacrifice continually.

[o] *Tou.* chiefly meant of the ſpiritual ſacrifice of thankſgiving, which is left to the church in the time of *Chriſt*, who was the everlaſting Prieſt, and the everlaſting Sacrifice figured by the ſacrifices of the law.

19 And the word of the LORD came unto Jeremiah, ſaying,

20 ¶ Thus ſaith the LORD, * If you can break my covenant of the [p] day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon:

* *Iſa.* 54. 9.

[p] *Read ch.* 31. 36.

21 *Then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne, and with the Levites the prieſts, my miniſters.

22 As * the hoſt of heaven cannot be numbred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me.

* *Chap.* 31. 37.

23 Moreover, the word of the LORD came to Jeremiah, ſaying,

24 Conſidereſt thou not what [q] this people have ſpoken, ſaying, The two families which the LORD hath choſen, he hath even caſt them off? thus they have deſpiſed my people, that they

[q] *Meaning*, the *Chaldeans* and other infidels, which thought God had utterly caſt off *Judah* and *Iſrael*, or *Benjamin*, becauſe he did correct them for a time for their amendment.

they ſhould be no more a nation before them.

25 Thus ſaith the LORD, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth:

26 Then will I caſt away the ſeed of Jacob, and David my ſervant, *ſo* that I will not take *any* of his ſeed *to be* rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have mercy on them.

CHAP. XXXIV.

1 Jeremiah propheſieth the captivity of Zedekiah and the city. 8 The princes and the people having diſmiſſed their bond-ſervants, contrary to the covenant of God, reaſſume them. 12 Jeremiah for their diſobedience, giveth them and Zedekiah, into the hands of their enemies.

THE word which came unto Jeremiah from the LORD, (*when [a] Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth † of his dominion, and all the people fought againſt Jeruſalem, and againſt all the cities thereof) ſaying,

* 2 Kings 25. 1, &c. ch. 52. 1.

a who commonly of *Jeremiah* was called *Nebuchadrezzar*, and of others *Nebuchadnezzar*.

† Heb. *the dominion of his hand.*

2 Thus ſaith the LORD the God of Iſrael, Go, and ſpeak to Zedekiah king of Judah, and tell him, Thus ſaith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he ſhall burn it with fire.

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be *taken, and delivered into his hand, and thine eyes ſhall behold the eyes of the king of Babylon, and † he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babylon.

* Chap. 32. 4.

† Heb. *his mouth ſhall ſpeak to thy mouth.*

4 Yet hear the word of the LORD, O Zedekiah king of Judah, Thus ſaith the LORD of thee, Thou ſhalt not die by the ſword;

5 *But* thou ſhalt die in [b] peace: and with the burnings of thy fathers the former kings which were before thee, ſo ſhall they burn *odours* for thee, and they will lament thee, *ſaying*, [c] Ah lord: for I have pronounced the word, ſaith the LORD.

b Not of any violent death.

c The Jews ſhall lament for their lord and king.

6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem,

7 When the king of Babylons army fought againſt Jeruſalem, and againſt all the cities of Judah *that were* left, againſt Lachiſh, and againſt Azekah: for theſe defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jeruſalem, [d] to proclaim liberty unto them;

d when the enemy was at hand, & they ſaw themſelves in danger, they would ſeem holy, and ſo began ſome kind of reformation, but ſoon after they uttered their hypocriſy.

9 That every man ſhould let his [e] man-ſervant, and every man his maid-ſervant, *being* an Hebrew or an Hebreweſs, go free, that none ſhould ſerve himſelf of them, *to wit*, of a Jew his brother.

e According to the law, *Ex.* 21. 1. *Deut.* 15. 12.

10 Now when all the princes, and all the people which had entred into the covenant, heard that every one ſhould let his man-ſervant, and every one his maid-ſervant go free, that none ſhould ſerve themſelves of them any more, then they obeyed and let *them* go.

11 But afterwards they turned and cauſed the ſervants and the hand-maids, whom they had let go free, to return, and brought them into ſubjection for ſervants and for hand-maids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, ſaying,

13 Thus ſaith the LORD, the God of Iſrael, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the houſe of bond-men, ſaying,

14 At the end of *ſeven years, let ye go every man his brother an Hebrew, which ‡ hath been ſold unto thee: and when he hath ſerved thee ſix years, thou ſhalt let him go free from thee: but your fathers hearkned not unto me, neither inclined their ear.

* *Exod.* 21. 2. *Deut* 15. 12.

‡ Or, *hath ſold himſelf.*

15 And ye were † now turned, and had done right in my ſight, in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the [f] houſe † which is called by my name.

† Heb. *to day.*

f *Meaning*, in the temple, to declare that it was a moſt ſolemn and ſtraight covenant, made in the name of the Lord.

† Heb. *wherein my name is called.*

16 But ye turned and polluted my name, and cauſed every man his ſervant, and every man his hand-maid, whom he had ſet at liberty at their pleaſure, to return, and brought them into ſubjection, to be unto you for ſervants and for hand-maids.

17 Therefore thus ſaith the LORD, Ye have not hearkned unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, ſaith the LORD, to the [g] ſword, to the peſtilence, and to the famine, and I will † to be *removed into all the kingdoms of the earth.

g *That is*, I give the ſword liberty to deſtroy you.

† Heb *for a removing.*

* *Deut.* 28. 64. *ch.* 29. 18.

18 And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant which they had made before me, when they [h] cut the calf in twain, and paſſed between the parts thereof,

h As touching this manner of a ſolemn covenant which the ancients uſed by paſſing between the two parts of a beaſt, *to ſignify*, that the tranſgreſſour of the ſame covenant ſhould be ſo divided in pieces, *read Gen.* 15. 10.

19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land which paſſed between the parts of the calf,

20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life; and their *dead bodies ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth.

* *Chap.* 7. 33. & 16. 4.

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Babylons army which are [i] gone up from you.

i To fight againſt the *Egyptians*, *ch.* 37. 11.

22 Behold, I will command, ſaith the LORD, and cauſe them to return to this city, and they ſhall fight againſt it, and take it, and burn it with fire, and I will make the cities of Judah a deſolation without an inhabitant.

CHAP. XXXV.

1 By the obedience of the Rechabites, 12 Jeremiah condemneth the diſobedience of the Jews. 18 God bleſſeth the Rechabites for their obedience.

THE word which came unto Jeremiah from the LORD, in the [a] days of Jehoiakim

a For the diſpoſition and order of theſe prophecies *read ch.* 27. 1.

594 the ſon of Joſiah, king of Judah, ſaying,

b They came of Hobab Moſes father in law, who was no Iſraelite; but after joyned with them in the ſervice of God.

2 Go unto the houſe of the [b] Rechabites, and ſpeak unto them, and bring them into the houſe of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the ſon of Jeremiah, the ſon of Habaziniah, and his brethren, and all his ſons, and the whole houſe of the Rechabites.

4 And I brought them into the houſe of the LORD, into the chamber of the ſons of Hanan the ſon of Igdaliah [c] a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah the ſon of Shallum, the keeper of the † door.

c *That is*, a prophet.

† Heb. *threſhold*, or, *veſſel.*

5 And I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups, and [d] I ſaid unto them, Drink ye wine.

d The prophet ſaith not, The Lord ſaith thus: for then they ought to have obeyed: but he tendeth to another end, *that is*, to declare their obedience to man, ſeeing the Jews would not obey God himſelf.

6 But they ſaid, We will drink no wine: [e] for Jonadab the ſon of Rechab our father commanded us, ſaying, [f] Ye ſhall drink no wine, *neither* ye, nor your ſons for ever.

e whom Jehu the king of Iſrael favoured for his zeal, 2 *King* 10. 15.

f *Teaching them hereby*, to flee all occaſions of intemperance, ambition, and avarice, and that they might know that they were ſtrangers in the earth, and be ready to depart at all occaſions.

7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any*: but all your days ye ſhall dwell in tents, that ye may live many days in the land where ye *be* ſtrangers.

8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our ſons nor our daughters;

9 Nor to build houſes for us to dwell in: neither have we vineyard, nor field, nor ſeed.

10 But we have dwelt in tents, and have obeyed, and done according to [g] all that Jonadab our father commanded us.

g which was now for the ſpace of three hundred years from *Ieroboam* to *Jeroiakym*.

11 But it came to paſs, when Nebuchadrezzar king of Babylon came up into the land, that we ſaid, Come, and let us go to Jeruſalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: ſo we [h] dwell at Jeruſalem.

h which declareth, that they were not ſo bound to their vow, that it could not be broken for any neceſſity: for where they were commanded to dwell in tents, they dwelt now at *Jeruſalem* for fear of the wars.

12 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

13 Thus ſaith the LORD of hoſts, the God of Iſrael, Go and tell the men of Judah, and the inhabitants of Jeruſalem, Will [i] ye not receive inſtruction to hearken to my words? ſaith the LORD.

i whom I have choſen to be my children, ſeeing theſe which were the children of an heathen man, obeyed the commandment of their father.

14 The words of Jonadab the ſon of Rechab, that he commanded his ſons not to drink wine, are performed; for unto this day they drink none, but obey their fathers commandment: notwithſtanding I have ſpoken unto you, [k] riſing early, and ſpeaking, but ye hearkned not unto me.

k I have moſt diligently exhorted and warned you, both by myſelf and my prophets.

15 I have ſent alſo unto you all my ſervants the prophets, riſing up early and ſending *them*, ſaying, * Return ye now every man from his evil way, and amend your doings, and go not after other gods to ſerve them, and ye ſhall dwell in the land, which I have given to you, and to your fathers: but ye have not enclined your ear, nor hearkned unto me.

* *Chap.* 18. 11. & 25. 5.

16 Becauſe the ſons of Jonadab the ſon of Rechab, have performed the commandment of their father, which he commanded them; but this people hath not hearkned unto me:

17 Therefore thus ſaith the LORD God of hoſts, the God of Iſrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have [l] ſpoken unto them, but they have not heard, and I have called unto them, but they have not anſwered.

l *That is*, by his prophets and miniſters: which ſheweth that it is as much as though he ſhould ſpeak to us himſelf, when he ſendeth his miniſters to ſpeak in his name.

18 ¶ And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaith the LORD of hoſts, the God of Iſrael, Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, † Jonadab the ſon of Rechab ſhall [m] not want a man to ſtand before me for ever.

† Heb. *there ſhall not a man be cut off from Jonadab*, &c.

m His poſterity ſhall continue and be in my favour for ever.

CHAP. XXXVI.

1 Jeremiah cauſeth Baruch to write his prophecy, 5 and publickly to read it. 11 The princes having intelligence thereof by Michaiah, ſent Jehudi to fetch the roll and read it. 19 They will Baruch to hide himſelf and Jeremiah. 20 The king Jehoiakim being certified thereof, heareth part of it, and burneth the roll. 27 Jeremiah denounceth his judgment. 32 Baruch writeth a new copy.

AND it came to paſs in the [a] fourth year of Jehoiakim the ſon of Joſiah king of Judah, *that* this word came unto Jeremiah from the LORD, ſaying,

a Reade 25. 1.

2 Take thee a roll of a book, and write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day I ſpake unto thee, [b] from the days of * Joſiah, even unto this day.

b which were twenty and three years, counting from the thirteenth year of *Joſiah*, reign.

* *Chap.* 25. 3.

3 It may be that the houſe of Judah will hear all the evil which I purpoſe to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their ſin.

4 Then Jeremiah called Baruch the ſon of Neriah; and Baruch wrote [c] from the mouth of Jeremiah all the words of the LORD, which he had ſpoken unto him, upon a roll of a book.

c As he did dite.

5 And Jeremiah commanded Baruch, ſaying, I *am* [d] ſhut up, I cannot go into the houſe of the LORD:

d *Meaning*, in priſon, through the malice of the prieſts.

6 Therefore go thou and read in the roll, which thou haſt written from my mouth, the words of the LORD in the ears of the people in the LORDS houſe upon the [e] faſting-day: and alſo thou ſhalt read them in the ears of all Judah, that come out of their cities.

e which was proclaimed for fear of the *Babylonians*, as their cuſtom was when they feared war, or any great plague of God.

7 It may be † they will preſent their [f] ſupplication before the LORD, and will return every one from his evil way; for great *is* the anger and the fury that the LORD hath pronounced againſt this people.

f Heb. *their ſupplication ſhall fall.* † *He ſpeaketh*, that faſting without prayer and repentance availeth nothing, but is meer hypocriſy.

8 And Baruch the ſon of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORDS houſe.

9 And

9 And it came to pass in the fifth [g] year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

g The fast was then proclamed, and Baruch read this roll, which was a little before that Jerusalem was first taken, and then Jehoiakim and Daniel, and his companions were led away captives.

10 Then read Baruch in the book, the words of Jeremiah in the house of the LORD, in the chamber of Gemariah, the son of Shaphan the scribe, in the higher court, at the ‡* entry of the [h] new gate of the LORDS house in the ears of all the people.

‡ Or, *door.*
* *Chap.* 26. 10.
h which is the east-gate of the temple.

11 ¶ When Michaiah the son of Gemariah the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the kings house into the scribes chamber, and lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass when they had heard all the words, they were [i] afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

i The godly were afraid, seeing God so offended, and the wicked were aflonied for the horrour of the punishment.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go [k] hide thee, thou and Jeremiah, and let no man know where ye *be*.

k They that were godly among the princes, gave this counsel, by whose means it is like that Jeremiah was delivered: for they knew the rage of the king, and of the wicked to be such, that they could not escape without danger of their lives.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fet the roll, and he took it out of Elishama the scribes chamber, and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter-house, in the [l] ninth month; and *there was a fire* on the hearth burning before him.

l which contained part of *November*, and part of *December*.

23 And it came to pass *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent [m] their garments, *neither* the king, nor any of his servants that heard all these words.

m Shewing, that the wicked instead of repenting when they hear Gods judgments, grow into further malice against him and his word.

25 Nevertheless, Elnathan, and Delaiah, and Gemariah had made intercession to the king, that he would not burn the roll, but he would not hear them.

26 But the king commanded Jerameel the son ‡ of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet: but the LORD [n] hid them.

‡ Or, *of the king.*

n Thus we see the continual care, that God hath ever over his, to preserve them from the rage of the wicked.

27 ¶ Then the word of the LORD came to Jeremiah (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah) saying,

28 Take thee again [o] another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt.

o Though the wicked think to have abolished the word of God, when they have burnt the book thereof: yet this declareth that God will not onely raise it up again, but also increase it in greater abundance to their condemnation, as *vers.* 32.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, thou hast burnt this roll, saying, [p] Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

p These are Jehoiakims words.

30 Therefore thus saith the LORD, of Jehoiakim king of Judah, He shall have [q] none to sit upon the throne of David, and his [r] dead body shall be cast out in the day to the heat, and in the night to the frost.

q Though Jehoiachin his son succeeded him, yet because he reigned but three months, it was esteemed as no reign.
r *Jer.* 22. 19.

31 And I will † punish him and his seed, and his servants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah all the evil that I have pronounced against them, but they hearkned not.

† Heb. *visit upon.*

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe the son of Neriah, who wrote therein from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire, and there were added besides unto them many † like words.

† Heb. *as they.*

CHAP. XXXVII.

1 *The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people.* 6 *Jeremiah propheseth the Chaldeans certain return and victory.* 11 *He is taken for a fugitive, beaten, and put in prison.* 16 *He assureth Zedekiah of the captivity.* 18 *Intreating for his liberty, he obtaineth some favour.*

AND king * Zedekiah the son of Josiah reigned in stead of [a] Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon [b] made king in the land of Judah.

* 2 *Kings* 24. 17. 2 *Chron.* 36. 10.
a who was called Jehoiachin, or Jeconiah.
b And called him Zedekiah, whereas before his name was Mattaniah, 2 *Kyng.* 24. 17.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake † by the prophet Jeremiah.

† Heb. *by the hand of the prophet.*

3 And Zedekiah the king [c] sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

c Because he was afraid of the Chaldeans that came against him.

4 Now Jeremiah came in [d] and went out among

d *That is*, was out of prison and at liberty.

596 among the people: for they had not put him into prison.

e To help the Jews.

5 Then Pharaohs army was [e] come forth out of Egypt: and when the Chaldeans that besieged Jerusalem, heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me, Behold, Pharaohs army which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against the city, and take it, and burn it with fire.

† Heb. *fools.*

9 Thus saith the LORD, Deceive not your † selves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

† Heb. *thrust through.*

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* † wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

† Heb. *made to ascend.*

11 ¶ And it came to pass that when the army of the Chaldeans was † broken up from Jerusalem for fear of Pharaohs army,

f As some think to go to *Anathoth* his own town.
‡ Or, *to slip away from thence in the midst of the people.*

12 Then Jeremiah went forth out of Jerusalem to go into the [f] land of Benjamin, ‡ to separate himself thence in the mids of the people.

g By the which men went into the country of Benjamin.

13 And when he was in the [g] gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah, and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

† Heb. *falsehood*, or, *a lie.*

14 Then said Jeremiah, *It is* † false, I fall not away to the Chaldeans: but he hearkned not to him: so Irijah took Jeremiah and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the [h] prison.

h Because it was a vile and straight prison.

‡ Or, *cells.*

16 ¶ When Jeremiah was entred into the dungeon, and into the ‡ cabins, and Jeremiah had remained there many days:

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there *any* word from the LORD? and Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are now* your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

† Heb. *let my supplication fall.*

20 Therefore hear now, I pray thee, O my lord the king, † let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers street, untill all [i] the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

i *That is*, so long as there was any bread in the city: thus God provideth for his, that he will cause their enemies to preserve them to that end whereunto he hath appointed them.

CHAP. XXXVIII.

1 Jeremiah by a false suggestion is put into the dungeon of Malchiah. 7 Ebed-melech, by suit, getteth him some enlargment. 14 Upon secret conference he counselleth the king by yeilding to save his life. 24 By the kings instructions, he conceileth the conference from the princes.

THen Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of [a] Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

a For Zedekiah had sent their to Jeremiah, to enquire at the Lord for the state of the country, and when Nebuchadnezzar came, *a chap. 21. 1.*

2 Thus saith the LORD, * He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans, shall live; for he shall have his life for [b] a prey, and shall live.

* *Chap. 21. 9.*

b *Read 45. 5.*

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylons army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakneth the hands of the men of war that [c] remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the † welfare of this people, but the hurt.

c Thus we see how the wicked when they cannot abide to hear the truth of Gods word, seek to put the ministers to death, as transgressours of policies.

† Heb. *peace.*

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can [d] do *any* thing against you.

d wherein is grievously offended in that, he not onely it would not hear the truth spoken by the prophet, but also gave him to the lusts of the wicked to be cruelly intreated.

‡ Or, *of no use.*

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son ‡ of Hammelech that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the kings house, heard that they had put Jeremiah in the dungeon, (the king then sitting in the [e] gate of Benjamin)

e To hear matters, and give sentence.

8 Ebed-melech went forth out of the kings house, and spake to the king, saying,

f Hereby is declared that the prophet found more favour at this strangers hands, then he did by all them of his country, which was to their great condemnation.

† Heb. *as with us.*

9 My lord the king, [f] these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and † he is like to die for hunger in the place where he is, for *there is* no more bread in the city.

† Heb. *in your hand.*

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men † with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And

12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now *theſe* old caſt clouts, and rotten rags under thine arm-holes, under the cords. And Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in [g] the court of the priſon.

[g] where the king had ſet him before to be at more liberty, *ver.* 10. 28.

14 ¶ Then Zedekiah the king ſent, and took Jeremiah the prophet unto him into the ‡ third entry that *is* in the houſe of the LORD; and the king ſaid unto Jeremiah, I will ask thee a thing: hide nothing from me.

‡ Or, *principal.*

15 Then Jeremiah ſaid unto Zedekiah, If I declare *it* unto thee, wilt thou not ſurely put me to death? and if I give thee counſel, wilt thou not hearken unto me?

16 So Zedekiah the king ſware ſecretly unto Jeremiah, ſaying, *As* the LORD liveth, that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the LORD the God of hoſts, the God of Iſrael, If thou wilt aſſuredly go forth unto the king of Babylons [h] princes, then thy ſoul ſhall live, and this city ſhall not be burnt with fire, and thou ſhalt live, and thine houſe.

[h] And yeild thy ſelf unto them.

18 But if thou wilt not go forth to the king of Babylons princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.

19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and [i] they mock me.

[i] which declareth that he more feared the reproach of men, then the threatnings of God.

20 But Jeremiah ſaid, They ſhall not deliver *thee:* obey, I beſeech thee, the voice of the LORD, which I ſpeak unto thee: ſo it ſhall be well unto thee, and thy ſoul ſhall live.

21 But if thou refuſe to go forth, this *is* the word that the LORD hath ſhewed me:

22 And behold, all the [k] women that are left in the king of Judahs houſe, *ſhall be* brought forth to the king of Babylons princes, and thoſe *women* ſhall ſay, † Thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire, *and* they are turned away back.

[k] when Jeconiah and his mother, with others, were carried away, theſe women of the kings houſe were left: which ſhall be taken, ſaith the prophet, and tell the king of Babel how Zedekiah hath been ſeduced by his familiar friends, and falſe prophets, which have left him in the mire.

† Heb. *men of thy peace.*

23 So they ſhall bring out all thy wives and thy children to the Chaldeans, and thou ſhalt not eſcape out of their hand, but ſhalt be taken by the hand of the king of Babylon: and † thou ſhalt cauſe this city to be burnt with fire.

† Heb. *thou ſhalt burn, &c.*

24 ¶ Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death; alſo what the king ſaid unto thee:

† Herein appeareth the infirmity of the prophet, who did diſſemble to ſave his life, albeit it was not to the denial of his doctrine, or to the loſs of any.

26 Then thou ſhalt ſay unto them, [l] I preſented my ſupplication before the king, that he would not cauſe me to return to Jonathans houſe to die there.

27 Then came all the princes unto Jeremiah, and asked him, and he told them according to all theſe words that the king had commanded: ſo † they left off ſpeaking with him, for the matter was not perceived.

† Heb. *they were ſilent from him.*

28 So Jeremiah abode in the court of the priſon, until the day that Jeruſalem was taken, and he was *there* when Jeruſalem was taken.

CHAP. XXXIX.

1 Jeruſalem is taken. 4 Zedekiah is made blind, and ſent to Babylon. 8 The city ruinated. 9 The people captivated. 11 Nebuchadrezzars charge for the good uſage of Jeremiah. 15 Gods promiſe to Ebed-melech.

IN the * ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon, and all his army againſt Jeruſalem, and they beſieged it.

* 2 *King.* 25. 1. *chap.* 52. 4.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was [a] broken up.

[a] The gates and walls were broken down.

3 And all the princes of the king of Babylon came in, and ſat in the middle gate, *even* Nergal-ſharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Nergal-ſharezer, Rab-mag, with all the reſidue of the princes of the king of Babylon.

4 ¶ And it came to paſs, *that* when Zedekiah the king of Judah ſaw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the kings garden, by the [b] gate betwixt the two walls, and he went out the way of the plain.

[b] which was a poſtern-door, *read* 2 *King.* 25. 4.

5 But the Chaldeans army purſued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to [c] Riblah in the land of Hamath, where he † gave judgment upon him.

[c] which is called Antiochia in Syria.

† Heb. *ſpake with him judgments.*

6 Then the king of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes: alſo the king of Babylon ſlew all the nobles of Judah.

7 Moreover, he put out Zedekiahs eyes, and bound him † with chains to carry him to Babylon.

† Heb. *with two braſen chains, or, fetters.*

8 ¶ And the Chaldeans burnt the kings houſe, and the houſes of the people with fire, and brake down the walls of Jeruſalem.

9 Then Nebuzar-adan the ‡ † captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and thoſe that fell away, that fell to him, with the reſt of the people that remained.

‡ Or, *chief marſhal.*

† Heb. *chief of the executioners, or, ſlaughter-men.* And ſo verſ. 10, 11, *&c.*

10 But Nebuzar-adan the captain of the guard left of the [d] poor of the people which had nothing, in the land of Judah, and gave them vineyards and fields † at the ſame time.

[d] For the rich and the mighty which put their truſt in their ſhifts and means were by Gods juſt judgments moſt rigorouſly handled.

† Heb. *in that day.*

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah † to Nebuzar-adan the captain of the guard, ſaying,

† Heb. *by the hand of.*

12 Take him, and † look well to him, and do him no harm, but do unto him [e] even as he ſhall ſay unto thee.

† Heb. *ſet thine eyes upon him;*

[e] Thus God preſerved his prophet by his means, whom he made the ſcourge to puniſh the king, and them that were his enemies.

13 So Nebuzar-adan the captain of the guard ſent,

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ſent, and Nebuſhasban, Rab-ſaris, and Nergal-ſharezer, Rab-mag, and all the king of Babylons princes:

14 Even they ſent, and took Jeremiah out of the court of the priſon, and committed him unto [f] Gedaliah the ſon of Ahikam, the ſon of Shaphan, that he ſhould carry him home: ſo he dwelt among the people.

[f] whom the king of Babel had now appointed governour over the reſt of the Jews, that he left behind.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was ſhut up in the court of the priſon, ſaying,

16 Go and ſpeak to Ebed-melech the Ethiopian, ſaying, Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will bring my words upon this city for evil, and not for good, and they ſhall be *accompliſhed* in that day before thee.

17 But I will deliver thee in that day, ſaith the LORD, and thou ſhalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee, [g] becauſe thou haſt put thy truſt in me, ſaith the LORD.

[g] Thus God recompenſeth his zeal and favour, which he ſhewed to his prophet in his troubles.

CHAP. XL.

1 Jeremiah being ſet free by Nebuzar-adan, goeth to Gedaliah. 7 The diſperſed Jews repair unto him. 13 Johanan reveiling Iſhmaels conſpiracy, is not believed.

THE word which came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard, had let him go from Ramah, when he had taken him being bound in ‡ chains among all that were carried away captive of Jeruſalem and Judah, *which were* carried away captive unto Babylon.

‡ Or, *manicles.*

2 [a] And the captain of the guard took Jeremiah, and ſaid unto him, the LORD thy God hath pronounced this evil upon this place.

[a] From this ſecond verſe unto *chap.* 42. 7. it ſeemeth to be as a parentheſis, and ſeparated matter: and there this ſtory beginneth again, and by this viſion is declared what it was.

3 Now the LORD hath brought *it*, and done according as he hath ſaid: becauſe ye have [b] ſinned againſt the LORD, and have not obeyed his voice, therefore this thing is come upon you.

[b] God moved this infidel to ſpeak this, to declare the great blindneſs and obſtinacy of the Jews, which could not feel that which this heathen man confeſſed.

4 And now behold, I looſe thee this day from the chains which *were* upon thine hand: if it ſeem good unto thee to come with me into Babylon, come, and † I will look well unto thee: but if it ſeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good and convenient for thee to go, thither go.

† Heb. *I will ſet mine eye upon thee.*

5 Now while he was not yet gone back, *he ſaid*, Go back alſo to Gedaliah the ſon of Ahikam the ſon of Shaphan, whom the king of Babylon hath made governour over the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the ſon of Ahikam to [c] Mizpah, and dwelt with him among the people *that were* left in the land.

[c] which was a city of Judah.

7 ¶ Now when all the captains of the forces which [d] *were* in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the ſon of Ahikam governour in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

[d] which were ſcattered abroad for fear of the Chaldeans.

8 Then they came to Gedaliah to Mizpah, even [e] Iſhmael the ſon of Nethaniah, and Johanan and Jonathan the ſons of Kareah, and Seraiah the ſon of Tanhumeth, and the ſons of Ephai the Netophathite, and Jezaniah the ſon of a Maachathite, they and their men.

[e] who was of the kings bloud, and after ſlew him, *chap.* 41. 2.

9 And Gedaliah the ſon of Ahikam the ſon of Shaphan, ſware unto them and to their men, ſaying, Fear not to ſerve the Chaldeans: dwell in the land and ſerve the king of Babylon, and it ſhall be well with you.

10 As for me, behold, I will dwell at Mizpah † to ſerve the Chaldeans, which will come unto us: but ye, gather ye wine, and ſummer-fruits, and oyl, and put *them* in your veſſels, and dwell in your cities that ye have taken.

† Heb. *to ſtand before.*

11 Likewiſe when all the Jews that *were* in [f] Moab, and among the Ammonites, and in Edom, and that *were* in all the countrys, heard that the king of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah the ſon of Ahikam the ſon of Shaphan;

[f] which were fled alſo for fear of the Chaldeans.

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine and ſummer-fruits, very much.

13 ¶ Moreover, Johanan the ſon of Kareah, & all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And ſaid unto him, Doſt thou certainly know that [g] Baalis the king of the Ammonites hath ſent Iſhmael the ſon of Nethaniah † to ſlay thee? But Gedaliah the ſon of Ahikam believed them not.

[g] For under the colour of entermining of Iſhmael, he ſought only to make them to deſtroy one another.

† Heb. *to ſmite thee in ſoul.*

15 Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know *it*: wherefore ſhould he ſlay thee, that all the Jews *which are* gathered unto thee ſhould be ſcattered, and the remnant of Judah periſh?

16 But Gedaliah the ſon of Ahikam ſaid unto Johanan the ſon of Kareah, [h] Thou ſhalt not do this thing, for thou ſpeakeſt falſely of Iſhmael.

[h] Thus the godly, which think no harm to others, are ſooneſt deceived, and never lack ſuch as conſpire their deſtruction.

CHAP. XLI.

1 Iſhmael, treacherouſly killing Gedaliah and others, purpoſeth with the reſidue to flee unto the Ammonites. 11 Johanan recovereth the captives, and mindeth to flee into Egypt.

NOw it came to paſs in the [a] ſeventh month, *that* Iſhmael the ſon of Nethaniah the ſon of Eliſhamah of the ſeed royal, and the princes of the [b] king, even ten men with him, came unto Gedaliah the ſon of Ahikam to Mizpah, and there they did [c] eat bread together in Mizpah.

[a] The city was deſtroyed in the fourth month, and in the ſeventh month, which contained part of *September*, and part of *October*, was the governour Gedaliah ſlain.

[b] *Meaning*, Zedekiah.

[c] They eat together as familiar friends.

2 Then

2 Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſon of Ahikam the ſon of Shaphan with the ſword, and ſlew him, whom the king of Babylon had made governour over the land.

3 Iſhmael alſo ſlew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to paſs the ſecond day after he had ſlain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourſcore men having their beards ſhaven, and their clothes rent, and having cut themſelves, with [d] offerings and incenſe in their hand, to bring *them* to the houſe of the LORD.

d For they thought that the temple had not been deſtroyed, & therefore came up to the feaſt of tabernacles: but hearing of the burning thereof in the way, they ſhewed theſe ſigns of ſorrow.

6 And Iſhmael the ſon of Nethaniah went forth from Mizpah to meet them, † weeping all along as he went: and it came to paſs as he met them, he ſaid unto them, Come to [e] Gedaliah the ſon of Ahikam.

† Heb. *in going and weeping.*

e For his death was kept ſecret, and he fained that he lamented for the deſtruction of Jeruſalem, and the temple: but after ſlew them when they ſeemed to favour Gedaliah.

7 And it was *ſo* when they came into the midſt of the city, that Iſhmael the ſon of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him.

8 But ten men were found among them that ſaid unto Iſhmael, Slay us not: for we have treaſures in the field, of wheat, and of barley, and of oyl, and of honey. So he forbare, and ſlew them not among their brethren.

9 Now the pit wherein Iſhmael had caſt all the dead bodies of the men (whom he had ſlain ‡ † becauſe of Gedaliah) *was* it, which Aſa the king had [f] made for fear of Baaſha king of Iſrael; *and* Iſhmael the ſon of Nethaniah filled it with *them that were* ſlain.

‡ Or, *near Gedaliah.*

f Aſa fortified Mizpah for fear of the enemy, and caſt ditches and trenches, 2 *King.* 15. 22.

10 Then Iſhmael carried away captive all the reſidue of the people, that *were* in Mizpah, *even* the kings daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the ſon of Ahikam, and Iſhmael the ſon of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the ſon of Kareah, and all the [g] captains of the forces that *were* with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done,

g which had been Captains under Zedekiah.

12 Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to paſs, *that* when all the people which *were* with Iſhmael ſaw Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Iſhmael had carried away captive from Mizpah, caſt about and returned, and went unto Johanan the ſon of Kareah.

15 But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the [h] Ammonites.

h For Baalis, the king of the Ammonites, was the cauſe of this murder.

16 Then took Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Iſhmael the ſon of Nethaniah, from Mizpah (after *that* he had ſlain Gedaliah the ſon of Ahikam) *even* mighty men of war, and the women and the children, and the eunuchs whom he had brought again from Gibeon.

17 And they departed and dwelt in the habitation of [i] Chimham, which *is* by Bethlehem, to go to enter into Egypt,

i which place David of old had given to Chimham the ſon of Barzillai the Gileadite, 2 *Sam.* 19. 38.

18 Becauſe of the Chaldeans: for they were afraid of them, becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Ahikam, whom the king of Babylon made governour in the land.

CHAP. XLII.

1 Johanan deſireth Jeremiah to enquire of God, promiſing obedience to his will. 7 Jeremiah aſſureth him of ſafety in Judea, 13 and deſtruction in Egypt. 19 He reproveth their hypocriſy in requiring of the Lord that which they meant not.

THen all the captains of the forces, and Johanan the ſon of Kareah, and Jezaniah the ſon of Hoſhaiah, and all the people from the leaſt even unto the greateſt, came near,

2 And ſaid unto Jeremiah the prophet, ‡ Let, we beſeech thee, our ſupplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant, (for we are left *but* a few of many, as thine eyes do behold us)

‡ Or, *let our ſupplication fall before thee.*

3 That the LORD thy God may ſhew us the way wherein we may walk, and the thing that we may [a] do.

a This declareth the nature of hypocrites, which would know of Gods word what they ſhould do, but will not follow it, but in as much as it agreeth with that thing which they have purpoſed to do.

4 Then Jeremiah the prophet ſaid unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words, and it ſhall come to paſs, *that* whatſoever thing the LORD ſhall anſwer you, I will declare *it* unto you: I will keep nothing back from you.

5 Then they ſaid to Jeremiah, [b] The LORD be a true and faithful witneſs between us, if we do not even according to all things for the which the LORD thy God ſhall ſend thee to us.

b There are none more ready to abuſe the name of God, and take it in vain, then the hypocrites, which to colour their falſehood, uſe it without all reverence, and make it a means for them to deceive the ſimple and the godly.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we ſend thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ [c] And it came to paſs after ten days, that the word of the LORD came unto Jeremiah.

c Here is declared the viſion and the occaſion thereof, whereof mention was made, *chap.* 40. 1.

8 Then called he Johanan the ſon of Kareah, and all the captains of the forces which *were* with him, and all the people from the leaſt even to the greateſt,

9 And ſaid unto them, Thus ſaith the LORD the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him,

10 If ye will ſtill abide in this land, then will

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will I build you and not pull *you* down, and I will plant you, and not pluk *you* up: for I [d] repent me of the evil that I have done unto you.

d *Read ch.* 18. 8.

11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, ſaith the LORD: for I *am* with you to ſave you, and to deliver you [e] from his hand.

e Becauſe all kings hearts and ways are in his hands, he can turn them and diſpoſe them as it pleaſeth him, and therefore they need not to fear man, but onely obey God, *Prov.* 21. 1.

12 And I will ſhew mercies unto you, that he may have mercy upon you, and cauſe you to return to your own land.

13 ¶ But if ye ſay, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No, but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, nor have hunger of bread, and there will we dwell:

15 (And now therefore hear the word of the LORD, ye remnant of Judah, Thus ſaith the LORD of hoſts the God of Iſrael, If ye wholly ſet your faces to enter into Egypt, and go to ſojourn there)

16 Then it ſhall come to paſs, *that* the ſword which ye feared, [f] ſhall overtake you there in the land of Egypt, and the famine whereof ye were afraid, † ſhall follow cloſe after you there in Egypt, and there ye ſhall die.

f Thus God turneth the policy of the wicked to their own deſtruction: for they thought themſelves ſure in Egypt, and there Nebuchadnezzar deſtroyed them and the Egyptians, *chap.* 46. 25.
† Heb. *ſhall cleave after you.*

17 † So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there, they ſhall die by the ſword, by the famine, and by the peſtilence: and none of them ſhall remain or eſcape from the evil that I will bring upon them.
‡ Heb. *ſo ſhall all the men be.*

18 For thus ſaith the LORD of hoſts the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye ſhall enter into Egypt: and ye ſhall be an execration, and an aſtoniſhment, and a [g] curſe, and a reproach, and ye ſhall ſee this place no more.

g *Read chap.* 26. 6. & 44. 12. ſhewing, that this ſhould come upon them for their infidelity and ſtubbornes.

19 ¶ The LORD hath ſaid concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly, that I have † admoniſhed you this day.
† Heb. . *teſtified againſt you.*

20 For ‡ ye [h] diſſembled in your hearts, when ye ſent me unto the LORD your God, ſaying, Pray for us unto the LORD our God, and according unto all that the LORD our God ſhall ſay, ſo declare unto us, and we will do *it*.
‡ Or, *you have uſed deceit againſt your ſouls.*
h For ye were fully minded to go into Egypt, whatſoever God ſpake to the contrary.

21 And *now* I have this day declared *it* to you, but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath ſent me unto you.

22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, [i] in the place whither ye deſire to go, *and* to ſojourn.
i *To wit*, in Egypt.

CHAP. XLIII.

1 Johanan diſcrediting Jeremiahs prophecy, carrieth Jeremiah and others into Egypt. 8 Jeremiah propheſieth by a type the conqueſt of Egypt by the Babylonians.

AND it came to paſs, *that* when Jeremiah had made an end of ſpeaking unto all the people, all the words of the LORD their God, for which the LORD their God had ſent him to them, *even* all theſe words,

2 Then ſpake [a] Azariah the ſon of Hoſhaiah, and Johanan the ſon of Kareah, and all the [b] proud men, ſaying unto Jeremiah, [c] Thou ſpeakeſt falſely: the LORD our God [d] hath not ſent thee to ſay, Go not into Egypt to ſojourn there.
a who was alſo called Jezaniah, *chap.* 42. 1.
b This declareth, that pride is the cauſe of rebellion, and contempt of Gods miniſters.
c when the hypocriſy of the wicked is diſcovered, they burſt forth into open rage: for they can abide nothing but flatteries, *read Iſa.* 30. *verſ.* 10.
d He ſheweth what is the nature of the hypocrites: *to wit*, to feign that they would obey God and imbrace his word, if they were aſſured that his meſſengers ſpake the truth: though indeed they be moſt far from all obedience.

3 But Baruch the ſon of Neriah [e] ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.
e Thus the wicked do not onely contemn and hate the meſſengers of God, but ſlander and ſpeak wickedly of all them that ſupport or favour the godly.

4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the ſon of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all [f] nations whither they had been driven, to dwell in the land of Judah;
f As from the Moabites, Ammonites, and Edomites, *c.* 40. 11.

6 *Even* men and women, and children, and the kings daughters, and every perſon that Nebuzar-adan the captain of the guard had left with Gedaliah the ſon of Ahikam the ſon of Shaphan, and Jeremiah the [g] prophet, and Baruch the ſon of Neriah.
g whom theſe wicked led away by force.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD; thus came they, *even* to [h] Tahpanhes.
h A city in Egypt near to Nilus.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and [i] hide them in the clay in the brick-kiln, which *is* at the entry of Pharaohs houſe in Tahpanhes, in the ſight of the men of Judah:
i which ſignified that Nebuchadnezzar ſhould come even to the gates of Pharaoh, where were his brick-kilns for his buildings.

10 And ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the king of Babylon [k] my ſervant, and will ſet his throne upon theſe ſtones that I have hid, and he ſhall ſpread his royal pavilion over them.
k *Read ch.* 25. 9.

11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* *[l] ſuch *as are* for death, to death; and ſuch *as are* for captivity, to captivity; and ſuch *as are* for the ſword, to the ſword.
* *Chap.* 15. 2. *Zech.* 11. 9.
l Every one ſhall be ſlain by that means that God hath appointed.

12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burn them, and carry them away captives, and he ſhall aray himſelf with the land of Egypt, as [m] a ſhepherd putteth on his garment, and he ſhall go forth from thence in peace.
m *Meaning*, moſt eaſily, and ſuddenly ſhall he carry the Egyptians away.

13 He ſhall break alſo the † images of ‡ Beth-ſhemeſh, that *is* in the land of Egypt; and the houſes of the gods of the Egyptians ſhall he burn with fire.
† Heb *ſtatues*, or, *ſtanding images.*
‡ Or, *the houſe of the ſun.*

CHAP. XLIV.

1 Jeremiah expreſſeth the deſolation of Judah for their idolatry. 11 He propheſieth their deſtruction, who commit idolatry in Egypt. 15 The obſtinacy of the Jews. 20 Jeremiah threatneth them for the ſame, 29 and for a ſign, propheſieth the deſtruction of Egypt.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of

of Egypt, which dwell at Migdol, and at [a] Tahpanhes, and at Noph, and in the country of Pathros, ſaying,

a These were all famous & ſtrong cities in Egypt, where the Jews that where fled, dwelt for their ſafety: but the prophet declareth that there is no hold ſo ſtrong that can preſerve them from Gods vengeance.

2 Thus ſaith the LORD of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and behold, this day they *are* a deſolation, and no man dwelleth therein.

3 Becauſe of their wickedneſs which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other gods whom they knew not, *neither* they, you, nor your fathers.

4 Howbeit I ſent unto you all my ſervants the prophets, [b] riſing early and ſending *them*, ſaying, Oh do not this abominable thing that I hate.

b *Chap.* 7. 25. & 25. 3. & 26. 5. & 29. 19. & 32. 33.

5 But they hearkned not, nor inclined their ear to turn from their wickedneſs, to burn no incenſe unto other gods.

c He ſetteth before their eyes Gods judgments againſt Judah & Jeruſalem for their idolatry that they might beware by their example, and not with the like wickedneſs provoke the Lord: for then they ſhould be double puniſhed.

6 Wherefore [c] my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the ſtreets of Jeruſalem, and they are waſted *and* deſolate, as at this day.

7 Therefore now thus ſaith the LORD, the God of hoſts, the God of Iſrael, Wherefore commit ye *this* great evil againſt your ſouls, to cut off from you man and woman, child and ſuckling † out of Judah, to leave you none to remain;

† Heb. *out of the midſt of Judah.*

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut your ſelves off, and that ye might be a curſe, and a reproach among all the nations of the earth?

† Heb. *wickednеſſes*, or, *puniſhments, &c.*

9 Have ye forgotten the † wickedneſs of your fathers, and the wickedneſs of the [d] kings of Judah, and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem?

d He ſheweth that we ought to keep in memory Gods plagues from the beginning, that conſidering them, wee might live in his fear, & know if he have not ſpared our fathers, yea, kings, princes, and rulers, and alſo whole countrys and nations for their ſins, that wee vile worms cannot look to eſcape puniſhment for ours.

10 They are not † humbled *even* unto this day, neither have they feared nor walked in my law, nor in my ſtatutes that I ſet before you, and before your fathers.

† Heb. *contrite.*

11 ¶ Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, * I will ſet my face againſt you for evil, and to cut off all Judah.

* *Amos* 9. 4.

12 And I will take the remnant of Judah, that [e] have ſet their faces to go into the land of Egypt to ſojourn there, and they ſhall all be conſumed, *and* fall in the land of Egypt: they ſhall *even* be conſumed by the ſword, *and* by the famine: they ſhall die, from the leaſt even unto the greateſt, by the ſword, and by the famine: and they ſhall be an execration, *and* an aſtoniſhment, and [f] a curſe, and a reproach.

e which have fully ſet their minds, and are gone thither on purpoſe; whereby he excepteth the innocents, as Jeremiah and Baruch that were forced: therefore the Lord ſheweth that he will ſet his face againſt them; *that is*, Purpoſely deſtroy them.

f *Chap.* 26. 6. & 42. 18.

13 For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, & by the peſtilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to ſojourn there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they † have a deſire to return to dwell there: for none ſhall return but [g] ſuch as ſhall eſcape.

† Heb. *lift up their ſoul.*

g *Meaning*, But a few.

15 ¶ Then all the men which knew that their wives had burnt incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, anſwered Jeremiah, ſaying,

16 *As for* the word that thou haſt ſpoken unto us in the name of the LORD, we will [h] not hearken unto thee.

h This declareth how dangerous a thing it is to decline once from God, and to follow our own fantaſies: for ſatan ever ſoliciteth ſuch, and doth not leave them till he have brought them to extream impudency and madneſs, even to juſtify their wickedneſs againſt God and his prophets.

17 But we will certainly do whatſoever thing goeth forth out of our own mouth, to burn incenſe unto the ‡ [i] queen of heaven, and to pour out drink-offerings unto her: as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem: for *then* had we [k] plenty of † victuals, and were well, and ſaw no evil.

‡ Or, *frame of heaven.*

i *Chap.* 7. 18. It ſeemeth that the papiſts gathered of this place their *Salve Regina*, & *Regina cœli lætare*, calling the virgin Mary Queen of heaven, and ſo of the bleſſed virgin and mother of our Saviour Chriſt make an idol: for here the prophet condemneth their idolatry

† Heb. *bread.*

k This is ſtill the argument of idolaters, which eſteem religion by the belly, & inſtead of acknowledging Gods works, who ſendeth both plenty and dearth, health and ſickneſs, they attribute it, to their idols, and ſo diſhonour God.

18 But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been conſumed by the ſword, and by the famine.

19 * And when we burnt incenſe to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink-offerings unto her without our ‡ [l] men?

† Heb. *bread.*

* *Chap.* 7. 18.

‡ Or, *huſbands.*

l This teacheth us, how great danger it is for the husbands to permit their wives any thing whereof they bee not aſſured by Gods word: for thereby they take an occaſion to juſtify their doings, and their huſbands ſhall give an account thereof, before God, *Read Iſa.* 3. 25.

20 ¶ Then Jeremiah ſaid unto all the people, to the men and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed: therefore is your land a deſolation, and an aſtoniſhment, and a curſe without an inhabitant, as at this day.

23 Becauſe you have burnt incenſe, and becauſe ye have ſinned againſt the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies: therefore this evil is hapned unto you, as at this day.

24 Moreover, Jeremiah ſaid unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt.

25 Thus ſaith the LORD of hoſts the God of Iſrael, ſaying, Ye and your wives have both ſpoken with your mouths, and fulfilled with your [m] hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows.

m You have committed double evil in making wicked vows and in performing the ſame.

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26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold, I have ſworn by my great name, ſaith the LORD, that my name [n] ſhall no more be named in the mouth of any man of Judah, in all the land of Egypt, ſaying, The Lord GOD liveth.

n This declareth an horrible plague toward idolaters, ſeeing that God will not vouchſafe to have his name mentioned by ſuch as have polluted it.

27 Behold, I will watch over them for evil, and not for good, and all the men of Judah that *are* in the land of Egypt ſhall be conſumed by the ſword, and by the famine, until there be an end of them.

28 Yet a ſmall number that eſcape the ſword, [o] ſhall return out of the land of Egypt into the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to ſojourn there, ſhall know whoſe words ſhall ſtand, † mine or theirs.

o We ſee therefore, that God hath a perpetual care over his, whereſoever they are ſcattered: for though they be but two or three, yet he will deliver them when he deſtroyeth his enemies.
† Heb. *from me, or, from them.*

29 ¶ And this *ſhall be* a ſign unto you, ſaith the LORD, that I will puniſh you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for evil.

30 Thus ſaith the LORD, Behold, I will [p] give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that ſought his life.

p He ſheweth the means whereby they ſhould be deſtroyed, to aſſure them of the certainty of the plague, and yet they remain ſtill in their obſtinacy till they periſh: for *Joſephus lib.* 10. *de Antiq. cap.* 11. *writeth*, That five years after the taking of Jeruſalem, Nebuchadnezzar the younger, having overcome the Moabites and the Ammonites, went againſt Egypt, and ſlew the king, and ſo brought theſe Jews, and others into Babylon.

CHAP. XLV.

1 *Baruch being diſmayed.* 4 *Jeremiah inſtructeth and comforteth him.*

THE word that Jeremiah the prophet ſpake unto [a] Baruch the ſon of Neriah, when he had written [b] theſe words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

a which was Jeremiahs diſciple, and wrote his propheſies under him.
b whereof *read Chap.* 36. 10.

2 Thus ſaith the LORD the God of Iſrael unto thee, O Baruch,

3 Thou didſt ſay, Wo is me now, for the LORD hath added grief to my ſorrow, [c] I fainted in my ſighing, and I find no reſt.

c Baruch moved with an inconſiderate zeal of Jeremiahs impriſonment, but chiefly for the deſtruction of the people and the temple, maketh this lamentation, as *Pſal.* 6. 8.

4 ¶ Thus ſhalt thou ſay unto him, The LORD ſaith thus, Behold, *that* which I have built will I [d] break down, & that which I have planted, I will pluck up, even this whole land.

d *Meaning*, That God might deſtroy this people, becauſe he had planted them.

5 And ſeekeſt [e] thou great things for thy ſelf? ſeek *them* not: for behold, I will bring evil upon all fleſh, ſaith the LORD: but thy life will I give unto thee [f] for a prey in all places whither thou goeſt.

e Thinkeſt thou to have honour & credit? wherein he ſheweth his infirmity.
f *Chap.* 21. 9. & 39. 18.

CHAP. XLVI.

1 *Jeremiah propheſieth the overthrow of Pharaohs army at Euphrates,* 13 *and the conqueſt of Egypt by Nebuchadrezzar.* 27 *He comforteth Jacob in their chaſtiſment.*

THE word of the LORD which came to Jeremiah the prophet, againſt the [a] Gentiles.

a *That is*, Nine nations, which are round about the land of Egypt.

2 Againſt Egypt, againſt the army of [b] Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth year of Jehoiakim the ſon of Joſiah king of Judah.

b 2 *King.* 23. 29 & 24. 7. & 2 *Chron.* 35. 20.

3 [c] Order ye the buckler, and ſhield, and draw near to battel.

c He warneth the Egyptians to prepare themſelves to war.

4 Harneſs the horſes, and get up ye horſmen, and ſtand forth with *your* helmets, furbiſh the ſpears, *and* put on the brigandines.

5 [d] Wherefore have I ſeen them diſmayed, *and* turned away back? and their mighty ones are † beaten down, and are † fled apace, and look not back: *for* fear *was* round about, ſaith the LORD.

d The prophet had this viſion of the Egyptians which ſhould be put to flight by the Babylonians at Carchemiſh.
† Heb. *broken in pieces.*
† Heb. *fled a flight.*

6 Let not the ſwift flee away, nor the mighty man eſcape; they ſhall ſtumble, & fall toward the [e] north by the river Euphrates.

e The Babylonians ſhall diſcomfit them at the river Euphrates.

7 Who *is* this *that* cometh up as [f] a floud, whoſe waters are moved as the rivers?

f He derideth the boaſtings of the Egyptians, who thought by their riches and power to have overcome all the world, alluding to the river Nilus, which at certain times overfloweth the country of Egypt.
† Heb. *Caſt.*

8 Egypt riſeth up like a floud, & *his* waters are moved like the rivers, and he ſaith, I will go up, *and* will cover the earth, I will deſtroy the city, and the inhabitants thereof.

9 Come up ye horſes, and rage ye chariots, and let the mighty men come forth, † [g] the Ethiopians, and † the Libyans that handle the ſhield, and the Lydians that handle *and* bend the bow.

g For theſe nations took part with the Egyptians.
† Heb. *Put.*

10 For this *is* the day of the Lord GOD of hoſts, a day of vengeance, that he may avenge him of his adverſaries: and the ſword ſhall devour, and it ſhall be ſatiate, and made drunk with their bloud: for the Lord GOD of hoſts hath [h] a ſacrifice in the north-country by the [i] river Euphrates.

h He calleth the ſlaughter of Gods enemies a ſacrifice, becauſe it is a thing that doth pleaſe him, *Iſa.* 34. 6.
i *That is*, At Carchemiſh.

11 Go up into Gilead, and take [k] balm, O [l] virgin, the daughter of Egypt: in vain ſhalt thou uſe many [m] medicines: *for* † thou ſhalt not be cured.

k For at Gilead did grow moſt ſovereign balm for wounds.
l So called, becauſe Egypt had not yet been overcome by the enemy.
m He ſheweth that no ſalve or medicine can prevail, whereas God giveth the wound.
† Heb. *to cure ſhall be made thee.*

12 The nations have heard of thy ſhame, and thy cry hath filled the land: for the mighty man hath ſtumbled againſt the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD ſpake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon ſhould come *and* ſmite the land of Egypt.

14 Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph, and in Tahpanhes: ſay ye, Stand faſt, and prepare thee; for the ſword ſhall devour round about thee.

15 Why are thy valiant *men* ſwept away? they ſtood not, becauſe the LORD did drive them.

16 He † made many to fall, yea one fell upon another, and they ſaid, Ariſe, and let us go again to [n] our own people, and to the land of our nativity, from the oppreſſing ſword.

† Heb. *multiplied the faller.*
n As they that ſhould repent that they helped the Egyptians.

17 They did cry there, Pharaoh king of Egypt *is but* a noiſe, he [o] hath paſſed the time appointed.

o He derideth them which ſhall impute their overthrow to lack of counſel and policy, or to fortune, and not obſerving of time: now conſidering that it is Gods juſt judgment.

18 *As* I live, ſaith the King, whoſe name *is* the LORD of hoſts, Surely as Tabor *is* among the mountains, and as Carmel by the ſea, [p] *ſo* ſhall he come.

p *To wit*, That the Egyptians ſhall be deſtroyed.

19 Oh thou daughter dwelling in Egypt, † furniſh thy ſelf to go into captivity: for Noph ſhall be waſte and deſolate without an inhabitant.

† Heb. *make thee inſtruments of captivity.*

20 Egypt

20 Egypt *is like* a [q] very fair heifer, *but* deſtruction cometh: it cometh out of the north.

21 Alſo her hired men [r] *are* in the midſt of her, like † fatted bullocks, for they alſo are turned back, *and* are fled away together; they did not ſtand, becauſe the day of their calamity was come upon them, *and* the time of their viſitation.

22 The voice thereof ſhall go like [s] a ſerpent, for they ſhall march with an army, and come againſt [t] her with axes, as hewers of wood.

23 They ſhall cut down her [u] foreſt, ſaith the LORD, though it cannot be ſearched, becauſe they are more then the [x] graſhoppers, and *are* innumerable.

24 The daughter of Egypt ſhall be confounded, ſhe ſhall be delivered into the hand of the people of the north.

25 The LORD of hoſts, the God of Iſrael ſaith, Behold, I will puniſh the ‡ [y] multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and *all* them that truſt in him.

26 And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his ſervants: and afterwards it ſhall be inhabited, as in the days of [z] old, ſaith the LORD.

27 ¶ * [a] But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael; for behold, I will ſave thee from afar off, and thy ſeed from the land of their captivity, and Jacob ſhall return, and be in reſt and at eaſe, and none ſhall make *him* afraid.

28 Fear thou not, O Jacob my ſervant, ſaith the LORD, for I *am* with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, [b] but correct thee in meaſure, yet will I ‡ not leave thee wholly unpuniſhed.

CHAP. XLVII.

The deſtruction of the Philiſtines.

THe word of the LORD that came to Jeremiah the prophet againſt the Philiſtines, before that Pharaoh ſmote † [a] Gaza.

2 Thus ſaith the LORD, Behold, waters riſe up out of the [b] north, and ſhall be an overflowing floud, and ſhall overflow the land, and † all that is therein, the city, and them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howl.

3 At the noiſe of the ſtamping of the hoofs of his ſtrong *horſes*, at the ruſhing of his chariots, *and at* the rumbling of his wheels, the fathers ſhall [c] not look back to *their* children for feebleneſs of [d] hands:

4 Becauſe of the day that cometh to ſpoil all the Philiſtines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will ſpoil the Philiſtines, the remnant of † the country of [e] Caphtor.

5 [f] Baldneſs is come upon Gaza, Aſhkelon is cut off *with* the remnant of their valley: [g] how long wilt thou cut thy ſelf?

6 O thou ſword of the LORD, how long *will it be* ere thou be quiet? † put up thy ſelf into thy ſcabbard, reſt and be ſtill.

7 † How can it be quiet, ſeeing the LORD hath given it a charge againſt Aſhkelon, and againſt the [h] ſea-ſhore? there hath he appointed it.

CHAP. XLVIII.

1 The judgment of Moab, 7 for their pride, 11 for their ſecuriſy, 14 for their carnal confidence, 26 and for their contempt of God, and his people. 47 The reſtauration of Moab.

AGainſt Moab thus ſaith the LORD of hoſts, the God of Iſrael, Wo unto [a] Nebo, for it is ſpoiled: Kiriathaim is confounded *and* taken, ‡ Miſgab is confounded and diſmayed.

2 *There ſhall be* no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it; [b] come and let us cut it off from *being* a nation; alſo thou ſhalt ‡ be cut down, O [c] Madmen, the ſword ſhall † purſue thee.

3 A voice of crying *ſhall be* from Horonaim, ſpoiling and great deſtruction.

4 Moab is deſtroyed, her little ones have cauſed a cry to be heard.

5 For in the going up of [d] Luhith, † continual weeping ſhall go up; for in the going down of Horonaim the enemies have heard a cry of deſtruction.

6 Flee, ſave your lives, and be like ‡ the [e] heath in the wilderneſs.

7 ¶ For becauſe thou haſt truſted in thy [f] works and in thy treaſures, thou ſhalt alſo be taken, & [g] Chemoſh ſhall go forth into captivity *with* his * prieſts & his princes together.

8 And the ſpoilers ſhall come upon every city, and no city ſhall eſcape: the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the LORD hath ſpoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 [h] Curſed *be* he that doth the work of the LORD ‡ deceitfully, and curſed *be* he that keepeth back his ſword from bloud.

11 ¶ Moab hath been at eaſe from his youth, and he hath ſettled on his lees, and hath not been [i] emptied from veſſel to veſſel, neither hath he gone into captivity: therefore his taſte † remained in him, and his ſent is not changed.

12 Therefore behold, the days come, ſaith the LORD, that I will ſend unto him wanderers that ſhall cauſe him to wander, and ſhall empty his veſſels, and break their bottles.

13 And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of * [k] Beth-el their confidence.

14 ¶ How ſay ye, We *are* mighty and ſtrong men for the war?

15 ¶ Moab is ſpoiled, and gone up *out of* her cities, and † his choſen young men are gone down to the ſlaughter, ſaith the King, whoſe name *is* the LORD of hoſts.

16 The calamity of Moab *is* near to come, and his affliction haſteth faſt.

q They have abundance of all things, and therefore are diſobedient and proud.
r *Meaning*, Unskilful of wars, and weak.
† Heb. *bullocks of the ſtall.*

s They ſhall be ſcarce able to ſpeak, for fear of the Chaldeans.
t *Meaning*, Egypt.
u *That is*, They ſhall ſlay the great and mighty men of power.
x *To wit*, Nebuchadrezzars army.

‡ Or, *nourisher.*
† Heb. *Amon.*
y Some take the Hebrew word Amon for the kings name of No, *that is*, of Alexandria, but it ſeemeth that here is meant Alexandria it ſelf: being a mother city, and by her great plenty and ſtore the nouriſher of all Egypt: *a. Nah. 3. 8.*
z *Meaning*, That after the ſpace of fourty years, Egypt ſhould be reſtored, *Iſa. 19. 23. Ezek. 29. 13.*
* *Iſa. 41. 13. & 43. 5. & 44. 2. Chap. 30. 10.*
a God comforteth all his that were in captivity, but ſpecially the ſmall church of the Jews, whereof were Jeremiah and Baruch, which remained among the Egyptians: for the Lord never forſaketh his.
b *Chap. 10. 24. & 30. 11.*
‡ Or, *not utterly cut thee off.*

† Heb. *Azzah.*
a A city of the Philiſtines:
b *Ie meaneth*, The army of the Chaldeans, *Iſa. 8. 7, 8.*

† Heb. *the fulneſs thereof.*

c The great fear ſhall take away their natural affection.
d Their heart ſhall ſo fail them.
† Heb. *the iſle.*
e For the Caphtorims, which are alſo called Cappadocians, had deſtroyed in old time the Philiſtines, and dwelt in their land, even to Gaza, *Deut. 2. 23.*
f They have pulled off their hair for ſorrow and heavineſs.
g As the heathen uſed in their mourning, which the Lord forbad his people to do, *Deut. 14. 1.*

a Theſe were cities of the Moabites, which Nebuchadnezzar took before he went to fight againſt Necho king of Egypt.
‡ Or, *the high place*
b Thus ſhall the Babylonians incourage one another.
‡ Or, *be brought to ſilence.*
c *Iſa. 25. 10.*
† Heb. *go after thee.*

d Horonaim and Luhith were two places whereby the Moabites ſhould flee, *Iſa. 15. 5.*
† Heb. *weeping with weeping.*
‡ Or, *a naked tree.*
e Hide your ſelves in barren places where the enemy will not purſue after you, *Chap. 17. 6.*
f *That is*, The idols which are the works of thine hands. *Some read*, in thy poſſeſſions, for ſo the word may ſignify, as *1 Sam. 25. 28.*
g Both thy great idol and his maintainers ſhall be led away captives, ſo that they ſhall then know that it is in vain to look for help at idols, *Iſa. 15. 2.*
* *Chap. 49. 3.*
h He ſheweth that God would puniſh the Chaldeans, if they did not deſtroy the Egyptians, and that with a courage, and calleth this execution of his vengeance againſt his enemies his work, though the Chaldeans fought another end, *Iſa. 10. 12.*
‡ Or, *negligently.*
i Have not been removed as the Jews have, but have lived at eaſe, and as wine that feedeth it ſelf on his lees.
† Heb. *ſtood.*

* *1 King. 12. 29.*
k As the calf of Beth-el was not able to deliver the Iſraelites: no more ſhall Chemoth deliver the Moabites.
† Heb. *the choice of.*

17 All ye that are about him bemone him, and all ye that know his name, ſay, How is the [l] ſtrong ſtaff broken, *and* the beautiful rod!

l How are they deſtroyed that put their truſt in their ſtrength and riches?

18 Thou daughter that doſt inhabit Dibon, come down from *thy* glory, and ſit in thirſt; for the ſpoiler of Moab ſhall come upon thee, *and* he ſhall deſtroy thy ſtrong holds.

† Heb. *inhabitreſs.*

19 O † inhabitant of Aroer, ſtand by the way and eſpy, aſk him that fleeth, and her that eſcapeth, *and* ſay, What is done?

m Thus they that flee, ſhall anſwer.
* *Iſa.* 16. 7.

20 [m] Moab is confounded: for it is broken down: * howl and cry, tell ye it in Arnon, that Moab is ſpoiled,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

n *That is*, His power & ſtrength.

25 [n] The horn of Moab is cut off, and his arm is broken, ſaith the LORD.

o He willed the Chaldeans to lay afflictions enough upon them, till they be like drunken men that fall down to their ſhame and are derided of all.

26 ¶ Make ye him [o] drunken: for he magnified *himſelf* againſt the LORD: Moab alſo ſhall wallow in his vomit, and he alſo ſhall be in deriſion.

‡ Or, *moved thy ſelf.*
p Thou rejoyceſt to hear of his miſery.

27 For was not Iſrael a deriſion unto thee? was he found among theives? for ſince thou ſpakeſt of him, thou ‡ [p] ſkippedſt for joy.

28 O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove *that* maketh her neſt in the ſides of the holes mouth.

* *Iſa.* 16. 6, &c.

29 We have heard the * pride of Moab (he is exceeding proud) his loftineſs and his arrogancy, and his pride, and the haughtineſs of his heart.

q He ſhall not execute his malice againſt his neighbours.
‡ Or, *thoſe on whom he ſlayeth* (Heb.) *his bars do not right.*
r *Iſa.* 16. 7.

30 I know his wrath, ſaith the LORD, [q] but *it ſhall* not *be* ſo, ‡ his lies ſhall not ſo effect *it*.

31 [r] Therefore will I howl for Moab, and I will cry out for all Moab, *mine heart* ſhall mourn for the men of Kir-heres.

ſ which city was in the utmoſt border of Moab: *and hereby he ſignifieth*, That the whole land ſhould be deſtroyed, and the people carried away.
* *Iſa.* 16. 10.

32 O vine of Sibmah, I will weep for thee, with the weeping of Jazer; thy plants are gone over the ſea, they reach *even* to the ſea of [ſ] Jazer, the ſpoiler is fallen upon thy ſummer-fruits, and upon thy vintage.

33 And * joy and gladneſs is taken from the plentiful field, and from the land of Moab, and I have cauſed wine to fail from the wine-preſſes, none ſhall tread with ſhouting, *their* ſhouting *ſhall be* no ſhouting.

* *Iſa.* 15. 5, 6.
† Heb. *deſolations.*

34 From the cry of Heſhbon *even* unto Elealeh, *and even* unto Jahaz have they uttered their voice, * from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters alſo of Nimrim ſhall be † deſolate.

35 Moreover, I will cauſe to ceaſe in Moab, ſaith the LORD, him that offereth in the high places, and him that burneth incenſe to his gods.

t For their idolatry, & Gods wrath cauſed thereby.

36 [t] Therefore mine heart ſhall ſound for Moab like [u] pipes, and mine heart ſhall ſound like pipes for the men of Kir-heres: becauſe the riches *that* he hath gotten is periſhed.

u Their cuſtome was to play on flutes or inſtruments, heavy and grave tunes at burials, and in the time of mourning, *as Mat.* 9. 23.

37 For * every head *ſhall be* bald, and every beard † clipt: upon all the hands *ſhall be* cuttings, and upon the loyns ſackcloth.

* *Iſa.* 15. 2, 3.
† Heb. *diminiſhed*

38 *There ſhall be* lamentation generally upon all the houſe-tops of Moab, and in the ſtreets thereof: for I have broken Moab like a veſſel, wherein is no pleaſure ſaith the LORD.

39 They ſhall howl, *ſaying*, How is it broken down? how hath Moab turned the † back with ſhame? ſo ſhall Moab be a deriſion, and a diſmaying to all them about him.

† Heb. *neck.*

40 For thus ſaith the LORD, Behold, [x] he ſhall fly as an eagle, and ſhall ſpread his wings over Moab.

x *That is*, Nebuchadnezzar, as *Chap.* 49. 22.

41 ‡ Kerioth is taken, and the ſtrong holds are ſurprized, and the mighty mens hearts in Moab at that day ſhall be as the heart of a woman in her pangs.

‡ Or, *the cities.*

42 And Moab ſhall be deſtroyed from *being* a people, becauſe he hath magnified *himſelf* againſt the LORD.

* *Iſa.* 24. 17, 18.
y He that eſcapeth one danger, ſhall be taken of another.

43 * [y] Fear, and the pit, and the ſnare *ſhall be* upon thee, O inhabitant of Moab, ſaith the LORD.

44 He that fleeth from the fear, ſhall fall into the pit, and he that getteth up out of the pit, ſhall be taken in the ſnare: for I will bring upon it, *even* upon Moab, the year of their viſitation, ſaith the LORD.

z They fled thither, thinking to have ſuccour of the Amorites.
* *Num.* 21. 28.
a The Amorites had deſtroyed the Moabites in times paſt, and now becauſe of their power, the Moabites ſhall ſeek to them for help.

45 They that fled, ſtood under the ſhadow of [z] Heſhbon, becauſe of the force: but * a [a] fire ſhall come forth out of Heſhbon, and a flame from the midſt of Sihon, and ſhall devour the corner of Moab, and the crown of the head of the † tumultuous ones.

† Heb. *children of noiſe*
b which vaunted themſelves of their idols, as though he could have defended them.

46 Wo be unto thee, O Moab, the people of [b] Chemoſh periſheth: for thy ſons are taken † captives, and thy daughters captives.

† Heb. *in captivity.*
c *That is*, They ſhall be reſtored by the Meſſiah.

47 ¶ Yet will I bring again the captivity of Moab in the [c] latter days, ſaith the LORD. Thus far *is* the judgment of Moab.

CHAP. XLIX.

1 *The judgment of the Ammonites.* 6 *Their reſtauration.* 7 *The judgment of Edom,* 23 *of Damaſcus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.* 39 *The reſtauration of Elam.*

‡ Or, *againſt.*
a They were ſeparated from the Moabites by the river Arnon, and after that the ten tribes were carried away into captivity, they invaded the country of Gad.

‡ CONcerning the [a] Ammonites, thus ſaith the LORD, Hath Iſrael no ſons? hath he no heir? why *then* doth ‡ their [b] king inherit * Gad, and his people dwell in [c] his cities?

‡ Or, *Malcom.*
b *To wit*, Of the Ammonites.
* *Amos* 1. 13.
c *Meaning*, Of the Ammonites.

2 Therefore behold, the days come, ſaith the LORD, that I will cauſe an alarm of war to be heard in * [d] Rabbah of the Ammonites, and it ſhall be a deſolate heap, and her daughters ſhall be burnt with fire: then ſhall Iſrael be heir unto them that were his heirs, ſaith the LORD.

* *Amos* 1. 14.
d which was one of the chief cities of the Ammonites, as were Heſhbon and Ai: there was alſo a city called Heſhbon among the Moabites.

3 Howl, O Heſhbon, for Ai is ſpoiled: cry ye daughters of Rabbah, gird ye with ſackcloth: lament and run to and fro by the hedges, for ‡ their king ſhall go into captivity, *and* his * prieſts and his princes together.

‡ Or, *Malcom.*
* *Chap.* 48. 7.

4 Wherefore glorieſt thou in the [e] valleys, ‡ thy

e In thy plentiful country.

‡ Or, *thy valley floweth away.*

‡ thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying*, Who shall come unto me?

f *Signifying*, That power and riches cannot prevail whenas God will execute his judgments.

5 Behold, I will bring [f] a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee, and ye shall be driven out every man [g] right forth, and none shall gather up him that wandreth.

g *That is*, without looking back, and as every one can finde a way to escape.

h In the time of Christ, when the Gentiles shall be called.

6 And [h] afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning Edom, thus saith the LORD of hosts, * *Is* wisdom no more in [i] Teman? is counsel perished from the prudent? is their wisdom vanished?

* *Obad. ver.* 8.

i which was a city of Edom, called by the name of Teman, Eliphaz son, who came of Esau.

8 Flee ye, ‡ [k] turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Esau upon him, the time *that* I will visit him.

‡ Or, *they are turned back.*

k The enemies that shall dissemble as though they fled away, shall turn back and invade your land and possess it.

9 If*[l] grape-gatherers come to thee, would they not leave *some* gleaning-grapes? if theives by night, they will destroy † till they have enough.

* *Obad. ver.* 5.

l *Meaning*, That God would utterly destroy them, and not spare one, though the grape-gatherers leave some grapes; and theives seek but till they have enough, *Obad.* 5.

† Heb. *their sufficiency.*

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren and his neighbours, and he *is* not.

m The destruction shall be so great, that there shall be none left to take care over the widows and fatherless.

11 Leave thy [m] fatherless children, I will preserve *them* alive, and let thy widows trust in me.

n I have not spared mine own people, and how should I pity thee?

12 For thus saith the LORD, [n] behold, they whose judgment *was* not to drink of the cup, have assuredly drunken, and *art* thou he *that* shalt altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it.*

13 For I have sworn by my self, saith the LORD, that [o] Bozrah shall become a desolation, a reproach, a waste, and a curse, and all the cities thereof shall be perpetual wastes.

o which was a chief city of Edom.

* *Obad. ver.* 1.

14 I have heard a * rumour from the LORD, and an ambassadour is sent unto the heathen, *saying*, Gather ye together and come against her, and rise up to the battel.

p *That is*, Bozrah.

15 For lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy * nest as high as the eagle, I will bring thee down from thence, saith the LORD.

* *Obad. ver.* 4.

17 Also Edom shall be a desolation: * every one that goeth by it, shall be astonished, and shall hiss at all the plagues thereof.

* *Chap.* 50. 13. * *Gen.* 19. 25. *Chap.* 50. 40.

18 * As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD: no man shall abide there, neither shall a son of man dwell in it.

q *To wit*, Nebuchadnezzar after he hath overcome Judah, which is meant by the swelling of Jordan, shall come against mount Seir and Edom.

19 Behold, [q] he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make [r] him run away from her, and who *is* a chosen *man that* I may appoint over her? for who *is* like me? and who will ‡ * appoint me the time? and who *is* that [s] shepherd that will stand before me.

r That is, The Israelites, whom the Edomites kept as prisoners to haste away from thence.

‡ Or, *convent me in judgment.*

* Job 41. 10. *Chap.* 50. 44, 45.

20 Therefore hear the counsel of the LORD, that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman: surely the least of the [t] flock shall draw them out; surely [u] he shall make their habitations desolate with them.

s The captain and governour of the army, *meaning*, Nebuchadnezzar.

t They shall not be able to resist his petty captains.

u *To wit*, The enemy.

21 The earth is moved at the noise of their fall: at the cry, the noise thereof was heard in the † Red sea.

† Heb. *weedy sea.*

22 Behold, he shall come up and fly as the eagle, and [x] spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

x *As Chap.* 48. 40. was said of Moab.

23 ¶ Concerning [y] Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings, they are † faint-hearted, *there is* sorrow ‡ on the sea, it cannot be quiet.

y which was the chief city of Syria, whereby he meaneth the whole country.

† Heb. *melted.*

‡ Or, *as on the sea.*

24 Damascus is waxed feeble, *and* turneth her self to flee, and [z] fear hath seised on *her*: anguish and sorrows have taken her as a woman in travail.

z when she heard the sudden coming of the enemy.

25 [a] How is the city of praise not left, the city of my joy?

a He speaketh this in the person of the king, and of them of the country, who shall wonder to see Damascus the chief city destroyed.

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a * fire in the wall of Damascus, and it shall consume the palaces of [b] Benhadad.

* *Amos* 1. 4.

b who was king of Syria, 1 *King.* 20. 26. and had built these palaces, which were still called the palaces of Benhadad.

28 ¶ Concerning [c] Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD, Arise ye, go up to Kedar, and spoil the men of the east.

c *Meaning*, The Arabians, and their borderers.

29 Their tents and their flocks shall they take away, they shall take to themselves their [d] curtains and all their vessels, and their camels, and they shall cry unto them, Fear *is* on every side.

d Because they used to dwell in tents, he nameth the things that pertain thereunto.

30 ¶ * Flee, † [e] get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

* *Verse* 8.

† Heb *flit greatly.*

e The enemies will dwell in your places.

31 [f] Arise, get you up unto the ‡ wealthy nation that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not avail them.

‡ Or, *that is at ease.*

32 And their camels shall be a booty, and the multitude of their cattel a spoil, and I will scatter into all winds them *that are* † in the utmost corners, and I will bring their calamity from all sides thereof, saith the LORD.

† Heb. *cut off into corners*, or, *that have the corners* of their hair *polled.*

33 And Hazor shall be a dwelling for dragons, *and* a desolation for ever; there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against [g] Elam, in the beginning of the reign of Zedekiah king of Judah, saying,

g *That is*, Persia, so called of Elam the son of Shem.

35 Thus saith the LORD of hosts, Behold,

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h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

I will break the [h] bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them towards all those winds, and there shall be no nation whither the outcasts of Elam shall not come.

i I will place Nebuchadnezzar there: and in these prophesies Jeremiah speaketh of those countries, which should be subdued under the first of those four monarchies, whereof Daniel maketh mention.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD, and I will send the sword after them, till I have consumed them.

38 And I will set my [i] throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

k This may be referred to the empire of the Persians and Medes after the Chaldeans, or unto the time of Christ.

* *Chap.* 48. 47. *verse* 6.

39 ¶ But it shall come to pass in the [k] latter days, *that* * I will bring again the captivity of Elam, saith the LORD.

CHAP. L.

1, 9, 21, 35. *The judgment of Babylon.* 4, 17, 33. *The redemption of Israel.*

THE word that the LORD spake against Babylon, *and* against the land of the Chaldeans † by Jeremiah the prophet.

† Heb. *by the hand of Jeremiah.*

2 Declare ye among the nations, and publish, and † set up a standard, publish *and* conceil not: say, [a] Babylon is taken, Bel is confounded, [b] Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.

† Heb. *lift up.*

a After that God hath used the Babylonians service to punish other nations, he sheweth that their turn shall come to be punished.

b These were two of their chief idols.

3 For out of the north there [c] cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast.

c *To wit*, The Medes, and the Persians.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall [d] come, they and the children of Judah together, going and [e] weeping: they shall go, and seek the LORD their God.

d when Cyrus shall take Babel.

e *Chap.* 31. 9.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us joyn our selves to the LORD, in a perpetual covenant *that* shall not be forgotten.

6 My people hath been lost sheep: their [f] shepherds have caused them to go astray, they have turned them away *on* the [g] mountains: they have gone from mountain to hill, they have forgotten their † resting-place.

f Their governors and ministers by their examples, have provoked them to idolatry.

g They have committed idolatry in every place.

† Heb *place to ly down in.*

7 All that found them have devoured them, and their adversaries said, We offend not, because they have sinned against the LORD, the [h] habitation of justice, even the LORD, the hope of their fathers.

h For the Lord dwelt among them in his Temple, and would have maintained them by his justice against their enemies.

8 [i] * Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats [k] before the flocks.

i when God shall deliver you by Cyrus.

* *Isa* 48. 20. *Chap.* 51. 6. *Rev.* 18. 4.

k *That is*, Most forward and without fear.

9 ¶ For lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north-country, and they shall set themselves in aray against her, from thence she shall be taken: their arrows *shall be* as of a mighty ‡ expert man: none shall return in vain.

‡ Or, *destroyer.*

10 And Chaldea shall be a spoil: all that spoil her [l] shall be satisfied, saith the LORD.

l shall be made rich thereby.

11 Because ye were glad, because ye rejoyced, O ye destroyers of mine heritage, because ye are grown † fat, as the heifer at grass, and [m] bellow as bulls.

† Heb. *lig*, or, *corpulent.*

m For joy of the victory, that ye had against my people.

12 Your mother shall be sore confounded, she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land and a desert.

13 Because of the wrath of the LORD, it shall not be inhabited, but it shall be wholly desolate: * every one that goeth by Babylon shall be astonished, and [n] hiss at all her plagues.

* *Chap.* 49. 17.

n In sign of contempt & disdain.

14 [o] Put your selves in aray against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath [p] sinned against the LORD.

o He speaketh to the enemies, the Medes and Persians

p Though the Lord called the Babylonians his servants, and their work his work in punishing his people, yet because they did it not to glorify God, but for their own malice, and to profit themselves, it is here called sin.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the [q] sower from Babylon, and him that handleth the ‡ sickle in the time of harvest: for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land.

q Destroy her so that none be left to labour the ground, or to take the fruit thereof.

‡ Or, *fitet.*

17 ¶ Israel *is* a scattered sheep, the lions have driven *him* away: first the king of [r] Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his [s] bones.

r *Meaning*, Tiglathpileser who carried away the ten tribes.

s He carried away the rest, *to wit*, Judah and Benjamin.

18 Therefore thus saith the LORD of hosts the God of Israel, Behold, I will punish the king of Babylon & his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel & Bashan and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land ‡ [t] of Merathaim, *even* against it, and against the inhabitants of ‡ Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

‡ Or, *of the rebels.*

t *That is*, Babylon: thus the Lord raiseth up Cyrus.

‡ Or, *visitation.*

22 A sound of battel *is* in the land, and of great destruction.

23 How is the [u] hammer of the whole earth cut asunder and broken? how is Babylon become a desolation among the nations?

u Nebuchadnezzar, who had smitten down all the princes and people of the world.

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts, in the land of the Chaldeans.

26 Come against her † from the utmost border, open her store-houses: ‡ cast her up as heaps,

† Heb. *from the end.*

‡ Or, *tread her*

heaps, and deſtroy her utterly: let nothing of her be left.

x Her princes and mighty men.

27 Slay all her [x] bullocks: let them go down to the ſlaughter: wo unto them, for their day is come, the time of their viſitation.

y Of the Jews which ſhould be delivered by Cyrus.

28 The voice of them that [y] flee and eſcape out of the land of Babylon to declare in Zion the vengeance of the LORD our God, the the vengeance of his temple.

29 Call together the archers againſt Babylon: all ye that bend the bow, camp againſt it round about; let none thereof eſcape: recompenſe her according to her work; according to all that ſhe hath done, do unto her: for ſhe hath been proud againſt the LORD, againſt the holy One of Iſrael.

30 Therefore ſhall her young men fall in the ſtreets, and all her men of war ſhall be cut off in that day, ſaith the LORD.

† Heb. *pride.*

31 Behold, I *am* againſt thee, *O thou* † moſt proud, ſaith the Lord GOD of hoſts: for thy day is come, the time *that* I will viſit thee.

† Heb. *pride.*

32 And † the moſt proud ſhall ſtumble and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devour all round about him.

33 ¶ Thus ſaith the LORD of hoſts, The children of Iſrael and the children of Judah *were* oppreſſed together, and all that took them captives held them faſt, they refuſed to let them go.

34 Their redeemer *is* ſtrong, the LORD of hoſts *is* his name, he ſhall throughly plead their cauſe, that he may give reſt to the land, and [z] diſquiet the inhabitants of Babylon.

z He ſheweth that when God executeth his judgments againſt his enemies, that his church ſhall then have reſt.

35 ¶ A ſword *is* upon the Chaldeans, ſaith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe *men*.

‡ Or, *chief ſlayes.* † Heb. *bars.*

36 A ſword *is* upon the ‡† liers, and they ſhall dote: a ſword *is* upon her mighty men, and they ſhall be diſmayed.

37 A ſword *is* upon their horſes, and upon their chariots, and upon all the mingled people that *are* in the midſt of her, and they ſhall become as women: a ſword *is* upon her treaſures, and they ſhall be robbed.

a For Cyrus did cut the river Euphrates, and divided the courſe thereof into many ſtreams, ſo that it might be paſſed over, as though there had been no water: which thing he did by the counſel of two of Belſhazzars captains, who conſpired againſt their king, becauſe he had gelded the one of them in deſpight, and ſlain the ſon of the other.

b *Iſa.* 13. 21. * *Gen.* 19. 25. *Chap.* 49. 18.

38 [a] A drought *is* upon her waters, and they ſhall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the [b] wild beaſts of the deſert, with the wild beaſts of the iſlands ſhall dwell *there*, and the owls ſhall dwell therein: and it ſhall be no more inhabited for ever: neither ſhall it be dwelt in from generation to generation.

40 * As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, ſaith the LORD: *ſo* ſhall no man abide their, neither ſhall any ſon of man dwell therein.

c *Meaning*, That the Perſians ſhould gather their army of many nations.

41 Behold, a people ſhall come from the north, and a great nation, & many kings ſhall be raiſed up from the [c] coaſts of the earth.

42 They ſhall hold the bow and the lance: they *are* cruel and will not ſhew mercy: their voice ſhall roar like the ſea, and they ſhall ride upon horſes, *every one* put in aray like a man to the battel, againſt thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands [d] waxed feeble: anguiſh took hold of him, *and* pangs as of a woman in travail.

d which is meant of Belſhazzar, *Dan.* 5. 6.

44 Behold, he ſhall come up * like a lion from the ſwelling of Jordan, unto the habitation of the ſtrong: but I will make them ſuddenly run away from her: and who *is* a choſen *man that* I may appoint over her? for who *is* like me, and * who will ‡ appoint me the time? and who *is* that [e] ſhepherd that will ſtand before me?

* *Chap.* 49. 19.

* *Job* 41. 10. ‡ Or, *content me to plead.* e *Chap.* 49. 19.

45 Therefore hear ye the counſel of the LORD, that he hath taken againſt Babylon, and his purpoſes that he hath purpoſed againſt the land of the Chaldeans: ſurely the leaſt of the flock ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them.

46 At the noiſe of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

1 *The ſevere judgment of God againſt Babylon, in revenge of Iſrael.* 59 *Jeremiah delivered the book of this prophecy to Seraiah, to be caſt into Euphrates, in token of the perpetual ſinking of Babylon.*

THus ſaith the LORD, Behold, I will raiſe up againſt Babylon, and againſt them that dwell in the † midſt of them that riſe up againſt me, a deſtoying [a] wind;

† Heb. *heart.*

a The Medes and Perſians that ſhall deſtroy them as the wind doth the chaff.

2 And will ſend unto Babylon fanners, that ſhall fan her, and ſhall empty her land: for in the day of trouble they ſhall be againſt her round about.

3 Againſt *him that* bendeth let the archer bend his bow, and againſt *him that* lifteth himſelf up in his brigandine; and ſpare ye not her young men, deſtroy ye utterly all her hoſt.

4 Thus the ſlain ſhall fall in the land of the Chaldeans, and *they that are* thruſt through in her ſtreets.

5 For Iſrael *hath* not *been* [b] forſaken, nor Judah of his God, of the LORD of hoſts; though their land was filled with ſin againſt the holy One of Iſrael.

b Though they were forſaken for a time, yet they were not utterly caſt off, as though their husband were dead.

6 * [c] Flee out of the midſt of Babylon, and deliver every man his ſoul; be not cut off in her iniquity: for this *is* the time of the LORDS vengeance: he will render unto her a recompence.

* *Chap.* 50. 8. *Rev.* 18. 4.

c He ſheweth that there remaineth nothing for them that abide in Babylon, but deſtruction, *Chap.* 17. 6. & 48. 6.

7 Babylon *hath been* a golden cup in the [d] LORDS hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are [e] mad.

d By whom the Lord poured out the drink of his vengeance, to whom it pleaſed him.

e For the great afflictions that they have felt by the Babylonians.

8 Babylon is ſuddenly * fallen and deſtroyed: howl for her, take balm for her pain, if ſo be ſhe may be healed.

* *Iſa.* 21. 9. *Rev.* 14. 8. & 18. 2.

9 We would have healed Babylon, but ſhe is not healed: forſake her, and let us [f] go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the ſkies.

f Thus the people of God exhort one another to go to Zion and praiſe God.

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10 The LORD hath brought forth our [g] righteouſneſs: come and let us declare in Zion the work of the LORD our God.

11 Make † bright the arrows: gather the ſhields: the LORD hath raiſed up the ſpirit of the kings of the Medes: for his device *is* againſt Babylon, to deſtroy it; becauſe it *is* the [h] vengeance of the LORD, the vengeance of his temple.

12 Set up the ſtandard upon the walls of Babylon, make the watch ſtrong, ſet up the watchmen, prepare the † ambuſhes: for the LORD hath both deviſed and done that which he ſpake againſt the inhabitants of Babylon.

13 O thou that dwelleſt upon many [i] waters, abundant in treaſures, thine end is come, *and* the meaſure of thy covetouſneſs.

14 * The LORD of hoſts hath ſworn † by himſelf, *ſaying*, Surely I will fill thee with men, as with caterpillers; and they ſhall † liſt up a ſhout againſt thee.

15 * He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heaven by his underſtanding.

16 When he uttereth *his* voice *there is* a ‡multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.

17 Every man ‡ [k] is brutiſh by *his* knowledge, every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

18 They *are* vanity, the work of errours: in the time of their [l] viſitation they ſhall periſh.

19 * The [m] portion of Jacob *is* not like them, for he *is* the former of all things, and *Iſrael is* the rod of his inheritance: the LORD of hoſts *is* his name.

20 Thou *art* my [n] battel-ax *and* weapons of war: for ‡ with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms:

21 And with thee will I break in pieces the horſe and his rider, and with thee will I break in pieces the chariot and his rider:

22 With thee alſo will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man and the maid:

23 I will alſo break in pieces with thee, the ſhepherd and his flock, and with thee will I break in pieces the husbandman and his yoke of oxen, and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your ſight, ſaith the LORD.

25 Behold, I *am* againſt thee, O deſtroying [o] mountain, ſaith the LORD, which deſtroyeſt all the earth, and I will ſtretch out mine hand upon thee, and roll thee down from the [p] rocks, and will make thee a burnt mountain.

26 And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be † deſolate for ever, ſaith the LORD.

27 Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations againſt her, call together againſt her the kingdoms of [q] Ararat, Minni, and Aſhchenaz, appoint a captain againſt her, cauſe the horſes to come up as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorrow: for every purpoſe of the LORD ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds, their might hath failed, they became as women: they have burnt her dwelling-places, her bars are broken.

31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that his city is taken [r] at *one* end,

32 And that the paſſages are ſtopped, and the reeds they have burnt with fire, and the men of war are affrighted.

33 For thus ſaith the LORD of hoſts, the God of Iſrael, The daughter of Babylon *is* like a threſhing-floor, ‡ *it is* time to threſh her: yet a little while, and the time of her harveſt [ſ] ſhall come.

34 Nebuchadrezzar the king of Babylon hath [t] devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out.

35 † The violence done to me and to my ‡ fleſh, *be* upon Babylon, ſhall the † inhabitant of Zion ſay; and my bloud upon the inhabitants of Chaldea, ſhall Jeruſalem ſay.

36 Therefore thus ſaith the LORD, Behold, I will plead thy [u] cauſe, and take vengeance for thee, and I will dry up her ſea, and make her ſprings dry.

37 And Babylon ſhall become heaps, a dwelling-place for dragons, an aſtoniſhment and an hiſſing without an inhabitant.

38 They ſhall roar together like lions: they ſhall ‡ yell as lions whelps.

39 In their [x] heat I will make their feaſts, and I will make them drunken, that they may rejoyce, and ſleep a perpetual ſleep, and not wake, ſaith the LORD.

40 I will bring them down like lambs to the ſlaughter, like rams with he-goats.

41 How is [y] Sheſhach taken? and how is the praiſe of the whole earth ſurpriſed? how is Babylon become an aſtoniſhment among the nations?

42 The [z] ſea is come upon Babylon: ſhe is covered with the multitude of the waves thereof.

43 Her

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g In approving our cauſe, and puniſhing our enemies.
† Heb. *pure.*

h For the wrong done to his people and to his temple, *Chap.* 50. 28.

† Heb. *liers in wait.*

i For the land of Chaldea was full of rivers which ran into Euphrates.
* *Amos* 6. 8.
† Heb. *by his ſoul.*

† Heb. *utter.*

* *Gen.* 1. 1, 6. *Chap.* 10. 12, &c.

‡ Or, *noiſe.*

‡ Or, *is more brutiſh then to know.*
k *Chap.* 10. 14.

l when God ſhall execute his vengeance.
* *Chap.* 10. 16.
m *That is*, The true God of Iſrael is not like to theſe idols: for he can help when all things are deſperate.
n *He meaneth*, the Medes and Perſians, as he did before call the Babylonians his hammer, *chap.* 50. 23.
‡ Or, *in thee*, or, *by thee.*

o Not that Babylon ſtood on a mountain, but becauſe it was ſtrong and ſeemed invincible.
p From thy ſtrong holds and fortreſſes.

q By theſe three nations, he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an army of divers nations.

r By turning the courſe of the river, one ſide was made open, and the reeds that did grow in the water, were deſtroyed, which Cyrus did by the counſel of Gobria and Gobatha, Belſhazzars captains.
† Or, *in the time that he threſheth her.*
ſ when ſhe ſhall be cut up and threſhed.
t This is ſpoken in the perſon of the Jews, bewailing their ſtate and the cruelty of the Babylonians.

† Heb. *my violence.*
‡ Or, *remainder.*
† Heb. *inhabitreſs.*

u Thus the Lord eſteemeth the injury done to his church, as done to himſelf, becauſe their cauſe is his.

‡ Or, *ſhake themſelves.*

x when they are inflamed with ſurfetting and drinking, I will feaſt with them, alluding to Belſhazzars banquet, *Dan.* 5. 2.

y *Meaning* Babel, as *Chap.* 25. 26.

z The great army of the Medes and Perſians.

43 Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which [a] he hath swallowed up, and the nations shall not flow together any more unto him, yea the wall of Babylon shall fall.

a *That is*, His gifts and presents, which he had received as part of the spoil of other nations, and which the idolaters brought unto him from all countrys.

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land: a rumour shall both come *one* year, and after that in *another* [b] year *shall come* a rumour, and violence in the land, ruler against ruler.

b *Meaning*, That Babylon should not be destroyed all at once, but by little and little should be brought to nothing: for the first year came the tidings, the next year the siege, and in the third year it was taken: yet this is not that horrible destruction which the prophets threatned in many places: for that was after this when they rebelled, and Darius overcame them by the policy of Zopyrus and hanged three thousand gentlemen, besides the common people

47 Therefore behold, the days come, that I will † do judgment upon the graven images of Babylon, and her whole land shall be confounded, and all her slain shall fall in the midst of her.

† Heb. *visit upon.*

48 Then the heaven, [c] and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

c All creatures in heaven and earth, shall rejoyce and praise God for the destruction of Babylon the great enemy of his church.

49 ‡ As Babylon *hath caused* the [d] slain of Israel to fall: so at Babylon shall fall the slain of all ‡ the earth.

‡ Or, *both Babylon is to fall, O ye slain of Israel, and with Babylon*, &c.

d Babylon did not onely destroy Israel, but many other nations.

50 [e] Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

‡ Or, *the country.*

e Ye that are now captives in Babylon.

51 We are [f] confounded, because we have heard reproach, shame hath covered our faces: for strangers are come into the sanctuaries of the LORDS house.

f He sheweth, how they should remember Jerusalem: by lamenting the miserable affliction thereof.

52 Wherefore behold, the days come, saith the LORD, that I will do judgment upon her graven images, and through all her land the wounded shall grone.

53 Though Babylon should mount up to [g] heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

g For the walls were two hundred foot high.

54 A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans.

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice when her waves do roar like great waters, a noise of their voice is uttered.

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken, for the LORD God of recompences shall surely requite.

57 And I will make [h] drunk her princes, and her wise *men*, her captains and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name *is* the LORD of hosts.

h I will so astonish them by afflictions, that they shall not know which way to turn them.

58 Thus saith the LORD of hosts, ‡ The broad walls of Babylon shall be utterly ‡ broken, and her high gates shall be burnt with fire, and the people shall labour in vain, and the folk in the fire, and they shall be weary.

‡ Or, *the walls of broad Babylon.*

i The thickness of the wall was fifty foot thick.

‡ Or, *made naked.*

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went ‡ with Zedekiah the king of Judah into Babylon, in the [k] fourth year of his reign; and *this* Seraiah *was* a ‡ quiet prince.

‡ Or, *on the behalf of.*

k This was not in the time of his captivity, but seven years before, when he went either to gratulate Nebuchadnezzar, or to intreat of some matters.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words *that are* written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words,

‡ Or, *prince of Menucha*, or, *chief chamberlain.*

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be † desolate for ever.

† Heb. *desolations.*

63 And it shall be when thou hast made an end of reading this book, *that* thou shalt bind [l] a stone to it, and cast it into the midst of Euphrates.

l St. John in his Revelation alludeth to this place, when he saith, *That the angel took a milstone and cast it into the sea: Signifying, thereby,* The destruction of Babylon, *Rev.* 18. 21.

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be [m] weary. [n] Thus far *are* the words of Jeremiah.

m They shall not be able to resist, but shall labour in vain.

n *That is*, His writing: *for the following chapt. was not written by Jeremiah*: as by the matter it self is clear.

CHAP. LII.

1 *Zedekiah rebelleth.* 4 *Jerusalem is besieged and taken.* 8 *Zedekiahs sons killed, and his own eyes put out.* 12 *Nebuzar-adan burneth and spoileth the city.* 24 *He carried away the captives.* 31 *Evil-merodach advanceth Jehoiachin.*

ZEdekiah *was* * one and twenty year old when he † began to reign, and he reigned eleven years in Jerusalem; and his mothers name *was* Hamutal the daughter of Jeremiah of Libnah.

* 2 *King.* 24. 18.

† Heb. *reigned.*

2 And he did *that which was* evil in the eyes of the LORD, according to all that Johoiakim had done.

3 For [a] through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

a Lo the Lord punished sin by sin, and gave him up to his rebellious heart, till he had brought the enemy upon him to lead him away, and his people.

4 ¶ And it came to pass in the * ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army against Jerusalem, and pitched against it, and built forts against it round about.

* 2 *King.* 25. 1. *Chap.* 39. 1.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the [b] gate between the two walls, which *was* by the kings garden, (now the Chaldeans *were* by the city round about) and they went by the way of the plain.

b *Chap.* 39. 4.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land

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land of Hamath; [c] where he gave judgment upon him.

c 2 *King.* 25. 6. & *chap.* 39. 5.

10 And the king of Babylon ſlew the ſons of Zedekiah before his eyes: he ſlew alſo all the princes of Judah in Riblah.

† Heb. *blinded.*

11 Then he † put out the eyes of Zedekiah, and the king of Babylon bound him in ‡ chains, and carried him to Babylon, and put him in † priſon till the day of his death.

‡ Or, *fetters.*

† Heb. *houſe of the ward.*

12 ¶ Now in the fifth month, in the [d] tenth *day* of the month (which *was* the nineteenth year of Nebuchadrezzar king of Babylon) came Nebuzar-adan ‡ † captain of the guard, *which* † ſerved the king of Babylon, into Jeruſalem,

d In the 2 *King.* 25. 8. it is called the ſeventh day, becauſe the fire began then, and ſo continued to the tenth.

‡ Or, *chief marſhal.*

† Heb. *chief of the executioners:* Or, *ſlaughter-men.* *And ſo ver.* 14, &c.

13 And burnt the houſe of the LORD, and the kings houſe; and all the houſes of Jeruſalem, and all the houſes of the great *men* burnt he with fire.

e Heb. *ſtood before him, that is,* which was his ſervant, as 2 *King.* 25. 8.

14 And all the army of the Chaldeans that *were* with the captain of the guard, brake down all the walls of Jeruſalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the king of Babylon, and the reſt of the multitude.

16 But Nebuzar-adan the captain of the guard, left *certain* of the poor of the land for vine-dreſſers, and for husbandmen.

* Chap. 27. 19.
f Of theſe pillars *Read* 1 *King.* 7. 15.

17 Alſo the *[f] pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, the Chaldeans brake, and carried all the braſs of them to Babylon.

‡ Or, *inſtruments to remove the aſhes.*
g which were alſo made of braſs, as 1 *King.* 7. 45.
‡ Or, *baſons.*

18 The caldrons alſo, and the ‡ [g] ſhovels, and the ſnuffers, and the ‡ bowls, and the ſpoons, and all the veſſels of braſs wherewith they miniſtred, took they away.

‡ Or, *cenſers.*

19 And the baſons, and the ‡ firepans, and the bowls, and the caldrons, and the candleſticks, and the ſpoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of ſilver *in* ſilver, took the captain of the guard away.

20 The two pillars, one ſea, and twelve braſen bulls that *were* under the baſes, which king Solomon had made in the houſe of the LORD: † the braſs of all theſe veſſels was without [h] weight.

† Heb. *their braſs.*
h It was ſo much in quantity.

21 And *concerning* the * pillars, the height of one pillar *was* eighteen cubits, and a † fillet of twelve cubits did compaſs it, and the thickneſs thereof *was* four fingers: *it was* hollow.

* 1 *King.* 7. 15. 2 *King.* 25. 17. 2 *Chron.* 3. 15.
† Heb. *thread.*

22 And a chapiter of braſs *was* upon it, and the height of one chapiter *was* five cubits, with net-work and pomegranates upon the chapiters round about, all *of* braſs: the ſecond pillar alſo and the pomegranates *were* like unto theſe.

23 And there were ninety and ſix pomegranates on a ſide, *and* all the pomegranates upon the net-work, *were* [i] an hundred round about.

i But becauſe of the roundneſs no more could be ſeen but ninety and ſix.

24 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the [k] ſecond prieſt, and the three keepers of the † door.

k which ſerved in the high prieſts ſtead, if he had any neceſſary impediment.
† Heb. *threſhold.*

25 He took alſo out of the city an eunuch, which had the charge of the men of war, and [l] ſeven men of them that † were near the kings perſon which were found in the city, and the ‡ principal ſcribe of the hoſt, who muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the midſt of the city.

l In the 2 *King.* 25. 19. is read but of five: thoſe were the moſt excellent, and the other two which were not ſo noble, are not there mentioned with them.
† Heb. *ſaw the face of the king.*
‡ Or, *ſcribe of the captain of the hoſt.*

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon ſmote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive; in the [m] ſeventh year, three thouſand Jews and three and twenty:

m which was the latter end of the ſeventh year of his reign, and the beginning of the eight.

29 In the [n] eighteenth year of Nebuchadrezzar he carried away captive from Jeruſalem eight hundred thirty and two † perſons:

n In the latter end alſo of that year and the beginning of the nineteenth.
† Heb. *ſoul.*

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews ſeven hundred fourty and five perſons: all the perſons *were* four thouſand and ſix hundred.

31 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the *firſt* year of his reign, [o] lifted up the head of Jehoiachin king of Judah, and brought him forth out of priſon,

o *That is,* Reſtored him to liberty and honour.

32 And ſpake † kindly unto him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

† Heb. *good things with him.*

33 And changed his [p] priſon-garments: and he did continually eat bread before him all the days of his life.

p And gave him princely apparel.

34 And *for* his diet, there was a [q] continual diet given him of the king of Babylon, † every day a portion until the day of his death, all the days of his life.

q *That is,* He had allowance in the court, and thus at length he had reſt and quietneſs, becauſe he obeyed Jeremiah the prophet, whereas the other were cruelly abuſed, that would not obey him. † Heb. *the matter of the day in his day.*

¶ THE

¶THE LAMENTATIONS OF JEREMIAH.

CHAP I.

1 The miſerable eſtate of Jeruſalem by reaſon of her ſin. 12 She complaineth of her grief, 18 and confeſſeth Gods judgments to be righteous.

HOw doth [a] the city ſit ſolitary, *that was* full of people? *how* is ſhe become as a widow? ſhe *that was* great among the nations, *and* [b] princeſs among the provinces, *how* is ſhe become tributary?

2 She * weepeth ſore in the [c] night, and her tears *are* on her cheeks: among all her [d] lovers ſhe hath none to comfort *her*, all her friends have dealt treacherouſly with her, they are become her enemies.

3 Judah is gone into captivity, becauſe of [e] affliction, and † becauſe of great ſervitude: ſhe dwelleth among the heathen, ſhe findeth no reſt: all her perſecutours overtook her between the ſtraits.

4 The ways of Zion do mourn, becauſe [f] none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and ſhe *is* in bitterneſs.

5 Her adverſaries *[g] are the chief, her enemies proſper: for the LORD hath afflicted her; for the multitude of her tranſgreſſions, her * children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become [h] like harts *that* find no paſture, and they are gone without ſtrength before the purſuer.

7 Jeruſalem remembred in the days of her affliction, and of her miſeries, all her ‡ pleaſant things that ſhe had in the days of old, when her people [i] fell into the hand of the enemy, and none did help her, the adverſaries ſaw her, *and* did mock at her [k] ſabbaths.

8 Jeruſalem hath grievouſly ſinned: therefore ſhe † is removed: all that honoured her, deſpiſe her, becauſe they have ſeen her nakedneſs: yea, ſhe ſigheth, and turneth backward.

9 [l] Her filthineſs *is* in her skirts, ſhe remembreth not her laſt end, therefore ſhe came down wonderfully: ſhe had no comforter: O LORD, behold my affliction: for the enemy hath magnified *himſelf*.

10 The adverſary hath ſpread out his hand upon all her ‡ pleaſant things: for ſhe hath ſeen *that* the heathen entred into her ſanctuary, [m] whom thou diſt command *that* they ſhould not enter into thy congregation.

11 All her people ſigh, they ſeek bread, they have given their pleaſant things for meat ‡ to relieve the ſoul: ſee, O LORD, and conſider, for I am become vile.

12 ¶ ‡ *Is it* nothing to you, all ye that †paſs by? behold and ſee, if there be any [n] ſorrow like unto my ſorrow, which is done unto me, wherewith the LORD hath afflicted *me*, in the day of his fierce anger.

13 From [o] above hath he ſent fire into my bones, and it prevaileth againſt them: he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate, *and* faint all the day.

14 [p] The yoke of my tranſgreſſions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my ſtrength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to riſe up.

15 The Lord hath troden under foot all my mighty *men* in the midſt of me: he hath called an aſſembly againſt me, to cruſh my young men: the Lord hath troden † the virgin, the daughter of Judah, *as* in [q] a wine-preſs.

16 For theſe *things* I weep, * mine eye, mine eye runneth down with water, becauſe the comforter that ſhould † relieve my ſoul, is far from me: my children are deſolate, becauſe the enemy prevailed.

17 Zion ſpreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adverſaries *ſhould be* round about him: Jeruſalem is as [r] a menſtruous woman among them.

18 ¶ The LORD is * righteous, for I have rebelled againſt his † commandment: hear, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me; my prieſts and mine elders gave up the ghoſt in the city, while they [t] ſought their meat to relieve their ſouls.

20 Behold, O LORD, for I *am* in diſtreſs; my * bowels are troubled; mine heart is turned within me, for I have grievouſly rebelled: abroad the ſword bereaveth, at home *there is* as death.

21 They have heard that I ſigh, *there is* none to comfort me: all mine enemies have heard of my trouble, they are glad that thou haſt done *it*: thou wilt bring the day *that* thou haſt ‡ called, and they ſhall be like unto me.

22 [u] Let all their wickedneſs come before thee: and do unto them, as thou haſt done unto me for all my tranſgreſſions: for my ſighs *are* many, and my heart *is* faint.

CHAP.

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a The prophet wondreth at the great judgment of God, ſeeing Jeruſalem, which was ſo ſtrong and ſo full of people, to be now deſtroyed and deſolate.
b which had chief rule over many provinces and countries.
* *Jer.* 13. 17.
* *Lam.* 2. 3.
c So that ſhe taketh no reſt.
d *Meaning*, The Egyptians and Aſſyrians, which promiſed help.

e For her cruelty toward the poor and oppreſſion of ſervants, *Jer.* 34. 11.
† Heb. *for the greatneſs of ſervitude.*

f As they uſed to come up with mirth and joy, *Iſai.* 42. 4.

* *Deut.* 28. 13, 14.
g *That is*, Have rule over her, *Deut.* 28. 44.
* *Jer.* 52. 28.

h As men pined away with ſorrow, and that have no courage.
‡ Or, *deſireable.*

i In her miſery ſhe conſidered the great benefits and commodities that ſhe had loſt.
k At her religion and ſerving of God, which was the greateſt grief to the godly.
† Heb. *is become a removing*, or, *wandering.*
l She is not aſhamed of her ſin, although it be manifeſt.

‡ Or, *deſireable.*
m God forbiddeth that the Ammonites and Moabites ſhould enter into the congregation of the Lord, and under them he comprehendeth all enemies, *Deut.* 23. 1. & 23. 4.

‡ Or, *to make the ſoul to come again.*

‡ Or, It is *nothing.*
† Heb. *paſs by the way.*
n Thus Jeruſalem lamenteth, moving others to pity her, & to learn by her example.
o This declareth that we ſhould acknowledge God to be the authour of all our afflictions, to the intent that we might ſeek unto him for remedy.
p Mine heavy ſins are continually before his eyes, as he that tieth a thing to his hand for a remembrance.

† Or, *the wine-preſs of the virgin*, &c.
q He hath troden them under foot as they that tread grapes in the wine-preſs.
* *Jer.* 13. 17. & 14. 17. *Chap.* 2. 18.
† Heb. *bring back.*

r which becauſe of her pollution was ſeparate from her husband, *Levit.* 15. 19. and was abhorred for the time.
* *Dan.* 9. 7.
† Heb. *mouth.*

t *That is*, They died for hunger.

* *Iſa.* 16. 11. *Jer.* 48. 36.

‡ Or, *proclaimed.*

u Of deſiring vengeance againſt the enemy, *Read* *Jer.* 11. 20. & 18. 21.

CHAP. II.

1 *Jeremiah lamenteth the misery of Jeruſalem.* 20 *He complaineth thereof to God.*

HOw hath the Lord [a] covered the daughter of Zion with a cloud in his anger, *and* caſt down from [b] heaven unto the earth the beauty of Iſrael, and remembred not his [c] footſtool in the day of his anger?

2 The Lord hath ſwallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the ſtrong holds of the daughter of Judah: he hath † brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the [d] horn of Iſrael: he hath drawn back his [e] right hand from before the enemy, and he burned againſt Jacob like a flaming fire *which* devoureth round about.

4 He [f] hath bent his bow like an enemy: he ſtood with his right hand as an adverſary, and ſlew † all *that were* pleaſant to the eye, in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as an enemy: he hath ſwallowed up Iſrael, he hath ſwallowed up all her palaces: he hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah mourning and lamentation.

6 And he hath violently * taken away his ‡ tabernacle, as *if it were of* a garden, he hath deſtroyed his places of the aſſembly: the LORD hath cauſed the ſolemn feaſts and ſabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his anger the king and the prieſt.

7 The Lord hath caſt off his altar: he hath abhorred his ſanctuary: he hath † given up into the hand of the enemy the walls of her palaces; they have made [g] a noiſe in the houſe of the LORD, as in the day of a ſolemn feaſt.

8 The LORD hath purpoſed to deſtroy the wall of the daughter of Zion; he hath ſtretched out a line, he hath not withdrawn his hand from † deſtroying: therefore he made the rampart and [h] the wall to lament; they languiſhed together.

9 Her gates are ſunk into the ground; he hath deſtroyed and broken her bars; her king and her princes *are* among the Gentiles; the law *is* no *more*, her * prophets alſo find no viſion from the LORD.

10 The elders of the daughter of Zion ſit upon the ground *and* keep ſilence: they have caſt up duſt upon their heads; they have girded themſelves with ſackcloth; the virgins of Jeruſalem hang down their heads to the ground.

11 Mine eyes do fail with tears; my bowels are troubled; my liver is poured upon the earth, for the deſtruction of the daughter of my people, becauſe the children and the ſucklings ‡ ſwoon in the ſtreets of the city.

12 They ſay to their mothers, Where *is* corn and wine? when they ſwooned as the wounded in the ſtreets of the city, when their ſoul was poured out into their mothers boſom.

13 [i] What thing ſhall I take to witneſs for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem? what ſhall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the ſea; who can heal thee?

14 Thy * prophets [k] have ſeen vain and fooliſh things for thee, and they have not diſcovered thine iniquity, to turn away thy captivity; but have ſeen for thee falſe burdens, and cauſes of baniſhment.

15 All that paſs † by, clap *their* hands at thee; they hiſs and wag their head at the daughter of Jeruſalem, *ſaying*, *Is* this the city that *men* call * the perfection of beauty, the joy of the whole earth?

16 All thine enemies have opened their mouth againſt thee: they hiſs and gnaſh the teeth: they ſay, We have ſwallowed *her* up: certainly this *is* the day that we looked for: we have found, we have ſeen *it*.

17 The LORD hath done *that* which he had * deviſed: he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath cauſed *thine* enemy to rejoyce over thee, he hath ſet up the horn of thine adverſaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, * let tears run down like a river day and night: give thy ſelf no reſt, let not the apple of thine eyes ceaſe.

19 Ariſe, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands towards him, for the life of thy young children, that faint for hunger in the top of every ſtreet.

20 ¶ Behold, O LORD, and conſider to whom thou haſt done this: ſhall the women eat their fruit, *and* children ‡ of a ſpan long? ſhall the prieſt and the prophet be ſlain in the ſanctuary of the LORD?

21 The young and the old lie on the ground in the ſtreets, my virgins and my young men are fallen by the ſword: thou haſt ſlain *them* in the day of thy anger, thou haſt killed *and* not pitied.

22 Thou haſt called as in a ſolemn day my terrours round about, ſo that in the day of the LORDS anger none eſcaped nor remained: thoſe that I have ſwadled and brought up, hath mine enemy conſumed.

CHAP. III.

1 *The faithful bewail their calamities.* 22 *By the mercies of God they nouriſh their hope.* 37 *They acknowledge Gods juſtice.* 55 *They pray for deliverance,* 64 *and vengeance on their enemies.*

I *Am* the man *that* hath ſeen [a] affliction by the rod of his wrath.

2 He hath led me and brought *me into* darkneſs, but not *into* light.

3 Surely againſt me is he turned, he turneth his hand *againſt me* all the day.

4 My fleſh and my skin hath he made old, he hath broken my bones.

5 He

[a] *That is*, brought her from proſperity to adverſity.
[b] Hath given her a moſt ſore fall.
[c] Alluding to the temple, or to the ark, of the covenant, which was called the footſtool of the Lord, becauſe they ſhould not ſet their minds ſo low, but lift up their hearts toward the heavens.
† Heb. *made to touch.*
[d] *Meaning*, The glory and ſtrength, *as* 1 *Sam.* 2. 1.
[e] *That is*, His ſuccour which he was wont to ſend us, when our enemies oppreſſed us.
[f] *Shewing*, That there is no remedy but deſtruction, where God is the enemy.
† Heb. *all the deſireable of the eye.*

* *Pſal.* 10. 12. & 89. 40. *Iſa.* 5. 5.
‡ Or, *hedge.*

† Heb. *ſhut up.*

[g] As the people were accuſtomed to praiſe God in her ſolemn feaſts with a loud voice, ſo now the enemies blaſpheme him with ſhouting and crying.
† Heb. *ſwallowing up.*
[h] This is a figurative ſpeech, as that was, when he ſaid, *The ways did lament*, *chap.* 1. 4. *Meaning*, That this ſorrow was ſo great that the inſenſible things had their part thereof.
* *Pſal.* 74. 9.

[i] *Meaning*, That her calamity was ſo evident, that it needed no witneſſes.

* *Jer.* 2. 8. & 5. 31. & 14. 14. & 23. 16.
[k] Becauſe the falſe prophets called themſelves Seers, as the others were called, therefore he ſheweth that they ſaw amiſs, becauſe they did not reprove the peoples faults, but flattered them in their ſins, which was the cauſe of their deſtruction.
† Heb. *by the way.*
* *Pſal.* 48. 2.

* *Lev.* 26. 16. *Deut.* 28. 15.

* *Jer.* 14. 17. *Chap.* 1. 16.

† Or, *ſwadled with their hand.*

[a] The prophet complaineth of the puniſhments and afflictions that he endured by the falſe prophets and hypocrites, when he declareth the deſtruction of Jeruſalem, *as Jer.* 20. 2.

5 He hath [b] builded againſt me, and compaſſed *me* with gall and travel.

6 He hath ſet me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Alſo when I cry and ſhout, he ſhutteth out my [c] prayer.

9 He hath [d] encloſed my ways with hewen ſtone: he hath made my paths crooked.

10 [e] He *was* unto me *as* a bear lying in wait, *and as* a lion in ſecret places.

11 He hath turned aſide my ways, and pulled me in pieces: he hath made me deſolate.

12 He hath bent his bow, and ſet me as a mark for the arrow.

13 He hath cauſed the † arrows of his quiver to enter into my reins.

14 I was a * deriſion to all my people, *and* their ſong all the day.

15 He hath filled me with † bitterneſs, he hath made me drunken with [f] wormwood.

16 He hath alſo broken my teeth with gravel-ſtones, he hath ‡ covered me with aſhes.

17 And thou haſt removed my ſoul far off from peace: I forgat † proſperity.

18 And I ſaid, My ſtrength and my hope [g] is periſhed from the LORD,

19 ‡ Remembring mine affliction and my miſery, the wormwood and the gall.

20 My ſoul hath *them* ſtill in remembrance, and is † humbled [h] in me.

21 This I † recall to my mind, therefore have I hope.

22 ¶ *It is of* the LORDS' mercies that we are not conſumed, becauſe his compaſſions fail not.

23 *They are* [k] new every morning: great *is* thy faithfulneſs.

24 The LORD *is* my *[l] portion, ſaith my ſoul, therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the ſoul *that* ſeeketh him.

26 *It is* good that *a man* ſhould both hope & quietly wait for the ſalvation of the LORD.

27 *It is* good for a man that he bear the yoke in his [m] youth.

28 He ſitteth alone and [n] keepeth ſilence, becauſe he hath born *it* upon him.

29 He putteth his [o] mouth in the duſt, if ſo be there may be hope.

30 He giveth *his* cheek to him that ſmiteth him, he is filled full with reproach.

31 For the Lord will not caſt off for ever.

32 But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies.

33 For he doth not [p] afflict † willingly, nor grieve the children of men.

34 To cruſh under his feet all the priſoners of the earth,

35 To turn aſide the right of a man before the face of ‡ the moſt High,

36 To ſubvert a man in his cauſe, the Lord ‡ [q] approveth not.

37 ¶ Who *is* he * *that* ſaith, and it cometh to paſs, *when* the Lord [r] commandeth *it* not?

38 Out of the mouth of the moſt High proceedeth not * [ſ] evil and good.

39 Wherefore doth a living man ‡ [t] complain, a man for the puniſhment of his ſins?

40 Let us ſearch and try our ways, and turn again to the LORD.

41 Let us lift [u] up our heart with *our* hands unto God in the heavens.

42 We have tranſgreſſed and have rebelled, thou haſt not pardoned.

43 Thou haſt covered with anger, and perſecuted us: thou haſt ſlain, thou haſt not pitied.

44 Thou haſt covered thy ſelf with a cloud, that *our* prayer ſhould not paſs through.

45 Thou haſt made us *as* the * off-ſcouring and refuſe in the midſt of the people.

46 All our enemies have opened their mouths againſt us.

47 * Fear and a ſnare is come upon us, deſolation and deſtruction.

48 Mine eye runneth down with rivers of water, for the deſtruction of the daughter of my people,

49 Mine eye trickleth down, and ceaſeth not, without any intermiſſion:

50 Till the LORD look down, and behold from heaven.

51 Mine [x] eye affecteth † mine heart, ‡ becauſe of all the daughters of my city.

52 Mine enemies chaſed me ſore like a bird, without cauſe.

53 They have cut off my life in the [y] dungeon, and caſt a ſtone upon me.

54 Waters flowed over mine head, *then* I ſaid, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou haſt heard my voice, hide not thine ear at my breathing, at my cry.

57 Thou dreweſt near in the day *that* I called upon thee: thou ſaidſt, Fear not.

58 O Lord, thou haſt pleaded the cauſes of [z] my ſoul, thou haſt redeemed my life.

59 O LORD, thou haſt ſeen my wrong, judge thou my cauſe.

60 Thou haſt ſeen all their vengeance, *and* all their imaginations againſt me.

61 Thou haſt heard their reproach, O LORD, *and* all their imaginations againſt me;

62 The lips of thoſe that roſe up againſt me, and their device againſt me all the day.

63 Behold their ſitting down and their riſing up, I *am* their muſick.

64 ¶ Render unto them a recompenſe, O LORD, according to the work of their hands.

65 Give them ‡ ſorrow of heart, thy curſe unto them.

66 Perſecute and deſtroy them in anger, from under the * heavens of the LORD.

CHAP. IV.

1 *Zion bewaileth her pitiful eſtate.* 13 *She confeſſeth her ſins.* 21 *Edom is threatned.* 22 *Zion is comforted.*

HOw is the [a] gold become dim! *how* is the moſt fine gold changed! the ſtones of the

b He ſpeaketh this as one that felt Gods heavy judgments, which he greatly feared, and therefore ſetteth them out with this diverſity of words.
c This is a great temptation to the godly, when they ſee not the fruit of their prayers, and cauſeth them to think that they are not heard, which thing God uſeth to do, that they might pray more earneſtly & the oftner
d And keepeth me in hold as a priſoner.
e He hath no pity on me.
† Heb. *ſons.*
* Jer. 20. 7.
† Heb. *bitterneſſes.*
f with great anguiſh and ſorrow he hath made me to loſe my ſenſe.
‡ Or, *rolled me in the aſhes.*
† Heb. *good.*
g Thus with pain he was driven to and fro between hope and deſpair, as the godly oft-times are, yet in the end, the ſpirit getteth the victory.
† Or, *remember*
† Heb. *bowed.*
h He ſheweth that God thus uſeth to exerciſe his, to the intent that hereby they may know themſelves, and feel his mercy.
† Heb. *make to return to my heart.*
i Conſidering the wickedneſs of man, it is marvel that any remaineth alive: but onely that God for his own mercies ſake, and for his promiſe will ever have his church to remain, though they be never ſo few in number, *Iſa.* 1. 9.
k wee feel thy benefits daily.
* *Pſal.* 16. 5. & 73. 26. & 119. 57. *Jer.* 10. 16.
l The godly put their whole confidence in God, & therefore look for none other inheritance.
m He ſheweth that we can never begin too timely to be exerciſed under the croſs, that when the afflictions grow greater, our patience alſo by experience may be ſtronger.
n He murmureth not againſt God, but is patient.
o He humbleth himſelf as they that fall down with their face to the ground, & ſo with patience waiteth for ſuccour.
p He taketh no pleaſure in it, but doth it of neceſſity for our amendment, when he ſuffereth the wicked to oppreſs the poor.
† Heb. *from his heart.*
‡ Or, *a ſuperiour.*
† Or, *ſtretcheth not.*
q He doth not delight therein.
* *Pſal* 33. 9.

r He ſheweth that nothing is done without Gods providence.
* *Amos* 3. 6.
ſ *That is*, Adverſity, and proſperity.
‡ Or, *murmur.*
t when God afflicteth him.
u *That is*, Both hearts and hands: for els to lift up the hands is but hypocriſy.

* 1 *Cor.* 4. 13.

* *Iſa.* 24. 17.

x I am overcome with ſore weeping for all my people.
† Heb. *my ſoul.*
‡ Or, *more then all.*

y *Jer.* 37. 16. how he was in the miry priſon.

z *Meaning*, The cauſe wherefore his life was in danger.

‡ Or, *obſtinacy of heart.*

* *Pſal* 8 3.

a By the gold, he meaneth the princes, as by the ſtones, he underſtandeth the priests.

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the ſanctuary are poured out in the top of every ſtreet.

2 The precious ſons of Zion, comparable to fine gold, how are they eſteemed as earthen [b] pitchers, the work of the hands of the potter!

3 Even the ‡ [c] ſea-monſters draw out the breaſt, they give ſuck to their young ones: the daughter of my people *is become* cruel, like the [d] oſtriches in the wilderneſs.

4 The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt: the young children aſk bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately, are deſolate in the ſtreets: *they that were* brought up in ſcarlet, embrace dunghills.

6 For the ‡ puniſhment of the iniquity of the daughter of my people, is greater then the puniſhment of the ſin of Sodom, *that was* * overthrown as in a moment, and no hands ſtayed on her.

7 Her Nazarites were purer then ſnow, they were whiter then milk, they were more ruddy in body then rubies, their poliſhing *was* of ſapphire.

8 Their [e] viſage is † blacker then a coal: they are not known in the ſtreets: their ſkin cleaveth to their bones: it is withered, it is become like a ſtick.

9 *They that be* ſlain with the ſword, are better then *they that be* ſlain with hunger: for theſe † pine away, ſtricken through for *want of* the [f] fruits of the field.

10 The hands of the pitiful women have ſodden their own children, they were their * meat in the deſtruction of the daughter of my people.

11 The LORD hath accompliſhed his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adverſary and the enemy ſhould have entred into the gates of Jeruſalem.

13 ¶ * For the ſins of her prophets, *and* the iniquities of her prieſts, that have ſhed the bloud of the juſt in the midſt of [g] her;

14 They have wandred *as* blind *men* in the [h] ſtreets, they have polluted themſelves with bloud, ‡ ſo that [i] men could not touch their garments.

15 They cried unto them, Depart ye, ‡ *it is* unclean, depart, depart, touch not, when they fled away and wandred: they ſaid among the heathen, They ſhall no more ſojourn *there*.

16 The ‡ anger of the LORD hath divided them, he will no more regard them: [k] they reſpected not the perſons of the prieſts, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for [l] a nation *that* could not ſave *us*.

18 They hunt our ſteps that we cannot go in our ſtreets: our end is near, our days are fulfilled, for our end is come.

19 Our perſecutours are ſwifter then the eagles of the heaven: they purſued us upon the mountains, they laid wait for us in the wilderneſs.

20 The * [m] breath of our noſtrils, the anointed of the LORD was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the heathen.

21 Rejoyce and be glad, [n] O daughter of Edom, that dwelleſt in the land of Uz; the cup alſo ſhall paſs through unto thee: thou ſhalt be drunken, and ſhalt make thy ſelf naked.

22 ¶ ‡ The puniſhment of thine iniquity is accompliſhed, O daughter of Zion, [o] he will no more carry thee away into captivity, he will viſit thine iniquity, O daughter of Edom, he will ‡ diſcover thy ſins.

b which are of ſmall eſtimation, and have no honour.
‡ Or, *ſea-calves.*
c Though the dragons be cruel, yet they pity their young, & nouriſh them, which thing Jeruſalem doth not.
d The women forſake their children, as the oſtrich doth her eggs, *Job* 39. 17.
‡ Or, *iniquity.*
* *Gen.* 19. 25.
e They that were before moſt in Gods favour, are now in greateſt abomination unto him.
‡ Heb. *darker then blackneſs.*
‡ Heb. *flow out.*
f For lack of good they pine away & conſume.
* *Deut.* 28. 57. 2 *King.* 6. 29.
* *Jer.* 5. 31. & 23. 21.
g He meaneth that theſe things are come to paſs therefore, contrary to all mens expectations.
h Some refer this to the blind men, which as they went, trod in the bloud whereof the city was full.
‡ Or, *in that they could not* but *touch.*
i *Meaning*, The heathen which came to deſtroy them, could not abide them.
‡ Or, *ye polluted.*
‡ Or, *face.*
k *That is*, The enemies.
l He ſheweth two principal cauſes of their deſtruction: their cruelty, and their vain confidence in man: for they truſted in the help of the Egyptians.
* *Gen.* 2. 7.
m Our king Joſiah, in whom ſtood our hope of Gods favour, and on whom depended our ſtate and life, was ſlain, whom he calleth anointed, becauſe he was a figure of Chriſt.
n This is ſpoken by deriſion.
‡ Or, *thine iniquity.*
o He comforteth the church by that, after ſeventy years their ſorrows ſhall have an end, whereas the wicked ſhould be tormented for ever.
‡ Or, *carry thee captive for thy ſin.*

CHAP. V.

A pitiful complaint of Zion, in prayer unto God.

REmember, O LORD, what is come upon us: [a] conſider and behold our reproach.

2 Our inheritance is turned to ſtrangers, our houſes to aliens.

3 We are orphans and fatherleſs, our mothers *are* as widows.

4 We have drunken our [b] water for mony, our wood † is ſold unto us.

5 † Our necks *are* under perſecution: we labour *and* have no reſt.

6 We have given the [c] hand to the Egyptians, *and* to the Aſſyrians, to be ſatisfied with bread.

7 * Our fathers have ſinned and *are* not, and we have born their [d] iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives, becauſe of the ſword of the [e] wilderneſs.

10 Our * ſkin was black like an oven, becauſe of the ‡ terrible famine.

11 They raviſhed the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by [f] their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell [g] under the wood.

14 The elders have ceaſed from the [h] gate, the young men from their muſick.

15 The joy of our heart is ceaſed, our dance is turned into mourning.

16 † The crown is fallen *from* our head: wo unto us that we have ſinned.

17 For this our heart is faint, for theſe *things* our [i] eyes are dim.

18 Becauſe of the mountain of Zion, which is deſolate, the foxes walk upon it.

19 Thou, O LORD, * remaineſt for [k] ever: thy throne from generation to generation.

20 Wherefore doſt thou forget us for ever, *and* forſake us † ſo long time?

21 * [l] Turn thou us unto thee, O LORD, & we ſhall be turned: renew our days as of old.

22 ‡ But thou haſt utterly rejected us; thou art very wroth againſt us.

a This prayer, it is thought, was made when ſome of the people were carried away captive, others, as the pooreſt remained, and ſome went into Egypt, and other places for ſuccour: albeit it ſeemeth that the prophet foreſeeing their miſeries to come, thus prayed.
b *Meaning*, Their extream ſervitude and bondage.
† Heb. *cometh for price.*
‡ Heb. *on our necks we are perſecuted.*
c We are joyned in league and amity with them, or have ſubmitted our ſelves unto them.
* *Jer.* 31. 29. *Ezek.* 18. 2.
d As our fathers have been puniſhed for their ſins, ſo we that are culpable of the ſame ſins, are puniſhed.
e Becauſe of the enemy that came from the wilderneſs, and would not ſuffer us to go and ſeek our neceſſary food.
* *Pſal.* 119. 83.
‡ Or, *terrours*, or, *ſtorms.*
f *That is*, By the enemies hand.
g Their ſlavery was ſo great that they were not able to abide it.
h There were no more laws, nor form of common-wealth.
† Heb. *the crown of our head is fallen.*
i with weeping.
* *Pſal.* 9 7. & 29. 10. & 102. 12. & 145. 13.
k And therefore thy covenant and mercies can never fail.
† Heb. *for length of days.*
* *Jer.* 31. 18.
l *Whereby is declared*, That it is nor in mans power to turn to God, but is onely his work to convert us, and thus God worketh in us before we can turn to him.
‡ Or, *For wilt thou utterly reject us?*

¶ THE

THE BOOK OF THE PROPHET EZEKIEL.

THE ARGUMENT.

After that Jehoiachin, by the counsel of Jeremiah and Ezekiel, had yeilded himself to Nebuchadnezzar, and so went into captivity with his mother, & divers of his princes, and of the people, certain began to repent and murmur that they had obeyed the prophets counsel, as though the thing which they had propheſied ſhould not come to paſs, and therefore their eſtate ſhould be ſtill miſerable under the Chaldeans; by reaſon whereof he confirmeth his former prophecies, declaring by new viſions and revelations ſhewed unto him, that the city ſhould moſt certainly be deſtroyed, and the people grievouſly tormented by Gods plagues, inſomuch that they that remained, ſhould be brought into cruel bondage. And leſt the godly ſhould deſpair in theſe great troubles, he aſſureth them that God will deliver his church at his time appointed, and alſo deſtroy their enemies, which either afflicted them, or rejoyced in their miſeries: the effect of the one and the other ſhould chiefly be performed under Chriſt, of whom in this book are many notable promiſes, and in whom the glory of the new temple ſhould perfectly be reſtored. Hee propheſied theſe things in Chaldea, at the ſame time that Jeremiah propheſied in Judah, and there began in the firſt year of Jehoiachins captivity.

CHAP. I.

1 The time of Ezekiels prophecy at Chebar. 4 His viſion of four cherbims, 15 of the four wheels, 26 and of the glory of GOD.

NOw it came to paſs in the [a] thirtieth year, in the fourth *month*, in the fifth *day* of the month, (as I *was* among the † captives by the river of [b] Chebar) *that* the heavens were opened, and I ſaw viſions of [c] God.

a After that the book of the law was found, which was the eighteenth year of the reign of Joſiah, ſo that five and twenty years after this book was found, Jeconiah was led away captive with Ezekiel (& many of the people) who the firſt year after ſaw theſe viſions.
† Heb. *captivity.*
b which was a part of Euphrates ſo called.
c *That is*, Notable and excellent viſions, ſo that it might be known, it was no natural dream, but came of God,

2 In the fifth *day* of the month, (which *was* the fifth year of king Jehoiachins captivity)

3 The word of the LORD came expreſly unto † Ezekiel the prieſt, the ſon of Buzi, in the land of the Chaldeans, by the river Chebar, & the [d] hand of the LORD was there upon him.

† Heb. *Jehezkel.*
d *That is*, The ſpirit of prophecy, as *Chap.* 3. 22. & 37. 1.

4 ¶ And I looked, and behold, [e] a whirlwind came out of the north, a great cloud, and a fire † infolding it ſelf, and a brightneſs *was* about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire.

e By this diverſity of words, he ſignifieth the fearful judgment of God, and the great afflictions that ſhould come upon Jeruſalem.
¶ Heb. *catching it ſelf.*

5 Alſo out of the midſt thereof *came* the likeneſs of four living [f] creatures. And this *was* their appearance, They had the likeneſs of a man.

f which were the four cherubims that repreſented the glory of God, as *Chap.* 3. 23.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* † ſtraight feet, and the ſole of their feet *was* like the ſole of a calves foot, and they ſparkled like the colour of burniſhed braſs.

† Heb. *a ſtraight foot.*

8 And *they had* the hands of a man under their wings on their four ſides, and they four had their faces and their wings.

9 Their wings *were* [g] joyned one to another; they turned not when they went, they went every one ſtraight forward.

g The wing of the one touched the wing of the other.

10 As for the likeneſs of their faces, they four had the [h] face of a man, and the face of a lion on the right ſide, and they four had the face of an ox on the left ſide: they four alſo had the face of an eagle.

h Every Cherubim had four faces, the face of a man, and of a lion on the right ſide; and the face of a bullock, and of an eagle on the left ſide.

11 Thus *were* their faces: and their wings *were* ‡ ſtretched upward, two *wings* of every one *were* joyned one to another, and two covered their bodies.

‡ Or, *divided above.*

12 And they went every one ſtraight forward: whither the ſpirit was to go, they went: *and* they turned not when they went.

13 As for the likeneſs of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran, and [i] returned as the appearance of a flaſh of lightning.

i *That is*, when they had executed Gods will: for afore they returned not, till God had changed the ſtate of things.

15 ¶ Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels, and their work *was* like unto the colour of a [k] beryl: and they four had one likeneſs, and their appearance and their work *was* as it were a wheel in the midle of a wheel.

k *The Hebrew word, is Tarſeiſh: Meaning*, That the colour was like the Cicilian ſea, or a precious ſtone ſo called.

17 When they went, they went upon their four ſides: *and* they returned not when they went.

18 As for their rings, they were ſo high that they were dreadful, and their ‡ rings *were* full of eyes round about them four.

‡ Or, *ſtraks.*

19 And when the living creatures went, the wheels went by them: and when the living creatures were lift up from the earth, the wheels were lift up.

20 Whitherſoever the ſpirit *was* to go, they went, thither *was their* ſpirit to go, and

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the wheels were lifted up over againſt them: for the ſpirit ‡ of the living creature *was* in the wheels.

‡ Or, *of life.*

21 When thoſe went, *theſe* went; and when thoſe ſtood, *theſe* ſtood; and when thoſe were lifted up from the earth, the wheels were lifted up over againſt them: for the ſpirit ‡ of the living creature *was* in the wheels.

‡ Or, *of life.*

22 And the likeneſs of the firmament upon the heads of the living creature, *was* as the colour of the terrible cryſtal, ſtretched forth over their heads above.

23 And under the firmament *were* their wings ſtraight, the one toward the other; every one had two, which covered on this ſide, and every one had two, which covered on that ſide, their bodies.

24 And when they went, I heard the noiſe of their [l] wings, like the noiſe of great waters, as the voice of the Almighty, the voice of ſpeech as the noiſe of an hoſt: when they ſtood, they [m] let down their wings.

l which declared the ſwiftneſs, and the fearfulneſs of Gods judgments.

m which ſignified, that they had no power of themſelves, but onely waited to execute Gods commandment.

25 And there was a voice from the firmament, that *was* over their heads, when they ſtood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads, *was* the likeneſs of a throne, as the appearance of a ſapphire-ſtone, and upon the likeneſs of the throne *was* the likeneſs as the appearance of a man above upon it.

27 And I ſaw as the colour of amber, as the appearance of fire [n] round about within it: from the appearance of his loyns even upward, and from the appearance of his loyns even downward, I ſaw as it were the appearance of fire, and it *had* brightneſs round about.

n whereby was ſignified a terrible judgment toward the earth.

28 As the appearance of the bow that is in the cloud in the day of rain, ſo *was* the appearance of the brightneſs round about. This *was* the appearance of the likeneſs of the glory of the LORD: and when I ſaw *it*, I [o] fell upon my face, and I heard a voice of one that ſpake.

o Conſidering the majeſty of God, and the weakneſs of fleſh.

CHAP. II.

1 *Ezekiels commiſſion.* 6 *His inſtruction.* 9 *The roll of his heavy prophecy.*

AND [a] he ſaid unto me, [b] Son of man, ſtand upon thy feet, and I will ſpeak unto thee.

a *That is*, The Lord.

b *Meaning*, Man which is but earth and aſhes, which was to humble him, and cauſe him to conſider his own ſtate, and Gods grace.

2 [c] And the ſpirit entred into me, when he ſpake unto me, and ſet me upon my feet, that I heard him that ſpake unto me.

c So that he could not abide Gods preſence till Gods ſpirit did enter into him.

3 And he ſaid unto me, Son of man, I ſend thee to the children of Iſrael, to a rebellious † nation that hath rebelled againſt me; they and their fathers have tranſgreſſed againſt me, *even* unto this very day.

† Heb. *nations.*

† Heb. *hard of face.*

4 For *they are* † impudent children and ſtiff-hearted: I do ſend thee unto them, and thou ſhalt ſay unto them, Thus ſaith the Lord GOD.

d This declareth on the one part, Gods great affection toward his people, that notwithſtanding their rebellion, yet he will ſend his prophets among them; and admoniſheth his miniſters on the other part, that they ceaſe not to do their duty, though the people be never ſo obſtinate: for the word of God ſhall be either to their ſalvation, or greater condemnation. e Jer. 1. 17. *Hoſheweth*, That for none afflictions they ſhould ceaſe to do their duties.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious houſe) yet ſhall know that [d] there hath been a prophet among them.

6 ¶ And thou, ſon of man, be not [e] afraid of them, neither be afraid of their words, though ‡ briers and thorns *be* with thee, and thou doſt dwell among ſcorpions: be not afraid of their words, nor be diſmayed at their looks, though they *be* a rebellious houſe.

‡ Or, *rebels.*

7 And thou ſhalt ſpeak my words unto them, whether they will hear, or whether they will forbear, for they *are* † moſt rebellious.

† Heb. *rebellion.*

8 But thou, ſon of man, hear what I ſay unto thee, Be not thou rebellious like that rebellious houſe: open thy mouth, and * [f] eat that I give thee.

* *Rev.* 10. 9.

f He doth not onely exhort him to his duty, but alſo giveth him the mean, wherewith he may be able to execute it.

9 ¶ And when I looked, behold, an hand *was* ſent unto me, and lo, a roll of a book *was* therein.

10 And he ſpread it before me, and it *was* written within and without, and *there was* written therein [g] lamentations, and mourning, and wo.

g He ſheweth what were the contents of this book, to wit, Gods judgments againſt the wicked.

CHAP. III.

1 *Ezekiel eateth the roll.* 4 *God encourageth him.* 15 *God ſheweth him the rule of prophecy.* 22 *God ſhutteth and openeth the prophets mouth.*

MOreover he ſaid unto me, Son of man, eat that thou findeſt; [a] eat this roll, and go ſpeak unto the houſe of Iſrael.

a whereby a meanes, that none is meet to be Gods meſſenger before he have received the word of God in his heart, as Jer. 15. and have a zeal therein, no delight therein, as Jer. 15. 16. *Rev.* 10. 10.

2 So I opened my mouth, and he cauſed me to eat that roll.

3 And he ſaid unto me, Son of man, cauſe thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I * eat *it*, and it was in my mouth as hony for ſweetneſs.

* *Rev.* 10. 9.

4 ¶ And he ſaid unto me, Son of man, go, get thee unto the houſe of Iſrael, & ſpeak with my words unto them.

5 For thou *art* not ſent to a people † of a ſtrange ſpeech, and of an hard language, *but* to the houſe of Iſrael:

† Heb. *deep of lip, & heavy of tongue*, as ver. 6.

6 Not to many people † of a ſtrange ſpeech, and of an hard language, whoſe words thou canſt not underſtand: ‡ ſurely, had I ſent thee to them, they would have hearkned unto thee.

† Heb. *deep of lip, and heavy of language.*

‡ Or, *if I had ſent thee, &c. would they not have hearkened unto thee?*

7 But the houſe of Iſrael will not hearken unto thee; for they will not hearken unto me: for all the houſe of Iſrael *are* † impudent and hard-hearted.

† Heb. *ſtiff of forehead, and hard of heart.*

8 Behold, I have made thy face [b] ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads.

b God promiſeth his aſſiſtance to his miniſters, and that he will give them boldneſs & conſtancy in their vocation, *Iſa.* 50. 7. *Jer.* 1. 18. *Mic.* 3. 8.

9 As an adamant harder then flint have I made thy forehead: * fear them not, neither be diſmayed at their looks, though they *be* a rebellious houſe.

* *Jer.* 1. 8.

10 Moreover, he ſaid unto me, Son of man, all my words that I ſhall ſpeak unto thee, [c] receive in thine heart, and hear with thine ears.

c He ſheweth what is meant by the eating of the book, *to wit*, That the miniſters of God may ſpeak nothing as of themſelves, but that onely which they have received of the Lord.

11 And go, get thee to them of the captivity, unto the children of thy people, and ſpeak unto them and tell them, Thus ſaith the Lord GOD, whether they will hear, or whether they will forbear.

12 Then the ſpirit took me up, and I heard behind me a voice of a great ruſhing, *ſaying*, [d] Bleſſed *be* the glory of the LORD from his place.

d *Whereby is ſignified*, That Gods glory ſhould not be diminiſhed although he departed out of his temple, *for it is declared*, that the city and temple ſhould be deſtroyed.

13 *I heard*

13 *I heard* alſo the noiſe of the wings of the living creatures that † touched one another, and the noiſe of the wheels over againſt them, and a noiſe of a great ruſhing.

† Heb. *kiſſed.*

14 So the ſpirit lifted me up, and took me away, and [e] I went † in bitterneſs, in the † heat of my ſpirit, but the hand of the LORD was ſtrong upon me.

e *This ſheweth,* That there is ever an infirmity of the fleſh which can never be ready to render full obedience to God, & alſo Gods grace, who ever aſſiſteth his, and overcometh their rebellious affections.

† Heb. *bitter.*

† Heb. *hot anger.*

15 ¶ Then I came to them of the captivity at [f] Tel-abib, that dwelt by the river of Chebar, and I ſat where they ſat, and remained there aſtoniſhed among them [g] ſeven days.

f which was a place by Euphrates, where the Jews were priſoners.

g *Declaring hereby,* That Gods miniſters muſt with adviſement and deliberation utter his judgments

16 And it came to paſs at the end of ſeven days, that the word of the LORD came unto me, ſaying,

17 * Son of man, I have made thee a [h] watchman unto the houſe of Iſrael: therefore hear the word at my mouth, and give them warning from me.

* *Chap.* 33 7.

h *That is,* A prophet, *as Iſa.* 52 8. & 57. 2. Jer. 6. 17. *Chap.* 33. 2.

18 When I ſay unto the wicked, Thou ſhalt ſurely die; and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way to ſave his life: the ſame wicked *man* ſhall die in his iniquity; but his bloud will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.

20 Again, when a * [i] righteous *man* doth turn from his † righteouſneſs, and commit iniquity, and I lay [k] a ſtumbling-block before him, he ſhall die: becauſe thou haſt not given him warning, he ſhall die in his ſin, and his [l] righteouſneſs which he hath done ſhall not be remembred; but his bloud will I require at thine hand.

* *Chap.* 18. 24.

i If he that hath been inſtructed in the right way turn back.

† Heb. *righteouſneſſes.*

k I will give him up unto a reprobate mind, *Rom.* 1. 28.

l *That is,* His righteous deeds, which ſeemed to have been done in faith, and were not.

21 Nevertheleſs, if thou warn the righteous *man*, that the righteous ſin not, and he doth not ſin; he ſhall ſurely live, becauſe he is warned: alſo thou haſt delivered thy ſoul.

22 ¶ And the [m] hand of the LORD was there upon me, and he ſaid unto me, Ariſe, go forth into the plain, and I will there talk with thee.

m *That is,* The ſpirit of prophecy.

23 Then I aroſe, and went forth into the plain, and behold, the [n] glory of the LORD ſtood there, as the glory which I * ſaw by the river of Chebar; and I fell on my face.

n *Meaning,* The viſion of the cherubims, and the wheels.

* *Chap.* 1.

24 Then the ſpirit entred into me, and [o] ſet me upon my feet, and ſpake with me, and ſaid unto me, Go, [p] ſhut thy ſelf within thine houſe.

o *Chap.* 2. 2.

p *Signifying,* That not only he ſhould not profit, but they ſhould grievouſly trouble and afflict him

25 But thou, O ſon of man, behold, they ſhall put bands upon thee, and ſhall bind thee with them, and thou ſhalt not go out among them.

26 And I will make thy tongue [q] cleave to the roof of thy mouth, that thou ſhalt be dumb, and ſhalt not be to them † a reprover; for they *are* a rebellious houſe.

q which declareth the terrible plague of the Lord, when God ſtoppeth the mouths of his miniſters, and that all ſuch are the rods of his vengeance that do it.

† Heb. *a man reproving.*

27 But when I ſpeak with thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord GOD, He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious houſe.

CHAP. IV. 617

1 Under the type of a ſiege, is ſhewed the time from the defection of Jeroboam to the captivity. 9 By the proviſion of the ſiege is ſhewed the hardneſs of the famine.

THou alſo ſon of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem;

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it: ſet the camp alſo againſt it, and ſet ‡ *battering* rams againſt it round about.

‡ Or, *chief leaders.*

3 Moreover, take thou unto thee ‡ an [a] iron pan, and ſet it *for* a wall of iron between thee and the city, and ſet thy face againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it: this *ſhall be* a ſign to the houſe of Iſrael.

‡ Or, *a flat plate,* or, *ſlice.*

a which ſignified the ſtubbornneſs and hardneſs of their heart.

4 Lie thou alſo upon thy left ſide, and lay the iniquity of the [b] houſe of Iſrael upon it: *according* to the number of the days that thou ſhalt lie upon it, thou ſhalt bear their iniquity.

b Hereby he repreſented the idolatry and ſin of the ten tribes: for Samaria was on his left hand from Babylon and how they had remained therein three hundred and ninety days.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: * ſo ſhalt thou bear the iniquity of the houſe of Iſrael.

* *Num.* 14. 34.

6 And when thou haſt accompliſhed them, lie again on thy [c] right ſide, and thou ſhalt bear the iniquity of the houſe of Judah fourty days: I have appointed thee † each day for a year.

c which declared Judah, who had now from the time of Joſiah ſlept in their ſins fourty years.

† Heb. *a day for a year, a day for a year.*

7 Therefore thou ſhalt ſet thy face toward the ſiege of Jeruſalem, and thine [d] arm *ſhall be* uncovered, and thou ſhalt propheſy againſt it.

d In token of a ſpeedy vengeance.

8 And behold, I will lay [e] bands upon thee, and thou ſhalt not turn thee † from one ſide to another, till thou haſt ended the days of thy ſiege.

e The people ſhould ſo ſtraitly be beſieged, that they ſhould not be able to turn them.

† Heb. *from thy ſide to thy ſide.*

9 ¶ Take thou alſo unto thee, wheat, and barley, and beans, and lentiles, and millet, and ‡ [f] fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of the days that thou ſhalt lie upon thy ſide; [g] three hundred and ninety days ſhalt thou eat thereof.

‡ Or, *ſpelt.*

f *Meaning,* That the famine ſhould be ſo great, that they ſhould be glad to eat whatſoever they could get.

g which were fourteen months that the city was beſieged, and his was as many days as Iſrael ſinned years.

10 And thy meat which thou ſhalt eat, *ſhall be* by weight [h] twenty ſhekels a day: from time to time ſhalt thou eat it.

h which make a pound.

11 Thou ſhalt drink alſo water by meaſure, the ſixth part of an [i] hin: from time to time ſhalt thou drink.

i *Exod* 29 40.

12 And thou ſhalt eat it *as* barley-cakes, and thou ſhalt bake it with [k] dung that cometh out of man, in their ſight.

k *Signifying hereby,* The great ſcarcity of fuel, and matter to burn.

13 And the LORD ſaid, Even thus ſhall the children of Iſrael eat their defiled bread among the Gentiles, whither I will drive them.

14 Then ſaid I, [l] Ah Lord GOD, behold, my ſoul hath not been polluted: for from my youth up even till now, have I not eaten of that which dieth of it ſelf, or is torn in pieces, neither came there abominable fleſh into my mouth.

l The prophet deſires that he might be excuſed, leaſt for the unclean Jews he ſhould be conſtrained to eat unclean meat: for mans dung and excrements were impure by the law, *Deut.* 23. 9, &c.

15 Then he ſaid unto me, Lo, I have given thee [m] cows dung for mans dung, and thou ſhalt prepare thy bread therewith.

m To be as fire to bake thy bread with.

16 Moreover, he ſaid unto me, Son of man, behold, I will [n] break the * ſtaff of bread in Jeruſalem, and they ſhall eat bread by weight, and with care, and they ſhall drink water by meaſure, and with aſtoniſhment.

17 That they may want bread and water, and be aſtonied one with another, and conſume away for their iniquity.

n *That is*, The force & ſtrength wherewith it ſhould nouriſh, *Iſa.* 3. 1. *Chap.* 5. 17. & 14. 13.
* *Lev.* 26. 26. *Chap.* 5. 16.

CHAP. V.

1 *Under the type of hair,* 5 *is ſhewed the judgment of Jeruſalem for their rebellion,* 12 *by famine, ſword, and diſperſion.*

AND thou ſon of man, take thee a ſharp knife, take thee a barbours raſour, and cauſe *it* [a] to paſs upon thine head, and upon thy beard; then take the balances to weigh and divide their *hair*.

a To ſhave thine head and thy beard.

2 Thou ſhalt burn with fire a third part in the midſt of the [b] city, when the days of the ſiege are fulfilled; and thou ſhalt take a third part, *and* ſmite about it with a knife; and a third part thou ſhalt ſcatter in the wind, and I will draw out a ſword after them.

b *To wit*, Of that city which he had pourtrayed upon the brick, *Chap.* 4. 1. *By the fire and peſtilence he meaneth*, The famine, wherewith one part periſhed during the ſiege of Nebuchadnezzar. *By the ſword*, Thoſe that were ſlain when Zedekiah fled, & thoſe that were carried away captive. *And by the ſcattering into the wind*, Thoſe that fled into Egypt and into other parts after the city was taken.

3 Thou ſhalt alſo take thereof a few in number, and bind them in thy † [c] ſkirts.

† Heb. *wings.*
c Meaning, That a very few ſhould be left, which the Lord would preſerve among all theſe ſtorms, but not without troubles and trial.

4 Then take of them again, and caſt them into the midſt of the fire, and burn them in the fire; [d] *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

d Out of that fire which thou kindleſt, ſhall a fire come, which ſhall ſignify the deſtruction of Iſrael.

5 ¶ Thus ſaith the Lord GOD, This *is* Jeruſalem: I have ſet it in the midſt of the nations and countrys *that are* round about her.

6 And ſhe hath changed my [e] judgments into wickedneſs more then the nations, and my ſtatutes more then the countrys that *are* round about her: for they have refuſed my judgments, and my ſtatutes, they have not walked in them.

e My word and law into idolatry and ſuperſtitions.

7 Therefore thus ſaith the Lord GOD, Becauſe ye [f] multiplied more then the nations that *are* round about you, *and* have not walked in my ſtatutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you:

f Becauſe your idols are in greater number, and your ſuperſtitions more then among the profeſſed idolaters, *Iſa.* 65. 11. or he condemneth their ingratitude in reſpect of his benefits.

8 Therefore thus ſaith the Lord GOD, Behold, I, even I *am* againſt thee, and will execute judgments in the midſt of thee, in the ſight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; becauſe of all thine abominations.

10 Therefore the fathers * ſhall eat the ſons in the midſt of thee, and the ſons ſhall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ſcatter into all the winds.

* *Lev.* 26. 29. *Deut.* 28. 53. 2 *King.* 6. 29. *Lam.* 4. 10.

11 Wherefore, *as* I live, ſaith the Lord GOD, Surely becauſe thou haſt defiled my ſanctuary with all thy deteſtable things and with all thine abominations, therefore will I alſo diminiſh *thee*, * neither ſhall mine eye ſpare, neither will I have any pity.

* *Chap.* 7. 4. 9.

12 ¶ A third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the midſt of thee; and a third part ſhall fall by the ſword round about thee; and I will ſcatter a third part into all the winds, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be [g] comforted: and they ſhall know that I the LORD have ſpoken *it* in my zeal, when I have accompliſhed my fury in them.

g *That is*, I will not be pacified till I be revenged, *Iſa.* 1. 24.

14 Moreover, I will make thee waſte, and a reproach among the nations that *are* round about thee, in the ſight of all that paſs by.

15 So it ſhall be a * reproach and a taunt, an inſtruction and an aſtoniſhment unto the nations that *are* round about thee, when I ſhall execute judgments in thee in anger and in fury, and in furious rebukes: I the LORD have ſpoken *it*.

* *Deut.* 28. 37.

16 When I ſhall ſend upon them the evil [h] arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and will break your * ſtaff of bread.

h which were the graſhoppers, mildew, and whatſoever were occaſions of famine.
* *Lev.* 26. 26. *Chap.* 4. 16. & 14. 13.

17 So will I ſend upon you famine, and * evil beaſts, and they ſhall bereave thee; and peſtilence and bloud ſhall paſs through thee, and I will bring the ſword upon thee: I the LORD have ſpoken *it*.

* *Lev.* 26. 22.

CHAP. VI.

1 *The judgment of Iſrael for their idolatry.* 8 *A remnant ſhall be bleſſed.* 11 *The faithful are exhorted to lament their calamities.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face towards the * mountains of Iſrael, and propheſy againſt them,

* *Chap.* 36. 1.

3 And ſay, Ye mountains of Iſrael, hear the word of the Lord GOD, Thus ſaith the Lord GOD to the [a] mountains and to the hills, to the rivers and to the valleys, Behold, I, *even* I will bring a ſword upon you, and I will deſtroy your high places.

a He ſpeaketh to all the places where the Iſraelites accuſtomed to commit their idolatry, threatning their deſtruction.

4 And your altars ſhall be deſolate, and your ‡ [b] images ſhall be broken: and I will caſt down your ſlain *men* before your idols.

‡ Or, *ſun-images*, *and ſo ver.* 6.
b 2 *King.* 23. 11.

5 And I will † lay the dead carcaſes of the children of Iſrael before their [c] idols, and I will ſcatter your bones round about your altars.

† Heb. *give.*
c In contempt of their power and force, which ſhall neither be able to deliver you, nor themſelves, 2 *King.* 23. 20.

6 In all your dwelling-places the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and your works may be aboliſhed.

7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I *am* the LORD.

8 ¶ Yet will I leave [d] a remnant, that ye may have *ſome* that ſhall eſcape the ſword among the nations, when ye ſhall be ſcattered through the countrys.

d He ſheweth that in all dangers God will preſerve a few, which ſhall be as the ſeed of his church, & call upon his name.

9 And they that eſcape of you ſhall remember me among the nations, whither they ſhall be carried captives, becauſe I am broken with their

their whoriſh heart which hath departed from me, and with their eyes which go a whoring after their idols: and they ſhall [e] loath themſelves for the evils which they have committed in all their abominations.

10 And they ſhall know that I *am* the LORD, *and that* I have not ſaid in vain that I would do this evil unto them.

11 ¶ Thus ſaith the Lord GOD, [f] Smite * with thine hand, and ſtamp with thy foot, and ſay, Alas, for all the evil abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is far off ſhall die of the peſtilence, and he that is near ſhall fall by the ſword, and he that remaineth and is beſieged ſhall die by the famine: thus will I accompliſh my fury upon them.

13 Then ſhall [g] ye know that I *am* the LORD, when their ſlain *men* ſhall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer ſweet ſavour to all their idols.

14 So will I ſtretch out my hand upon them, and make the land deſolate; yea, ‡ more deſolate then the wilderneſs [h] *towards* Diblath, in all their habitations, and they ſhall know that I *am* the LORD.

CHAP. VII.

1 *The final deſolation of Iſrael.* 16 *The mournful repentance of them that eſcape.* 20 *The enemies defile the ſanctuary becauſe of the Iſraelites abominations.* 23 *Under the type of a chain, is ſhewed their miſerable captivity.*

MOreover the word of the LORD came unto me, ſaying,

2 Alſo thou ſon of man, thus ſaith the Lord GOD unto the land of Iſrael, An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will ſend mine anger upon thee, and will judge thee according to thy ways, and will † recompence upon thee all thine [a] abominations.

4 And mine eye ſhall not ſpare thee, neither will I have pity: but I will recompenſe thy ways upon thee, and thine abominations ſhall be in the midſt of thee, and ye ſhall know that I *am* the LORD.

5 Thus ſaith the Lord GOD, An evil, an onely evil, behold, is come.

6 An end is come, the end is come, it † [b] watcheth for thee, behold, it is come.

7 The [c] morning is come upon thee, O thou that dwelleſt in the land: the time is come, the day of trouble *is* near, and not the ‡ [d] ſounding again of the mountains.

8 Now will I ſhortly pour out my fury upon thee, and accompliſh mine anger upon thee: and I will judge thee according to thy ways, and will recompenſe thee for all thine abominations.

9 And mine eye ſhall not ſpare, neither will I have pity: I will recompenſe † thee according to thy ways, and thine abominations *that* are in the midſt of thee, and ye ſhall know that I *am* the LORD that ſmiteth.

10 Behold the day, behold, it is come, the morning is gone forth, the [e] rod hath bloſſomed, [f] pride hath budded.

11 [g] Violence is riſen up into a rod of wickedneſs: none of them *ſhall remain*, nor of their ‡ multitude, nor of any of ‡ theirs, neither *ſhall there be* [h] wailing for them.

12 The time is come, the day draweth near, let not the buyer [i] rejoyce, nor the ſeller [k] mourn: for wrath *is* upon all the multitude thereof.

13 For the ſeller ſhall not [l] return to that which is ſold, † although they were yet alive: for the [m] viſion *is* touching the whole multitude thereof, *which* ſhall not return: [n] neither ſhall any ſtrengthen himſelf ‡ in † the iniquity of his life.

14 [o] They have blown the trumpet, even to make all ready, but none goeth to the battel: for my wrath *is* upon all the multitude thereof.

15 The ſword *is* without, and the peſtilence and the famine within: he that *is* in the field ſhall die with the ſword; and he that *is* in the city, famine and peſtilence ſhall devour him.

16 ¶ But they that eſcape of them, ſhall eſcape, and ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All * hands ſhall be feeble, and all knees ſhall † be weak *as* water.

18 They ſhall alſo * gird *themſelves* with ſackcloth, and horrour ſhall cover them, and ſhame *ſhall be* upon all faces, and baldneſs upon all their heads.

19 They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be † removed: their * ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the LORD: they ſhall not ſatisfy their ſouls, neither fill their bowels: ‡ becauſe it is the ſtumbling-block of their iniquity.

20 ¶ As for the beauty of his [p] ornament, he ſet it in majeſty: but they made the images of their abominations, *and* of their deteſtable things therein: therefore have I ‡ ſet it far from them.

21 And I will give it into the hands of the [q] ſtrangers for a prey, and to the wicked of the earth for a ſpoil, and they ſhall pollute it.

22 My face will I turn alſo from them, and they ſhall pollute my [r] ſecret *place*: for the ‡ robbers ſhall enter into it and defile it.

23 ¶ Make [ſ] a chain: for the land is full of [t] bloudy crimes, and the city is full of violence.

24 Wherefore I will bring the worſt of the heathen, and they ſhall poſſeſs their houſes: I will alſo make the pomp of the ſtrong to ceaſe, and ‡ their [u] holy places ſhall be defiled.

25 † Deſtruction cometh, and they ſhall ſeek peace, and *there ſhall be* none.

26 Miſchief ſhall come upon miſchief, and rumour ſhall be upon rumour, then ſhall they

e They ſhall be aſhamed to ſee that their hope in idols was but vain, and ſo ſhall repent.

f By theſe ſigns he would that the prophet ſhould ſignify the great deſtruction to come

* *Chap.* 21. 17.

g *That is*, All nations, when you ſhall ſee my judgments.

‡ Or, *deſolate from the wilderneſs.*

h *Some read*, More deſolate then the wilderneſs of Diblath, which was in Syria, and bordred upon Iſrael, or from the wilderneſs, which was ſouth unto Diblath, which was north, *Meaning*, The whole country.

† Heb. *give.*

a I will puniſh thee as thou haſt deſerved for thine idolatry.

† Heb. *awaketh againſt thee.*

b He ſheweth that the judgments of God ever watch to deſtroy the ſinners, which notwithſtanding he delayeth till there be no more hope of repentance.

c The beginning of his puniſhments is already come.

‡ Or, *echo.*

d which was a voice of joy and mirth.

† Heb. *upon thee.*

e The ſcourge is in a readineſs.

f *That is*, The proud tyrant Nebuchadnezzar hath gathered his force and is ready.

g This cruel enemy ſhall be a ſharp ſcourge for their wickedneſs.

‡ Or, *tumult.*

‡ Or, *their tumultuous perſons.*

h Their own affliction ſhall be ſo great, that they ſhall have no regard to lament for others.

i For the preſent profit.

k For he ſhall loſe nothing.

l In the year of the jubile, *Meaning*, That none ſhould enjoy the priviledge of the law, *Lev.* 25. 13. for they ſhould all be carried away captives.

† Heb. *though their life were yet among the living.*

m This viſion ſignified that all ſhould be carried away, and none ſhould return for the jubile.

n No man for all this endeavoureth himſelf, or taketh heart to repent for his evil life. *Some read*, For none ſhall be ſtrengthned in his iniquity of his life, *Meaning*, That they ſhould gain nothing by flattering themſelves in evil.

‡ Or, *whoſe life is in his iniquity.*

† Heb. *his iniquity.*

o The Iſraelites made a brag, but their hearts failed them.

* *Iſa.* 13. 7. *Jer.* 6. 24.

† Heb. *go into water.*

* *Iſa.* 15. 2, 3. *Jer.* 48. 37.

† Heb. *for a ſeparation*, Or, *uncleanneſs.*

* *Prov.* 11. 4. *Zeph.* 1. 18. *Eccluſ* 5. 8.

‡ Or, *becauſe their iniquity is* their *ſtumbling-block.*

p *Meaning*, The ſanctuary.

‡ Or, *made it unto them an unclean thing.*

q *That is*, Of the Babylonians.

r which ſignifieth the moſt holy place, whereunto none might enter but the high prieſt.

‡ Or, *ſavadors.*

ſ *Signifying*, That they ſhould be bound and led away captives.

t *That is*, Of ſins that deſerve death.

‡ Or, *they ſhall inherit their holy places.*

u which was the temple, that was divided into three parts, *Pſal.* 68. 35.

† Heb. *eating off.*

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seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and †according to their deserts will I judge them, and they shall know that I *am* the LORD.

† Heb. *with their judgments.*

CHAP. VIII.

1 *Ezekiel in a vision of God at Jerusalem,* 5 *is shewed the image of jealousie,* 7 *the chambers of imagery,* 13 *the mourners for Tammuz,* 15 *the worshippers towards the sun.* 18 *Gods wrath for their idolatry.*

AND it came to pass in the [a] sixth year, in the [b] sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

a Of the captivity of Jeconiah.
b which contained part of *August*, and part of *September.*

2 Then I beheld, and lo, a likeness as the appearance of fire: from the [c] appearance of his loyns even downward, fire: and from his loyns even upward, as the appearance of brightness, as the colour of amber.

c *As Chap.* 1. 27.

3 And he * put forth the form of an hand, and took me by a lock of mine head, and the spirit lift me up between the earth and the heaven, and brought me in the [d] visions of God to Jerusalem, to the door of the inner [e] gate, that looketh toward the north, where *was* the seat of the image of [f] jealousy, which provoketh to jealousy.

* *Dan.* 5. 5.

d *Meaning*, That he was thus carried in spirit, and not in body.
e which was the porch or the court, where the people assembled.
f *So called*, Because it provoked Gods indignation, which was the idol of Baal.

4 And behold, the glory of the God of Israel *was* there, according to the vision that I * saw in the [g] plain.

* *Chap.* 1. 23.
g *Chap.* 3. 22.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way towards the north: so I lift up mine eyes the way toward the north, and behold, north-ward at the gate of the [h] altar, this image of jealousy in the entry.

h *That is*, In the court where the people had made an altar to Baal.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my [i] sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

i For God will not be where idols are.

7 ¶ And he brought me to the door of the court; and when I looked, behold, a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw, and behold, every form of creeping things, and [k] abominable beasts, and all the idols of the house of Israel pourtrayed upon the wall round about.

k which were forbidden in the law, *Levit.* 11. 4.

11 And there stood before them seventy [l] men of the ancients of the house of Israel and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand, and a thick [m] cloud of incense went up.

l Thus they that should have kept all the rest in the fear and true service of God, were the ring-leaders to all abomination, and by their example pulled others from God.
m It was in such abundance.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel [n] do in the dark, every man in the chambers of his imagery? for they say, * The LORD seeth us not, the LORD hath forsaken the earth.

n For besides their common idolatry, they had particular service which they had in secret chambers.
* *Chap.* 9. 9.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORDS house, which *was* towards the north, and behold, there sat women weeping for [o] Tammuz.

o The Jews write that this was a prophet of the idols, who after his death was once a year mourned for in the night.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations then these.

16 And he brought me into the inner court of the LORDS house, and behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east, and they worshipped the sun toward the east.

17 Then he said unto me, Hast thou seen *this*, O son of man? ‡ Is it a light thing to the house of Judah, that they commit the abominations, which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and lo, they put the [p] branch to their nose.

‡ Or, *Is there a thing lighter than to commit.*
p Some take it for fruitful boughs offering such things as it were a first fruits to the sun and their idols.

18 ¶ Therefore will I also deal in fury: mine * eye shall not spare, neither will I have pity: and though they * cry in mine ears with a loud voice, *yet* will I not hear them.

* *Chap.* 5. 11. & 7. 4.
* *Prov.* 1. 28. *Isa.* 1. 15. *Jer.* 11. 11. *Mich.* 3. 4.

CHAP. IX.

1 *A vision whereby is shewed the preservation of some,* 5 *and the destruction of the rest.* 8 *God cannot be intreated for them.*

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the [a] city, to draw near, even every man *with* his destroying weapon in his hand.

a The time to take vengeance.

2 And behold, [b] six men came from the way of the higher gate, † which lieth toward the [c] north, and every man † a slaughter-weapon in his hand: and one man among them *was* clothed with linen, with a writers [d] inkhorn † by his side, and they went in and stood beside the brasen altar.

b which were angels in the similitude of men.
† Heb. *turned.*
c *Signifying*, That the Babylonians should come from the north to destroy the city and the temple.
† Heb. *a weapon of his breaking in pieces.*
d To mark them that should be saved.

3 And the glory of the God of Israel was [e] gone up from the cherub whereupon he was, to the threshold of the house, and he called to the man clothed with linen, which *had* the writers inkhorn by his side;

† Heb. *upon his loyns.*
e which declared that he was not bound thereunto, neither would remain any longer, then there was hope that they would turn from their wickedness and worship him aright.

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and † set * a mark upon the fore-heads of the men that [f] sigh, and that cry for all the abominations *that be* done in the midst thereof.

† Heb. *mark a mark.*
* *Exod.* 12. 7. *Revel.* 7. 3.
f He sheweth what is the manner of Gods children whom he marketh to salvation, To wit, To mourn and cry out against the wickedness, which they see committed against gods glory.

5 ¶ And to the others he said in † mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity.

† Heb. *mine ears.*

6 Slay

Heb. *to destruction.*

6 Slay † utterly old *and* young, both maids and little children, and women; but come not near any man upon whom *is* the [g] mark; and begin at my sanctuary: then they began at the [h] ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain, go ye forth: and they went forth and slew in the city.

8 ¶ And it came to pass while they were slaying them, and I was left, that I fell upon my face, and cried, and said, [i] Ah, Lord GOD, wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is † [k] full of bloud, and the city full of ‡ perverseness: for they say, * The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine * eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And behold, the man clothed with linen, which *had* the inkhorn by his side, † reported the matter, saying, I have done as thou hast commanded me.

g Thus in all his plagues the Lord preserveth his small number which he marketh, *as Exod.* 12. 22. *Rev.* 7. 3. but the chief mark is the Spirit of adoption, wherewith the heart is sealed up to life everlasting.
h which were the chief occasion of all these evils, *as Chap.* 8. 11.
i This declareth, that the servants of God have a compassion, when they see his judgments executed.
† Heb. *filled with.*
k *That is*, with all kind of wickedness, *Isa.* 1. 15.
‡ Or, *wresting* of judgment.
* *Chap.* 8. 12.
* *Chap.* 5. 11. & 7. 4. & 8. 18.

† Heb *returned the word.*

CHAP. X.

1 *The vision of the coals of fire, to be scattered over the city.* 8 *The vision of the cherubims.*

* *Chap.* 1. 22.

THen I looked, and behold, in the * firmament that *was* above the head of the [a] cherubims, there appeared over them, as it were a sapphire-stone, as the appearance of the likeness of a throne.

a which *in the first chap. ver.* 5. he called the four beasts.

2 And he spake unto the man clothed with linen, And said, Go in between the wheels, *even* under the cherub, and fill † thine hand with coals of fire from between the cherubims, and scatter *them* over the [b] city. And he went in in my sight.

† Heb. *the hollow of your hand.*
b This signified, that the city should be burnt.

3 Now the cherubims stood on the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the LORD † [c] went up from the cherub, *and stood* over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the LORDS glory.

† Heb. *was lifted up.*
c *Meaning*, That the glory of God should depart from the temple.

5 And the [d] sound of the cherubims wings was heard *even* to the utter court, as the voice of the almighty God when he speaketh.

d *Chap.* 1. 24.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

† Heb. *sent forth.*

7 And *one* cherub † stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*; and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims, the form of a mans hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a [e] beryl-stone.

e *Chap.* 1. 16.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked, they followed it; they [f] turned not as they went.

f Until they had executed Gods judgments.
† Heb. *flesh.*

12 And their whole † body, and their backs, and their hands, and their wings, and the wheels *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, ‡ it was cried unto them in my hearing, O wheel.

‡ Or, *they were called in my hearing, wheel*, or, *galgal.*

14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up: this *is* the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lift up their wings, to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lift up themselves *also*: for the [g] spirit ‡ of the living creature *was* in them.

g There was one consent between the cherubims and the wheels.
‡ Or, *of life.*

18 [h] Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

h *Chap.* 9. 3.

19 And the cherubims lift up their wings: and mounted up from the earth in my sight, when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east-gate of the LORDS house, and the glory of the God of Israel *was* over them above.

20 This *is* the [i] living creature that I saw under the God of Israel, by the river of Chebar, and I knew that they *were* the cherubims.

i *That is*, The whole body of the four beasts, or cherubims.

21 Every one had four faces a piece, and every one four wings, and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAP XI.

1 *The presumption of the princes.* 4 *Their sin and judgment.* 13 *Ezekiel complaining, God sheweth him his purpose in saving a remnant, and punishing the wicked.* 22 *The glory of God leaveth the city.* 24 *Ezekiel is returned to the captivity.*

MOreover, the spirit lift me up, and brought me unto the east-gate of the LORDS house, which looketh east-ward: and behold, at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these

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theſe *are* the men that deviſe miſchief, and give wicked counſel in this city.

‡ Or, It is not for us to build houſes near.
* 2 Pet. 3. 4.
a Thus the wicked derided the prophets, as though they preached but errours and therfore gave themſelves ſtill to their pleaſures.

3 Which ſay, ‡ *It is* not *[a] near, let us build houſes: this *city is* the [b] caldron, and we *be* the fleſh.

b we ſhall not be pulled out of Jeruſalem, till the hour of our death come, as the fleſh is not taken out of the caldron till it be ſod.

4 ¶ Therefore propheſie againſt them, propheſie, O ſon of man.

5 And the ſpirit of the LORD fell upon me, and ſaid unto me, Speak, Thus ſaith the LORD, Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your ſlain in this city, and ye have filled the ſtreets thereof with the ſlain.

c Contrary to their vain confidence, he ſheweth in what ſenſe this city is the caldron: that is becauſe of the dead bodies that have been murdered therein, and ſo lie as fleſh in the caldron.
d That is, Of the Chaldeans.

7 Therefore thus ſaith the Lord GOD, Your ſlain whom ye have laid in the midſt of it, they *are* the [c] fleſh, and this *city is* the caldron: but I will bring you forth out of the midſt of it.

8 Ye have feared the ſword, and I will bring a ſword upon you, ſaith the Lord GOD.

9 And I will bring you out of the midſt thereof, and deliver you into the [d] hands of ſtrangers, and will execute judgments among you.

e That is, In Nibhlah, 2 Kyng. 25. 6.

10 Ye ſhall fall by the ſword, I will judge you in the border of [e] Iſrael, and ye ſhall know that I *am* the LORD.

11 This *city* ſhall not be your caldron, neither ſhall ye be the fleſh in the midſt thereof; *but* I will judge you in the border of Iſrael.

‡ Or, which have not walked.

12 And ye ſhall know that I *am* the LORD: ‡ for ye have not walked in my ſtatutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

f It ſeemeth that this noble man died of ſome terrible death, and therefore the prophet feared ſome ſtrange judgment of God toward the reſt of the people.

13 ¶ And it came to paſs when I propheſied, that [f] Pelatiah the ſon of Benaiah died: then fell I down upon my face, and cried with a loud voice, and ſaid, Ah Lord GOD, wilt thou make a full end of the remnant of Iſrael?

14 Again the word of the LORD came unto me, ſaying,

g They that remained ſtill at Jeruſalem, thus reproached them that were gone into captivity, as though they were caſt off and forſaken of God.

15 Son of man, thy [g] brethren, *even* thy brethren, the men of thy kindred, and all the houſe of Iſrael wholly *are* they, unto whom the inhabitants of Jeruſalem have ſaid, Get ye far from the LORD: unto us is this land given in poſſeſſion.

16 Therefore ſay, Thus ſaith the Lord GOD, Although I have caſt them far off among the heathen, and although I have ſcattered them among the countrys, yet will I be to them as a little [h] ſanctuary in the countrys where they ſhall come.

h They ſhall be yet a little church, ſhewing that the Lord will ever have ſome to call upon his name, whom he will preſerve and reſtore, though they be for a time afflicted.

17 Therefore ſay, Thus ſaith the Lord GOD, I will even gather you from the people, and aſſemble you out of the countrys where ye have been ſcattered, and I will give you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the deteſtable things thereof, and all the abominations thereof from thence.

* Jer. 32. 39. Ezek. 36. 26.

19 And *I will give them one heart, and I will put a new ſpirit within you; and I will take the [i] ſtony heart out of their fleſh, and will give them an heart of fleſh:

i *Meaning*, The heart wherunto nothing can enter, and regenerate them a new, ſo that their heart may be ſoft, and ready to receive my graces.

20 That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God.

21 But *as for them* whoſe heart walketh after the heart of their deteſtable things, and their abominations, I will recompenſe their way upon their own heads, ſaith the Lord GOD.

22 ¶ Then did the cherubims lift up their wings, and the wheels beſides them; and the glory of the God of Iſrael *was* over them above.

23 And the glory of the LORD went up from the midſt of the city, and ſtood upon the mountain, which *is* on the eaſt-ſide of the city.

24 ¶ Afterwards the ſpirit took me up, and brought me in viſion by the ſpirit of God into Chaldea, to them of the captivity: ſo the viſion that I had ſeen went up from me.

k when Jeconiah was led away captive.

25 Then I ſpake unto them of the [k] captivity, all the things that the LORD had ſhewed me.

CHAP. XII.

1 The type of Ezekiels removing. 8 It ſheweth the captivity of Zedekiah. 17 Ezekiels trembling ſheweth the Jews deſolation. 21 The Jews preſumptuous proverb is reproved. 26 The ſpeedineſs of the viſion.

THE word of the LORD alſo came unto me, ſaying,

a That is, They receive not the fruit of that which they ſee and hear.

2 Son of man, thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and [a] ſee not; they have ears to hear, and hear not: for they *are* a rebellious houſe.

‡ Or, inſtruments.

3 Therefore thou ſon of man, prepare thee ‡ ſtuff for removing, and remove by day in their ſight, and thou ſhalt remove from thy place to another place in their ſight; it may be they will conſider, though they *be* a rebellious houſe.

† Heb. *a going forth of captivity.*

4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as ſtuff for removing: and thou ſhalt go forth at even in their ſight, † as they that go forth into captivity.

† Heb. *dig for thee.*

5 † Dig thou through the wall in their ſight, and carry out thereby.

6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulders, *and* carry *it* forth in the twilight: thou ſhalt cover thy face that thou ſee not the ground: for I have ſet thee *for* a [b] ſign unto the houſe of Iſrael.

b That as thou doſt, ſo ſhall they do, and therefore in thee they ſhall ſee their own plague and puniſhment.

† Heb. *digged for me.*

7 And I did ſo as I was commanded: I brought forth my ſtuff by day, as ſtuff for captivity, and in the even I † digged through the wall with mine hand, I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in their ſight.

8 ¶ And in the morning came the word of the LORD unto me, ſaying,

c Do not they deride thy doings?

9 Son of man, hath not the houſe of Iſrael the rebellious houſe, ſaid unto thee, [c] What doſt thou?

10 Say thou unto them, Thus ſaith the Lord GOD, This burden *concerneth* the prince

prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them: † they shall remove *and* go into captivity.

† Heb. *by removing go into captivity.*

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face that he see not the ground with *his* eyes.

13 My net also will I spread [d] upon him, and he shall be taken in my snare; and I will bring him to Babylon *to* the land of the Chaldeans, yet shall he not see it, though he shall die there.

d when the king shall think to escape by fleeing, I will take him in my net, *as Chap.* 17. 20. & 32. 3.

14 And I will scatter toward every wind all that *are* about him to help him, and all his bands, and I will draw out the sword after them.

15 And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countrys.

† Heb. *men of number.*

16 But I will leave † [e] a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen whither they come, and they shall know that I *am* the LORD.

e which should bear his name, and should be his church, *Read Chap.* 11. 16.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness,

19 And say unto the people of the land, Thus saith the Lord GOD, of the inhabitants of Jerusalem, *and* of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from † all that is therein, because of the violence of all them that dwell therein.

† Heb. *the fulness thereof.*

20 And the cities *that are* inhabited, shall be laid waste, and the land shall be desolate, and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb, *that* ye have in the land of Israel, saying, The days [f] are prolonged, and every vision faileth?

f Because they did not immediately see the prophesies accomplished, they contemned them as though they should never be fulfilled.

23 Tell them therefore, Thus saith the Lord GOD, I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision, nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass: it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* * for [g] many days *to come*, and he prophesieth of the times *that are* far off.

* 2 Pet. 3. 4.

g *That is*, it shall not come to pass in our days, and therefore we care not for it: Thus the wicked ever abuse Gods patience and benignity.

28 Therefore say unto them, Thus saith the Lord GOD, There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

CHAP. XIII.

1 The reproof of lying prophets, 10 and their untempered morter. 17 Of propheteſſes and their pillows.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesie against the prophets of Israel that prophesie, and say thou unto † them that prophesie out of their own * hearts, Hear ye the word of the LORD,

† Heb. *them that are prophets out of their own hearts.*
* Jer. 23. 16.

3 Thus saith the Lord GOD, Wo unto the foolish prophets, that † follow [a] their own spirit, ‡ and have seen nothing.

† Heb. *walk after.*
a After their own fantasy, and not as having the revelation of the Lord.
‡ Or, *and* things which *they have not seen.*

4 O Israel, thy prophets are like the foxes in the [b] deserts.

b watching to destroy the vineyard.

5 [c] Ye have not gone up into the ‡ gaps, neither † made up the hedge for the house of Israel, to stand in the battel in the day of the LORD.

c He speaketh to the governors and true ministers that should have resisted them.
‡ Or, *breaches.*
† Heb. *hedged the hedge.*

6 They have seen vanity, and lying divination, saying, The LORD saith; and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas [d] ye say, The LORD saith *it*, albeit I have not spoken?

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest, that ye are false prophets.

8 Therefore thus saith the Lord GOD, Because ye have spoken vanity, and seen lies, therefore behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the ‡ assembly of my people, neither shall they be written in the [e] writing of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I *am* the Lord GOD.

‡ Or, *secret*, or, *counsel.*
e *That is*, In the book of life, wherein the true Israelites are written.

10 ¶ Because, even because they have seduced my people, saying, [f] Peace, and *there was* no peace; and one built up ‡ [g] a wall, and lo, others daubed it with untempered *morter:*

f Jer. 6. 14.
‡ Or, *a slight wall.*
g whereas the true prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet did, (which is here called the building of the wall) another false prophet would affirm, though he had neither occasion nor good ground to bear him.

11 Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower, and ye, O great hailstones, shall fall, and a stormy wind shall rent *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD, I will even rent *it* with a stormy wind in my fury: and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall,

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fall, and ye ſhall be conſumed in the midſt thereof: and ye ſhall know that I *am* the LORD.

15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with [h] untempered *morter*, and will ſay unto you, The wall *is* no *more*, neither they that daubed it;

h *Whereby is meant*, whatſoever man of himſelf ſetteth forth under the authority of Gods word.

16 *To wit*, the prophets of Iſrael which propheſie concerning Jeruſalem, and which ſee viſions of peace for her, and *there is* no peace, ſaith the Lord GOD.

17 ¶ Likewiſe thou ſon of man, ſet thy face againſt the daughters of thy people, which propheſie out of their own heart; and propheſie thou againſt them,

18 And ſay, Thus ſaith the Lord GOD, Wo to the *women* that ſew [i] pillows to all ‡ armholes, and make kerchiefs upon the head of every ſtature to hunt ſouls: Will ye hunt the ſouls of my people, and will ye ſave the ſouls alive *that come* unto you?

i These ſuperſtitious women for lucre would prophecy, and tell every man his fortune, giving them pillows to lean upon, and kerchiefs to cover their heads, to the intent they might the more allure them and bewitch them.
‡ Or, *elbows*.

19 And will ye pollute me among my people for handfulls of [k] barley, and for pieces of bread, to ſlay the ſouls that ſhould not die, and to [l] ſave the ſouls alive that ſhould not live, by your lying to my people that hear *your* lies?

k will ye make my word to ſerve your bellies?
l These ſorcerers made the people believe that they could preſerve life, or deſtroy it, and that it ſhould come to every one according as they propheſied.

20 Wherefore thus ſaith the Lord GOD, Behold, I *am* againſt your pillows, wherewith ye there [m] hunt the ſouls, ‡ to make *them* fly, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make *them* fly.

m *That is*, To cauſe them to periſh, and that they ſhould depart from the body.
‡ Or, *into gardens*.

21 Your kerchiefs alſo will I tear, and deliver my people out of your hand, and they ſhall be no more in your hand to be hunted, and ye ſhall know that I *am* the LORD.

22 Becauſe with lies ye have made the heart of the [n] righteous ſad, whom I have not made ſad; and ſtrengthned the hands of the wicked, that he ſhould not return from his wicked way, ‡† by promiſing him life:

n By threatning them that were godly, and upholding the wicked.
‡ Or, *that I ſhould ſave his life*.
† Heb. *by quickning him*.

23 Therefore ye ſhall ſee no more vanity, nor divine divinations, for I will deliver my people out of your hand, and ye ſhall know that I *am* the LORD.

CHAP. XIV.

1 God anſwereth idolaters according to their own heart. 6 They are exhorted to repent, for fear of judgments, by means of ſeduced prophets. 12 Gods irrevocable ſentence of famine, 15 of noiſom beaſts, 17 of the ſword, 19 and of peſtilence. 22 A remnant ſhall be reſerved for example of others.

THen came certain of the elders of Iſrael unto me, and [a] ſat before me.

a He ſheweth, the hypocricy of the idolaters, who will diſſemble to hear the prophets of God, though in their heart they follow nothing leſſe then their admonitions, and alſo how by one means or other, God doth diſcover them.

2 And the word of the LORD came unto me, ſaying,

3 Son of man, theſe men have ſet up their idols in their [b] heart, and put the ſtumbling-block of their iniquity before their face: ſhould I be enquired of at all by them?

b They are not onely idolaters in heart, but alſo worſhip their filthy idols openly, which lead them in blindneſs, and cauſe them to ſtumble, and caſt them out of Gods favour, ſo that he will not hear them when they call unto him, *Read Jer.* 10. 15.

4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord GOD, Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to the [c] prophet, I the LORD will anſwer him that cometh, according to the multitude [d] of his idols,

c To enquire of things which the Lord hath appointed to come to paſs.
d As his abomination hath deſerved, *That is*, He ſhall be led with lies, according as he delighted therein, 2 *Theſ.* 2. 10.

5 That I may [e] take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols.

e *That is*, Convince them by their own conſcience.

6 ¶ Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, Repent and turn ‡ *your ſelves* from your idols, and turn away your faces from all your abominations.

‡ Or, *others*.

7 For every one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will anſwer him by my ſelf.

8 And I will ſet my face againſt that man, and will make him * a ſign and a proverb, and I will cut him off from the midſt of my people, and ye ſhall know that I *am* the LORD.

* *Deut.* 28. 37. *Chap.* 5. 15.

9 And if the prophet be [f] deceived when he hath ſpoken a thing, I the LORD have deceived that prophet, and I will ſtretch out my hand upon him, and will deſtroy him from the midſt of my people Iſrael.

f *The prophet declareth*, That God, for mans ingratitude, raiſeth up falſe prophets to ſeduce them that delight in lies, rather then in the truth of God, and thus he puniſheth ſin by ſin, 1 *Kng.* 22. 20, 22, 23, and deſtroyeth as well thoſe prophets as that people.

10 And they ſhall bear the puniſhment of their iniquity: the puniſhment of the prophet ſhall be even as the puniſhment of him that ſeeketh *unto him:*

11 That the houſe of Iſrael [g] may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions: but that they may be my people, and I may be their God, ſaith the Lord GOD.

g Thus Gods judgments againſt the wicked, are admonitions to the godly, to cleave unto the Lord, and not to defile themſelve with like abominations.

12 ¶ The word of the LORD came again to me, ſaying,

13 Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the * [h] ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it.

* *Lev.* 26. 26.
h *Chap.* 4. 16. & 5. 16. *Iſa.* 3. 1.

14 * Though theſe three men, [i] Noah, Daniel, and Job were in it, they ſhould deliver *but* their own ſouls by their [k] righteouſneſs, ſaith the Lord GOD.

* *Jer.* 15. 1.
i Though Noah and Job were now alive, which in their time were moſt godly men (for at this time Daniel was in captivity with Ezekiel) and ſo theſe three together ſhould pray for this wicked people, yet would I not hear them.
k *Meaning*, That a very few (which he calleth the remnant, *ver.* 22) ſhould eſcape theſe plagues, whom God hath ſanctified and made righteous, ſo that this righteouſneſs is a ſign that they are the church of God, whom he would preſerve for his own ſake.

15 ¶ If I cauſe noiſom beaſts to paſs through the land, and they ‡ ſpoil it, ſo that it be deſolate, that no man may paſs through becauſe of the beaſts:

‡ Or, *bereave*.

16 *Though* theſe three men *were* † in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters; they onely ſhall be delivered, but the land ſhall be deſolate.

† Heb. *in the midſt of it*.

17 ¶ Or *if* I bring a ſword upon that land, and ſay, Sword, go through the land; ſo that I cut off man and beaſt from it:

18 Though theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters, but they onely ſhall be delivered themſelves.

19 ¶ Or *if* I ſend a peſtilence into that land,

land, and pour out my fury upon it in bloud, to cut off from it man and beast:

20 Though Noah, Daniel, and Job *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

‡ Or, *also when.*

21 For thus saith the Lord GOD, ‡ How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisom beast, and the pestilence, to cut off from it man and beast?

1 *Chap. 5. 3.*

22 ¶ Yet behold, therein shall be left a[1] remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way, and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you when ye see their ways and their doings: and ye shall know that I have not done without cause, all that I have done in it, saith the Lord GOD.

CHAP. XV.

3 By the unfitness of the vine-branch for any work, 6 is shewed the rejection of Jerusalem.

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine-tree more then any tree, *or then* a branch which is among the [a] trees of the forest?

a which bringeth forth no fruit, no more then the other trees of the forest do: *Meaning*, That if Jerusalem, which bare the name of his church, did not bring forth fruit, it should be utterly destroyed.

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burnt: † is it meet for *any* work?

† Heb. *will it prosper.*

5 Behold, when it was whole it was † meet for no work: how much less shall it be meet yet for *any* work when the fire hath devoured it, and it is burned?

† Heb. *made* fit.

6 ¶ Therefore thus saith the Lord GOD, As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them, they shall go out from *one* fire, and *another* [b] fire shall devour them: and ye shall know that I *am* the LORD, when I set my face against them.

b Though they escape one danger yet another shall take them.

8 And I will make the land desolate, because they have † committed a trespass, saith the Lord GOD.

† Heb. *trespassed a trespass.*

CHAP. XVI.

1 Under the similitude of a wretched infant, is shewed the natural state of Jerusalem. 6 Gods extraordinary love towards her. 15 Her monstrous whordom. 35 Her grievous judgment. 44 Her sin, matching her mother, and exceeding her sisters Sodom and Samaria, calleth for judgments. 60 Mercy is promised her in the end.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

† Heb. *cutting out, or, habitation.*

3 And say, Thus saith the Lord GOD unto Jerusalem, Thy † birth, and thy nativity *is* of the land of [a] Canaan, thy father *was* an Amorite, and thy mother an Hittite.

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a Thou boastest to be of the seed of Abraham, but thou art degenerate and followest the abominations of the wicked Canaanites, as children do the manners of their fathers, *Isa. 1. 4. & 57. 3.*

4 And *as for* thy nativity in the day thou wast [b] born, thy navel was not cut, neither wast thou washed in water ‡ to supple *thee:* thou wast not salted at all, nor swadled at all.

b when I first brought thee out of Egypt, and planted thee in this land to be my church.

‡ Or, *when I looked upon thee.*

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

‡ Or, *troden under foot.*

6 ¶ And when I passed by thee, and saw thee ‡ polluted in thine [c] own bloud, I said unto thee *when thou wast* in thy bloud, Live: yea, I said unto thee *when thou wast* in thy bloud, Live.

c Being thus in thy filthiness, and forsaken of all men, I took thee, and gave thee life: whereby is meant, that before God wash his church and give life, there is nothing but filthiness and death.

7 I have † caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to † excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

† Heb. *made thee a million.*

† Heb. *ornaments of ornaments.*

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love, and I spread my skirt over thee, and covered thy [d] nakedness: yea, I sware unto thee, and entred into a covenant with [e] thee, saith the Lord GOD, and thou becamest mine.

d These words, *Bloud, pollution, nakedness, and filthiness*, are oftimes repeated, to beat down their pride, and to cause them to consider what they were before God received them to mercy, favoured them, and covered their shame.

e That thou shouldest be a chaste wife unto me, and that I should maintain thee, and endue thee with all graces.

9 Then washed I thee with [f] water: yea, I throughly washed away thy † bloud from thee, and I [g] anointed thee with oyl.

f I washed away thy sins.

† Heb. *bloods.*

10 I clothed thee also with broidered work, and shod thee with badgers skin, and I girded thee about with fine linen, and I covered thee with silk.

g I sanctified thee with mine holy Spirit.

11 I decked thee also with ornaments, and put bracelets upon thine hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful [h] crown upon thine head.

h *Hereby he sheweth*, How he saved his church, enriched it, and gave it power and dominion to reign.

13 Thus wast thou decked with gold and silver, and thy raiment *was of* fine linen, and silk, and broidered work; thou didst eat fine flour, and hony, and oyl: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my [i] comeliness which I had put upon thee, saith the Lord GOD.

i He declareth wherein the dignity of Jerusalem stood: *to wit*, In that the Lord gave them of his beauty and excellency.

15 ¶ But thou didst [k] trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy [l] fornications on every one that passed by; his it was.

k In abusing my gifts, and in putting thy confidence in thine own wisdom and dignity, which were the occasion of thine idolatry.

l There was no idolatry so vile wherewith thou didst not pollute thy self.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and [m] playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so.*

m *This declareth*, How the idolaters put their chief delight in those things, which please the eyes & outward senses.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and [n] madest to thy self images † of men, and didst commit whordom with them,

n Thou hast converted my vessels and instruments which I gave thee to serve me with, to the use of thine idols.

† Heb. *of a male.*

18 And tookest thy broidred garments, and coveredst them: and thou hast set mine oyl and mine incense before them.

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19 My meat alſo which I gave thee, fine flour, and oyl, and hony *wherewith* I fed thee, thou haſt even ſet it before them for † a ſweet ſavour: and *thus* it was, ſaith the Lord GOD.

† Heb. *a ſavour of reſt.*

20 Moreover, thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them † to be ° devoured: *is this* of thy whordoms a ſmall matter,

† Heb. *to devour.* ° *Meaning*, By fire, *Read. Lev.* 18. 11. 2 *King.* 23. 10.

21 That thou haſt ſlain my children, and delivered them to cauſe them to paſs through *the fire* for them?

22 And in all thine abominations and thy whordoms thou haſt not remembred the days of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy bloud.

23 And it came to paſs after all thy wickedneſs (wo, wo unto thee, ſaith the Lord GOD)

24 *That* thou haſt alſo built unto thee an ‡ eminent place, and haſt made thee an high place in every ſtreet.

‡ Or, *brothel-houſe.*

25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet to every one that paſſed by, and multiplied thy whordoms.

26 Thou haſt alſo committed fornication with the [p] Egyptians thy neighbours, great of fleſh, and haſt increaſed thy whordoms, to provoke me to anger.

p He noteth the great impiety of this people, who firſt falling from God to ſeek help at ſtrange nations, did alſo at length imbrace their idolatry, thinking thereby to make their amity more ſtrong.

27 Behold therefore, I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the ‡ daughters of the Philiſtines, *which are* aſhamed of thy lewd way.

‡ Or, *cities.*

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Chaldea, and yet thou waſt not ſatisfied herewith.

30 How weak is thine heart, ſaith the Lord GOD, ſeeing thou doſt all theſe *things*, the work of an imperious whoriſh woman?

‡ Or, *in thy daughters*, is *mine*, &c.

31 ‡ In that thou buildeſt thine eminent place in the head of every way, and makeſt thine high place in every ſtreet, and haſt not been as an harlot (in that thou [q] ſcorneſt hire)

q *Meaning*, That ſome harlots contemn ſmall rewards, but no lovers gave a reward to Iſrael, but they gave to all others: *ſignifying*, That the idolaters beſtow all their ſubſtance, which they receive of God for his glory, to ſerve their vile abominations.

32 *But as* a wife that committeth adultery, *which* taketh ſtrangers in ſtead of her huſband.

33 They give gifts to all whores, but thou giveſt thy gifts to all thy lovers, and † hireſt them, that they may come unto thee on every ſide for thy whordom.

† Heb. *bribeſt.*

34 And the contrary is in thee from *other* women in thy whordoms, whereas none followeth thee to commit whordoms: and in that thou giveſt a reward, and no reward is given unto thee; therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD.

36 Thus ſaith the Lord GOD, Becauſe thy filthineſs was poured out, and thy nakedneſs diſcovered through thy whordoms with thy lovers, and with all the idols of thy abominations, and by the bloud of thy children, which thou didſt give unto them;

37 Behold therefore, I will gather all thy [r] lovers, with whom thou haſt taken pleaſure, and all *them* that thou haſt loved, with all *them* that thou haſt hated: I will even gather them round about againſt thee, and will diſcover thy nakedneſs unto them, that they may ſee all thy nakedneſs.

r Egyptians, Aſſyrians and Chaldeans, whom thou tookeſt to be thy lovers, ſhall come and deſtroy thee, *Ceap.* 23. 9.

38 And I will judge thee, † as women that break [f] wedlock, and ſhed bloud, are judged, and I will give thee bloud in fury and jealouſy.

† Heb. *with judgments of.* f I will judge thee to death, as the adulterers & murderers.

39 And I will alſo give thee into their hand, and they ſhall throw down thine eminent place, and ſhall break down thy high places: they ſhall ſtrip thee alſo of thy clothes, and ſhall take † thy fair jewels, and leave thee naked and bare.

† Heb. *inſtruments of thine ornament.*

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they ſhall * burn thine houſes with fire, and execute judgments upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more.

* 2 *King.* 25. 9. *Jer.* 52. 13.

42 So will I make my fury towards thee to reſt, and my [t] jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry.

t I will utterly deſtroy thee, and ſo my jealouſy ſhall ceaſe.

43 Becauſe thou haſt not remembred the days of thy youth, but haſt fretted me in all theſe *things*; behold therefore, I alſo will [u] recompenſe thy way upon *thine* head, ſaith the Lord GOD, and thou ſhalt not commit this lewdneſs, above all thine abominations.

u I have puniſhed thy faults, but thou wouldeſt not repent.

44 ¶ Behold, every one that uſeth proverbs, ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, [x] *ſo is* her daughter.

x As were the Canaanites, and the Hittites, & others your predeceſſors, ſo are you their ſucceſſors.

45 Thou *art* thy mothers [y] daughter, that lotheth her huſband and her children, and thou *art* the ſiſter of thy [z] ſiſters, which lothed their huſbands, and their children: your mother *was* an Hittite, and your father an Amorite.

y *That is*, Of Samaria and Sodom. z *That is*, Her cities.

46 And thine elder ſiſter *is* Samaria, ſhe and her daughters that dwell at thy left hand: and † thy younger ſiſter, that dwelleth at thy right hand, *is* Sodom and her daughters.

† Heb. *leſſer than thou.*

47 Yet haſt thou [a] not walked after their ways, nor done after their abominations: but ‡ as *if that were* a very little *thing*, thou waſt corrupted more then they in all thy ways.

a But done far worſe.

‡ Or, *that was loathed as a ſmall thing.*

48 *As* I live, ſaith the Lord GOD, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters.

49 Behold, this was the iniquity of thy ſiſter Sodom, [b] Pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither, did ſhe ſtrengthen the hand of the poor and needy.

b He alleadgeth theſe four vices, pride, exceſs, idleneſs, & contempt of the poor, as four principal cauſes of ſuch abomination, wherefore they were ſo horribly puniſhed, *Gen.* 19. 24

50 And they were haughty, and committed abomi-

abomination before me: therefore * I took them away as I ſaw *good*.

51 Neither hath [c] Samaria committed half of thy ſins; but thou haſt multiplied thine abominations more then they, and haſt [d] juſtified thy ſiſters in all thine abominations which thou haſt done.

52 Thou alſo which haſt judged thy ſiſters, bear thine own ſhame for thy ſins that thou haſt committed more abominable then they: they are more righteous then thou: yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters.

53 When I ſhall bring again their [e] captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midſt of them:

54 That thou mayeſt bear thine own ſhame, and mayſt be confounded in all that thou haſt done, in that thou art a [f] comfort unto them.

55 When thy ſiſters, Sodom and her daughters, ſhall return to their former eſtate, and Samaria and her daughters, ſhall return to their former eſtate, [g] then thou and thy daughters ſhall return to your former eſtate.

56 For thy ſiſter Sodom was not † mentioned by [h] thy mouth in the day of thy † pride:

57 Before thy wickedneſs was [i] diſcovered, as at the time of *thy* reproach of the daughters of † Syria, and all *that are* round about [k] her, the daughters of the Philiſtines which ‡ deſpiſe thee round about.

58 Thou haſt † born thy lewdneſs, and thine abominations, ſaith the LORD.

59 For thus ſaith the Lord GOD, I will even deal with thee as thou haſt done, which haſt deſpiſed the [l] oath in breaking the covenant.

60 ¶ Nevertheleſs, I will [m] remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant.

61 Then thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive thy [n] ſiſters, thine elder and thy younger: and I will give them unto thee for * daughters, [o] but not by thy covenant.

62 And I will eſtabliſh my covenant with thee, and thou ſhalt know that I *am* the LORD:

63 That thou mayeſt remember and be [p] confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord GOD.

* *Gen.* 19. 24.

c which worſhipped the calves in Bethel and Dan.

d Thou art ſo wicked, that in reſpect of thee, Sodom and Samaria were juſt.

e This he ſpeaketh in compariſon, *ſaying*, That he would reſtore Jeruſalem, when Sodom ſhould be reſtored, *that is*, never: and this meant of the greateſt part of the Jews.

f In that thou haſt ſhewed thy ſelf worſe then they, & yet thoughteſt to eſcape puniſhment.

g *Meaning*, That it ſhould never come to paſs.

† Heb. *for a report*, or, *hearing*.

h Thou wouldeſt not call her puniſhment to mind when thou waſt aloft, to learn by her example to fear my judgments.

† Heb. *prides*, or, *excellencies*.

i *That is*, Till thou waſt brought under by the Syrians and Philiſtines, 2 *Chron.* 28. 19.

† Heb. *Aram*.

k which joyned with the Syrians, or compaſſed about Jeruſalem.

‡ Or, *ſpoil*.

† Heb. *born them*.

l when thou brakeſt the covenant, which was made between thee and me, *as verſ.* 8.

m *That is*, Of mercy and love I will pity thee, and ſo ſtand to my covenant, though thou haſt deſerved the contrary.

n *Whereby he ſheweth*, That among the moſt wicked he had ever ſome ſeed of his church, which he would cauſe to fructify in due times: *and here he declareth*, How he will call the Gentiles.

* *Gal.* 4. 26.

o But of my free mercy.

p *This declareth*, what fruits Gods mercies work in his, *to wit*, Sorrow and repentance for their former life.

CHAP. XVII.

1 *Under the parable of two eagles and a vine*, 11 *is ſhewed God judgment upon Jeruſalem for revolting from Babylon to Egypt.* 22 *God promiſeth to plant the cedar of the goſpel.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael;

3 And ſay, Thus ſaith the Lord GOD, A great [a] eagle with great wings, long-winged, full of feathers, which had † divers colours, came unto Lebanon, and took the higheſt branch of the cedar:

4 He cropt off the top of his young twigs, and carried it into a land of [b] traffick; he ſet it in a city of merchants.

5 He took alſo of the [c] ſeed of the land, and † planted it in a fruitful field, he placed *it* by great waters, *and* ſet it *as* a willow-tree.

6 And it grew, and became [d] a ſpreading vine of [e] low ſtature, whoſe branches turned toward him, and the roots thereof were under him: ſo it became a vine, and brought forth branches, and ſhot forth ſprigs.

7 There was alſo another [f] great eagle with great wings and many feathers; and behold, this vine did bend her roots towards him, and ſhot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good † ſoil by great [g] waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus ſaith the Lord GOD, Shall it proſper? ſhall [h] he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it ſhall wither in all the leaves of her ſpring, even without great power, or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, ſhall it proſper? ſhall it not utterly wither, [i] when the eaſt-wind toucheth it? it ſhall wither in the furrows where it grew.

11 ¶ Moreover, the word of the LORD came unto me, ſaying,

12 Say now to the rebellious houſe, Know ye not what theſe *things mean?* tell *them*, Behold, the king of Babylon is come to Jeruſalem, and hath [k] taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the kings ſeed, and made a covenant with him, and hath † taken an [l] oath of him: he hath alſo taken the mighty of the land:

14 That the kingdom might be baſe, that it might not lift it ſelf up, † *but* that by keeping of his covenant it might ſtand.

15 But he rebelled againſt him in ſending his ambaſſadours into Egypt, that they might give him horſes and much people: ſhall he proſper? ſhall he eſcape that doth ſuch *things?* or ſhall he break the covenant, and be delivered?

16 *As* I live, ſaith the Lord GOD, ſurely in the place *where* the king *dwelleth* that made him king, whoſe oath he deſpiſed, and whoſe covenant he brake, *even* with him, in the midſt of Babylon he ſhall die.

17 Neither ſhall Pharaoh with *his* mighty army and great company make for him in the war by caſting up mounts, and building forts, to cut off many perſons.

a *That is*, Nebuchadnezzar, who hath great power, riches, and many countries under him, ſhall come to Jeruſalem, and take away Jeconiah the king, *as verſe* 12.

† Heb. *embroidering*.

b *Meaning*, To Babylon.

c *That is*, Zedekiah, who was of the kings bloud and was left at Jeruſalem, and made king in ſtead of Jeconiah, 2 *King.* 24. 17. *Jer.* 37. 1.

† Heb. *put it in a field of ſeed*.

d This was Zedekiahs kingdom.

e That it might not have power to rebel againſt Babylon, *as verſ.* 14.

f *Meaning*, The king of Egypt, of whom Zedekiah ſought ſuccour againſt Nebuchadnezzar.

† Heb. *field*.

g They thought to be moiſtned by the waters of Nilus.

h Shall not Nebuchadnezzar.

i By this dry wind, *he meaneth*, The Babylonians.

k *That is*, Jeconiah, 2 *King.* 24. 15.

† Heb. *brought him to an oath*.

l For his ſubjection and obedience.

† Heb. *to keep his covenant, to ſtand to it*.

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18 Seeing he despised the oath, by breaking the covenant (when lo, he had given his [m] hand) and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD, *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will * spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered towards all winds: and ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD, I will also take of the [n] highest branch of the high cedar, and will set *it*, I will crop off from the [o] top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent.

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all [p] fowl of every wing, in the shadow of the branches thereof shall they dwell.

24 And all the [q] trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*.

m Because he took the name of God in vain, and brake his oath which he had confirmed by giving his hand, therefore the prophet declareth that God would not suffer such perjury, and infidelity to escape punishment.
* *Chap.* 12. 13.
& 32. 3.

n This promise is made to the church, which shall be as a small remnant, and as the top of a tree.
o I will trim it, and dress it.

p Both the Jews and Gentiles shall be gathered into it.

q All the world shall know that I have pluckt down the proud enemies, and set up my church which was low and contemned.

CHAP. XVIII.

1 *God reproveth the unjust parable of sour grapes.* 5 *He sheweth how he dealeth with a just father,* 10 *with a wicked son of a just father,* 14 *with a just son of a wicked father,* 19 *with a wicked man repenting,* 24 *with a just man revolting.* 25 *He defendeth his justice,* 31 *and exhorteth to repentance.*

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, [a] The fathers have eaten sowr grapes, and the childrens teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do † that which is lawful and right,

6 *And* hath not [b] eaten upon the mountains, neither hath lift up his eyes to the idols of the house of Israel, neither hath * defiled his neighbours wife, neither hath come near to * a menstruous woman,

7 And hath not * oppressed any, *but* hath restored to the debtour his * pledge, hath spoiled none by violence, hath * given his bread to the hungry, and hath covered the naked with a garment,

a The people murmured at the chastisings of the Lord, and therefore used this proverb, *meaning*, That their fathers had sinned, and their children were punished for their transgressions, *Read* Jer. 31. 29.

† Heb. *judgment and justice.*

b If he hath not eaten of the flesh that hath been offered up to idols, to honour them thereby
* *Lev.* 18. 20.
* *Lev.* 18. 19. & 20. 18.
* *Exod.* 22. 21. *Lev.* 19. 15. & 25. 14.
* *Exod.* 22. 26. *Deut* 24. 12.
* *Deut.* 15. 7. *Isa* 58. 7. *Mat.* 25. 35.

8 He *that* hath not given forth upon * usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

10 ¶ If he beget a son *that is* a ‡ robber, a shedder of bloud, and ‡ *that* doth the like to *any* one of these *things*,

11 And that doth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbours wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lift up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations, [c] he shall surely die, his † bloud shall be upon him.

14 ¶ Now lo, *if* he beget a son that seeth all his fathers sins which he hath done, and considereth, and doth not such like,

15 *That* hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the house of Israel, hath not defiled his neighbours wife,

16 Neither hath oppressed any, † hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? when the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die: * the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my [d] statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his [e] righteousness that he hath done, he shall live.

23 * [f] Have I any pleasure at all that the

* *Exod.* 22. 25. *Lev* 25. 36, 37. *Deut* 23. 19. *Psal.* 15. 5.

‡ Or, *breaker up of an house.*
‡ Or, *that doth to his brother before any of these.*

c *He sheweth*, How the son is punished for his fathers fault: *that is*, if he be wicked as his father was, and doth not repent, he shall be punished as his father was, or else not.
† Heb. *bloods.*

† Heb. *hath not pledged the pledge, or, taken to pledge.*

* *Deut.* 24. 16. 2 *King.* 14. 6. 2 *Coron.* 25. 4. *Jer.* 31. 29.

d He joyneth the observation of the commandments with repentance: for none can repent in deed, except he labour to keep the law.
e *That is*, In the fruits of his faith, which declare that God doth accept

him. * *Chap.* 33 11. f He speaketh that to commend Gods mercy to poor sinners, who rather is ready to pardon, then to punish, as his long suffering declareth, albeit God in his eternal counsel appointed the death and damnation of the reprobate, yet the end of his counsel was not their death onely, but chiefely his own glory. And also because he doth not approve sin, therefore it is here said, that he would have them to turn away from it, that they might live.

wicked

wicked ſhould die? ſaith the Lord GOD: & not that he ſhould return from his ways and live?

24 ¶ But when the righteous turneth away from his righteouſneſs, and committeth iniquity, *and* doth according to all the abominations that the wicked *man* doth, ſhall he live? all his [g] righteouſneſs that he hath done ſhall not be mentioned: in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die.

[g] *That is*, The falſe opinion that the hypocrites have of their righteouſneſs.

25 ¶ Yet ye ſay, * The way of the Lord is not [h] equal. Hear now, O houſe of Iſrael, Is not my way equal? are not your ways unequal?

* *Chap.* 33. 20.
[h] In puniſhing the father with the children.

26 When a righteous *man* turneth away from his righteouſneſs, and committeth iniquity, and dieth in them; for his iniquity that he hath done, ſhall he die.

27 Again, when the wicked *man* turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive.

28 Becauſe he conſidereth, & turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die.

29 Yet ſaith the houſe of Iſrael, The way of the Lord is not equal. O houſe of Iſrael, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord GOD: * repent, and turn ‡ *your ſelves* from all your tranſgreſſions; ſo iniquity ſhall not be your ruine.

* *Mat.* 3. 2.
‡ Or, others.

31 ¶ Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a * new heart, and a new ſpirit; for why will you die, O houſe of Iſrael?

* *Jer.* 32. 39. *Ezek.* 11. 19. & 36. 26.
i *He ſheweth*, That man cannot forſake his wickedneſs till his heart be changed, which is only the work of God.

32 For * I have no pleaſure in the death of him that dieth, ſaith the Lord GOD: wherefore turn ‡ *your ſelves*, and live ye.

* *Ezek.* 33. 11. 2 *Pet.* 3. 9.
‡ Or, others.

CHAP. XIX.

1 *A lamentation for the princes of Iſrael, under the parable of lions whelps taken in a pit;* 10 *and for Jeruſalem, under the parable of a waſted vine.*

MOreover, take thou up a lamentation for the [a] princes of Iſrael,

a *That is*, Jehoahaz and Jehoiakim, Joſias ſons, who, for their pride and cruelty, are compared unto lions.

2 And ſay, What *is* thy [b] mother? a lioneſs: ſhe lay down among lions, ſhe nouriſhed her whelps among young lions.

b *To wit*, Jehoahaz mother, or Jeruſalem.

3 And ſhe brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men.

4 The [c] nations alſo heard of him, he was taken in their pit, and they brought him with chains unto the land of Egypt.

c By Pharaohnecho king of Egypt, 2 *King.* 23. 33, 34. *Jer.* 22. 11, 12.

5 Now when ſhe ſaw that ſhe had waited *and* her hope was loſt, then ſhe took another of her [d] whelps, *and* made him a young lion.

d which was Jehoiakim.

6 And he went up and down among the lions, he became a young lion and learned to catch the prey, *and* devoured [e] men.

e He ſlew of the prophets, & them that feared God, and raviſhed their wives.

7 And he knew ‡ their deſolate palaces, and he laid waſte their cities, and the land was deſolate, and the fulneſs thereof by the noiſe of his roaring.

‡ Or, *their widows.*

8 Then the [f] nations ſet againſt him on every ſide from the provinces, and ſpread their net over him: he was taken in their pit.

f Nebuchadnezzar with his great army which was gathered of divers nations.

9 And they put him in ward ‡ in chains, and brought him to the king of Babylon; they brought him into holds, that his voice ſhould no more be heard upon the mountains of Iſrael.

‡ Or, *in hooks.*

10 ¶ Thy [g] mother *is* like a vine ‡ in thy bloud, planted by the waters, ſhe was fruitful & full of branches by reaſon of many waters.

g He ſpeaketh this in reproach of this wicked king, in whoſe bloud, *that is*, In the race of his predeceſſours, Jeruſalem ſhould have been bleſſed according to Gods promiſe, and flouriſhed as a fruitful vine.

‡ Or, *in my quietneſs*, or, *in thy likeneſs.*

11 And ſhe had ſtrong rods for the ſceptres of them that bear rule, and her ſtature was exalted among the thick branches, and ſhe appeared in her height with the multitude of her branches.

12 But ſhe was plucked up in fury, ſhe was caſt down to the ground, and the * [h] eaſt-wind dried up her fruit: her ſtrong rods were broken and withered, the fire conſumed them.

* *Hoſ.* 13. 15.
h *Meaning*, That the Chaldeans ſhould deſtroy them as the eaſt-wind doth the fruit of the vine.

13 And now ſhe *is* planted in the wilderneſs, in a dry and thirſty ground.

14 And fire is gone out of [i] a rod of her branches, *which* hath devoured her fruit, ſo that ſhe hath no ſtrong rod *to be* a ſceptre to rule: This *is* a lamentation, and ſhall be for a lamentation.

i Deſtruction is come by Zedekiah, who was the occaſion of the rebellion.

CHAP. XX.

1 *God refuſeth to be conſulted by the elders of Iſrael.* 5 *He ſheweth the ſtory of their rebellions in Egypt,* 10 *in the wilderneſs,* 27 *and in the land.* 33 *He promiſeth to gather them by the goſpel.* 45 *Under the name of a foreſt he ſheweth the deſtruction of Jeruſalem.*

AND it came to paſs in the [a] ſeventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Iſrael came to enquire of the LORD, & ſat before me.

a Of the captivity of Jeconiah.

2 Then came the word of the LORD unto me, ſaying,

3 Son of man, ſpeak unto the elders of Iſrael, and ſay unto them, Thus ſaith the Lord GOD, Are ye come to enquire of me? *as* I live, ſaith the Lord GOD, I will not be enquired of by you.

4 Wilt thou ‡ * judge them, ſon of man, wilt thou judge *them*? [b] cauſe them to know the abominations of their fathers:

‡ Or, *plead for them.*
* *Chap* 22. 2. & 23. 36.
b *Thus declareth*, The great lenity and patience of God, which calleth ſinners to repentance before he condemn them.

5 ¶ And ſay unto them, Thus ſaith the Lord GOD, In the day when I choſe Iſrael, and ‡ [c] lifted up mine hand unto the ſeed of the houſe of Jacob, and made my ſelf * known unto them in the land of Egypt, when I lifted up mine hand unto them, ſaying, I *am* the LORD your God.

‡ Or. *ſware*, *and ſo verſ.* 6, *&c.*
c I ſware that I would be their God, which manner of oath was obſerved from all antiquity, where they uſed to lift up their hands toward the heaven, acknowledging God to be the author of truth, and the defender thereof, and alſo the judge of the heart, wiſhing that he ſhould take vengeance, if they conceiled any thing which they knew to be truth.
* *Exod.* 3. 8. & 4. 31

6 In the day *that* I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had eſpied for them, flowing with milk and hony, which *is* the glory of all lands:

7 Then ſaid I unto them, Caſt ye away every man the abominations of his eyes, and [d] defile not your ſelves with the idols of Egypt: I *am* the LORD your God.

d God had forbidden them to make mention of the idols, *Exod.* 23. 13. *Pſal* 16. 4.

8 But they rebelled againſt me, and would not hearken unto me: they did not every man caſt

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caſt away the abominations of [e] their eyes, neither did they forſake the idols of Egypt: then I ſaid, I will pour out my fury upon them, to accompliſh my anger againſt them in the midſt of the land of Egypt.

9 But I wrought for my [f] names ſake, that it ſhould not be polluted before the heathen, among whom they *were*, in whoſe ſight I made my ſelf known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I * cauſed them to go forth out of the land of Egypt, and brought them into the wilderneſs.

11 And I gave them my ſtatutes, & † ſhewed them my judgments, * which *if* a man do, he ſhall even live in them.

12 Moreover alſo, I gave them my * ſabbaths, to be a ſign between me and them, that they might know that I *am* the LORD that ſanctify them.

13 But the houſe of Iſrael rebelled againſt me in the wilderneſs: they walked not in my ſtatutes, and they deſpiſed my judgments, which *if* a man do, he ſhall even live in them; and my ſabbaths they greatly * polluted: then I ſaid I would pour out my fury upon them in the * wilderneſs to conſume them.

14 But I wrought for my names ſake, that it ſhould not be polluted before the [g] heathen, in whoſe ſight I brought them out.

15 Yet alſo I lifted up my hand unto them in the wilderneſs, that I would not bring them into the land which I had given *them*, flowing with milk and hony, which *is* the glory of all lands:

16 Becauſe they deſpiſed my judgments, and walked not in my ſtatutes, but polluted my [a] ſabbaths: for their heart went after their idols.

17 Neverthleſs, mine eye ſpared them from deſtroying them, neither did I make an end of them in the wilderneſs.

18 But I ſaid unto their children in the wilderneſs, Walk ye not in the ſtatutes of your [i] fathers, neither obſerve their judgments, nor defile your ſelves with their idols.

19 I *am* the LORD your God; walk in my ſtatutes, and keep my judgments and do them:

20 And hallow my ſabbaths; and they ſhall be a ſign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, neither kept my judgments to do them, which *if* a man do, he ſhall even live in them; they polluted my ſabbaths: then I ſaid I would pour out my fury upon them, to accompliſh my anger againſt them in the wilderneſs.

22 Neverthleſs I withdrew mine hand, and wrought for my names ſake, that it ſhould not be polluted in the ſight of the heathen, in whoſe ſight I brought them forth.

23 I lifted up mine hand unto them alſo in the wilderneſs, that I would ſcatter them among the heathen, and diſperſe them through the countrys;

24 Becauſe they had not executed my judgments, but had deſpiſed my ſtatutes, and had polluted my ſabbaths, and their eyes were after [k] their fathers idols.

25 Wherefore [l] I gave them alſo ſtatutes *that were* not good, and judgments whereby they ſhould not live.

26 And I polluted them in their own [m] gifts, in that they cauſed to paſs * through *the fire* all that openeth the womb, that I might make them deſolate, to the end, that they might know that I *am* the LORD.

27 ¶ Therefore ſon of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord GOD, Yet in this your fathers have blaſphemed me, in that they have † committed a treſpaſs againſt me.

28 [n] *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented the provocation of their offering: there alſo they made their ſweet ſavour, and poured out there their drink-offerings.

29 Then ‡ I ſaid unto them, What *is* the high place whereunto ye go? and the name thereof is called [o] Bamah unto this day.

30 Wherefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your ſons to paſs through the fire, ye pollute your ſelves with all your idols even unto this days: and ſhall I be enquired of by you, O houſe of Iſrael? *As* I live, ſaith the Lord GOD, [p] I will not be enquired of by you.

32 And that which cometh into your mind, ſhall not be at all, that ye ſay, We will be as the heathen, as the families of the countrys, to ſerve wood and [q] ſtone.

33 ¶ *As* I live, ſaith the Lord GOD, ſurely with a mighty hand, and with a ſtretched out arm, and with fury poured out, will I rule over you.

34 And I will bring you out from the people, and will gather you out of the countrys wherein ye are ſcattered, with a mighty hand, and with a ſtretched out arm, and with fury poured out.

35 And I will bring you into the [r] wilderneſs of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſs of the land of Egypt, ſo will I plead with you, ſaith the Lord GOD.

37 And I will cauſe you to paſs under the rod, and I will bring you into ‡ the bond of the covenant.

38 And I will [s] purge out from among you the rebels, and them that tranſgreſs againſt me: I will bring them forth out of the country where

e which thing declareth the wickedneſs of mans heart, which judge Gods ſervice by their eyes and outward ſenſes.

f God had ever this reſpect to his glory, that he would not have his name evil ſpoken of among the Gentiles for the punishment that his people deſerved in confidence whereof the godly ever prayed, as *Exod.* 32. 12. *Num.* 14. 13.

* *Exod.* 13. 18.

† Heb. *made them to know.*

* *Lev.* 18. 5. *Rom.* 10 5. *Gal.* 3. 12.

* *Exod.* 20. 8. & 31 13, &c. & 35. 2. *Deut.* 5. 12.

* *Exod.* 16. 27.

* *Num.* 14. 29. & 26. 65.

g who might thereby take an occaſion to blaſpheme my name, and to accuſe me of lack of ability, or elſe that I had ſought a means to deſtroy them more commodiouſly.

h *That is*, My true religion, which I had commanded them, and gave themſelves to ſerve me according to their own fantaſies.

i whereby the holy Ghoſt confuteth them that ſay, That they will follow the religion and example of their fathers, and not meaſure their doings by Gods word, whether they be approveable thereby or no.

k *Meaning*, That they ſet their delight upon them.

l Becauſe they would not obey my laws, I gave them up to themſelves, that they ſhould obey their own fantaſies, as *verſe* 39. *Rom.* 1. 21, 24.

m I condemned thoſe things, and counted them as abominable which they thought had been excellent and to have declared moſt zeal, *Luke* 15 16 for that which God required as moſt excellent, that gave they to their idols.

* *Chap.* 16. 21.

† Heb. *treſpaſſed a treſpaſs.*

n Not onely in the wilderneſs when I brought them out of Egypt, but ſince I placed them in this land: *What declareth*, How prompt mans heart is to idolatry, ſeeing that by no admonition he can be drawn back.

‡ Or, *I told them what the high place was*, or, *Bamah.*

o *Which ſignifieth*, An high place, *declaring*, That they vaunted themſelves of their idolatry and were not aſhamed thereof, though God had commanded them expreſſely, that they ſhould have no altar lifted up on high by ſtairs *Exod.* 20. 26

p *He ſheweth*, That the ingratitude of the people deſerveth, that God ſhould cut them off, and that they ſhould not have the comfort of his word.

q *He declareth*, That man of nature is wholy enemy unto God and to his own ſalvation, and therefore God calleth him to the right way partly by chaſtiſing, but chiefeſt by his mercy, in forgiving his rebellion and wickedneſs.

r I will bring you amongſt ſtrange nations, as into a wilderneſs, and there will viſit you and ſo call you to repentance, & then bring the godly home again, *Iſa.* 65.

‡ Or, *a delivering*

s *Signifying*, That he will not burn the corn with the chaff, but purge out the wicked to puniſh them when he will ſpare his.

where they ſojourn, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I *am* the LORD.

39 As for you, O houſe of Iſrael, thus ſaith the Lord GOD, [t] Go ye, ſerve ye every one his idols, and hereafter *alſo*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord GOD, there ſhall all the houſe of Iſrael, all of them in the land ſerve me: there will I accept them, and there will I require your offerings, and the ‡ firſt-fruits of your oblations, with all your holy things.

41 I will accept you with your † ſweet ſavour, when I bring you out from the people, aud gather you out of the countrys wherein ye have been ſcattered, and I will be ſanctified in you before the heathen.

42 And ye ſhall know that I *am* the LORD, when I ſhall bring you into the land of Iſrael, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there ſhall ye remember your ways, and all your doings, wherein ye have been defiled, and ye ſhall [u] loath your ſelves in your own ſight, for all your evils that ye have committed.

44 And ye ſhall know that I *am* the LORD, when I have wrought with you for my names ſake, not according to your wicked ways, nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord GOD.

45 ¶ Moreover, the word of the LORD came unto me, ſaying,

46 Son of man, ſet thy face toward the ſouth, and drop *thy word* toward the ſouth, and propheſy againſt the foreſt of the [x] ſouthfield;

47 And ſay to the foreſt of the ſouth, Hear the word of the LORD, thus ſaith the Lord GOD, Behold, I will kindle a fire in thee, and it ſhall devour every [y] green tree in thee, and every dry tree: the flaming flame ſhall not be quenched, and all faces from the ſouth to the north ſhall be burnt therein.

48 And all fleſh ſhall ſee that I the LORD have kindled it: it ſhall not be quenched.

49 Then ſaid I, Ah Lord GOD, they ſay of me, Doth he not ſpeak [z] parables?

CHAP. XXI.

1 Ezekiel propheſieth againſt Jeruſalem with a ſign of ſighing. 8 The ſharp and bright ſword. 18 againſt Jeruſalem, 25 againſt the kingdom, 28 and againſt the Ammonites.

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face toward Jeruſalem, and [a] drop *thy word* toward the holy places, and propheſie againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the LORD, Behold, I *am* againſt thee, and will draw forth my ſword out of his ſheath, & will cut off from thee [b] the righteous & the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore ſhall my ſword go forth out of his ſheath againſt all fleſh from the ſouth to the [c] north:

5 That all fleſh may know that I the LORD have drawn forth my ſword out of his ſheath: it ſhall not return any more.

6 [d] Sigh therefore, thou ſon of man, with the breaking of *thy* loyns; and with bitterneſs ſigh before their eyes.

7 And it ſhall be, when they ſay unto thee, Wherefore ſigheſt thou? that thou ſhalt anſwer, For the [e] tidings, becauſe it cometh: and every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall faint, and all knees † ſhall be weak *as* water: behold, it cometh, and ſhall be brought to paſs, ſaith the Lord GOD.

8 ¶ Again, the word of the LORD came unto me, ſaying,

9 Son of man, propheſie and ſay, Thus ſaith the LORD, Say, A ſword, a ſword is ſharpned, and alſo furbiſhed.

10 It is ſharpned to make a ſore ſlaughter, it is furbiſhed that it may [f] glitter: ſhould we then make mirth? ‡ it contemneth the [g] rod of my ſon, *as* [h] every tree.

11 And he hath given it to be furbiſhed, that it may be handled: the ſword is ſharpned, and it is furbiſhed to give it into the hand of the [i] ſlayer.

12 Cry and howl, ſon of man, for it ſhall be upon my people, it *ſhall be* upon all the princes of Iſrael: ‡ terrours, by reaſon of the ſword, ſhall be upon my people: [k] ſmite therefore upon *thy* thigh.

13 ‡ Becauſe *it is* a trial, [l] and what if *the ſword* contemn even the rod? it ſhall be no *more*, ſaith the Lord GOD.

14 Thou therefore, ſon of man, propheſie, and [m] ſmite *thine* † hands together, and let the ſword be doubled the third time, the ſword of the ſlain, it *is* the ſword of the great *men that are* ſlain, which entreth into their privy chambers.

15 I have ſet the ‡ point of the ſword againſt all their gates, that *their* heart may faint, and *their* ruines be multiplied: ah, *it is* made bright, *it is* ‡ wrapt up for the ſlaughter.

16 Go thee one way [n] or other, *either* on the right hand, † or on the left, whitherſoever thy face *is* ſet.

17 I will alſo ſmite mine hands together, and I will cauſe my fury to reſt: I the LORD have ſaid *it*.

18 ¶ The word of the LORD came unto me again, ſaying,

19 Alſo thou ſon of man, appoint thee [o] two ways, that the ſword of the king of Babylon may come: both twain ſhall come forth out of one land, and chooſe thou a place, chooſe *it* at the head of the way to the city.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and [p] to Judah in Jeruſalem the defenced.

t This is ſpoken to the hypocrites.

‡ Or, *chief.*

† Heb. *ſavour of reſt.*

u Your own conſciences ſhall convict you after that you have felt my mercies.

x For Judah ſtood ſouth from Babylon.

y Both ſtrong and weak in Jeruſalem.

z The people ſaid, that the prophet ſpeke darkly: therefore he deſireth the Lord to give them a plain declaration hereof.

a Speak ſenſibly, that all may underſtand.

b *That is*, Such which ſeem to have an outward ſhew of righteouſneſs, by obſervation of the ceremonies of the law.

c *Meaning*, through all the land.

d As though thou wert in extreme anguiſh.

e Becauſe of the great noiſe of the army of the Chaldeans.

† Heb. *ſhall go into water.*

f And ſo cauſe a fear.

‡ Or, it is *the rod of my ſon, it deſpiſeth every tree.*

g *Meaning*, The ſceptre: *Shewing*, That it will not ſpare the king who ſhould be as the Son of God, and in his place.

h *Teaſts*, The reſt of the people.

i *To wit*, Unto the army of the Chaldeans.

‡ Or, *they are thruſt down to the ſword with my people.*

k Jer. 31. 19.

‡ Or, *when the trial* hath been, *what then? ſhall they not alſo belong to the deſpiſing rod?*

l Ezekiel moved with compaſſion, thus complaineth fearing the deſtruction of the kingdom, which God had confirmed to David and his poſterity by promiſe: which promiſe God performed, although here it ſeemed to mans eye that it ſhould utterly perish.

m *That is*, Encourage the ſword.

† Heb. *hand to hand.*

‡ Or, *glittering*, or, *fear.*

† Or, *ſharpned.*

n Provide for thy ſelf, for thou ſhalt ſee Gods plague on all parts of this country.

† Heb. *ſet thy ſelf, take the left hand.*

o This was ſpoken, becauſe that when Nebuchadnezzar came againſt Judah, his purpoſe was alſo to go againſt the Ammonites: but doubting in the way, which enterpriſe to undertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Judah.

p *That is*, To the tribe of Judah that kept themſelves in Jeruſalem.

† Heb. *mother of the way*

21 For the king of Babylon ſtood at the †[q] parting of the way, at the head of the two ways, to uſe divination: he made *his* ‡ arrows bright, he conſulted with † images, he looked in the [r] liver.

q To know whether he ſhould go againſt the Ammonites, or them of Jeruſalem.

‡ Or, *knives*

† Heb. *teraphim.*

r He uſed conjuring and ſorcery.

22 At his right hand was the divination for Jeruſalem to appoint ‡ † captains, to open the mouth in the ſlaughter, to lift up the voice with ſhouting, to appoint *battering* rams againſt the gates, to caſt a mount, *and* to build a fort.

‡ Or, battering *rams.*

† Heb. *rams.*

23 And it ſhall be unto them [s] as a falſe divination in their ſight, ‡ to them that have ſworn oaths: [t] but he will call to remembrance the iniquity, that they may be taken.

s Becauſe there was a league betwen the Jews and the Babyſonians, they of Jeruſalem ſhall think nothing leſs then that this thing ſhould come to paſs.

‡ Or, *for the oaths made unto them.*

t *That is*, Nebuchadnezzar will remember the rebellion of Zedekiah, and ſo come upon them

24 Therefore thus ſaith the Lord GOD, Becauſe ye have made your iniquity to be remembred, in that your trauſgreſſions are diſcovered, ſo that in all your doings your ſins do appear: becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 ¶ And [u] thou profane wicked prince of Iſrael, whoſe day is come, when iniquity *ſhall have* an end,

u *Meaning*, Zedekiah, who practiſed with the Egyptians to make him high, and able to reſiſt the Babylonians.

26 Thus ſaith the Lord GOD, Remove the [x] diademe, and take off the crown: this *ſhall* not *be* the ſame, exalt *him that is* low, and abaſe *him that is* high.

x Some refer this to the prieſts attire: for Jehozadek the prieſt went into captivity with the king.

27 † I will overturn, overturn, overturn it, and it ſhall be no *more* until he [y] come whoſe right it is, and I will give it *him.*

† Heb *perverted, perverted, perverted will I make it.*

y *That is*, Unto the coming of Meſſiah: for though the Jews had ſome ſign of governement afterward under the Perſians, Greeks, and Romans, yet this reſtitution was not till Chriſt coming, and at length ſhould be accompliſhed, as was promiſed, *Gen.* 49. 10.

28 ¶ And thou ſon of man, propheſie and ſay, Thus ſaith the Lord GOD concerning the Ammonites, and concerning their reproach: even ſay thou, The ſword, the ſword *is* drawn: for the ſlaughter *it is* furbiſhed, to conſume becauſe of the glittering:

29 Whiles they ſee [z] vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* ſlain, of the wicked whoſe day is come, when their iniquity *ſhall have* an end.

z Though the Jews and Ammonites would not believe that thou, *to wit*, The ſword, ſhouldſt come upon them, and ſaid that the prophets which threatned, ſpoke lies, yet thou ſhalt as ſurely come, as though thou wert already upon their necks.

30 ‡ Shall I cauſe *it* to return into his ſheath? I will judge thee in the place where thou waſt created, in the land of thy nativity.

‡ Or, *cauſe it to return.*

31 And I will pour out mine indignation upon thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of ‡ brutiſh men, *and* ſkilful to deſtroy.

‡ Or, *burning.*

32 Thou ſhalt be for fewel to the fire: thy bloud ſhall be in the midſt of the land, thou ſhalt be no *more* remembred: for I the LORD have ſpoken *it.*

CHAP. XXII.

1 *A catalogue of ſins in Jeruſalem.* 13 *God will burn them as droſs in his furnace.* 23 *The general corruption of prophets, prieſts, princes, and people.*

MOreover, the word of the LORD came unto me, ſaying,

2 Now thou ſon of man, * wilt thou ‡ judge, wilt thou [a] judge the †bloudy city? yea thou ſhalt † ſhew her all her abominations.

* *Chap.* 20. 4. *&* 23. 36.

‡ Or, *ſhall for.*

a Art thou ready to execute, thy charge which I commit unto thee againſt Jeruſalem, that murdreth the prophets, and them that are godly

†Heb *city of bloud,*

† Heb. *make her know.*

3 Then ſay thou, Thus ſaith the Lord GOD, The city ſheddeth bloud in the midſt of it, that her time [b] may come, and maketh idols [c] againſt her ſelf to defile her ſelf.

b *That is*, The time of her deſtruction.

c To her own undoing.

4 Thou art become guilty in thy bloud that thou haſt * ſhed, and haſt defiled thy ſelf in thine idols, which thou haſt made, and thou haſt cauſed thy days to draw near, and art come *even* unto thy years; therefore have I made thee a reproach unto the heathen, and a mocking to all countrys.

* 2 *King.* 21. 16.

5 *Thoſe that be* near, and *thoſe that be* far from thee, ſhall mock thee, *which art* † [d] infamous, *and* much vexed.

† Heb *polluted of name, much in vexation.*

d whoſe very name all men hate.

6 Behold, the princes of Iſrael, every one were in thee to their † power to ſhed bloud.

† Heb. *arm.*

7 In thee have they ſet light by father and mother: in the midſt of thee have they dealt by ‡ oppreſſion with the [e] ſtranger: in thee have they vexed the fatherleſs and the widow.

‡ Or, *deceit.*

e *He meaneth hereby*, That there was no kind of wickedneſs which was not committed in Jeruſalem, and therefore the plagues of God ſhould ſpeedily come upon her.

8 Thou haſt deſpiſed mine holy things, and haſt profaned my ſabbaths.

9 In thee are † men that carry tales to ſhed bloud: & in thee they eat upon the mountains: in the midſt of thee they commit lewdneſs.

† Heb. *men of ſlanders.*

10 In thee have they * diſcovered their fathers nakedneſs: in thee have they humbled her that was * ſet apart for pollution.

* *Lev.* 18. 8. *&* 20. 11.

* *Lev.* 18. 19.

11 And ‡ one hath committed abomination with his neighbours * wife, and ‡ another hath ‡ lewdly defiled his daughter in law, and another in thee hath humbled his * ſiſter, his fathers daughter.

‡ Or, *every one.*

* *Lev.* 18. 20. *Jer.* 5. 8.

‡ Or, *every one.*

‡ Or, *by lewdneſs.*

* *Lev.* 18. 9.

12 In thee have they taken gifts to ſhed bloud: thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord GOD.

13 ¶ Behold therefore I have * [f] ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy bloud which hath been in the midſt of thee.

* *Chap* 21. 17.

f In token of my wrath and vengeance.

14 Can thine heart endure, or can thine hands [g] be ſtrong in the days that I ſhall deal with thee? I the LORD have ſpoken *it*, and will do *it.*

g *That is*, Able to defend thy ſelf.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countrys, and will conſume thy [h] filthineſs out of thee.

h I will thus take away the occaſion of thy wickedneſs.

16 And thou ‡ ſhalt take thine [i] inheritance in thy ſelf in the ſight of the heathen, and thou ſhalt know that I *am* the LORD.

‡ Or, *ſhall be profaned.*

i Thou ſhalt be no more the inheritance of the Lord but forſaken.

17 And the word of the LORD came unto me, ſaying,

18 Son of man, the houſe of Iſrael is to me become [k] droſs, all they *are* braſs, and tin, and iron, and lead, in the midſt of the furnace, they are *even* the † droſs of ſilver.

k which before was moſt precious.

† Heb. *droſſes.*

19 Therefore thus ſaith the Lord GOD, Becauſe ye are all become droſs, behold therefore I will gather you into the midſt of Jeruſalem.

20 † *As* they gather ſilver, and braſs, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it, to melt *it;* ſo will I gather *you* in mine anger, and in my fury, and I will leave *you there*, and [l] melt you.

† Heb. according *to the gathering.*

l *Meaning hereby*, That the godly ſhould be tried, and the wicked deſtroyed.

21 Yea,

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou art the land *that* is not cleansed, nor [m] rained upon in the day of indignation.

m Thou art like a barren land, which the Lord plagueth with drought.

25 *There is* a [n] conspiracy of her prophets in the midst thereof like a roaring lion ravening the prey: they * have devoured souls: they have taken the treasure and precious things: they have made her many widows in the midst thereof.

n The false prophets have conspired together to make their doctrine more probable.
* *Mal.* 23. 14.

26 Her priests have † violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their [o] eyes from my sabaths, and I am profaned among them.

† Heb. *offered violence to.*

o They have neglected my service.
* *Mich.* 3. 11. *Zeph.* 3. 3.

27 Her *princes in the midst thereof *are* like wolves ravening the prey, to shed bloud, *and* to destroy souls, to get dishonest gain.

28 And her [p] prophets have daubed them with untempered *morter*, seeing vanity, & divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

p They which should have reproved them, flattered them in their vices, and covered their doings with lies, *chap.* 13. 10.

29 The people of the land have used ‡ oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger † wrongfully.

‡ Or, *deceit.*

† Heb. *without right.*

30 And I sought for a man among them, that should make up the [q] hedge, and stand in the gap before me for the land that I should not destroy it: but I found none.

q which would shew himself zealous in my cause by resisting vice, *Isa.* 59. 16. & 63. 5 and also pray unto me to withhold my plagues, *Psal.* 106. 23.

31 Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

CHAP. XXIII.

3 *The whordoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 36 *The prophet reproveth the adulteries of them both,* 45 *and sheweth their judgments.*

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women the daughters of one [a] mother.

a *Meaning*, Israel and Judah which came both out of one family.

3 And they committed whordoms in [b] Egypt, they committed whordoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

b They became idolaters, after the manner of the Egyptians.

4 And the names of [c] them *were*, Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters: thus *were* their names, Samaria *is* Aholah: and Jerusalem Aholibah.

c Aholah, signifieth a mansion or dwelling in her self, *meaning*, Samaria, which was the royal city of Israel: and Aholibah signifieth my mansion in her, *whereby is meant*, Jerusalem, where Gods temple was.

5 And Aholah played the harlot when [d] she was mine, and she doted on her lovers, on the Assyrians *her* neighbours,

d when the Israelites were named, the people of God, they became idolaters, and forsook God, and put their trust in the Assyrians.

6 *Which were* clothed with blue, captains and rulers, all of them desireable young men, hors-men riding upon horses. 633

7 Thus she † committed her whordoms with them, with all them *that were* † the chosen men of Assyria, and with all on whom she doted, with all their idols she defiled her self.

† Heb. *bestowed her whordoms upon them.*
† Heb. *the choice of the children of Ashur.*

8 Neither left she her whordoms *brought* from Egypt: for in her youth they [e] lay with her, and they bruised the breasts of her virginity, and poured their whordom upon her.

e The holy Ghost useth these terms, which seem, strange to chaste ears, to cause this wicked vice of idolatry to be abhorred.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the * Assyrians, upon whom she doted.

* 2 *King.* 17. 23.

10 These discovered her nakedness, they took her sons and her daughters, and slew her with the sword: and she became † famous among women, for [f] they had executed judgment upon her.

† Heb. *a name.*
f *Meaning*, The Assyrians.

11 And when her sister Aholibah saw *this*, † she was more corrupt in her inordinate love then she, and in her whordoms † more then her sister in *her* whordoms.

† Heb *she corrupted her inordinate love more then*, &c.
† Heb. *more then the whordoms of her sister.*

12 She doted upon the *Assyrians *her* neighbours, captains and rulers clothed most gorgeously, hors-men riding upon horses, all of them desireable young men.

* 2 *King.* 16. 7.

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whordoms: for when she saw men [g] pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

g *This declareth*, That no words are able sufficiently to express the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging love and filthy lusts dote upon the images and paintings of them after whom they lust.

15 Girded with girdles upon their loyns, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And † assoon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

† Heb. *at the sight of her eyes.*

17 And the † Babylonians came to her into the bed of love, and they defiled her with their whordom, and she was polluted with them, and her mind was † alienated from them.

† Heb. *children of Babel.*

† Heb. *loosed*, or, *disjointed.*

18 So she discovered her whordoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whordoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The

23 The Babylonians, and all the Chaldeans, h Pekod, and Shoa, and Koa, *and* all the Aſſyrians with them: all of them deſireable young men, captains and rulers, great lords and renowned, all of them riding upon horſes.

h These, were the names of certain princes and captains under Nebuchadnezzar.

24 And they ſhall come againſt thee with chariots, wagons, and wheels, and with an aſſembly of people *which* ſhall ſet againſt thee buckler, and ſhield, and helmet round about: and I will ſet judgment before them, and they ſhall judge thee according to their judgments.

25 And I will ſet my jealouſy againſt thee, and they ſhall deal furiouſly with thee: they ſhall take away thy i noſe, and thine ears, and thy remnant ſhall fall by the ſword: they ſhall take thy ſons and thy daughters, and thy reſidue ſhall be devoured by the fire.

i They ſhall deſtroy thy princes and prieſts, with the reſt of thy people.

26 They ſhall alſo ſtrip thee out of thy clothes, and take away thy † fair jewels.

† Heb. *inſtruments of my decking.*

27 Thus will I make thy lewdneſs to ceaſe from thee, and thy whordom *brought* from the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus ſaith the Lord GOD, Behold, I will deliver thee into the hand *of them* whom thou hateſt, into the hand *of them* from whom thy mind is alienated.

29 And they ſhall deal with thee hatefully, and ſhall take away all thy k labour, and ſhall leave thee naked and bare, and the nakedneſs of thy whordoms ſhall be l diſcovered, both thy lewdneſs and thy whordoms.

k All thy treaſures and riches which thou haſt gotten by labour.

l All the world ſhall ſee thy ſhameful forſaking of God to ſerve idols.

30 I will do theſe *things* unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idols.

31 Thou haſt walked in the way of thy ſiſter, therefore will I give her m cup into thine hand.

m I will execute the ſame judgments and vengeance againſt thee, and that with greater ſeverity.

32 Thus ſaith the Lord GOD, Thou ſhalt drink of thy ſiſters cup deep and large: thou ſhalt be laughed to ſcorn and had in deriſion; it containeth much.

33 Thou ſhalt be filled with n drunkenneſs and ſorrow, with the cup of aſtoniſhment and deſolation, with the cup of thy ſiſter Samaria.

n *Meaning*, That the afflictions ſhould be ſo great that they ſhould cauſe them to loſe their ſenſes and reaſon.

34 Thou ſhalt even drink it and ſuck *it* out, and thou ſhalt break the ſherds thereof, and pluck off thine own breaſts: for I have ſpoken *it*, ſaith the Lord GOD.

35 Therefore thus ſaith the Lord GOD, Becauſe thou haſt forgotten me, and caſt me behind thy back, therefore bear thou alſo thy lewdneſs, and thy whordoms.

36 ¶ The LORD ſaid moreover unto me, Son of man, wilt thou * ‡ judge Aholah and Abolibah? yea, declare unto them their abominations;

* *Chap.* 20. 4. & 22. 2.
‡ Or, *plead for.*

37 That they have committed adultery, and bloud *is* in their hands, and with their idols have they committed adultery, and have alſo cauſed their ſons whom they bare unto me, to o paſs for them through *the fire* to devour *them.*

o *That is*, To be ſacrifices to their idols, *Read Chap.* 16. 20.

38 Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths.

39 For when they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it; and lo, * thus have they done in the midſt of mine houſe.

* 2 *King* 21. 4.

40 And furthermore, that ye have ſent for men † to come from p far, unto whom a meſſenger *was* ſent, and lo, they came, for whom thou didſt waſh thy ſelf, paintedſt thy eyes, and deckedſt thy ſelf with ornaments,

† Heb. *coming.*
p They ſent into other countries to have ſuch as ſhould teach the ſervice of their idols.

41 And ſatteſt upon a † ſtately bed, and a q table prepared before it, * whereupon thou haſt ſet mine incenſe and mine oyl.

† Heb. *honourable.*
q *He meaneth*, The altar that was prepared for the idols.
* *Prov.* 7. 17.

42 And a voice of a multitude being at eaſe *was* with her, and with the men † of the common ſort *were* brought ‡ r Sabeans from the wilderneſs, which put bracelets upon their hands, and beautiful crowns upon their heads.

† Heb. *of the multitude of men.*
‡ Or, *drunkards.*
r which ſhould teach the manner of worſhipping their gods.

43 Then ſaid I unto *her that was* old in adulteries, Will they now commit † whordoms with her, and ſhe *with them?*

† Heb. *her whordoms.*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: ſo went they in unto Aholah and unto Aholibah the lewd women.

45 ¶ And the righteous men, they ſhall * judge them after the manner of s adultereſſes, and after the manner of women that ſhed bloud; becauſe they *are* adultereſſes, and bloud *is* in their hands.

* *Chap.* 16. 38.
s *That is*, worthy of death.

46 For thus ſaith the Lord GOD, I will bring up a company upon them, and will give them † to be removed and ſpoiled.

† Heb. *for a removing and ſpoil.*

47 And the company ſhall ſtone them with ſtones, and ‡ diſpatch them with their ſwords; they ſhall ſlay their ſons and their daughters, and burn up their houſes with fire.

‡ Or, *ſingle them out.*

48 Thus will I cauſe lewdneſs to ceaſe out of the land, that all t women may be taught not to do after your lewdneſs.

t *Meaning*, All other cities and countries.

49 And they ſhall recompenſe your lewdneſs upon you, and ye ſhall bear the ſins of your idols: and ye ſhall know that I *am* the Lord GOD.

CHAP. XXIV.

1 Under the parable of a boyling pot, 6 is ſhewed the irrevocable deſtruction of Jeruſalem. 15 By the ſign of Ezekiel not mourning for the death of his wife, 19 is ſhewed the calamity of the Jews to be beyond all ſorrow.

AGain in the a ninth year, in the tenth month, in the tenth *day* of the b month, the word of the LORD came unto me, ſaying,

a Of Jeconiahs captivity, and of the reign of Zedekiah, 2 *King* 25. 1.
b Called, *Tebeth*, which containeth part of *December*, and part of *January*, in the which month & day Nebuchadnezzar beſieged Jeruſalem.

2 Son of man, Write thee the name of the day, *even* of this ſame day: the king of Babylon ſet himſelf againſt Jeruſalem this ſame day.

3 And utter a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord GOD, Set on a c pot, ſet *it* on, and alſo pour water into it.

c *Whereby was meant*, Jeruſalem.

4 Gather the d pieces thereof into it, *even* every good piece, the thigh, and the ſhoulder, fill *it* with the choice bones.

d *That is*, The citizens, and the chief men thereof.

5 Take

‡ Or, *heap.*

5 Take the choice of the flock, and ‡ burn alſo the[e] bones under it, *and* make it boyl well, and let them ſeethe the bones of it therein.

e *Meaning*, Of the innocent, whom they had ſlain, who where the cauſe of the kindling of Gods wrath againſt them.

6 ¶ Wherefore thus ſaith the Lord GOD, Wo to the bloudy city, to the pot whoſe [f] ſcum *is* therein, and whoſe ſcum is not gone out of it; bring it out [g] piece by piece, let no [h] lot fall upon it.

f whoſe iniquities, and wicked citezens there yet remain.

g *Signifying*, That they ſhould not be deſtroyed all at once, but by little and little.

h Spare none eſtate or condition.

7 For her bloud is in the midſt of her, ſhe ſet it upon the top of a [i] rock, ſhe poured it not upon the ground to cover it with duſt:

i The city ſhewed her cruelty to all the world, and was not aſhamed thereof, neither yet hit it.

8 That it might cauſe fury to come up to take vengeance: I have ſet her bloud upon the top of a rock, that it ſhould not be covered.

9 Therefore thus ſaith the Lord GOD, *Wo to the bloudy city, I will even make the pile for fire great.

* *Nah.* 3. 1. *Hab.* 2. 12.

10 Heap on wood, [k] kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burnt.

k *Meaning*, That the city ſhould be utterly deſtroyed, and that he would give the enemies an appetite thereunto.

11 Then ſet it empty upon the coals thereof, that the braſs of it may be hot, and may burn, and *that* the filthineſs of it may be molten in it, *that* the ſcum of it may be conſumed.

12 [l] She hath wearied *her ſelf* with lies, and her great ſcum went not forth out of her: her ſcum *ſhall be* in the fire.

l The city hath flattered her ſelf in vain.

13 In thy filthineſs *is* lewdneſs: becauſe I [m] have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee.

m I labour by ſending my prophets to call thee to repentance, but thou wouldſt not.

14 I the LORD have ſpoken *it*, it ſhall come to paſs, and I will do *it*, I will not go back, neither will I ſpare, neither will I repent; according to thy ways, and according to thy doings ſhall they [n] judge thee, ſaith the Lord GOD.

n *That is* The Babylonians.

15 ¶ Alſo the word of the LORD came unto me, ſaying,

16 Son of man, behold, I take away from thee the [o] deſire of thine eyes with a ſtroke: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears † run down.

o *Meaning*, His wife, in whom he delighted, *as verſ* 18.

† Heb. *go.*

17 †Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and [p] put on thy ſhoes upon thy feet, and cover not *thy* † lips, and [q] eat not the bread of men.

† Heb. *be ſilent.*

p For in mourning they went bare-headed and bare-footed, and alſo covered their lips.

† Heb. *upperlip, and ſo verſ.* 22.

q *That is*, which the neighbours ſent to them that mourned.

18 So I ſpake unto the people in the morning, and at even my wife died; and I did in the [r] morning as I was commanded.

r *Meaning*, The morning following.

19 ¶ And the people ſaid unto me, Wilt thou not tell us what theſe *things are* to us, that thou doſt *ſo?*

20 Then I anſwered them, The word of the LORD came unto me, ſaying,

21 Speak unto the houſe of Iſrael, Thus ſaith the Lord GOD, Behold, I will [ſ] profane my ſanctuary, the [t] excellency of your ſtrength, the deſire of your eyes, and † that which your ſoul pitieth; and your ſons and your daughters whom ye have left ſhall fall by the ſword.

ſ By ſending the Chaldeans to deſtroy it, *as Chap.* 7. 22.

t wherein you boaſt and delight.

† Heb. *the pity of your ſoul.*

22 And ye ſhall do as I have done: ye ſhall not cover *your* lips, nor eat the bread of men.

23 And your tires *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep, but ye ſhall pine away for your iniquities, and mourn one towards another.

24 Thus Ezekiel is unto you a ſign: according to all that he hath done ſhall ye do: and when this cometh, ye ſhall know that I *am* the Lord GOD.

25 Alſo thou ſon of man, *ſhall it* not *be* in the day when I take from them their ſtrength, the joy of their glory, the deſire of their eyes, and † that whereupon they ſet their minds, their ſons and their daughters;

† Heb. *the lifting up of their ſoul.*

26 *That* he that eſcapeth in that day, ſhall come unto thee, to cauſe *thee* to hear *it* with *thine* ears?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeak and be no more dumb, and thou ſhalt be a ſign unto them, and they ſhall know that I *am* the LORD.

CHAP. XXV.

1 *Gods vengeance for their inſolency againſt the Jews, upon the Ammonites,* 8 *upon Moab, and Seir,* 12 *upon Edom,* 15 *and upon the Philiſtines.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, ſet thy face * againſt the Ammonites, and propheſie againſt them;

* Jer. 49. 1, &c.

3 And ſay unto the Ammonites, Hear the word of the Lord GOD, Thus ſaith the Lord GOD, Becauſe thou ſaidſt, [a] Aha, againſt my ſanctuary, when it was profaned, and againſt the land of Iſrael, when it was deſolate, and againſt the houſe of Judah, when they went into captivity;

a Becauſe ye rejoyced when the enemy deſtroyed my city and temple.

4 Behold therefore, I will deliver thee to the † [b] men of the eaſt for a poſſeſſion, and they ſhall ſet their [c] palaces in thee, and make their dwellings in thee: they ſhall eat thy fruit, and they ſhall drink thy milk.

† Heb. *Children.*

b *That is*, To the Babylonians.

c They ſhall chaſe thee away and take thy gorgeous houſes to dwell in.

5 And I will make [d] Rabbah a ſtable for camels, and the Ammonites a couching-place for flocks: and ye ſhall know that I *am* the LORD.

d Called alſo Philadelphia, which was the chief citie of the Ammonites, and full of conduits, 2 *Sam.* 12. 27.

6 For thus ſaith the Lord GOD, Becauſe thou haſt clapped *thine* † hands, and ſtamped with the † feet, and rejoyced in † heart with all thy deſpite againſt the land of Iſrael:

† Heb. *hand.*

† Heb. *foot.*

† Heb. *ſoul.*

7 Behold therefore, I will ſtretch out mine hand upon thee, and will deliver thee for ‡ a ſpoil to the heathen, and I will cut thee off from the people, and I will cauſe thee to periſh out of the countrys: I will deſtroy thee, and thou ſhalt know that I *am* the LORD.

‡ Or, *meat.*

8 ¶ Thus ſaith the Lord GOD, * Becauſe that Moab and Seir do ſay, Behold, the houſe of Judah *is* like unto all the heathen:

* Jer. 48. 1, &c.

9 There-

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9 Therefore behold, I will open the † ſide of Moab from the [e] cities, from his cities *which are* on his frontiers, the glory of the country Bethjeſhimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the eaſt ‡ with the Ammonites, and will give them in poſſeſſion, that the Ammonites may not be remembred among the nations.

11 And I will execute judgments upon Moab, and they ſhall know that I *am* the LORD.

12 ¶ Thus ſaith the Lord GOD, Becauſe that Edom hath dealt againſt the houſe of Judah † by taking vengeance, and hath greatly offended, and revenged himſelf upon them:

13 Therefore thus ſaith the Lord GOD, I will alſo ſtretch out mine hand upon Edom, and will cut off man and beaſt from it, and I will make it deſolate from Teman, and ‡ they of Dedan ſhall fall by the ſword.

14 And I will lay my vengeance upon Edom by the hand of my people Iſrael, and they ſhall do in Edom according to mine anger, and according to my fury, and they ſhall know my vengeance, ſaith the Lord GOD.

15 ¶ Thus ſaith the Lord GOD, Becauſe the Philiſtines have dealt by revenge, and have taken vengeance with a deſpiteful heart, to deſtroy *it* ‡ for the old hatred;

16 Therefore thus ſaith the Lord GOD, Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the [f] Cherethims, and deſtroy the remnant of the ‡ ſea-coaſt.

17 And I will execute great † vengeance upon them with furious rebukes; and they ſhall know that I *am* the LORD, when I ſhall lay my vengeance upon them.

† Heb. *ſoulder of Moab.*
[e] So that no power or ſtrength ſhould be able to reſiſt the Babylonians.
‡ Or, *againſt the children of Ammon.*
† Heb. *by revenging revengment.*
‡ Or, *they ſhall fall by the ſword unto Dedan.*
‡ Or, *with perpetual hatred.*
[f] which were certain gariſons of Philiſtines, whereby they oftimes moleſted the Iews: of the Cherethims, David alſo had a guard, 2 *Sam.* 8. 18.
‡ Or, *haven of the ſea.*
† Heb. *vengeances.*

CHAP. XXVI.

1 *Tyrus for inſulting againſt Jeruſalem, is threatned.*
7 *The power of Nebuchadrezzar againſt her.*
15 *The mourning and aſtoniſhment of the ſea, at her fall.*

AND it came to paſs in the [a] eleventh year, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken *that was* the [b] gates of the people: ſhe is turned unto me, I ſhall be [c] repleniſhed, *now* ſhe is laid waſte:

3 Therefore thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Tyrus, and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up.

4 And they ſhall deſtroy the walls of Tyrus, and break down her towrs: I will alſo ſcrape her duſt from her, and make her like the top of a rock.

5 It ſhall be *a place for* the ſpreading of nets in the midſt of the ſea: for I have ſpoken *it*, ſaith the Lord GOD, and it ſhall become a ſpoil to the nations.

6 And her [d] daughters which *are* in the field ſhall be ſlain by the ſword, and they ſhall know that I *am* the LORD.

7 ¶ For thus ſaith the Lord GOD, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horſes, and with chariots, and with hors-men, and companies, and much people.

8 He ſhall ſlay with the ſword thy daughters in the field, and he ſhall make a fort againſt thee, and ‡ caſt a mount againſt thee, and lift up the buckler againſt thee.

9 And he ſhall ſet engines of war againſt thy walls, and with his axes he ſhall break down thy towrs.

10 By reaſon of the abundance of his horſes, their duſt ſhall cover thee, thy walls ſhall ſhake at the noiſe of the hors-men, and of the wheels, and of the chariots, when he ſhall enter into thy gates, † as men enter into a city wherein is made a breach.

11 With the hoofs of his horſes ſhall he tread down all thy ſtreets; he ſhall ſlay thy people by the ſword, and thy ſtrong [e] garriſons ſhall go down to the ground.

12 And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe, and they ſhall break down thy walls, and deſtroy † thy pleaſant houſes, and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water.

13 * And I will cauſe the noiſe of thy ſongs to ceaſe, and the ſound of thy harps ſhall be no more heard.

14 And I will make thee like the top of a rock: thou ſhalt be *a place* to ſpread nets upon: [f] thou ſhalt be built no more: for I the LORD have ſpoken *it*, ſaith the Lord GOD.

15 ¶ Thus ſaith the Lord GOD to Tyrus, Shall not the iſles ſhake at the ſound of thy fall, when the wounded cry, when the ſlaughter is made in the midſt of thee?

16 Then all the princes of the [g] ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments: they ſhall clothe themſelves with † trembling, they ſhall ſit upon the ground, and ſhall tremble at *every* moment, and be aſtoniſhed at thee.

17 And they ſhall take up a * lamentation for thee, and ſay to thee, How art thou deſtroyed *that waſt* inhabited † [h] of ſea-faring men, the renowned city which waſt ſtrong in the ſea, ſhe and her inhabitants, which cauſe their terrour *to be* on all that haunt it?

18 Now ſhall the iſles tremble in the day of thy fall; yea, the iſles that *are* in the ſea ſhall be troubled at thy departure.

19 For thus ſaith the Lord GOD, When I ſhall

[d] The towns that belonged unto her.
‡ Or, *powr out the engins of ſhot.*
† Heb. *according to the entrings of a city broken up.*
[e] For Tyrus was much built by art, and by labour of men was won out of the ſea: ſome refer this unto the images of the noble men which they had erected up for their glory and renown.
† Heb. *houſes of thy deſire.*
* *Iſa.* 24. 8. *Jer.* 7. 34. & 16. 9.
[f] I will make thee ſo bare, that thou ſhalt have nothing to cover thee.
[g] The governours and rulers of other countries that dwell by the ſea, *whereby he ſignifieth*, That her deſtruction ſhould be ſo horrible, that all the world ſhould hear thereof and be afraid.
† Heb. *tremblings.*
* *Rev.* 18. 9.
† Heb. *of the ſeas*
[h] *Meaning*, Merchants, which by their traffick did enrich her wonderfully, and increaſe her power.

[a] Either of the captivity of Jeconiah, or of the reign of Zedekiah.
[b] *That is*, The famous city Jeruſalem, whereunto all people reſorted.
[c] My riches and fame ſhall increaſe: thus the wicked rejoyce at their fall by whom they may have any profit or advantage.

ſhall make thee a deſolate city, like the cities that are not inhabited, when I ſhall bring up the deep upon thee, and great waters ſhall cover thee;

20 When I ſhall bring thee down, with them that deſcend into the pit, with the people of old time, and ſhall ſet thee in the low parts of the earth, in places deſolate of [i] old, with them that go down to the pit, that thou be not inhabited, and I ſhall ſet glory in the land of the [k] living:

21 I will make thee † a terrour, and thou *ſhalt be* no *more:* though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord GOD.

i which were dead long ago.

k *Meaning*, In Judea, when it ſhall be reſtored.

† Heb. *terrours.*

CHAP. XXVII.

1 *The rich ſupply of Tyrus.* 26 *The great and unrecoverable fall thereof.*

THE word of the LORD came again unto me, ſaying,

2 Now thou ſon of man, take up a lamentation for Tyrus;

3 And ſay unto Tyrus, O thou that art ſituate at the entry of the ſea, *which art* [a] a merchant of the people for many iſles. Thus ſaith the Lord GOD, O Tyrus, thou haſt ſaid, I *am* † of perfect beauty.

4 Thy borders *are* in the † midſt of the ſeas, thy builders have perfected thy beauty.

5 They have † made all thy *ſhip*-boards of fir-trees of [b] Senir: they have taken cedars from Lebanon, to make maſts for thee.

6 *Of* the oaks of Baſhan have they made thine oars: ‡ † the company of the Aſhurites have made thy benches *of* ivory, *brought* out of the iſles of [c] Chittim.

7 Fine linen with broidered work from Egypt, was that which thou ſpreadeſt forth to be thy ſail; ‡ blue and purple from the iſles of Eliſhah, was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wiſe *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal, and the wiſe *men* thereof were in thee thy ‡ † [d] calkers, all the ſhips of the ſea with their mariners were in thee to occupy thy merchandiſe.

10 They of Perſia, and of Lud, and of Phut were in thine army, thy men of war: they hanged the ſhield and helmet in thee, they ſet forth thy comelineſs.

11 The men of Arvad with thine army *were* upon thy walls round about, and the [e] Gammadims were in thy towrs; they hanged their ſhields upon thy walls round about: they have made thy beauty perfect.

12 Tarſhiſh *was* thy merchant by reaſon of the multitude of all *kind of* riches; with ſilver, iron, tin, and lead they traded in thy fairs.

13 [f] Javan, Tubal, and Meſhech, they *were* thy merchants: they traded the [g] perſons of men, and veſſels of braſs in thy ‡ market.

14 They of the houſe of [h] Togarmah traded in thy fairs with horſes, and horſ-men, and mules.

15 The men of Dedan *were* thy merchants, many iſles *were* the merchandiſe of thine hand: they brought thee *for* a preſent, horns of [i] ivory and ebony.

16 Syria *was* thy merchant by reaſon of the multitude of † the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and ‡ agate.

17 Judah and the land of Iſrael they *were* thy merchants: they traded in thy market wheat of [k] Minnith, and Pannag, and hony, and oyl, and ‡ balm.

18 Damaſcus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches: in the wine of Helbon, and white wooll.

19 Dan alſo and Javan ‡ going to and fro, occupied in thy fairs: bright iron, caſſia and calamus were in thy market.

20 Dedan *was* thy merchant in † precious clothes for chariots.

21 Arabia, and all the princes of Kedar, † they occupied with thee in lambs, and rams, and goats: in theſe *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all ſpices, and with all precious ſtones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Aſſhur, *and* Chilmad *were* thy merchants.

24 Theſe *were* thy merchants in ‡ all ſorts *of things*, in blue † clothes, and broidered work, & in cheſts of rich apparel, bound with cords, and made of cedar among thy merchandiſe.

25 The ſhips of Tarſhiſh did ſing of thee in thy market, and thou waſt repleniſhed, and made very glorious in the midſt of the ſeas.

26 ¶ Thy rowers have brought thee into great waters: the [l] eaſt-wind hath broken thee in the † midſt of the ſeas.

27 * Thy riches and thy fairs, thy merchandiſe, thy mariners, and thy pilots, thy calkers, and occupiers of thy merchandiſe, and all thy men of war that *are* in thee, ‡ and in all thy company, which *is* in the midſt of thee, ſhall fall into the † midſt of the ſeas, in the day of thy ruine.

28 The ‡ [m] ſuburbs ſhall ſhake at the ſound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the ſea, ſhall come down from their ſhips, they ſhall ſtand upon the land;

30 And ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up duſt upon their heads, they ſhall wallow themſelves in the aſhes.

31 And they ſhall make themſelves utterly bald for thee, and gird them with ſackcloth, and they ſhall weep for thee with bitterneſs of heart, *and* bitter wailing.

i *Meaning*, Unicorns horns, and elephants teeth.

† Heb. *thy works.*

‡ Or, *chryſopraſe.*

k where the beſt wheat growed.

‡ Or, *roſin.*

‡ Or, *Meuzal.*

† Heb. *clothes of freedom.*

† Heb. *they were the merchants of thy hand.*

† Heb. *perfect of beauty.*

† Heb. *heart.*

† Heb. *built.*

b This mountain was called Hermon: but the Amorites called it Senir, *Deut.* 3. 9.

‡ Or, *they have made thy hatches of ivory well wroden.*

† Heb. *the daughter.*

c which is taken for Grecia in Italy.

† Or, *purple and ſcarlet.*

† Or, *ſtoppers of chinks.*

† Heb. *ſtrengthners.*

d *Meaning*, That they built the walls of the city, which is here meant by the ſhip: and of theſe were the builders of Solomons temple, 1 *King.* 5. 18.

e *That is*, They of Cappadocia, or Figmies and dwarfs, which were ſo called, becauſe that out of the high towrs they ſeemed little.

f Of Grecia, Italy, and Cappadocia.

g By ſelling ſlaves.

† Or, *merchandiſe.*

h which are taken for a people of *Aſia minor.*

l *That is*, Nebuchadnezzar

† Heb. *heart.*

* *Rev.* 18. 9, &c.

‡ Or, *even with all.*

† Heb. *heart.*

‡ Or, *waves.*

m *That is*, The cities near about thee, as was Zidon, Arvad and others.

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32 And in their wailing they ſhall take up a lamentation for thee, and lament over thee, *ſaying*, What *city is* like Tyrus, like the deſtroyed in the midſt of the ſea?

33 When thy wares went forth out of the ſeas, thou filledſt many people, thou didſt enrich the kings of the earth, with the multitude of thy riches, and of thy merchandiſe.

34 In the time *when* thou ſhalt be broken by the ſeas in the depths of the waters, thy merchandiſe and all thy company in the midſt of thee ſhall fall.

35 All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid, they ſhall be troubled in *their* countenance.

† Heb *terrours.*

36 The merchants among the people ſhall hiſs at thee, thou ſhalt be † a terrour, and † never *ſhalt be* [n] any more.

‡ Heb. ſhalt *not* be *for ever.*

n *Whereby is meant*, A long time: for it was propheſied to be deſtroyed but ſeventy years, *as Iſa.* 23. 15.

CHAP. XXVIII.

1 *Gods judgment upon the prince of Tyrus, for his ſacrilegious pride.* 11 *A lamentation of his great glory corrupted by ſin.* 20 *The judgment of Zidon.* 24 *The reſtauration of Iſrael.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, ſay unto the prince of Tyrus, That ſaith the Lord GOD, Becauſe thine heart *is* lifted up, and thou haſt ſaid, [a] I *am* a god, I ſit *in* the ſeat of God, in the † midſt of the ſeas; * yet thou *art* a man and not God, though thou ſet thine heart as the heart of God:

a I am ſafe that none can come to hurt me, as God is in the heaven.

† Heb. *heart.*

* *Iſa.* 31. 3.

3 Behold, thou *art* wiſer then [b] Daniel; there is no ſecret that they can hide from thee:

b Thus he ſpeaketh by deriſion: for Daniel had declared notable ſigns of his wiſdom in Babylon, when Ezekiel wrote this.

4 With thy wiſdom, and with thine underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures:

† Heb. *by the greatneſs of thy wiſdom.*

5 † By thy great wiſdom, *and* by thy traffick haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches:

6 Therefore thus ſaith the Lord GOD, Becauſe thou haſt ſet thine heart as the heart of God;

7 Behold therefore, I will bring ſtrangers upon thee, the terrible of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs.

8 They ſhall bring thee down to the pit, and thou ſhalt die the deaths of *them that are* ſlain in the midſt of the ſeas.

9 Wilt thou yet ſay before him that ſlayeth thee, I *am* God? but thou *ſhalt be* a man and no God in the hand of him that ‡ ſlayeth thee.

‡ Or, *woundeth.*

10 Thou ſhalt die the deaths of the [c] uncircumciſed, by the hand of ſtrangers: for I have ſpoken *it*, ſaith the Lord GOD.

c Like the reſt of the heathen and infidels, which are Gods enemies.

11 ¶ Moreover, the word of the LORD came unto me, ſaying,

12 Son of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the Lord GOD, Thou ſealeſt up the ſum full of [d] wiſdom and perfect in beauty.

d He derideth the vain opinion and confidence that the Tyrians had in their riches, ſtrength and pleaſures.

13 Thou haſt been in Eden the garden of God; every precious ſtone *was* thy covering, the ‡ ſardius, topaz, and the diamond, the ‡ beryl, the onyx, and the jaſper, the ſapphire, the ‡ emerald, and the carbuncle, and gold: the workmanſhip of thy tabrets and of thy pipes was prepared in thee, in the day that thou waſt created.

‡ Or, *ruby.*

‡ Or, *chryſolite.*

‡ Or, *chryſopraſus.*

14 Thou *art* the [e] anointed cherub that covereth: and I have ſet thee *ſo;* thou waſt upon the holy [f] mountain of God; thou haſt walked up and down in the midſt of the [g] ſtones of fire.

e *He meaneth*, The royal ſtate of Tyrus, which for the excellency and glory thereof he compareth to the cherubims which covered the ark: and by this word, *anointed*, He ſignifieth the ſame.

f I did thee this honour to make thee one of the builders of my temple, which was when Hiram ſent unto Solomon things neceſſary for the work.

g *To wit*, Among my people Iſrael which ſhined as precious ſtones.

15 Thou *waſt* perfect in thy ways from the day that thou waſt [h] created, till iniquity was found in thee.

h which was when I firſt called thee to this dignity.

16 By the multitude of thy merchandiſe they have filled the midſt of thee with violence, and thou haſt ſinned: therefore I will caſt thee as profane out of the [i] mountain of God: and I will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire.

i Thou ſhalt have no part among my people.

17 Thine heart was lifted up becauſe of thy beauty, thou haſt corrupted thy wiſdom by reaſon of thy brightneſs: I will caſt thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou haſt defiled thy [k] ſanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midſt of thee, it ſhall devour thee, and I will bring thee to aſhes upon the earth, in the ſight of all them that behold thee.

k *That is*, The honour whereunto I called them.

19 All they that know thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be † a terrour, and never *ſhalt* thou *be* any more.

† Heb. *terrours.*

20 ¶ Again the word of the LORD came unto me, ſaying,

21 Son of man, ſet thy face againſt Zidon, and propheſy againſt it,

22 And ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Zidon, and I will be [l] glorified in the midſt of thee: and they ſhall know that I *am* the LORD, when I ſhall have executed judgments in her, and ſhall be ſanctified in her.

l By executing my judgments againſt thy wickedneſs.

23 For I will ſend into her, peſtilence, and [m] bloud into her ſtreets, and the wounded ſhall be judged in the midſt of her by the ſword upon her on every ſide; and they ſhall know that I *am* the LORD.

m *That is*, Cruel ſlaughters by the Babylonian army.

24 ¶ And there ſhall be no more a pricking brier unto the houſe of Iſrael, nor *any* grieving thorn of all *that are* round about them that deſpiſed them, and they ſhall know that I *am* the Lord GOD.

25 Thus ſaith the Lord GOD, When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be [n] ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land, that I have given to my ſervant Jacob.

n *He ſheweth*, For what cauſe God will aſſemble his church, and preſerve it ſtill, though he deſtroy his enemies, *to wit*, That they ſhould praiſe him, and give thanks for his great mercies.

26 And they ſhall dwell ‡ ſafely therein and

‡ Or, *with confidence.*

and ſhall build houſes, and plant vineyards: yea, they ſhall dwell with confidence when I have executed judgments upon all thoſe that ‡ deſpiſe them round about them, and they ſhall know that I *am* the Lord their GOD.

‡ Or, *ſpoil.*

CHAP. XXIX.

1 *The judgment of Pharaoh, for his treachery to Iſrael.* 8 *The deſolation of Egypt.* 13 *The reſtauration thereof after fourty years.* 17 *Egypt the reward of Nebuchadrezzar.* 21 *Iſrael ſhall be reſtored.*

IN the [a] tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, ſaying,

a *To wit*, Of the captivity of Jeconiah, or of the reign of Zedekiah. Of the order of theſe propheſies, and how the former ſometimes ſtandeth after the latter, *Read*, Jer. 27. 1.

2 Son of man, ſet thy face againſt Pharaoh king of Egypt, and propheſy againſt him, and againſt all Egypt.

3 Speak and ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, Pharaoh king of Egypt, the great * [b] dragon that lieth in the midſt of his rivers, which hath ſaid, My river *is* mine own, and I have made *it* for my ſelf.

* *Pſal.* 74. 13, 14. *Iſa.* 27. 1. & 51. 9.

b He compareth Pharaoh to a dragon, which hideth himſelf in the river Nilus, as *Iſa.* 51. 9.

4 But I will put [c] hooks in thy chaws, and I will cauſe the fiſh of thy rivers to ſtick unto thy ſcales, and I will bring thee up out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales.

c I will ſend enemies againſt thee, which ſhall pluck thee and thy people, which truſt in thee, out of thy ſure places.

5 And I will leave thee *thrown* into the wilderneſs, thee and all the fiſh of thy rivers: thou ſhalt fall upon the † open fields, thou ſhalt not be brought together, nor gathered: I have given thee for meat to the beaſts of the field, and to the fowls of the heaven.

† Heb. *face of the field.*

6 And all the inhabitants of Egypt ſhall know that I *am* the LORD, becauſe they have been a [d] ſtaff of reed to the houſe of Iſrael.

d 2 King. 18. 21. *Iſa.* 36. 6.

7 When they took hold of thee by thy hand, thou didſt break, and rent all their ſhoulder: and when they leaned upon thee, thou brakeſt, and madeſt all their loyns to be at a [e] ſtand.

e When they felt their hurt, they would ſtay no more upon thee, but ſtood upon their feet, and put their truſt in others.

8 ¶ Therefore thus ſaith the Lord GOD, Behold, I will bring a ſword upon thee, and cut off man and beaſt out of thee.

9 And the land of Egypt ſhall be deſolate and waſte, *and* they ſhall know that I *am* the LORD; becauſe he hath ſaid, The [f] river *is* mine, and I have made *it*.

f Thus God cannot ſuffer that man ſhould arrogate any thing to himſelf, or put his truſt in any thing ſave in him alone.

10 Behold therefore, I *am* againſt thee, and againſt thy rivers, and I will make the land of Egypt † utterly waſte *and* deſolate from the towr of † Syene even unto the border of Ethiopia.

† Heb. *waſtes of waſte.*
† Heb. *Seveneh.*

11 No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it, neither ſhall it be inhabited fourty years.

12 And I will make the land of Egypt deſolate in the midſt of the countrys *that are* deſolate, and her cities among the cities *that are* laid waſte, ſhall be deſolate fourty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countrys.

13 ¶ Yet thus ſaith the Lord GOD, At the * end of fourty years will I gather the Egyptians from the people whither they were ſcattered.

* *Iſa.* 19. 23. *Jer.* 46. 26.

14 And I will bring again the captivity of Egypt, and will cauſe them to return *into* the land of Pathros, into the land of their ‡ habitation, and they ſhall be there a † [g] baſe kingdom.

‡ Or, *birth.*
† Heb. *low.*
g *Meaning*, That they ſhould not have full dominion, but be under the Perſians, Grecians & Romans, *and the cauſe is*, That the Iſraelites ſhould no more put their truſt in them, but learn to depend on God.

15 It ſhall be the baſeſt of the kingdoms, neither ſhall it exalt it ſelf any more above the nations: for I will diminiſh them, that they ſhall no more rule over the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, which bringeth *their* [h] iniquity to remembrance, when they ſhall look after them: but they ſhall know that I *am* the Lord GOD.

h Leſt I ſhould by this means puniſh their ſins.

17 ¶ And it came to paſs in the [i] ſeven and twentieth year, in the firſt *month*, in the firſt *day* of the month, the word of the LORD came unto me, ſaying,

i Counting from the captivity of Jeconiah.

18 Son of man, Nebuchadrezzar king of Babylon cauſed his army to [k] ſerve a great ſervice againſt Tyrus: every head *was* made bald, and every ſhoulder *was* peeled: yet had he no [l] wages, nor his army for Tyrus, for the ſervice that he had ſerved againſt it.

k He took great pains at the ſiege of Tyrus, and his army was ſore handled.
l *Signifying*, That Nebuchadrezzar had more pains then profit by the taking of Tyrus.

19 Therefore thus ſaith the Lord GOD, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he ſhall take her multitude, and † take her ſpoil, and take her prey, and it ſhall be the wages for his army.

† Heb. *ſpoil her ſpoil, and prey her prey.*

20 I have given him the land of Egypt ‡ *for* his labour wherewith he ſerved againſt it, becauſe they wrought for me, ſaith the Lord GOD.

‡ Or, *for his hire.*

21 ¶ In that day will I cauſe the horn of the houſe of Iſrael to bud forth, and I will give thee the opening of the mouth in the midſt of them, and they ſhall know that I *am* the LORD.

CHAP. XXX.

1 *The deſolation of Egypt, and her helpers.* 20 *The arm of Babylon ſhall be ſtrengthned to break the arm of Egypt.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, propheſy and ſay, Thus ſaith the Lord GOD, Howl ye, wo worth the day.

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day, it ſhall be the time of the heathen.

4 And the ſword ſhall come upon Egypt, and great ‡ pain ſhall be in Ethiopia, when the ſlain ſhall fall in Egypt, and they ſhall take away her multitude, and her foundations ſhall be broken down.

‡ Or, *fear.*

5 Ethiopia, and ‡ † Libya, and Lydia, and all the mingled people, and Chub, and the † men of the land that is in league, ſhall fall with them by the ſword.

‡ Or, Africa.
† Heb. *Phut.*
† Heb. *children.*

6 Thus ſaith the LORD, They alſo that uphold Egypt ſhall fall, and the pride of her power ſhall come down: from the towr of

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b which was a strong city of Egypt, *Chap.* 29. 10.

[b] Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countrys *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be † destroyed.

† Heb. *broken.*

9 In that day shall messengers go forth from me in ships, to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for lo, it cometh.

10 Thus saith the Lord GOD, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

† Heb *drought.*

12 And I will make the rivers † dry, and sell the land into the hand of the wicked, and

† Heb *the fulness thereof.*

I will make the land waste, and † all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD, I will also

* *Ezek* 13. 2.

* destroy the idols, and I will cause *their* images to cease out of Noph: and there shall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and

‡ Or, *Tanis.*

will set fire in ‡ Zoan, and will execute judgments in No.

‡ Or, *Pelusium.*

15 And I will pour my fury upon ‡ Sin, the strength of Egypt, and I will cut off the multitude of No.

16 And I will set fire in Egypt, Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

‡ Or, *Heliopolis.*
‡ Or, *Pubastum.*

17 The young men of ‡ Aven and of ‡ Phibeseth, shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall be

‡ Or, *restrained.*
c *Meaning*, That there shall be great sorrow and affliction.
d *That is*, The strength & force.

‡ [c] darkned, when I shall break there the [d] yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

e Of the captivity of Jeconiah, or of Zedekiahs reign.

20 ¶ And it came to pass in the [e] eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

f For Nebuchadnezzar destroyed Pharaoh-necho at Carchemish, *Jer.* 46. 26.

21 Son of man, I have [f] broken the arm of Pharaoh king of Egypt; and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD, Behold, I *am* against Pharaoh king of Egypt,

g His force, and power.

and will break his [g] arms, the strong, and *that which was* broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countrys.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaohs arms, and he shall grone before him with the gronings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, [h] when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

h whereby we see that tyrants have no power of themselves, neither can do any more harm then God appointeth, and when he will they must cease.

26 And I will scatter the Egyptians among the nations, and disperse them among the countrys, and they shall know that I *am* the LORD.

CHAP. XXXI.

1 *A relation unto Pharaoh,* 3 *of the glory of Assyria,* 10 *and the fall thereof for pride.* 18 *The like destruction of Egypt.*

AND it came to pass in the [a] eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

a Of Zedekiahs reign, or of Jeconiahs captivity.

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude, [b] Whom art thou like in thy greatness?

b *Meaning*, That he was not like in strength to the king of the Assyrians whom the Babylonians overcame.

3 ¶ Behold, the Assyrian *was* a cedar in Lebanon † with fair branches, and with a shadowing shroud, and of an high stature, and his top was among the thick boughs.

† Heb. *fair of branches.*

4 The waters ‡ made him great, the deep ‡ set him up on high with her rivers running round about his plants, and sent out her ‡ [c] little rivers unto all the trees of the field.

‡ Or, *nourished.*
‡ Or, *brought him up.*
‡ Or, *conduits.*
c Many other nations were under their dominion.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, ‡ when he shot forth.

‡ Or, *when it sent them forth.*

6 All the * fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

* *Dan.* 4.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the * garden [d] of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; not any tree in the garden of God was like unto him in his beauty.

* *Gen.* 2.
d *Signifying*, That there was no greater power in the world then his was.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD, Because thou hast lifted up thy self in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have

11 I have therefore delivered him into the hand of the [e] mighty one of the heathen: † he ſhall ſurely deal with him, I have driven him out for his wickedneſs.

12 And ſtrangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are [f] broken by all the rivers of the land, and all the people of the earth are gone down from his ſhadow, and have left him.

13 Upon his ruine ſhall all the fowls of the heaven remain, and all the beaſts of the field ſhall be upon his branches:

14 To the end that none of all the trees by the waters exalt themſelves for their height, neither ſhoot up their top among the thick boughs, neither their trees ‡ ſtand up in their height, all that drink water: for they are all delivered unto death to the nether parts of the earth in the midſt of the children of men, with them that go down to the pit.

15 Thus ſaith the Lord GOD, In the day when he went down to the grave, I cauſed a mourning, I [g] covered the deep for him, and I reſtrained the flouds thereof, and the great waters were ſtayed; and I cauſed Lebanon † to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell with them that deſcend into the pit: and all the trees of Eden, the choice and beſt of Lebanon, all that drink water, ſhall be [h] comforted in the nether parts of the earth.

17 They alſo went down into hell with him unto *them that be* ſlain with the ſword, and *they that were* his arm *that* dwelt under his ſhadow in the midſt of the heathen.

18 ¶ To whom [i] art thou thus like in glory & in greatneſs among the trees of Eden? yet ſhalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou ſhalt lie in the midſt of the [k] uncircumciſed, with *them that be* ſlain by the ſword: this *is* Pharaoh and all his multitude, ſaith the Lord GOD.

e *That is*, Of Nebuchadnezzar who afterward was the monarch, and onely ruler of the world.
† Heb. *in doing he ſhall do unto him.*

f *Hereby is ſignified*, The deſtruction of the power of the Aſſyrians by the Babylonians.

‡ Or, *ſtand upon themſelves for their height.*

g The deep waters that cauſed him to mount ſo high (*meaning*, His great abundance and pomp) ſhall now lament as though they were covered with ſackcloth.
† Heb. *to be black.*

h To cauſe this deſtruction of the king of Aſſyria to ſeem more horrible, he ſetteth forth other kings and princes which are dead, as though they rejoyced at the fall of ſuch a tyrant.

i *Meaning*, That Pharaohs power was nothing ſo great as his was.

k *Chap.* 28. 10.

CHAP. XXXII.

1 *A lamentation for the fearful fall of Egypt.* 11 *The ſword of Babylon ſhall deſtroy it.* 17 *It ſhall be brought down to hell among all the uncircumciſed nations.*

AND it came to paſs in the [a] twelfth year, in the twelfth month, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

a which was the firſt year of the general captivity under Zedekiah.

2 Son of man, take up a lamentation for Pharaoh king of Egypt, & ſay unto him, Thou art like a young [b] lion of the nations, and thou *art* as a ‡ whale in the ſeas: and thou cameſt forth with thy rivers, and [c] troubledſt the waters with thy feet, and fouledſt their rivers.

3 Thus ſaith the Lord GOD, I will therefore * ſpread out my net over thee, with a company of many people, and they ſhall bring thee up in my net.

b Thus the ſcriptures compare tyrants to cruel and huge beaſts, which devour all that be weaker then they, and ſuch as they may overcome.
‡ Or, *dragon.*
c Thou preparedſt great armies.
* *Chap.* 12. 13. & 17. 20.

4 Then will I leave thee upon the land, I will caſt thee forth upon the open field, and will cauſe all the fowls of the heaven to remain upon thee, and I will fill the beaſts of the whole earth with thee.

5 And I will lay thy fleſh upon the mountains, and [d] fill the valleys with thy height.

6 I will alſo water with thy bloud ‡ the land wherein thou [e] ſwimmeſt, *even* to the mountains; and the rivers ſhall be full of thee.

7 And when I ſhall ‡[f] put thee out, * I will cover the heaven, and make the ſtars thereof dark: I will cover the ſun with a cloud, and the moon ſhall not give her light.

8 All the † bright lights of heaven will I make † dark over thee, and ſet [g] darkneſs upon thy land, ſaith the Lord GOD.

9 I will alſo † vex the hearts of many people, when I ſhall bring thy deſtruction among the nations, into the countrys which thou haſt not known.

10 Yea, I will make many people amazed at thee, and their kings ſhall be horribly afraid for thee, when I ſhall brandiſh my ſword before them, and they ſhall tremble at *every* moment; every man for his own life, in the day of thy fall.

11 ¶ For thus ſaith the Lord GOD, The ſword of the king of Babylon ſhall come upon thee.

12 By the ſwords of the mighty will I cauſe thy multitude to fall, the terrible of the nations all of them; and they ſhall ſpoil the [h] pomp of Egypt, and all the multitude thereof ſhall be deſtroyed.

13 I will deſtroy alſo all the beaſts thereof from beſides the great waters, neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them.

14 Then will I make their [i] waters deep, and cauſe their rivers to run like oyl, ſaith the Lord GOD.

15 When I ſhall make the land of Egypt deſolate, and the countrys ſhall be † deſtitute of that whereof it was full, when I ſhall ſmite all them that dwell therein, then ſhall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for her, *even* for Egypt and for all her multitude, ſaith the Lord GOD.

17 ¶ It came to paſs alſo in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, ſaying,

18 Son of man, wail for the multitude of Egypt, and [k] caſt them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom doſt thou paſs in [l] beauty? go down, and be thou laid with the uncircumciſed.

20 They ſhall fall in the midſt of *them that are* ſlain by the ſword: ‡ [m] ſhe is delivered

d with heaps of the carcaſes of thine army.
‡ Or, *the land of thy ſwimming.*
e As Nilus overfloweth Egypt, ſo will I make the bloud of thine hoſt to overflow it.
‡ Or, *extinguiſh.*
f *The word ſignifieth*, To be put out, as a candle is put out.
* *Iſa.* 13. 10. *Joel* 2. 31. & 3. 15. *Mat.* 24. 29.
† Heb. *light of the light in heaven.*
† Heb *them dark.*
g By this manner of ſpeech is meant the great ſorrow that ſhall be for the ſlaughter of the king and his people.
† Heb. *provoke to anger*, or, *grief.*

h This came to paſs in leſs then four years after this prophecy.

i *To wit*, Of the Chaldeans thine enemies, which ſhall quietly enjoy all thy commodities.

† Heb. *deſolate from the fulneſs thereof.*

k *That is*, Prophecy, that they ſhall be caſt down: thus the Lord giveth his prophets power both to plant and to deſtroy by his word, *Read Jer.* 1. 10.

l Have not other kingdoms, more beautiful then thou, periſhed?
‡ Or, *the ſword is laid.*
m *That is*, Egypt.

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to the sword; draw her and all her multitudes.

21 The strong among the mighty shall speak to [n] him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword.

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused ‡ terrour in the land of the living.

24 There *is* [o] Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terrour in the [p] land of the living, yet have they born their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terrour was caused in the land of the living, yet have they born their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [q] Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terrour in the land of the living.

27 And they shall not lie with the mighty, *that are* fallen of the [r] uncircumcised, which are gone down to hell † with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terrour of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* Edom, her kings and all her princes, which with their might are † laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the [f] north all of them, and all the Zidonians, which are gone down with the slain, with their terrour they are ashamed of their might, and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be [t] comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my [u] terrour in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

n To make the matter more sensible, he bringeth in Pharaoh, whom the dead shall meet and marvel at him, *Read Isa. 14. 9.*

‡ Or, *dismaying.*

o *Meaning*, The Persians.

p whom in this life all the world feared.

q *That is*, The Cappadocians and Italians, or Spaniards, *as Josephus writeth.*

r which died not by cruel death, but by the course of nature, and are honourably buried with their coat-armour, and signs of honour.

† Heb. *with weapons of their war.*

† Heb. *given*, or, *put.*

f The kings of Babylon.

t As the wicked rejoyce when they see others partakers of their miseries.

u I will make the Egyptians afraid of me, as they caused others to fear them.

CHAP. XXXIII.

1 According to the duty of a watchman, in warning the people, 7 Ezekiel is admonished of his duty, 10 God sheweth the justice of his ways towards the penitent, and toward revolters. 17 He maintaineth his justice. 21 Upon the news of the taking of Jerusalem, he propheseth the desolation of the land. 30 Gods judgment upon the mockers of the prophets.

AGain the word of the LORD came unto me, saying,

2 Son of man, speak to the children of the thy people, and say unto them, † When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their [a] watchman:

† Heb. *a land when I bring a sword upon her.*

a *He sheweth*, That the people ought to have continually governours & teachers which may have a care over them, and to warn them ever of the dangers which are at hand

† Heb. *he that hearing heareth.*

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then † whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his bloud shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning, his bloud shall be upon him: but he that taketh warning, shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come and take *any* person from among them, he is taken away in his [b] iniquity, but his bloud will I require at the watchmans hand.

b *Signifying*, That the wicked shall not escape punishment though the watchmen be negligent, but if the watchman blow the trumpet, and then they will not obey, he shall deserve double punishment.

7 ¶ * So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my [c] mouth, and warn them from me.

* *Chap.* 3. 17, &c.

c *Which teacheth*, That he that receiveth not his charge at the Lords mouth, is a spy, and not a true watchman.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity, but his bloud will I [d] require at thine hand.

d The watchman must answer for the bloud of all that perish through his negligence.

9 Nevertheless, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, [e] how should we then live?

e Thus the wicked when they hear Gods judgments for their sins, despair of his mercies, and murmur.

11 Say unto them, *As* I live, saith the Lord GOD, * I have no [f] pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for * why will ye die, O house of Israel?

* 2 *Sam.* 14. 14.

f *Chap.* 18. 32.

* *Chap.* 18. 31.

12 Therefore, thou son of man, say unto the children of thy people, * [g] The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for *his righteousness* in the day that he sinneth.

* *Chap.* 18. 24.

g Read of this righteousness, *Chap.* 18. 22, 24.

13 When I shall say to the righteous, *that* he shall surely live: if he trust to his own righte-

righteouſneſs, and commit iniquity; all his righteouſneſs ſhall not be remembred, but for his iniquity that he hath committed he ſhall die for it.

14 Again, when I ſay unto the wicked, Thou ſhalt ſurely die: if he turn from his ſin, and do † that which is lawful and [h] right;

† Heb. *judgment and juſtice.*

h Hereby he condemneth all them of hypocricy, which pretend to forſake wickedneſs, and yet declare not themſelves ſuch by their fruits, *That is*, In obeying Gods commandments, and by godly life.

15 *If* the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquity; he ſhall ſurely live; he ſhall not die.

16 None of his ſins that he hath committed, ſhall be mentioned unto him: he hath done that which is lawful and right; he ſhall ſurely live.

17 ¶ Yet the children of thy people ſay, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteouſneſs, and committeth iniquity, he ſhall even die thereby.

19 But if the wicked turn from his wickedneſs, and do that which is lawful and right, he ſhall live thereby.

20 Yet ye ſay, * The way of the Lord is not equal: O ye houſe of Iſrael, I will judge you every one after his ways.

* *Chap.* 18. 25.

21 ¶ And it came to paſs in the twelfth year of [i] our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had eſcaped out of Jeruſalem, came unto me, ſaying, * The city is ſmitten.

i when the prophet was led away captive with Jeconiah.

* 2 *King.* 25.

22 Now the [k] hand of the LORD was upon me in the evening, afore he that was eſcaped came; and had opened my mouth until he came to me in the morning, and my [l] mouth was opened, and I was no more dumb.

k I was indued with the ſpirit of prophecy, *Chap.* 3 2.

l *Whereby is ſignified*, That the miniſters of God cannot ſpeak till God give them courage, and open their mouths, *Chap.* 24. 27. & 29. 21. *Epheſ.* 6. 19.

23 Then the word of the LORD came unto me, ſaying,

24 Son of man, they that inhabit thoſe waſtes of the land of Iſrael, ſpeak, ſaying, [m] Abraham was one, and he inherited the land: but we *are* many, the land is given us for inheritance.

m Thus the wicked think themſelves more worthy to enjoy Gods promiſe then the ſaints of God, to whom they were made: and would bind God to be ſubject to them, though they would not be bound to him.

25 Wherefore ſay unto them, Thus ſaith the Lord GOD, Ye [n] eat with the bloud, and lift up your eyes toward your idols, and ſhed bloud; and ſhall ye poſſeſs the land?

n Contrary to the law, *Lev.* 17. 14.

26 Ye [o] ſtand upon your ſword, ye work abomination, and ye defile every one his neighbours wife; and ſhall ye poſſeſs the land?

o As they that are ready ſtill to ſhed bloud.

27 Say thou thus unto them, Thus ſaith the Lord GOD, *As* I live, ſurely they that are in the waſtes ſhall fall by the ſword, and him that is in the open field will I give to the beaſts † to be devoured: and they that *be* in the forts and in the caves, ſhall die of the peſtilence.

† Heb. *to devour him.*

28 For I will lay the land † moſt deſolate, and the * pomp of her ſtrength ſhall ceaſe: and the mountains of Iſrael ſhall be deſolate, that none ſhall paſs through.

† Heb. *deſolation and deſolation.*

* *Chap.* 7. 24. & 24. 21. & 30. 6, 7.

29 Then ſhall they know that I *am* the LORD, when I have laid the land moſt deſolate, becauſe of all their abominations which they have committed.

30 ¶ Alſo thou ſon of man, the children of thy people ſtill are [p] talking againſt thee by the walls, and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

p In deriſion.

31 And they come unto thee † as the people cometh, and ‡ they ſit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth † [q] they ſhew much love, *but* their heart goeth after their covetouſneſs.

† Heb. *according to the coming of the people.*

‡ Or, *my people ſit before thee.*

† Heb. *they make loves*, or, *jeſts.*

q *This declareth*, That we ought to hear Gods word with ſuch zeal and affection, that we ſhould in all points obey it, elſe we abuſe the word to our own condemnation, & make of his miniſters as though they were jeſts to ſerve mens fooliſh fantaſies.

32 And lo, thou *art* unto them as † a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words, but they do them not.

† Heb. *a ſong of loves.*

33 And when this cometh to paſs (lo it will come) then ſhall they know that a prophet hath been among them.

CHAP. XXXIV.

1 *A reproof of the ſhepherds.* 7 *Gods judgment againſt them.* 11 *His providence for his flock.* 20 *The kingdom of Chriſt.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, propheſy againſt the * ſhepherds of Iſrael, propheſy and ſay unto them, Thus ſaith the Lord GOD unto the [a] ſhepherds, Wo *be* to the ſhepherds of Iſrael that do feed themſelves: ſhould not the ſhepherds feed the flocks?

* *Jer.* 23. 1.

a By the ſhepherds he meaneth the king, the magiſtrates, prieſts, and prophets.

3 Ye eat the [b] fat, and ye clothe you with the wooll, ye kill them that are fed: *but* ye feed not the flock.

b Ye ſeek to enrich your ſelves by their commodities, and ſo ſpoil their riches and ſubſtance.

4 The [c] diſeaſed have ye not ſtrengthned, neither have ye healed *that which was* ſick, neither have ye bound up *that which was* broken, neither have ye brought again *that which was* driven away, neither have ye ſought *that which was* loſt; but with * force and with cruelty have ye ruled them.

c He deſcribeth the office & duty of a good paſtour: who ought to love and ſuccour his flock, and not to be cruel toward them.

* 1 *Pet.* 5. 3.

5 And they were [d] ſcattered ‡ becauſe *there is* no ſhepherd: and they became meat to all the beaſts of the field, when they were ſcattered.

d For lack of good government and doctrine they periſhed.

‡ Or, *without a ſhepherd*, and ſo verſ. 8.

6 My ſheep wandred through all the mountains, and upon every high hill: yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek *after them.*

7 ¶ Therefore ye ſhepherds, hear the word of the LORD;

8 *As* I live, ſaith the Lord GOD, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe *there was* no ſhepherd, neither did my ſhepherds ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock:

9 Therefore O ye ſhepherds, hear the word of the LORD;

10 Thus ſaith the Lord GOD, Behold, I *am* againſt the ſhepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the ſhepherds feed themſelves any more; for I will deli-

deliver my flock from their [e] mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD, Behold, I, *even* I will both search my sheep, and seek them out.

12 † As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places, where they have been scattered in the [f] cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countrys, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek *that which was* lost, and bring again *that which was* driven away, and will bind up *that which was* broken, and will strengthen *that which was* sick: but I will destroy the fat and the [g] strong, I will feed them with [h] judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD, Behold, I judge between † cattel and cattel, between the rams and the † he-goats.

18 *Seemeth it* a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet the residue of your [i] pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have troden with your feet: and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them, Behold, I, *even* I will judge between the fat cattel, and between the lean cattel.

21 Because ye have thrust with side and with shoulder, and pusht all the diseased with your horns, till ye have scattered them abroad:

22 Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattel and cattel.

23 And I will set up one * shepherd over them, and he shall feed them, *even* my servant [k] David; he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God, and my servant David a prince among them, I the LORD have spoken *it*.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell [l] safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showrs of blessing.

27 And the [m] tree of the field shall yeild her fruit, and the earth shall yeild her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a [n] plant ‡ of renown, and they shall be no more † consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my * flock the flock of my pasture *are* men, *and* I *am* your God, saith the Lord GOD.

CHAP. XXXV.

The judgment of mount Seir, for their hatred of Israel.

MOreover, the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount [a] Seir, and prophesie against it,

3 And say unto it, Thus saith the Lord GOD, Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee † most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a ‡ perpetual hatred, and hast † shed *the bloud of* the children of Israel by the † force of the sword, in the time of their calamity, in the time *that their* [b] iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto bloud, and bloud shall pursue thee: sith thou hast not [c] hated bloud, even bloud shall pursue thee.

7 Thus will I make mount Seir † most desolate, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountains with his slain *men*: in thy hills, and in thy valleys, and in all thy rivers shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not [d] return, and ye shall know that I *am* the LORD.

10 Because thou hast said, These [e] two nations, and these two countrys shall be mine, and we will * possess it, ‡ whereas the LORD was [f] there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do according to [g] thine anger, and according to thine envy which thou hast used out of thy hatred against them: and I will make

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e By destroying the covetous hirelings, and restoring true shepherds, whereof we have a sign as oft as God sendeth true preachers, who both by doctrine and life labour to feed his sheep in the pleasant pastures of his word.

† Heb *according to the feeding.*

f In the day of their affliction and misery: and this promise is to comfort the church in all dangers.

g *Meaning*, Such as lift up themselves above their brethren, and think they have no need to be governed by me.

h *That is*, By putting difference, between the good and the bad, and so give to either, as they deserve.

† Heb. *small cattel of lambs and kids.*

† Heb. *great he-goats.*

i By good pasture and deep water is meant, the pure word of God, and the administration of justice, which they did not distribute to the poor, untill they had corrupt it.

* *Isa.* 40. 11. *Jerem.* 30. 10. 11.

k *Meaning*, Christ, of whom David was a figure, *Jer.* 30 9. *Hosea.* 3. 5.

l *This declareth*, That under Christ the flock should be truly delivered from sin and hell, and so be safely preserved in the church where they should never perish.

m The fruits of Gods graces shall appear in great abundance in his church.

n *That is*, The rod that shall come out of the root of Ishai, *Isai.* 11. 1. *Jer.* 23. 5.

‡ Or, *for renown.*

† Heb *taken away.*

* John. 10. 11.

a where the Idumeans dwelt.

† Heb. *desolation and desolation.*

‡ Or, *hated of old.*

† Heb. *poured out the children.*

† Heb. *hands.*

b when by their punishment I called them from their iniquity.

c Except thou repent thy former cruelty.

† Heb. *a desolation and desolation.*

d *To wit*, To their former estate.

e *Meaning*, Israel and Juda.

* *Psal.* 83. 4, 12.

‡ Or, *though the LORD was there.*

f And so by fighting against Gods people, they shall go about to put him out of his own possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

make my ſelf known amongſt [h] them, when I have judged thee.

12 And thou ſhalt know that I *am* the LORD, *and that* I have heard all thy blaſphemies which thou haſt ſpoken againſt the mountains of Iſrael, ſaying, They are laid deſolate, they are given us †to conſume.

13 Thus with your mouth ye have †boaſted againſt me, and have multiplied your words againſt me: I have heard *them*.

14 Thus ſaith the Lord GOD, When the whole earth rejoyceth, I will make thee deſolate.

15 As thou didſt rejoyce at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I do unto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea, *even* all of it, and they ſhall know that I *am* the LORD.

h *Shewing*, That when God puniſheth the enemies, the godly ought to conſider that he hath a care over them, and ſo praiſe his name: and alſo that the wicked rage as though there were no God, till they feel his hand to their deſtruction.
† Heb. *to devour.*
† Heb. *magnified.*

CHAP. XXXVI.

1 *The land of Iſrael is comforted, both by deſtruction of the heathen, who ſpitefully uſed it,* 8 *and by the bleſſings of God promiſed unto it* 16 *Iſrael was rejected for their ſin,* 21 *and ſhall be reſtored without their deſert.* 25 *The bleſſings of Chriſts kingdom.*

ALſo thou ſon of man, propheſy unto the *mountains of Iſrael, and ſay, Ye mountains of Iſrael, hear the word of the LORD.

2 Thus ſaith the Lord GOD, Becauſe the [a] enemy had ſaid againſt you, Aha, even the ancient [b] high places are ours in poſſeſſion:

3 Therefore propheſy and ſay, Thus ſaith the Lord GOD, †Becauſe they have made *you* deſolate, and ſwallowed you up on every ſide, that ye might be a poſſeſſion unto the reſidue of the heathen, and ‡ye are taken up in the lips of [c] talkers, and *are* an infamy of the people:

4 Therefore ye mountains of Iſrael, hear the word of the Lord GOD to the mountains and to the hills, to the ‡rivers and to the valleys, to the deſolate waſtes, and to the cities *that are* forſaken, which became a prey and deriſion to the reſidue of the heathen that *are* round about:

5 Therefore thus ſaith the Lord GOD, Surely in the fire of my jealouſy have I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which have [d] appointed my land into their poſſeſſion, with the joy of all *their* heart, with deſpiteful minds to caſt it out for a prey.

6 Propheſy therefore concerning the land of Iſrael, and ſay unto the mountains and to the hills, to the rivers and to the valleys, Thus ſaith the Lord GOD, Behold, I have ſpoken in my jealouſy and in my fury, becauſe ye have born the [e] ſhame of the heathen.

7 Therefore thus ſaith the Lord GOD, I have [f] lifted up mine hand, Surely the heathen that *are* about you, they ſhall bear their ſhame.

8 ¶ But ye, O mountains of Iſrael, ye ſhall [g] ſhoot forth your branches, and yeild your fruit to my people of Iſrael, for they are at hand to come.

9 For behold, I *am* for you, and I will turn unto you, and ye ſhall be tilled and ſown.

10 And I will multiply men upon you, all the houſe of Iſrael, *even* all of it, and the cities ſhall be inhabited, and the waſtes ſhall be builded.

11 And I will multiply upon you man and beaſt, and they ſhall increaſe and bring fruit, and I will ſettle you after your old eſtates, and will do better *unto you* then at your [h] beginnings, and ye ſhall know that I *am* the LORD.

12 Yea, I will cauſe men to walk upon [i] you, *even* my people Iſrael, and they ſhall poſſeſs thee, and thou ſhalt be their inheritance, and thou ſhalt no more henceforth bereave them *of men*.

13 Thus ſaith the Lord GOD, Becauſe they ſay unto you, [k] Thou *land* devoureſt up men, and haſt bereaved thy nations;

14 Therefore thou ſhalt devour men no more, neither ‡bereave thy nations any more, ſaith the Lord GOD.

15 Neither will I cauſe *men* to hear in thee the ſhame of the heathen any more, neither ſhalt thou bear the reproach of the people any more, neither ſhalt thou cauſe thy nations to fall any more, ſaith the Lord GOD.

16 ¶ Moreover, the word of the LORD came unto me, ſaying,

17 Son of man, when the houſe of Iſrael dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanneſs of a removed woman.

18 Wherefore I poured my fury upon them for the bloud that they had ſhed upon the land, and for their idols *wherewith* they had polluted it.

19 And I ſcattered them among the heathen, and they were diſperſed through the countrys: according to their way and according to their doings I judged them.

20 And when they entred unto the heathen whither they went, they *profaned my holy name, when they ſaid to them, Theſe *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pity for mine holy [l] name, which the houſe of Iſrael had profaned among the heathen whither they went.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, I do not *this* for your ſakes, O houſe of Iſrael, but for [m] mine holy names ſake, which ye have profaned among the heathen, whither ye went.

23 And I will ſanctify my great name *which was* profaned among the heathen, which ye have profaned in the midſt of them, and the heathen ſhall know that I *am* the LORD, ſaith the Lord GOD, when I ſhall be ſanctified in you, before ‡their eyes.

24 For I will take you from among the heathen, and gather you out of all countrys, and will bring you into your own land.

25 ¶ Then will I ſprinkle [n] clean water upon

h which was accompliſhed under Chriſt, to whom all theſe temporal deliverances did direct them.
i *That is*, Upon the mountains of Jeruſalem.
k This the enemies imputed as the reproach of the land, which God did for the ſins of the people according to his judgments.
‡ Or, *cauſe to fall.*
* *Iſa.* 52. 5. *Rom.* 2. 24.
l And therefore would not ſuffer my name to be had in contempt as the heathen would have reproached me, if I had ſuffered my church to periſh.
m This excludeth from man all dignity, and meaneth to deſerve any thing by, ſeeing that God referreth the whole to himſelf and that onely for the glory of his holy name.
‡ Or, *your.*
n *That is*, His ſpirit, whereby he reformeth the heart, and regenerateth his, *Iſa.* 44 3.

a *Chap.* 6. 2.
a *That is*, The Idumean.
b *That is*, Jeruſalem, which for Gods promiſes was the chiefeſt of all the world.
† Heb. *becauſe for becauſe.*
‡ Or, *ye are made to come upon the lip of the tongue.*
c Ye are made a matter of talk and deriſion to all the world.
‡ Or, *bottoms*, or, *dales.*
d They appointed with themſelves to have it, and therefore came with Nebuchadnezzar againſt Jeruſalem for this purpoſe.
e Becauſe you have been a laughing-ſtock, unto them.
f By making a ſolemn oath, *Read chap.* 20. 5.
g God declareth, his mercies and goodneſs toward his church, who ſtill preſerveth his, even when he deſtroyeth his enemies.

646 upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.

26 A * new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

* *Jer* 32. 39. *Chap* 11. 19.

27 And I will put my * spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

* *Chap.* 11. 19.

28 And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses, and I will call for the ° corn, and will increase it, and lay no famine upon you.

e Under the abundance of temporal benefits he comforteth the spiritual graces.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall ᵖ loath your selves in your own sight, for your iniquities, and for your abominations.

p Ye shall come to true repentance, and think your selves unworthy to be of the number of Gods creatures for your ingratitude against him.

32 Not for your sakes do I *this*, saith the Lord GOD: be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD, In the day that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land *that was* desolate is become like the garden of * Eden; and the waste, and desolate, and ruined cities *are become* fenced, *and* are inhabited.

* *Chap* 28. 13.

36 Then the heathen that are left round about you, shall ᑫ know that I the LORD build the ruined places, *and* plant *that that was* desolate: I * the LORD have spoken *it*, and I will do *it*.

ᑫ *He declareth*, That it ought not to be referred to the soil or plentifulness of the earth, that any country is rich, and abundant, but onely to Gods mercies, as his plagues, and curses declare, when he maketh it barren.

* *Chap* 17. 24. & 22. 14. & 37. 14.

37 Thus saith the Lord GOD, I will yet *for* this be enquired of by the house of Israel, to do *it* for them, I will increase them with men like a flock.

38 As the † holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men, and they shall know that I *am* the LORD.

† Heb. *flock of holy things.*

CHAP. XXXVII.

1 By the resurrection of dry bones, 11 the dead hope of Israel is revived. 15 By the uniting of two sticks, 18 is shewed the incorporation of Israel into Judah. 20 The promises of Christs kingdom.

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of ª bones,

ª *He meaneth*, By a greater miracle, that God hath power, and also will deliver his people from their captivity, in as much as he is able to give life unto the dead bones, and bodies, and raise them up again.

2 And caused me to pass by them round about, and behold, *there were* very many in the open ‡ valley, and lo, *they were* very dry.

‡ Or, *champain.*

3 And he said unto me, Son of man, can these bones live? and I answered, O Lord GOD, thou knowest.

4 Again he said unto me, Prophesie upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you: and ye shall live, and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied there was a noise, and behold a shaking, and the bones came together bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the ‡ wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD, Come from the four ᵇ winds, O breath, and breathe upon these slain, that they may live.

‡ Or, *breath.*

ᵇ *Signifying*, All parts, whereunto Israelites were scattered: *that is*, The faithful shall be brought to the same unity of spirit, and doctrine, wheresoever they are scattered through the world.

10 So I prophesied as he commanded me, and the breath came into them, and they lived and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, ᶜ when I have opened your graves, O my people, and brought you up out of your graves,

ᶜ *That is*, when I have brought you out of those places and town where you are captives.

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick and write upon it, For Judah, and for the children of Israel his companions: then take ᵈ another stick, and write upon it, For Joseph the stick of Ephraim, and *for* all the house of Israel his companions.

ᵈ *Which signifieth*, The joyning together of the two houses of Israel and Judah.

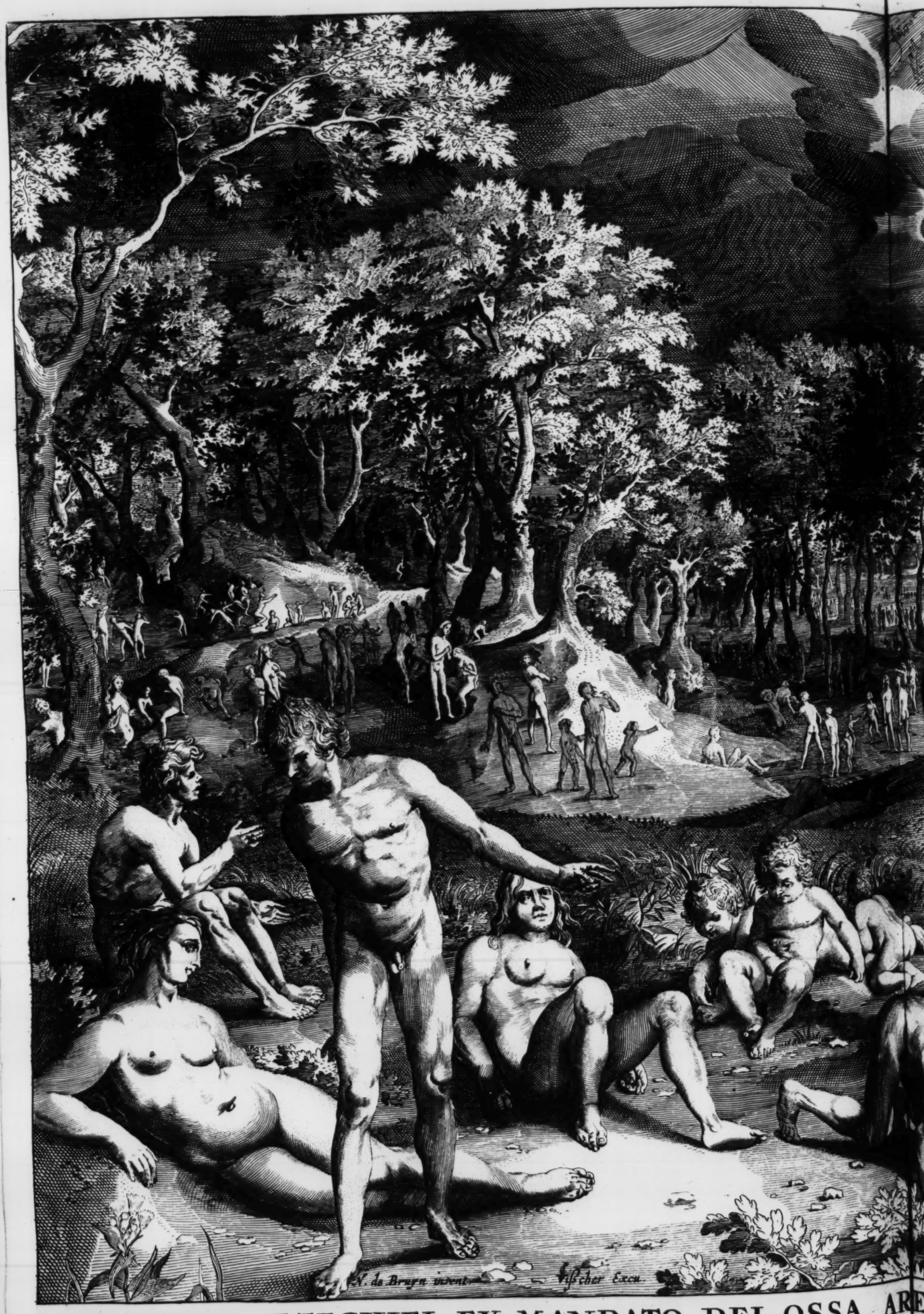
17 And joyn them one to another into one stick, and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD, Behold, I will take the stick of ᵉ Joseph which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and

ᵉ *That is*, The house of Israel.

The Resurrection of dry Bones.



PROPHETA EZECHIEL EX MANDATO DEI OSSA ARI

Ezek. 37. 9. 10.

AREFACTA RESURGERE AC REVIVISCERE TUBET.

and make them one ſtick, and they ſhall be one in mine hand.

20 ¶ And the ſticks whereon thou writeſt, ſhall be in thine hand before their eyes.

21 And ſay unto them, Thus ſaith the Lord GOD, Behold, I will take the children of Iſrael from among the heathen whither they be gone, and will gather them on every ſide, and bring them into their own land.

22 And I will make them one nation in the land upon the mountains of Iſrael, and * one king ſhall be king to them all: and they ſhall be no more two nations, neither ſhall they be divided into two kingdoms any more at all:

* *John 10. 16.*

23 Neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling-places, wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And * David my ſervant *ſhall be* king over them: and they all ſhall have one ſhepherd: they ſhall alſo walk in my judgments, and obſerve my ſtatutes, and do them.

* *Iſa. 40. 11. Jer 23. 5. & 30. 9. Ezek. 34. 23.*

25 And they ſhall dwell in the [f] land that I have given unto Jacob my ſervant, wherein your fathers have dwelt, and they ſhall dwell therein, *even* they and their children, and their childrens children for ever, and my ſervant David *ſhall be* their prince for ever.

[f] *Meaning*, That the elect by Chriſt ſhall dwell in the heavenly Jeruſalem, which is meant by the land of Canaan.

26 Moreover, I will make a * covenant of peace with them, it ſhall be an everlaſting covenant with them, and I will place them, and multiply them, and will ſet my * ſanctuary in the midſt of them for evermore.

* *Pſal. 89. 3. Chap. 34. 25.*

* *2 Cor. 6. 16.*

27 My tabernacle alſo ſhall be with them: yea, I will be * their God, and they ſhall be my people.

* *Chap. 11. 20. & 14. 11.*

28 And the heathen ſhall know that I the LORD do ſanctify Iſrael, when my ſanctuary ſhall be in the midſt of them for evermore.

CHAP. XXXVIII.

1 *The army,* 8 *and malice of Gog.* 14 *Gods judgment againſt him.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face againſt * [a] Gog, the land of Magog, ‡ the chief prince of Meſhech and Tubal, and propheſy againſt him,

3 And ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal.

4 And * I will turn thee back and put hooks into thy chaws, and I will bring thee forth, and all thine army, horſes and horſ-men, all of them clothed with all ſorts *of armour, even* a great company with [b] bucklers and ſhields, all of them handling ſwords.

5 [c] Perſia, Ethiopia, and ‡ Libia with them; all of them with ſhield and helmet:

6 [d] Gomer, and all his bands, the houſe of Togarmah of the north-quarters, and all his bands, *and* many people with thee.

7 Be thou prepared, and [e] prepare for thy ſelf, thou and all thy company that are aſſembled unto thee, and be thou a guard unto them.

[e] *Signifying*, That all the people of the world ſhould aſſemble themſelves againſt the church, and Chriſt their head.

8 ¶ After many days thou ſhalt be viſited: in the latter years thou ſhalt come into the land *that is* brought back from the ſword, *and is* gathered out of many people againſt the mountains of Iſrael, which have been always waſte: but it is brought forth out of the nations, and they ſhall dwell ſafely all of them.

9 Thou ſhalt aſcend and come like a ſtorm, thou ſhalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus ſaith the Lord GOD, it ſhall alſo come to paſs, *that* at the ſame time ſhall things come into thy mind, and thou ſhalt ‡ think an [f] evil thought.

‡ Or, *conceive a miſchievous purpoſe.*

11 And thou ſhalt ſay, I will go up to the land of unwalled villages, I will go to [g] them that are at reſt, that dwell ‡ ſafely, all of them dwelling without walls, and having neither bars nor gates.

[f] *That is*, To moleſt and deſtroy the church.

[g] *Meaning*, Iſrael which had now been deſtroyed, & was not yet built again, *declaring hereby*, The ſimplicity of the godly, who ſeek not ſo much to fortify themſelves by outward force, as to depend on the providence and goodneſs of God.

12 † To take a ſpoil, and to take a prey, to turn thine hand upon the deſolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattel and goods, that dwell in the † midſt of the land.

‡ Or, *confidently.*

† Heb *To ſpoil the ſpoil, and to prey the prey*

† Heb. *navel*

13 Sheba and Dedan, and the merchants of Tarſhiſh, with all the young lions thereof, ſhall ſay unto thee, [h] Art thou come to take a ſpoil? haſt thou gathered thy company to take a prey? to carry away ſilver and gold, to take away cattel and goods, to take a great ſpoil?

h One enemy ſhall envy another, becauſe every one ſhall think to have the ſpoil of the church.

14 ¶ Therefore, ſon of man, propheſie and ſay unto Gog, Thus ſaith the Lord GOD, In that day when my people of Iſrael [i] dwelleth ſafely, ſhalt thou not know *it?*

i Shalt not thou ſpy thine occaſions to come againſt my church when they ſuſpect nothing?

15 And thou ſhalt come from thy place out of the north-parts, thou and many people with thee, all of them riding upon horſes, a great company, and a mighty army.

16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land, it ſhall be in the [k] latter days, and I will bring thee againſt my land, that the heathen may know me, when I ſhall be [l] ſanctified in thee, O Gog, before their eyes.

k *Meaning*, In the laſt age, and from the coming of Chriſt unto the end of the world.

l *Signifying*, That God will be ſanctified by maintaining his church, and deſtroying his enemies, *as Chap. 36. 23. & 37. 28.*

17 Thus ſaith the Lord GOD, *Art* thou he of whom I have ſpoken in old time † [m] by my ſervants the prophets of Iſrael, which propheſied in thoſe days *many* years, that I would bring thee againſt them?

† Heb. *by the hands.*

m *Hereby he declareth*, That none affliction can come to the church, whereof they have not been adverniſed afore time, to teach them to indure all things with more patience when they know that God hath ſo ordained.

18 And it ſhall come to paſs at the ſame time, when Gog ſhall come againſt the land of Iſrael, ſaith the Lord GOD, *that* my fury ſhall come up in my face.

19 For in my jealouſy, *and* in the fire of my wrath have I ſpoken: ſurely in that day there ſhall be a great ſhaking in the land of Iſrael:

20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the

* *Rev. 20. 8.*

a which was a people that came of Magog, the ſon of Japhet, *Gen. 10. 2.* Magog alſo here ſignifieth a certain country, ſo that by theſe two countrys, which had the government of Grecia and Italy, *he meaneth*, The principal enemies of the church.

‡ Or, *prince of the chief.*

* *Chap. 39. 2.*

b *He ſaveth*, That the enemies ſhould bend themſelves againſt the church, but it ſhould be to their own deſtruction.

c The perſians, Ethiopians, and men of Africa.

‡ Or, *Phut.*

d Gomer was Japhets ſon, and Togarmah the ſon of Gomer, and are thought to be they that inhabit *Aſia minor.*

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the earth, shall shake at my presence, and the mountains shall be thrown down, and the ‡[n] steep places shall fall, and every wall shall fall to the ground.

‡ Or, towns, or, stairs.
n All means whereby man should think to save himself shall fail, the affliction in those days shall be so great, and the destruction shall be so terrible.

21 And I will call for a sword against him [o] throughout all my mountains, saith the Lord GOD: every mans sword shall be against his brother.

o Against the people of Gog and Magog.

22 And I will plead against him with pestilence and with bloud, and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire and brimstone.

* *Chap.* 36. 23. & 37. 28.

23 Thus will I * magnify my self, and sanctify my self, and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

CHAP. XXXIX.

1 *Gods judgment upon Gog.* 8 *Israels victory.* 11 *Gogs burial in Hamon-gog.* 17 *The feast of the fowls.* 23 *Israel having been plagued for their sins, shall be gathered again with eternal favour.*

THerefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal.

2 And I will turn thee back, and [a] leave but the sixth part of thee, and will cause thee to come up from † the north-parts, and will bring thee upon the mountains of Israel:

a Or, strike thee with six plagues, Or, draw thee back with an hook of six teeth, as C. ap. 38. 4.
† Heb. *the sides of the north.*

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou [b] shalt fall upon the mountains of Israel, thou and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every † sort, and *to* the beasts of the field † to be devoured.

b *Meaning*, That by the virtue of Gods word, the enemy shall be destroyed wheresoever he assaileth his church.
† Heb. *wing.*
‡ Heb. *to devour.*
† Heb. *the face of the field.*

5 Thou shalt fall upon † the open field, for I have spoken *it*, saith the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell ‡careless in the [c] isles, and they shall know that I *am* the LORD.

‡ Or, confidently.
c *That is*, Among all nations where the enemies of my people dwell, seem they never so far separate.

7 So will I make my holy name known in the midst of my people Israel, and I will not let *them* pollute my holy name any more; and the heathen shall know that I *am* the LORD, the holy One in Israel.

8 ¶ Behold, [d] it is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.

d *That is*, This plague is fully determined in my counsel, and cannot be changed.

9 And they that dwell in the cities of Israel shall [e] go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the ‡ handstaves and the spears, and they shall ‡ burn them with fire seven years:

e After this destruction the church shall have great peace and tranquillity, and burn all their weapons, because they shall no more fear the enemy: and this is chiefly meant of the accomplishment of Christs kingdom, when by their head Christ, all enemies shall be overcome.
‡ Or, *javelins.*
‡ Or, *make a fire of them.*

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests: for they shall burn the weapons with fire, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog [f] a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the ‡[g] *noses* of the passengers: and there shall they bury Gog, and all his multitude, and they shall call *it*, the valley of ‡ Hamon-gog.

f *Which declareth*, That the enemies shall have an horrible fall.
‡ Or, mouths.
g For the stink of the carcases.
‡ That is, *the multitude of Gog.*

12 [h] And seven months shall the house of Israel be burying of them, that they may cleanse the land.

h *Meaning*, A long time.

13 Yea, all the people of the land shall bury *them*, and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

14 And they shall sever out † men of continual employment, passing through the [i] land to bury with the passengers those that remain upon the face of the earth to cleanse it: after the end of seven months shall they search.

† Heb. *men of continuance.*
i *Partly*, That the holy land should not be polluted, *& partly*, for the compassion that the children of God have, even on their enemies.

15 And the passengers *that* pass through the land, when *any* seeth a mans bone, then shall he † set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

† Heb. *build.*

16 And also the name of the city *shall be* ‡ Hamonah: thus shall they cleanse the land.

‡ That is, *the multitude.*

17 ¶ And thou son of man, Thus saith the Lord GOD, Speak † unto every feathered fowl, and to every beast of the field, [k] assemble your selves, and come, gather your selves on every side to my ‡ sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink bloud.

† Heb. *to the fowl of every wing.*
k *Whereby is signified*, The terrible destruction upon the enemies of his church.
‡ Or, *slaughter.*

18 Ye shall eat the flesh of the mighty, and drink the bloud of the princes of the earth, of rams, of lambs, and of † goats, of bullocks, all of them fatlings of Bashan.

† Heb. *grapes.*

19 And ye shall eat fat till ye be full, and drink bloud till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity: because they [l] trespassed against me, therefore hid I my face from them: and gave them into the hand of their enemies; so fell they all by the sword.

l The heathen shall know that they overcame not my people by their strength, neither yet by the weakness of mine arm, but that this was for my peoples sins.

24 According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name:

26 After that they have born their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies

enemies lands, and * am ſanctified in them in the ſight of many nations;

28 Then ſhall they know that I *am* the LORD their God, † which cauſed them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have * poured out my ſpirit upon the houſe of Iſrael, ſaith the Lord GOD.

* Chap. 36. 23.

† Heb. *by my cauſing of them, &c.*

* *Joel* 2. 28. *Acts* 2. 17.

CHAP. XL.

1 The time, manner, and end of the viſion. 6 The deſcription of the eaſt-gate, 20 of the north gate, 24 of the ſouth-gate, 32 of the eaſt-gate, 35 and of the north-gate. 39 Eight tables. 44 The chambers, 28 The porch of the houſe.

IN the five and twentieth year of our captivity, in the [a] beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was ſmitten, in the ſelf-ſame day the hand of the LORD was upon me, and brought me thither.

a The Jews counted the begining of the year after two ſorts: for their feaſts they began to count in March, and for their other affairs in September: ſo that this is to be underſtood of September.

2 In the viſions of God brought he me into the land of Iſrael, and ſet me upon a very high mounrain, ‡ by which *was* as the frame of a city on the ſouth.

‡ Or, *upon which*

3 And he brought me thither, and behold, *there was* a [b] man, whoſe appearance *was* like the appearance of braſs, with a line of flax in his hand, and a meſuring-reed; and he ſtood in the gate.

b which was an angel in form of a man, that came to meſure out this building.

4 And the man ſaid unto me, Son of man, behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhall ſhew thee; for to the intent that I might ſhew *them* unto thee, *art* thou brought hither: declare all that thou ſeeſt, to the houſe of Iſrael.

5 And behold, a wall on the outſide of the houſe round about, and in the mans hand a meſuring-reed of ſix cubits *long*, by the cubit, and an hand-breadth: ſo he meſured the breadth of the building, one reed, and the height one reed.

† Heb. *whoſe face was the way toward the eaſt.*

6 ¶ Then came he unto the gate † which looketh toward the eaſt, and went up the ſtairs thereof, and meſured the threſhold of the gate, *which was* one reed broad, and the other threſhold of the *gate*, *which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad, and between the little chambers *were* five cubits, and the threſhold of the gate, by the porch of the gate within *was* one reed.

8 He meſured alſo the porch of the gate within, one reed.

9 Then meſured he the porch of the gate, eight cubits, and the poſts thereof two cubits, and the porch of the gate *was* inward.

10 And the little chambers of the gate eaſtward, *were* three on this ſide, and three on that ſide, they three *were* of one meſure, and the poſts had one meſure on this ſide and on that ſide.

11 And he meſured the breadth of the entry of the gate ten cubits, *and* the length of the gate thirteen cubits.

12 The † ſpace alſo before the little chambers *was* one cubit *on this ſide*, and the ſpace *was* one cubit on that ſide, and the little chambers *were* ſix cubits on this ſide, and ſix cubits on that ſide.

† Heb. *limit*, or, *bound.*

13 He meſured then the gate from the roof of one little chamber to the roof of another: the breadth *was* five and twenty cubits, door againſt door.

14 He made alſo poſts, of threeſcore cubits, even unto the poſt of the court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.

16 And *there were* † narrow windows to the little chambers, and to their poſts within the gate round about, and likewiſe to the ‡ arches: and windows *were* round about ‡ inward: and upon *each* poſt *were* palm-tres.

† Heb. *cloſed.*

‡ Or, *galleries*, or, *porches.*

‡ Or, *within.*

17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the ſide of the gates over againſt the length of the gates, *was* the lower pavement.

19 Then he meſured the breadth from the forefront of the lower gate, unto the forefront of the inner court ‡ without, an hundred cubits eaſt-ward and north-ward.

‡ Or, *from without.*

20 ¶ And the gate of the outward court † that looked toward the north, he meſured the length thereof, and the breadth thereof.

† Heb. *whoſe face was.*

21 And the little chambers thereof *were* three on this ſide, and three on that ſide, and the poſts thereof, and the ‡ arches thereof were after the meſure of the firſt gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

‡ Or, *galleries*, or, *porches.*

22 And their windows, and their arches, and their palm-trees, *were* after the meſure of the gate that looketh towards the eaſt, and they went up unto it by ſeven ſteps, and the arches thereof *were* before them.

23 And the gate of the inner court *was* over againſt the gate toward the north, and toward the eaſt, and he meſured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the ſouth, and behold a gate toward the ſouth, and he meſured the poſts thereof, and the arches thereof according to theſe meſures.

25 And there *were* windows in it, and in the arches thereof round about, like thoſe windows; the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* ſeven ſteps to go up to it, and the arches thereof *were* before them, and it had palm-trees, one on this ſide, and another on that ſide upon the poſts thereof.

27 And *there was* a gate in the inner court toward the ſouth, and he meſured from gate

648 to gate toward the ſouth an hundred cubits.

28 And he brought me to the inner court by the ſouth-gate, and he meaſured the ſouth-gate according to theſe meaſures.

29 And the little chambers thereof, and the poſts thereof, and the arches thereof according to theſe meaſures, and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits † broad.

† Heb. *breadth.*

31 And the arches thereof *were* toward the utter court, and palm-trees *were* upon the poſts thereof; and the going up to it *had* eight ſteps.

32 ¶ And he brought me into the inner court toward the eaſt, and he meaſured the gate according to theſe meaſures.

c In all he maketh ſix courts, two on the eaſt ſide, two on the north, and two on the ſouth ſide.

33 And the little chambers thereof, and the poſts thereof, and the arches thereof *were* according to theſe meaſures, and *there were* windows therein, and in the arches thereof round about; *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to it *had* eight ſteps.

35 ¶ And he brought me to the north-gate, and meaſured *it* according to theſe meaſures.

36 The little chambers thereof, the poſts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the poſts thereof *were* toward the utter court, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to *it had* eight ſteps.

d He ſpeaketh of ſix chambers, which were in the porch of the inner court on the north ſide.

38 And the d chambers, and the entries thereof *were* by the poſts of the gates, where they waſhed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this ſide, and two tables on that ſide, to ſlay thereon the burnt-offering, and the ſin-offering, and the treſpaſs-offering.

‡ Or, *at the ſtep.*

40 And at the ſide without, ‡ as one goeth up to the entry of the north-gate, *were* two tables; and on the other ſide, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this ſide, and four tables on that ſide, by the ſide of the gate; eight tables, whereupon they ſlew *their ſacrifices.*

42 And the four tables *were* of hewn ſtone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the ſacrifice.

‡ Or, *andirons*, or, *inſtruments to warm ſtones.*

43 And within *were* ‡ hooks, an hand broad, faſtned round about, and upon the tables *was* the fleſh of the offering.

44 ¶ And without the inner gate *were* the chambers of the ſingers in the inner court, which *was* at the ſide of the north-gate: and their proſpect *was* toward the ſouth, one at the ſide of the eaſt-gate, *having* the proſpect toward the north.

45 And he ſaid unto me, This chamber whoſe proſpect *is* toward the ſouth, *is* for the prieſts, the keepers of the ‡ charge of the houſe.

‡ Or, *ward*, or, *ordinance*, and ſo *verſ.* 46.

46 And the chamber whoſe proſpect *is* toward the north, *is* for the prieſts, the keepers of the charge of the altar: theſe *are* the ſons of Zadok among the ſons of Levi, which come near to the LORD to miniſter unto him.

47 So he meaſured the court, an hundred cubits long, and an hundred cubits broad, four-ſquare, and the altar *that was* before the houſe.

48 ¶ And he brought me to the porch of the houſe, and meaſured *each* e poſt of the porch, five cubits on this ſide, and five cubits on that ſide: and the breadth of the gate *was* three cubits on this ſide, and three cubits on that ſide.

e By the poſt of the porch, he meaneth the wall which was five cubits thick on either ſide of the alley or porch.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the ſteps whereby they went up to it: and *there were* pillars by the poſts, one on this ſide, and another on that ſide.

CHAP. XLI.

The meaſures, parts, chambers, and ornaments of the temple.

AFterward he brought me to the temple, and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle.

2 And the breadth of the ‡ door *was* ten cubits, and the ſides of the door *were* five cubits on the one ſide, and five cubits on the other ſide: and he meaſured the length thereof forty cubits, and the breadth twenty cubits.

‡ Or, *entrance.*

3 Then went a he inward, and meaſured the poſts of the door two cubits, and the door ſix cubits, and the breadth of the door ſeven cubits.

a The angel went into the moſt holy place.

4 So he meaſured the length thereof, twenty cubits, and the breadth twenty cubits before the temple; and he ſaid unto me, This *is* the moſt holy *place.*

5 After he meaſured the wall of the houſe ſix cubits, and the breadth of *every* ſide-chamber four cubits round about the houſe on every ſide.

6 And the ſide-chambers *were* three, † one over another, and ‡ thirty in order, and they entred into the wall which *was* of the houſe for the ſide-chambers round about: that they might † have hold, but they had not hold in the wall of the houſe.

† Heb. *ſide-chamber over ſide-chamber, ſide-chamber.*

‡ Or, *three and thirty times*, or, *firſt.*

† Heb. *be holden.*

7 And † *there was* an enlarging and a winding about ſtill upward to the ſide-chambers, for the winding about of the houſe went ſtill upward round about the houſe: therefore the breadth of the houſe *was ſtill* upward, and ſo increaſed *from* the loweſt *chamber* to the higheſt by the midſt.

† Heb. *it was made broader and went round.*

8 I ſaw

8 I ſaw alſo the height of the houſe round about: the foundations of the ſide-chambers *were* a full reed of ſix great cubits.

9 The thickneſs of the wall which *was* for the ſide-chambet without, *was* five cubits, and that which was left, *was* the place of the ſide-chambers that *were* within.

10 And between the chambers *was* the wideneſs of twenty cubits round about the houſe on every ſide.

11 And the doors of the ſide-chambers *were* toward the place that was left, one door toward the north, and another door toward the ſouth, and the breadth of the place that was left, *was* five cubits round about.

12 Now the building that *was* before the ſeparate place, at the end toward the weſt, *was* ſeventy cubits broad, and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he meſured the houſe, an hundred cubits long, and the ſeparate place, and the building, with the walls thereof, an hundred cubits long.

14 Alſo the breadth of the face of the houſe, and of the ſeparate place toward the eaſt, an hundred cubits.

15 And he meſured the length of the building over againſt the ſeparate place which *was* behind it, and the ‡ galleries thereof on the one ſide, and on the other ſide an hundred cubits with the inner temple, and the porches of the court.

‡ Or, *ſtoreſ* galleries, or walks to the pillars.

16 The door-poſts, and the narrow windows, and the galleries round about on their [d] three ſtories, over againſt the door) cieled with wood round about, ‡ and from the ground up to the windows, and the windows *were* covered.

[d] He declareth that whatſoever was of ſtone work from the bottom to the top, was covered with wood on the eaſt, ſouth, and north ſides.

‡ Heb. *ceiling of wood.*

‡ Or, *and the ground unto the windows.*

17 To that above the door, even unto the inner houſe and without, and by all the wall round about within and without, by † meſure.

† Heb. *meaſures.*

18 And *it was* made with cherubims and palm-trees, ſo that a palm-tree *was* between a cherub and a cherub, and *every* cherub had two faces.

19 So that the face of a man *was* toward the palm-tree on the one ſide, and the face of a young lion toward the palm-tree on the other ſide: *it was* made through all the houſe round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and on the wall of the temple.

† Heb. *poſt.*

21 The † poſts of the temple *were* ſquared, *and* the face of the ſanctuary: the appearance *of the one* as the appearance *of the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof *were* of wood: and he ſaid unto me, This *is* the table that *is* before the LORD.

23 And the temple and the ſanctuary had two doors.

24 And the doors had two leaves *a piece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*. 649

25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm-trees on the one ſide and on the other ſide, on the ſides of the porch, and *upon* the ſide-chambers of the houſe, and thick planks.

CHAP. XLII.

1 The chambers for the prieſts. 13 The uſe thereof. 19 The meſures of the outward court.

THen he brought me forth into the utter court, the way toward the north, and he brought me into the chamber that *was* over againſt the ſeparare place and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north-door, and the breadth *was* fifty cubits.

3 Over againſt the twenty *cubits*, which *were* for the inner court, and over againſt the pavement which *was* for the utter court, *was* gallery againſt gallery in the *ſtories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit, and their doors toward the north.

5 Now the upper [a] chambers *were* ſhorter: for the galleries ‡ were highter than theſe, ‡ than the lower and than the middlemoſt of the building.

[a] Theſe chambers were contrary faſhioned to them of the temple.

‡ Or, and the building conſiſted of the lower and the middlemoſt.

6 For they *were* in three *ſtories*, but had not pillars as the pillars of the courts: therefore *the building* was ſtraitned more than the loweſt, and the middlemoſt from the ground.

7 And the wall that *was* without over againſt the chambers, towards the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* [b] fifty cubits: and lo, before the temple *were* an hundred cubits.

[b] So that the wall for the chambers of the outward court and the wall of the inner, was either fifty cubits, and the whole court an hundred.

‡ Or, *from the place.*

‡ Or, *he that entered me.*

9 And ‡ from under theſe chambers *was* ‡ the [c] entry on the eaſt-ſide, ‡ as one goeth into them from the utter court.

[c] Under theſe chambers were entries, or doors to paſs from one place to another.

‡ Or, *a acceſſe.*

10 The chambers *were* in the thickneſs of the wall of the court toward the eaſt, over againſt the ſeparare place, and over againſt the building.

11 And the way before them *was* like the appearance of the chambers, which *were* toward the north, as long as they *and* as broad as they and all their goings out *were* both according to their faſhions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the ſouth, *was* a door in the head of the way, *even* the way directly before the wall toward the eaſt, as one entreth into them.

13 ¶ Then ſaid he unto me, The north-chamberss *and* the ſouth-chambers, which *are*

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before the ſeparate place, they *be* holy chambers, where the prieſts that approach unto the LORD ſhall eat the moſt holy things: there ſhall they lay the moſt holy things, and the meat-offering, and the ſin-offering, and the treſpaſs-offering, for the place *is* holy.

14 When the prieſts enter therein, then ſhall they not go out of the holy place into the utter court, but there they ſhall lay their garments, wherein they miniſter: for they *are* holy, and ſhall put on other garments, and ſhall approach to thoſe things which *are* for the people.

15 Now when he had made an end of meſuring the inner houſe, he brought me forth toward the gate, whoſe proſpect is toward the eaſt, and meſured it round about.

† Heb. *wind.*

16 He meſured the eaſt † ſide with the meſuring-reed, five hundred reeds, with the meſuring-reed round about.

17 He meſured the north-ſide five hundred reeds, with a meſuring-reed round about.

18 He meſured the ſouth-ſide five hundred reeds, with the meſuring-reed.

19 ¶ He turned about to the weſt-ſide, *and* meſured five hundred reeds, with the meſuring reed.

20 He meſured it by the four ſides it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary *and* the profane place.

CHAP. XLIII.

1 *The returning of the glory of God into the temple.* 7 *The ſin of Iſrael hindred Gods preſence.* 10 *The prophet exhorteth them to repentance, and obſervation of the law of the houſe.* 13 *The meſures,* 18 *and the ordinances of the altar*

AFterward he brought me to the gate, *even* the gate that looketh toward the eaſt.

2 And behold, the glory of the God of Iſrael came from the way of the eaſt: and * his voice *was* like a noiſe of many waters, and the earth ſhined with his glory.

* *Chap.* 1. 24.

3 And *it was* * according to the appearance of the viſion which I ſaw, *even* [a] according to the viſion that I ſaw, ‡ when I came to deſtroy the city: and the viſions *were* like the viſion that I ſaw by the river Chebar: *and* I fell upon my face.

* *Chap.* 1. 4. & 8. 4.

a when I propheſied the deſtruction of the city by the Chaldeans.

‡ Or, *when I came to* propheſy *that the city ſhould be deſtroyed.* See. *Chap.* 9. 2, 5.

4 And the [b] glory of the LORD came into the houſe by the way of the gate, whoſe proſpect *is* toward the eaſt.

b which was departed afore, *Chap.* 10. 4. & 11. 22.

5 So the ſpirit took me up, and brought me into rhe inner court, and behold, the glory of the LORD filled the houſe.

6 And I heard *him* ſpeaking unto me out of the houſe, and the man ſtood by me.

7 ¶ And he ſaid unto me, Son of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever, and my holy name ſhall the houſe of Iſrael no more defile, *neither* they, nor their kings, [c] by their whoredom, nor by the carcaſes of [d] their kings in their high places.

c By their idolatries

d He alludeth to Ammon and Manaſſeh, who were buried in their gardens near the temple, and there had erected up monuments to their idols

8 In their ſetting of their threſhold by my threſholds, and their poſt by my poſt, ‡ and the wall between me and them, they have even defiled my holy name by their abminations that they have committed: wherefore I have conſumed them in mine anger.

‡ Or, *for* there was but *a wall between me and them.*

9 Now let them put away their whoredom, and the carcaſes of their kings far from me, and I will dwell in the midſt of them for ever.

10 ¶ Thou ſon of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities, and let them meſure the ‡ pattern.

‡ Or, *ſcheme, or, number.*

11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their ſight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the houſe; upon the top of the mountain, the whole limit thereof: round about *ſhall be* moſt holy: behold, this *is* the law of the houſe.

13 ¶ And theſe *are* the meſures of the altar after the cubits; the cubit *is* a cubit and an hand-breadth, even the † bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the † edg thereof round about *ſhall be* a ſpan, and this *ſhall be* the higher place of the altar.

† Heb. *boſom.*

† Heb. *lip.*

14 And from the bottom *upon* the ground, even to the lower ſettle, *ſhall be* two cubits, and the breadth one cubit; and from the leſſer ſettle even to the greater ſettle *ſhall be* four cubits, and the breadth *one* cubit.

15 So † the altar *ſhall be* four cubits, and from † the altar and upward *ſhall be* four horns.

† Heb. *Harel,* that is, *the mountain of God.*

† Heb. *Ariel,* that is, *the lion of God.*

16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the four ſquares thereof.

17 And the ſettle *ſhall be* fourteen *cubits* long, and fourteen broad in the four ſquares thereof, and the border about it *ſhall be* half a cubit, and the bottom thereof *ſhall be* a cubit about, and his ſtairs ſhall look toward the eaſt.

18 ¶ And he ſaid unto me, Son of man thus ſaith the Lord GOD, Theſe *are* the ordinances of the altar, in the day when they ſhall make it, to offer burnt-offerings thereon, and to ſprinkle blood thereon.

19 And thou ſhall give to the prieſts the Levites that be of the ſeed of Zadok which approach unto me, to miniſter unto me, ſaith the Lord GOD, a young bullock for a ſin-offering.

20 And thou ſhalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the ſettle, and upon the border round about: thus ſhalt thou cleanſe and purge it.

21 Thou ſhalt take the bullock alſo of the ſin-offering, and he ſhall burn it in the appointed

appointed place of the house without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering, and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock, without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock without blemish.

26 Seven days shall they purge the altar and purify it, and they shall † consecrate themselves.

† Heb. *fill their hands.*

27 And when these days are expired, it shall be *that* upon the eighth day and *so* forward, the priests shall make your burnt-offerings upon the altar, and your ‡ peace-offerings; and I will accept you, saith the Lord GOD.

‡ Or, *thanke offerings.*

CHAP. XLIV.

1 The east-gate assigned onely to the prince. 4 The priests reproved for polluting of the sanctuary. 9 Idolaters uncapable of the priests office. 15 The sons of Zadok are accepted thereto. 17 Ordinances for the priests.

THen he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it *was* shut.

2 Then said the LORD unto me, This gate shall be [a] shut, it shall not be opened, and no man shall enter in by it; because the LORD the God of Israel hath entred in by it, therefore it shall be shut.

a *Meaning*, From the common people, but not from the priests, nor the prince, *Chap.* 46. 8, 9.

3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north-gate before the house; and I looked, and behold, the glory of the LORD filled the house of the LORD; and I fell upon my face.

5 And the LORD said unto me, Son of man, † mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof, and mark well the entring in of the house, with every going forth of the sanctuary.

† Heb. *set thine heart.*

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* † [b] strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it, *even* my house, when ye offer my bread, the fat and the bloud, and they have broken my covenant, because of all your abominations.

† Heb. *children of a stranger.*

b For they had brought idolaters which were of other countrys, to teach them their idolatry, *Chap.* 23. 40.

8 And ye have not kept the [c] charge of mine holy things: but ye have set keepers of my ‡ charge in my sanctuary for your selves.

c Ye have not offered unto me according to my laws.

‡ Or, *ward*, or, *ordinance*: and so *vers.* 14, & 16.

9 ¶ Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And the [d] Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols, they shall even bear their iniquity.

d The Levites which had committed idolatry, were put from their dignity, and could not be received into the priests office, although they had been of the house of Aaron, but must serve in the inferiour offices, as to watch and to keep the doors, 2 *King.* 23. 9.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministring to the house: they shall slay the burnt-offering, and the sacrifice for the people, and they shall stand before them to minister unto them:

12 Because they ministred unto them before their idols, and † caused the house of Israel to fall into iniquity; therefore have I lift up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

† Heb. *were for a stumbling-block of iniquity unto*, &c.

13 And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that [e] kept the charge of my sanctuary, when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the bloud, saith the Lord GOD.

e which observed the law of God, and fell not to idolatry.

16 They shall enter into my sanctuary, and they shall come near to my table to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments, and no wooll shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loyns: they shall not gird *themselves* ‡† with any thing that causeth sweat.

‡ Or, *in swiating places.*

† Heb. *in*, or, *with sweat.*

19 And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministred, and lay them in the holy chambers, and they shall put on other garments, and they shall not sanctify the people with their garments.

20 Neither shall they [f] shave their heads, nor suffer their locks to grow long, they shall onely poll their heads.

f As did the infidels and heathen.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a * widow, or her that is † put away: but they

* *Lev.* 21. 13.

† Heb. *thrust forth.*

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† Heb. *from a priest.*

shall take maidens of the seed of the house of Israel, or a widow † that had a priest before.

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment, *and* they shall judg it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies, and they shall hallow my sabbaths.

* *Lev.* 21. 1, 11. 25 And they shall come at no * dead person to defile themselves: but for father or for mother, or for son or for daughter, for brother, or for sister that hath had no husband, they may [g] defile themselves.

g They may be at their burial, which was a defiling.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court to minister in the sanctuary, he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance; I * *am* their inheritance: and ye shall give them no possession in Israel; I *am* their possession.

y *Num.* 18. 20. *Deut.* 10. 9. & 18. 1, 2. *Josh.* 13. 14, 33.

29 They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every ‡ dedicate thing in Israel shall be theirs.

‡ Or, *devoted.*

‡ Or, *chief.*
* *Exod.* 13. 2. & 22. 29, 30. *Num.* 3. 13. & 18. 12.

30 And the ‡ * first of all the first-fruits of all *things*, and every oblation of all of every sort of your oblations shall be the priests: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

* *Exod.* 22. 31. *Lev.* 22. 8. 31 The priests shall not eat of any thing that is * dead of it self or torn, whether it be fowl or beast.

CHAP. XLV.

1 *The portion of land for the sanctuary,* 6 *for the city,* 7 *and for the prince.* 9 *Ordinances for the prince.*

† Heb. *when ye cause the land to fall.*
‡ Heb. *holiness.*
a Of all the land of Israel the Lord only requireth this portion for the temple, and for the priests, for the city, and for the prince.

MOreover, † when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, ‡ an [a] holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand: this *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about, for the ‡ suburbs thereof.

‡ Or, *void places.*

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary, *and* the most holy *place.*

4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD, and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five & twenty thousand of length, & the ten thousand of breadth shall also the Levites the ministers of the house have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

7 ¶ And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west-side west-ward and from the east-side east-ward; and the length *shall be* over against one of the portions, from the west-border unto the east-border.

8 In the land shall be his possession in Israel, and my princes shall no more oppress my people, and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord GOD, Let, it [b] suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your † exactions from my people, saith the Lord God.

b The prophet sheweth that the heads must be first reformed before any good order can be established among the people.
† Heb. *expulsions.*

10 Ye shall have just * balances, and a just [c] ephah, and a just bath.

* *Lev.* 19. 35, 36.

c Ephah and bath were both of one quantity, save that ephah contained in dry things, that which bath did in liquor, *Lev.* 5. 11. 1 *King.* 5. 11.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the * shekel *shall be* twenty gerahs: twenty shekels, [d] five and twenty shekels, fifteen shekels shall be your maneh.

* *Exod.* 30. 13. *Lev.* 27. 25. *Num.* 3. 47.
d *Thatis*, Three-score shekels make a weight called Mina: for he joyneth these three parts to a mina.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oyl, the bath of oyl, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one ‡ lamb out of the flock, out of two hundred, out of the fat pastures of Israel for a meat-offering, and for a burnt-offering, and for ‡ peace-offerings, to make reconciliation for them, saith the Lord GOD.

‡ Or, *kid.*
‡ Or, *thank-offerings.*

16 All the people of the land † shall *give* this oblation ‡ for the prince in Israel.

† Heb. *shall be for.*
‡ Or, *with.*

17 And it shall be the princes part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the ‡ peace-offerings, to make reconciliation for the house of Israel.

‡ Or, *thank-offerings.*

18 Thus saith the Lord GOD, In the first *month* in the first *day* of the [e] month, thou shalt take a young bullock without blemish, and cleanse the sanctuary.

e which was *Nisan*, containing part of *March*, and part of *April.*

19 And the priest shall take of the bloud of the sin-offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And

20 And ſo thou ſhalt do the ſeventh *day* of the month, for every one that erreth, and for *him that is* ſimple: ſo ſhall ye reconcile the houſe.

21 In the firſt *month*, in the fourteenth day of the month, ye ſhall have the paſſ-over, a feaſt of ſeven days, unleavened bread ſhall be eaten.

22 And upon that day ſhall the prince prepare for himſelf, and for all the people of the land, a bullock *for* a ſin-offering.

23 And ſeven days of the feaſt he ſhall prepare a burnt-offering to the LORD, ſeven bullocks, and ſeven rams without blemiſh, daily the ſeven days, and a kid of the goats daily *for* a ſin-offering.

24 And he ſhall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an [f] hin of oyl for an ephah.

[f] *Exod.* 29. 40.

25 In the ſeventh *month*, in the fifteenth day of the month ſhall he do the like in the [*] feaſt of the ſeven days, according to the ſin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oyl.

[*] *Num.* 29. 12.

CHAP. XLVI.

1 *Ordinances for the prince in his worſhip,* 9 *and for the people.* 16 *An order for the princes inheritance.* 19 *The courts for boiling and baking.*

THUS ſaith the Lord GOD, The gate of the inner court that looketh toward the eaſt, ſhall be ſhut the ſix working-days: but on the ſabbath it ſhall be opened, and in the day of the new-moon it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of *that* gate without, and ſhall ſtand by the poſt of the gate, and the prieſts ſhall prepare his burnt-offering, & his peace-offerings, and he ſhall worſhip at the threshold of the gate: then he ſhall go forth, but the gate ſhall not be ſhut until the evening.

3 Likewiſe the people of the land ſhall worſhip at the door of this gate before the LORD, in the ſabbaths, and in the new-moons.

4 And the burnt-offering that the prince ſhall offer unto the LORD in the ſabbath-day, *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh.

5 And the meat-offering *ſhall be* an ephah for a ram, and the meat-offering for the lambs † [a] as he ſhall be able to give, and an hin of oyl to an ephah.

† Heb. *the gift of his hand.*
[a] *That is,* As much as he will.

6 And in the day of the new-moon *it ſhall be* a young bullock without blemiſh, and ſix lambs, and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram: and for the lambs [b] according as his hand ſhall attain unto, and an hin of oyl to an ephah.

[b] *Meaning,* As he ſhall think good.

8 And when the prince ſhall enter, he ſhall go in by the way of the porch of *that* gate, and he ſhall go forth by the way thereof.

9 ¶ But when the people of the land ſhall come before the LORD, in the ſolemn feaſts, he that entreth in by the way of the north-gate to worſhip, ſhall go out by the way of the ſouth-gate: and he that entreth by the way of the ſouth-gate, ſhall go forth by the way of the north-gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over againſt it.

10 And the prince in the midſt of them, when they go in, ſhall go in; and when they go forth, ſhall go forth.

11 And in the feaſts, and in the ſolemnities, the meat-offering ſhall be an epaph to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oyl to an ephah.

12 Now when the prince ſhall prepare a voluntary burnt-offering or peace-offerings, voluntarily unto the LORD, *one* ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt-offering, and his peace-offerings, as he did on the ſabbath-day: then he ſhall go forth, and after his going forth, *one* ſhall ſhut the gate.

13 Thou ſhalt daily prepare a burnt-offering unto the LORD, *of* a lamb † of the firſt year without blemiſh; thou ſhalt prepare it † every morning.

† Heb. *a ſon of his year.*
† Heb. *morning by morning.*

14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oyl, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance unto the LORD.

15 Thus ſhall they prepare the lamb, and the meat-offering, and the oyl, every morning, *for* a continual burnt-offering.

16 ¶ Thus ſaith the Lord GOD, If the prince give a gift unto any of his ſons, the inheritance thereof ſhall be his ſons, it *ſhall be* their poſſeſſion by inheritance.

17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the [c] year of liberty; after, it ſhall return to the prince: but his inheritance ſhall be his ſons for them.

[c] which was at the jubile, *Lev.* 25. 9.

18 Moreover, the prince ſhall [d] not take of the peoples inheritance, by oppreſſion to thruſt them out of their poſſeſſion; *but* he ſhall give his ſons inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion.

[d] But be content with that portion that God hath aſſigned him, as *Chap.* 45. 8.

19 ¶ After, he brought me through the entry, which *was* at the ſide of the gate, into the holy chambers of the prieſts, which looked toward the north: and behold, there *was* a place on the two ſides weſt-ward.

20 Then ſaid he unto me, This *is* the place where the prieſts ſhall boil the treſpaſs-offering and the ſin-offering, where they ſhall bake the meat-offering: that they bear *them* not out into the utter court, to [e] ſanctify the people.

[e] That the people ſhould not have to do with thoſe things which appertain to the Lord, and think it lawful for them to eat them.

21 Then he brought me forth into the utter court, & cauſed me to paſs by the four corners of the court, and behold, † in every corner of the court *there was* a court.

† Heb. *a court in a corner of a court, and a court in a corner of a court.*

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‡ Or, *made with chimnies.*
† Heb. *cornered.*

22 In the four corners of the court *there were* courts ‡ joyned of fourty *cubits* long, and thirty broad; these four † corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

CHAP. XLVII.

1 The vision of the holy waters. 6 The virtue of them. 13 The borders of the land. 22 The division of it by lot.

AFterward he brought me again unto the door of the house, and behold, waters issued out from under the threshold of the house east-ward: for the forefront of the house *stood* toward the east, and the [a] waters came down from under from the right side of the house, at the south-side of the altar.

a whereby are meant the spiritual graces that should be given to the church under the kingdom of Christ.

2 Then brought he me out of the way of the gate north-ward, and led me about the way without unto the utter gate by the way that looketh east-ward, and behold, there ran out waters on the right side.

3 And when the man that had the line in his hand, went forth east-ward, he measured a thousand cubits, and he brought me through the waters: the † waters *were* to the ankles.

† Heb. *waters of the ankles.*

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees: again he measured a thousand, and brought me through; the waters *were* to the loyns.

5 Afterward he measured a thousand, *and it was* [b] a river that I could not pass over: for the waters were risen, † waters to swim in, a river that could not be passed over.

b *Signifying*, That the graces of God should never decrease, but ever abound in his church.
† Heb. *waters of swimming.*

6 ¶ And he said unto me, Son of man, hast thou seen *this?* then he brought me and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the † bank of the river *were* very many * [c] trees on the one side and on the other.

† Heb. *lip.*
* *Revel.* 22. 2.
c *Meaning*, The multitude of them that should be refreshed by the spiritual waters.

8 Then said he unto me, These waters issue out toward the east-country, and go down into the ‡ desert, and go into the [d] sea: *which being* brought forth into the sea, the [e] waters shall be healed.

‡ Or, *plain.*
d *Shewing*, That the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Genezareth, and the Sea called Mediterraneum, *Zeph.* 14. 1.
e The waters which of nature are salt and unwholsom shall be made sweet and comfortable

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the † rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed, and every thing shall live whither the river cometh.

† Heb. *two rivers*

10 And it shall come to pass, *that* the [f] fishers shall stand upon it, from En-gedi even unto [g] En-eglaim; they shall be a *place* to spread forth nets, their fish shall be according to their kinds as the fish of the [h] great sea, exceeding many.

f *Signifying*, That when God bestoweth his mercies in such abundance, the ministers shall by their preaching win many.
g which were cities at the corners of the salt or dead sea.

11 But the [i] miry places thereof, and the marishes thereof, ‡ shall not be healed, they shall be given to salt.

h They shall be here of all sorts, and in as great abundance as in the great Ocean whereby they are bred.
i *That is*, the wicked and reprobate.
‡ Or, *and that which shall not be healed.*

12 And by the river upon the bank thereof on this side and on that side, † shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth ‡ new fruit according to his months, because their waters they issued out of the sanctuary, & the fruit thereof shall be for meat, and the leaf thereof ‡ for * medicine:

† Heb. *shall come up.*
‡ Or, *principal.*
‡ Or, *for bruises and sores.*
* *Revel.* 22. 2.

13 ¶ Thus saith the Lord GOD, This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another: *concening* the which I ‡ * lifted up mine hand to give it unto your fathers, and this land shall fall unto you for inheritance.

‡ Or, *swore.*
* *Gen.* 27. 7. & 17. 8. & 26 3. & 28. 13.

15 And this *shall be* the border of the [k] land toward the north-side, from the great sea, the way of Hethlon, as men go to Zedad:

k By the land of promise he signifieth the spiritual land, whereof this was a figure.

16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus, and the border of Hamath; ‡ Hazar-hatticon, which *is* by the coast of Hauran.

‡ Or, *the midst village.*

17 And the border from the sea, shall be Hazar-enan, the border of Damascus, and the north north-ward, and the border of Hamath: and *this is* the north-side.

18 And the east-side ye shall measure † from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east-sea: & *this is* the east-side.

† Heb. *from between.*

19 And the south-side south-ward from Tamar, *even* to the waters of ‡ strife *in* Kadesh, the ‡ river to the great sea: and *this is* the south-side ‡ south-ward.

† Or, *Meribah.*
‡ Or, *valley.*
‡ Or, *toward Teman.*

20 The west-side also *shall be* the great sea from the border, till a man come over against Hamath: this *is* the west-side.

21 So shall ye divide this land unto you, according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel, [l] they shall have inheritance with you among the tribes of Israel.

l *Meaning*, That in this spiritual kingdom, there should be no difference between Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

CHAP. XLVIII.

1, 23 The portions of the twelve tribes, 8 of the sanctuary, 15 of the city and suburbs, 21 and of the prince. 30 The dimensions and gates of the city.

NOw these *are* the names of the [a] tribes, from the north-end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath (for these are his sides east *and* west) † a *portion* for Dan.

a The tribes after that they entred into the land under Joshua, divided the land somewhat otherwise then is here set forth by this vision.
† Heb. *one portion.*

2 And by the border of Dan, from the east-side unto the west-side, a *portion* for Asher.

3 And

3 And by the border of Asher, from the east-side even unto the west-side, a *portion* for Naphtali.

4 And by the border of Naphtali, from the east-side unto the west-side, a *portion* for Manasseh.

5 And by the border of Manasseh, from the east-side unto the west-side, a *portion* for Ephraim.

6 And by the border of Ephraim, from the east-side even unto the west-side, a *portion* for Reuben.

7 And by the border of Reuben, from the east-side unto the west-side, a *portion* for Judah.

8 ¶ And by the border of Judah, from the east-side unto the west-side, [b] shall be the offering which they shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east-side unto the west-side, and the sanctuary shall be in the midst of it.

b That is, the portion of the ground, which they shall separate and appoint to the Lord which shall be divided into three parts: for the priests, for the prince, and for the citie.

9 The oblation that ye shall offer unto the Lord, *shall be* of five and twent thousand in length, and of ten thousand in breadth.

10. And for them, *even* for the priests shall be *this* holy oblation, toward the north, five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length, and the sanctuary of the Lord shall be in the midst thereof.

11 ‡ *It shall be* for the priests that are sanctified, of the sons of Zadok, which have kept my ‡ charge, which went not astray when the children of Israel went astray, as the Levites went astray.

‡ Or, *the sanctified portion shall be for the priests.*

‡ Or, *ward*, or *ordinance.*

12 And *this* oblation of the land that is offered, shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests, the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for *it is* holy unto the Lord.

15 ¶ And the five thousand that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling and for suburbs, and the city shall be in the midst thereof.

16 And these *shall be* the mesures thereof, the north-side four thousand and [c] five hundred, and the south-side four thousand and five hundred, and on the east-side four thousand and five hundred, and the west-side four thousand and five hundred.

c *Meaning*, that it should be square.

17 And the suburbs of the city shall be toward the north two hundred and fiftie, and toward the south two hundred and fiftie, and toward the east two hundred and fiftie, and toward the west two hundred and fiftie.

18 And the residu in length over against the oblation of the holy *portion shall be* ten thousand east-ward, and ten thousand west-ward: and it shall be over against the oblation of the holy *portion*, and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city, shall serve it out of all the tribes of Israel.

23 All the oblation *shall be* five and twenty thousand, by [d] five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

d Every way it shall be five and twenty thousand.

21 ¶ And the residu *shal be* for the prince on the one side and on the other of the holy oblation, and of the possession of the city over against the five and twenty thousand, of the oblation toward the east-border, and west-ward over against the five and twenty thousand toward the west-border, over against the portions for the prince, and it shall be the holy oblation, and the sanctuary of the house *shal be* in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the princes, between the border [e] of Judah and the border of Benjamin, shall be for the prince.

e So that Judah was on the north side of the princes and Levites portions, and Benjamin on the south side.

23 As for the rest of the tribes, from the east-side unto the west-side, Benjamin *shall have* † a *portion.*

† Heb. *one* portion.

24 And by the border of Benjamin, from the east-side unto the west-side, Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east-side unto the west-side, Issachar a *portion.*

26 And by the border of Issachar, from the east-side unto the west-side, Zebulum a *portion.*

27 And by the border of Zebulum, from the east-side unto the west-side, Gad a *portion.*

28 And by the border of Gad, at the south-side south-ward, the border shall be even from [f] Tamar *unto* the waters of strife *in* Kadesh, *and* to the [g] river toward the great sea.

f which was Jericho the citie of palm-trees.

‡ Or, *Meribah-kadesh.*

g *Meaning*, Nilus, that runeth into the sea, called Mediterraneum.

29 This *is* the land which ye shal divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* the goings out of the city on the north-side, four thousand and five hundred mesures.

31 And the gates of the citie *shal be* after the names of the tribes of Israel, three gates north-ward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east-side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south-side four thousand and five hundred mesures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulum.

34 At the west-side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *mesures*: and the name of the city from that day *shall be*, † The LORD *is* there.

† Heb. *Iehovah, thammah.*

THE

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THE BOOK OF DANIEL.

THE ARGUMENT.

THe great providence of God, and his ſingular mercie toward his church are moſt lively here ſet forth, who never leaveth his deſtitute, but now in their greateſt miſeries and afflictions giveth them prophets, as Ezekiel, and Daniel, whom he adorned with ſuch graces of his holy Spirit, that Daniel above all other had moſt ſpecial revelations of ſuch things as ſhould come to the church, even from the time that they were in captivity, to the laſt end of the world, and to the general reſurrection, as of the four monachies and empires of the world, to wit, of the Babylonians, Perſians, Grecians, and Romans. Alſo, of the certain number of the times even unto Chriſt, when all ceremonies and ſacrifices ſhould be the accompliſhment thereof: moreover ſheweth Chriſts office and the cauſe of his death, which was by his ſacrifice to take away ſins, and to bring everlaſting life. And as from the begining, God ever exerciſed his people under the croſs, ſo he teacheth here, that after that Chriſt is offered, he will ſtill leave this exerciſe to his church until the dead riſe again, and Chriſt gather his into his kingdom in the heavens.

CHAP. I.

1 *Iehoiakims captivity.* 3 *Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah.* 8. *They refuſing the kings portion, do proſper with puls and water.* 17 *Their excellencie in wiſdom.*

a Read 2 King 24. verſ. 1. and *Ier.* 25. 1.

* 2 *Chron.* 36. 6.

IN the [a] third year of the reign of Jehoiakim king of Judah, * came Nebuchadnezzar king of Babylon, unto Jeruſalem, and beſieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the veſſels of the houſe of God, which he carried into the land of [b] Shinar to the houſe of his god, and he brought the veſſels into the treaſure-houſe of his god.

3 ¶ And the king ſpake unto [c] Aſhpenaz the maſter of his [d] evnuchs, that he ſhould bring *certain* of the children of Iſrael, and of the [e] kings ſeed, and of the princes;

4 Children in whom *was* no blemiſh, but [f] wel-favoured, and skilfull in all wiſdom, and cunning in knowledg, and underſtanding ſcience, and ſuch as *had* ability in them to ſtand in the kings palace, and whom they might teach the [g] learning and the tongue of the Chaldeans.

5 And the king appointed them a daily [h] proviſion of the kings meat, and of † the wine which * he drank: ſo nouriſhing them [i] three years, that at the end thereof they might [k] ſtand before the king.

6 Now among theſe were of the children of Judah, Daniel, Hananiah, Miſhael, and Azariah:

7 Unto whom the prince of the evnuchs gave names: for he [l] gave unto Daniel *the name* of Belteſhazzar; and to Hananiah, of Shadrach; and to Miſhael, of Meſhach; and to Azariah, of Abednego.

8 ¶ But Daniel purpoſed in his heart, that he would not [m] defile himſelf with the portion of the kings meat, nor with the wine which he drank: therefore he requeſted of the prince of the evnuchs, that he might not defile himſelf.

9 Now God had brought Daniel into favour and tender love with the prince of the evnuchs.

10 And the prince of the evnuchs ſaid unto Daniel, [n] I fear my lord the king, who hath appointed your meat and your drink: for why ſhould he ſee your faces † worſe liking than the children which are your ‡ ſort? then ſhall ye make *me* endanger my head to the king.

11 Then ſaid Daniel to ‡ Melzar, whom the prince of the evnuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah,

12 Prove thy ſervants, I beſeech thee, [o] ten days, and let them give us † [p] puls † to eat, and water to drink.

13 Then let our countenences be looked upon before thee, and the countenance of the children that eat of the portion of the kings meat: and as thou ſeeſt, deal with thy ſervants.

14 So he conſented to them in this matter, and proved them ten days,

15 And at the end of ten days, their [q] countenances

b which was a plain by Babylon, where was the the temple of their great god, and is here taken for Babylon.

c who was as maſter of the wards.

d He calleth them evnuchs whom the king nouriſhed and brought up to be rulers of other countries afterward.

e His purpoſe was to keep them as hoſtages, and that he might ſhew himſelf victorious, and alſo by their good intreaty and learning of his religion, they might favour rather him than the Jews, and ſo to be able to ſerve him as governours in their land: moreover, by this means the Jews might be better kept in ſubjection, fearing otherwiſe to procure hurt to theſe noble men

f The king required three things, that they ſhould be of noble birth, that they ſhould be witty and learned, and that they ſhould be of a ſtrong and comly nature, that they might do him better ſervice: this did he for his own commodity, therfore it it not to praiſe his liberality: yet in this he is worthy praiſe, that he eſteemed learning, and knew that it was a neceſſarie mean to govern by. g That they might forget their own religion and countrey faſhions, to ſerve him the better to his purpoſe: yet it is not to be thought that Daniel did learn any knowledg that was not godly: in all points he refuſed the abuſe of things and ſuperſtition, inſomuch that he would not eat the meat that the king appointed him, but was content to learn the knowledg of natural things. h That by their good entertainment they might learn to forget the mediocritie of their own people. † Heb. *the wine of his drink.* i To the intent that in this time they might both learn the manners of the Chaldeans, and alſo their tongue. k As well to ſerve at the table, as in other offices.

l That thy might altogether forget their religion: for the Jews gave their children names, which might ever put them in remembrance of ſome point of religion: therfore this was a great tentation, and a ſign of ſervitude which they were not able to reſiſt.

m Not that he thought any religion to be in the meat or drink (for afterward he did eat) but becauſe the king ſhould not entiſe him by this ſweet poiſon to forget his religion and accuſtomed ſobrietie, and that in his meat & drink he might daily remember of what people he was: and Daniel bringeth this in, to ſhew how God from the begining aſſiſted him with his Spirit, and at length called him to be a propher.

n He ſuppoſed they did this for their religion which was contrary to the Babylonians, and therefore herein he repreſented them, which are of no religion; for neither he would condemn theirs, nor maintain his own.

† Heb. *ſadder.*

‡ Or, *term*, or *continuance.*

‡ Or, *the ſteward.*

o *Meaning*, that within this ſpace he might have the

rial, and that no man ſhould be able to diſcern it: and thus he ſpake, being moved by the ſpirit of God † Heb. *of puls.* p Not that it was a thing abominable to eat dainty meats, and to drink wine, as both before and after they did, but if they ſhould have hereby been won to the king, and have refuſed their own religion, that meat and drink had been accurſed. † Heb *that me way eat*, &c q This bare feeding, and that alſo Moſes when he fled from the court of Egypt, declareth, that we muſt live in ſuch ſobrietie, as God doth call us unto, ſeeing the will make it more profitable unto us, than all dainties: for his bleſſing only ſufficeth.

tenances appeared fairer, and fatter in fleſh than all the children which did eat the portion of the kings meat.

16 Thus Melzar, took away the portion of their meat, and the wine that they ſhould drink: and gave them puls.

17 ¶ As for theſe four children, God gave them knowledg and ſkill in all learning and [r] wiſdom: and ‡ Daniel had underſtanding in all [f] viſions and dreams.

18 Now at the [t] end of the days that the king had ſaid he ſhould bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them, and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtood they before the king.

20 And in all matters of † wiſdom *and* underſtanding that the king enquired of them he found them ten times better than all the magicians *and* aſtrologers that *were* in all his realm.

21 And Daniel continued *even* unto the [u] firſt year of king Cyrus.

r *Meaning*, in the liberal ſciences, and natural knowledg, and not in the magical arts which are forbidden', *Deut.* 13.11.
‡ Or, *he made Daniel underſtand.*
f So that he only was a prophet and none of the other: for by dreams and viſions God appeared to his prophets, *Num.* 12.6.
t Of the three years above mentioned, *verſ.* 5.
† Heb. *wiſdom of underſtanding.*

u *That is*, he was eſteemed in Babylon as a prophet, ſo long as that common wealth ſtood.

Chap. II.

1 *Nebuchadnezzar forgetting his dream, requireth it of the Chaldeans, by promiſes and threatnings.* 10 *They acknowledging their inability, are judged to die.* 14 *Daniel obtaining ſome reſpit, findeth the dream.* 19 *He bleſſeth God.* 24 *He ſtaying the decree, is brought to the king.* 31 *The dream.* 36 *The interpretation.* 40 *Daniels advancement.*

AND in the ſecond [a] year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed [b] dreams, wherewith his ſpirit was [c] troubled, and his [d] ſleep brake from him.

2 Then the king commanded to call the magicians, and the aſtrologers, and the ſorcerers, and the [e] Chaldeans, for to ſhew the king his dreams: ſo they came and ſtood before the king.

3 And the king ſaid unto them, I have dreamed a dream, and my ſpirit was troubled to know the dream.

4 Then ſpake the [f] Chaldeans to the king in Syriack, * O king, live for ever: tell thy ſervants the dream, & we will ſhew the interpretation.

5 The king anſwered and ſaid to the Chaldeans, The thing is gon from me: if ye will not make known unto me the dream, with the interpretation thereof, ye [g] ſhall be * † cut in pieces, and your houſes ſhall be made a dunghill.

6 But if ye ſhew the dream, and the interpretation thereof, ye ſhall receive of me gifts and ‡ rewards, and great honour: therefore ſhew me the dream, and the interpretation thereof.

7 They anſwered again and ſaid, Let the king tell [h] his ſervants the dream, and we will ſhew the interpretation of it.

8 The king anſwered and ſaid, I know of certainty that ye would † gain the time, becauſe ye ſee the thing is gon from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to ſpeak before me, till the time be changed: therefore tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof.

10 ¶ The Chaldeans anſwered before the king, and ſaid, There is not a man upon the earth that can ſhew the kings matter: therefore *there is* no king, lord, nor ruler, *that* aſked ſuch things at any magician, or aſtrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and very furious, and commanded to deſtroy all the wiſe *men* of Babylon.

13 And the decree went forth that the wiſe *men* ſhould be ſlain; and they [i] ſought Daniel and his fellows to be ſlain.

14 ¶ Then Daniel † anſwred with counſel and wiſdom to Arioch the ‡ † captain of the kings guard, which was gon forth to ſlay the wiſe *men* of Babylon:

15 He anſwered and ſaid to Arioch the kings captain, Why *is* the decree *ſo* haſtie from the king; then Arioch made the thing known to Daniel.

16 Then Daniel went in, and deſired of the king that he would give him time, and that he would ſhew the king the interpretation.

17 Then Daniel went to his houſe, and made the thing known to Hananiah, Miſhael, and Azariah his companions:

18 That they would deſire mercies † of the God of heaven concerning this ſecret: ‡ that Daniel and his fellows ſhould not periſh with the reſt of the wiſe *men* of Babylon.

19 ¶ Then was the ſecret revealed unto Daniel in a night-viſion: then Daniel bleſſed the God of heaven.

20 Daniel anſwered and ſaid, * Bleſſed be the name of God for ever and ever: for wiſdom and might are his.

21 And he changeth the times and the ſeaſons: he removeth kings, and ſetteth up kings: he giveth wiſdom unto the wiſe, and knowledg to them that know underſtanding.

22 He revealeth the deep and ſecret things: he knoweth what *is* in the darkneſs, and the [k] light dwelleth with him.

23 I thank thee, and praiſe thee, O thou God of my [l] fathers, who haſt given me wiſdom and [m] might, and haſt made known unto me now what we deſired of thee: for thou haſt *now* made known unto us the kings matter.

24 ¶ Therefore Daniel went in unto Arioch whom the king had ordained to deſtroy the wiſe *men* of Babylon; he went and ſaid thus unto him, Deſtroy not the [n] wiſe *men* of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him, † I have

a The father and the ſon were both called by this name: ſo that this is meant of the ſon when he reigned alone: for he reigned alſo after a ſort with his father.
b Not that he had many dreams but becauſe many matters were contained in this dream.
c Becauſe it was ſo rare and ſtrange a dream, that he had not had the like.
d He was ſo heavy with ſleep, that he began to ſleep again. Some read, and his ſleep was broken from him.
e For all theſe aſtrologers and ſorcerers called themſelves by this name of honour, as though all the wiſdom and knowledg of the countrey depended upon them, and that all other countreys were void of the ſame.
f *That is*, In the Syrian tongue, which differed not much from the Chaldein, ſave it ſeemed to be more eloquent, and therefore the learned uſed to ſpeake it: as the Jeweſh writers do to this day.
* *Chap.* 3.9.
g This is a juſt reward of their arrogancie (which vaunted of themſelves that they had their perpetual ſhame and confuſion.
h Herein appeared their ignorance, that notwithſtanding their brags, yet they were not able to tel the dream, except he entred them into the matter, and therefore they would pretend knowledg where was but meer ignorance, and ſo as ſeluders of the people, they were worthie to die.
† Chald, *buy.*

i which declareth that God would not have his ſervants joyned in the company of theſe ſorcerers and attrologers, whoſe arts were wicked, and therefore juſty ought to die, though the king did it upon a rage, and no zeal.
† Chald. *returned.*
‡ Or, *chief marſhall*
† Chald. *chief of the executioners*, or *ſlaughter-men.*

† Chald. *from before God*
‡ Or, *that they ſhould not deſtroy Daniel, &c.*

* *Pſal.* 113 2. & 115. 18.
k He ſheweth that man hath neither wiſdom nor knowledg, but very dark blindneſs and ignorance of himſelf: for it come it only of God, that man underſtandeth any thing.
l To whom thou madeſt thy promiſe, & who lived in thy fear: whereby he excludeth all other gods.
m *Meaning*, power to interpret it.
n whereby appeareth that many were ſlain, as *verſ.* 13 and the reſt at Daniels offer, were preſerved on condition: not that Daniel favoured their wicked profeſſion, but that he had reſpect to equity, becauſe the king proceeded according to his wicked affection, and not conſidering, if their ſcience were lawful or no.
† Chald. *that I have found.*

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have found a man of the † captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, cannot the wise *men*, the astrologians, the magicians, the soothsayers shew unto the king;

28 But there is a God in ° heaven that revealeth secrets, and † maketh known to the king Nebuchadnezzar, what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts † came into *thy mind*, upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known unto thee what shall come to pass.

30 But *as* [a] *for* me, this secret is nor revealed to me, for any wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, † sawest, and behold. a great image: this great image whose brightness *was* excellent, stood before thee, and the form thereof *was* terrible.

32 This images head *was* of fine [q] gold, his breast and his arms of silver, his belly and his ‡ thighs of brass.

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out ‡ without hands, which smote the image upon his feet that *were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation *thereof* before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou *art* this [r] head of gold.

39 And after thee shall arise another kingdom [f] inferiour to thee, and another [t] third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: for asmuch as iron breaketh in pieces, & subdueth all *things:* and as iron that breaketh all these, shall it break in [u] pieces, & bruise.

41 And whereas thou sawest the feet and toes, part of potters clay, and part of iron: the kingdom shall be [x] divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with mirie clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay: *so* the kingdom shall be partly strong, and partly ‡ broken.

43 And whereas thou sawest iron mixt with miry clay, they shall mingle themselves with [y] the seed of men: but they shall not cleave † one to another, even as iron is not mixed with clay.

44 And in † the days of these kings shall the God of heaven set up a kingdom, * which [z] shall never be destroyed: and the † kingdom shall not be left to other people, *but* it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the [a] stone was cut out of the mountain ‡ without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass † hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and [b] worshipped Daniel, and commanded that they should offer an oblation, and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your [c] God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

38 Then the king made Daniel a great man, and gave him many great [d] gifts, and made him ruler over the whole province of Babylon, and [p] chief of the governours over all the wise *men* of Babylon.

49 Then Daniel [e] requested of the king, and he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon: but Daniel *sat* in the [f] gate of the king.

† Chald. *children of the captivity of Judah.*

o He affirmeth that man by reason and art is not able to attain to the cause of Gods secrets, but the understanding only thereof must come of God: whereby he smiteth the king with a certain fear and reverence of God, that he might be the more apt to receive the high mysteries, that should be revealed.

† Chald. *hath made known.*

† Chald. *came up.*

p Because he had said, that God only must reveal, the signification of this dream, the king might have asked why Daniel did enterprise to interpret it, and therefore he sheweth that he was but Gods minister, and had no gifts, but such as God had given him to set forth his glory.

† Chald. *wast seeing*

q By gold, silver, brass, and iron, are meant the Chaldean, Persian, Macedonian and Roman kingdoms, which should successively rule all the world, till Christ (which is here called the stone) come himself, and destroy the last: and this was to assure the Jews, that their afflictions should not end with the empire of the Chaldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth monarchie.

‡ Or, *side.*

‡ Or, *which* was *not in hands*, as *verse* 45.

r Daniel leaveth out the kingdom of the Assyrians, which was before the Babylonians, both because it was not a monarchie and generall empire, and also because he would declare the things that were to come, to the coming of Christ, for the comfort of the elect among these wonderful alterations: and he calleth the Babylonian kingdom the golden head, because in respect of the other three, it was the best, and yet was of it self wicked and cruel

f *Meaning*, the Persians which were not inferior in dignity, power and riches but were wors touching ambition, cruelty, and all kind of vice, shewing, that the world should grow wors and wors, till it was restored by Christ

t *That is*, of the Macedonians shall be of brass, not alluding to the hardness thereof, but to the vileness, in respect of silver.

u *That is*, The Roman empire shall subdue all these other aforenamed, which after Alexander were divided into the Macedonians Grecians, Syrians and Egyptians

x They shall have civil wars and continual discorde among themselves.

‡ Or, *brittle.*

y They shall by marriages and affinities think to make themselves strong: yet shall they never be joyned in hearts.

† Chald *this with this.*

‡ Chald. *their days.*

* *Chap.* 4. 3, 34. & 6 26. & 7. 14, 27. *Mich.* 4 7. *Luke* 1. 33.

z His purpose is to shew that all the kingdoms of the world are transitory, and that the kingdom of Christ shall only remain for ever.

† Chald. *kingdom thereof.*

a *Meaning* Christ, who was sent of God, and not set up by man, whose kingdom at the begining should be small, and without beauty to mans judgment, but should at length grow and fill the whole earth, which he calleth a great mountain, as *vers.* 35 And this kingdom, which is not only referred to the person of Christ, but also to the whole body of his church, and to every member thereof, shall be eternal: for the spirit that is in them is life eternal, *Rom.* 8. 10.

‡ Or, *Which* was *not in hand.*

† Chald *after this*

b Though this humbling of the king seemed to deserve commendation, yet because he joyned Gods honour with the prophets, it is to be reproved, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it c This confession was but a sudden motion, as it was also in Pharaoh, *Exod.* 9. 27. 28. but his heart was not touched as appeared soon afterward d Not that the prophet was desirous of gifts or honour, but because by this means he might relieve his poor brethren which were grievously oppressed in this their captivitie, & also he received them lest he should offend this cruel king, which willingly gave them. *Chap.* 4. 9. e He did not this for their private profit, but the that whole church which was then there in affliction, might have some releife and ease by this benefit. f *Meaning*, that either he was a judg or that he had the whole authority, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 Nebuchadnezzar dedicateth a golden image in Dura. 8 Shadrach, Meshach, and Abed-nego are accused for not worshipping the image. 13 They being threatned, make a good confession. 19 God delivered them out of the furnace. 26 Nebuchadnezzar seeing the miracle, blesseth God.

NEbuchadnezzar the king made [a] an image of gold, whose height *was* threescore

a Under pretence of religion, and holiness, in making an image to his idol Bel, he sought his own ambition and vain glory: and this declareth that he was not touched with the true fear of God before, but that he confessed him on a sudden motion, as the wicked when they are overcom with the greatness of his works. The Greek interpreters write. That this was don eighteen year after the dream, and as may appear the king feared lest the Jews by their religion should have altered the state of his common wealth, and therefore he meant to bring all to one kind of religion, and so rather sought his own quietness, than Gods glory.

kubits,

Nebuchadnezzars Golden Image.

AUREA ADORATUR MANDATO REGIS IMAGO, HANC

Dan. 3. 1.

DANIEL SPREVIT, NEC COLUISSE IUVAT. Daniel. 3.

UMI

cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governours, and the captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, to come to the [b] dedication of the image which Nebuchadnezzar the [c] king had set up.

3 Then the princes, the governours, and captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried † aloud, To you † it is commanded, O people, [d] nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, ‡† dulcimer, and all kinds of musick, ye fall down, and worship the golden image that Nebuchadnezzar the king hath set up.

6 And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages fell down *and* worshipped the golden image, that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Caldeans came near and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, [e] Shadrach, Meshach, & Abed-nego: these men, O king, † have not regarded thee, they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego: then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* ‡ true, O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up?

15 [f] Now if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made, *well:* but if ye worship not, ye shall be cast the same hour into the midst of a fiery furnace, and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we [g] *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve, is [h] able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image, which thou hast set up.

19 ¶ Then was Nebuchadnezzar † full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake and commanded, that they should heat the furnace one seven [i] times more than it was wont to be heat.

20 And he commanded the † most mighty men that *were* in his army, to bind Shadrach, Meshach, and Abed-nego *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their ‡ coats, their hosen, and their ‡ hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the kings † commandment was urgent, and the furnace exceeding hot, the ‡ flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake and said unto his ‡ counsellers, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and † they have no hurt, and the form of the fourth is like the [k] son of God.

26 ¶ Then Nebuchadnezzar came near to the † mouth of the burning fiery furnace, *and* spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, [l] came forth of the midst of the fire.

27 And the princes, governours and captains, and the kings counsellers being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, [m] Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the kings word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

b Shewing, that the idol is not known for an idol so long as he is with the workman: but when the ceremonies and customs are received & used, and the consent of the people is there, then of a block they think they have made a god.

c This was sufficient with the wicked at all times to approve their religion, if the kings authority were alledged for the establishing thereof, not considering in the mean season what Gods word did permit.

† Cald. *unto me.*

† Cald. *they command.*

d These are the two dangerous weapons wherewith satan useth to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God, yet the multitude which consented to the wickedness, astonied them: and here the king required not an inward consent, but an outward gesture, that the Jews might by little and little learn to forget their true religion.

‡ Or, *singing.*

† Cald. *symphony.*

e It seemeth, that they named not Daniel, because he was greatly in the kings favour, thinking if these three had been destroyed, they might have had better occasion to accuse Daniel: and this declareth that this policy of erecting this image, was invented by the malicious flatterers, which sought nothing but the destruction of the Jews, whom they accused of rebellion and ingratitude.

† Cald. *have set no regard upon thee.*

‡ Or, *of purpose,* as *Exod.* 21. 13.

f Signifying, that he would receive them to grace, if they would now at the length obey his decree.

g For they should have done injury to God, if they should have doubted in this holy cause, and therefore they say, that they are resolved to die for Gods cause.

h They ground on two points, first, on the power and providence of God over them, & secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, & so make open confession, that they will not so much as outwardly consent to idolatry.

Cald. *filed.*

i This declareth that the more that tyrants rage, and the more witty they shew themselves in inventing strange and cruel punishments, the more is God glorified by his servants to whom he giveth patience and constancy to abide the cruelty of their punishment, for either he delivereth them from death, or else for this life giveth them a better.

‡ Cald. *mighty of strength.*

‡ Or, *mantles.*

‡ Or, *turbants.*

† Cald. *sword.*

‡ Or, *spare.*

‡ Or, *governours.*

† Cald. *there is no hurt in them.*

k For the angels were called the sons of God, because of their excellency: therefore the king called this angel, whom God sent to comfort his in these great torments, the Son of God.

† Cald. *door.*

l This commendeth their obedience unto God, that they would not for any fear depart out of this furnace, till the time appointed, as Noah remained in the ark till the Lord called him forth.

m He was moved by the greatness of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be adjoined, without the which there can be no faith.

† Cald. *a decree is made by me,*
‡ Cald. *errour*
o If this heathen king moved by Gods ſpirit, would not ſee blaſphemy unpuniſhed, but made a law, and ſet a puniſhment to ſuch tranſgreſſours, much more ought all they that profeſs religion, take order that ſuch inpiety reign not, leaſt according as their knowledge and charge is greater, ſo they ſuffer double punishment. * *Chap.* 2. 5. ‖ Cald *made pieces,* ‖ Cald. *made to proſper*

29 Therefore † I make a decree, That every people, nation, and language, which ſpeak † any thing ° amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be * † cut in pieces, and their houſes ſhall be made a dunghill, becauſe there is no other God that can deliver after this ſort.

30 Then the king † promoted Shadrach, Meſhach, and Abed-nego, in the province of Babylon.

CHAP. IV.

1 *Nebuchadnezzar confeſſeth Gods kingdom,* 4 *maketh relation of his dream, which the magicians could not interpret.* 8 *Daniel heareth the dream.* 19 *He interprets it.* 28 *The ſtory of the event.*

p *Meaning,* ſo far as his dominion extended.
† Cald. *it was ſeemly before me*
* *Chap.* 2. 44.
a There was no trouble that might cauſe me to dream, and therefore it came onely of God.
b This was another dream beſides that which he ſaw of the four empires. for Daniel both declared what that dream was, and what it meant: and here he onely expoundeth the dream.
c In that that he ſent abroad the others, whoſe ignorance in times paſt he had experimented, and left Daniel which was ever ready at hand: it declareth the nature of the ungodly, which never ſeek to the ſervants of God, but for very neceſſity, and then they, ſpare no flatterings.
d This no doubt, was a great grief to Daniel, not onely to have his name changed, but to be called by the name of a vile idol which, thing Nebuchadnezzar did to make him forget the true religion of God.
* *Chap.* 2 48.
e which alſo was a great grief to the prophet, to be numbred among the ſorcerers, and men whoſe practiſes were wicked, and contrary to Gods word.
‖ Cald. *I was ſeeing,*
f By the tree is ſignified the dignity of a king, whom God ordaineth to be a defence for all kind of men, & whoſe ſtate is profitable for mankind.
g *Meaning,* the angel of God, which neither eateth nor ſleepeth, but is ever ready to do Gods will & is not infected with mans corruption, but is ever holy: and in that that he commandeth to cut down this tree, he knew that ſhould not be cut down by man, but by God.
‖ Cal. *with might,*

29 Therefore † I make a decree, That every people, nation, and language, which ſpeak † any thing ° amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be * † cut in pieces, and their houſes ſhall be made a dunghill, becauſe there is no other God that can deliver after this ſort.

30 Then the king † promoted Shadrach, Meſhach, and Abed-nego, in the province of Babylon.

1 NEbuchadnezzar the king, unto all people, nations, and languages that dwell in all the [p] earth, Peace be multiplied unto you.

2 † I thought it good to ſhew the ſigns and wonders that the high God hath wrought toward me.

3 How great *are* his ſigns! and how mighty *are* his wonders! his kingdom *is* * an everlaſting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at [a] reſt in mine houſe, and flouriſhing in my palace:

5 I ſaw a [b] dream which made me afraid, and the thoughts upon my bed, and the viſions of my head troubled me.

6 Therefore made I a decree, to bring in all the wiſe *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the aſtrologers, the Caldeans, and the ſoothſayers, and I told the dream before them; but [c] they did not make known unto me the interpretation thereof.

8 ¶ But at the laſt Daniel came in before me (whoſe name *was* [d] Belteſhazzar, according to the name of my god, and in whom *is* the ſpirit of the holy gods) and before him I told the dream, *ſaying,*

9 O Belteſhazzar, * [e] maſter of the magicians, becauſe I know that the ſpirit of the holy gods *is* in thee, and no ſecret troubleth thee, tell me the viſions of my dream that I have ſeen, and the interpretation thereof.

10 Thus *were* the viſions of mine head in my bed, † I ſaw, and behold, [f] a tree in the midſt of the earth, and the height thereof *was* great.

11 The tree grew, and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the end of all the earth.

12 The leavs thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it.

13 I ſaw in the viſions of my head upon my bed, and behold, [g] a watcher, and an holy one came down from heaven.

14 He cried † aloud, and ſaid thus, Hew down the tree, and cut off his branches; ſhake off his leavs, and ſcatter his fruit; let the beaſts get away from under it, and the fowls from his branches.

15 Nevertheleſs, leave the ſtump of his roots in the earth, even with a band of iron and braſs, in the tender graſs of the field, and let it be wet with the dew of heaven, and let his portion *be* with the beaſts in the graſs of the earth.

16 [h] Let his heart be changed from mans, and let a beaſts heart be given unto him, and let ſeven times paſs over him.

17 [i] This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know, that the moſt high ruleth in the kingdom of men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men.

18 This dream I king Nebuchadnezzar have ſeen: now thou, O Belteſhazzar, declare the interpretation thereof, foraſmuch as all the wiſe *men* of my kingdom are not able to make known unto me the interpretation: but thou art able, for the ſpirit of the holy gods *is* in thee.

19 ¶ Then Daniel (whoſe name *was* Belteſhazzar) was [k] aſtonied for one hour, and his thoughts troubled him: the king ſpake, and ſaid, Belteſhazzar, let not the dream, or the interpretation thereof trouble thee. Belteſhazzar anſwered, and ſaid, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou ſaweſt, which grew, and was ſtrong, whoſe height reached unto the heaven, and the ſight thereof to all the earth:

21 Whoſe leavs *were* fair, and the fruit thereof much, and in it *was* meat for all, under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become ſtrong: for thy greatneſs is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king ſaw a watcher, and an holy one coming down from heaven, and ſaying, Hew the tree down, and deſtroy it, yet leav the ſtump of the roots thereof in the earth, even with a band of iron and braſs in the tender graſs of the field, and let it be wet with the dew of heaven, and *let* his portion *be* with the beaſts of the field, [l] till ſeven times paſs over him:

24 This *is* the interpretation, O king, and this *is* the decree of the moſt high, which is come upon my lord the king:

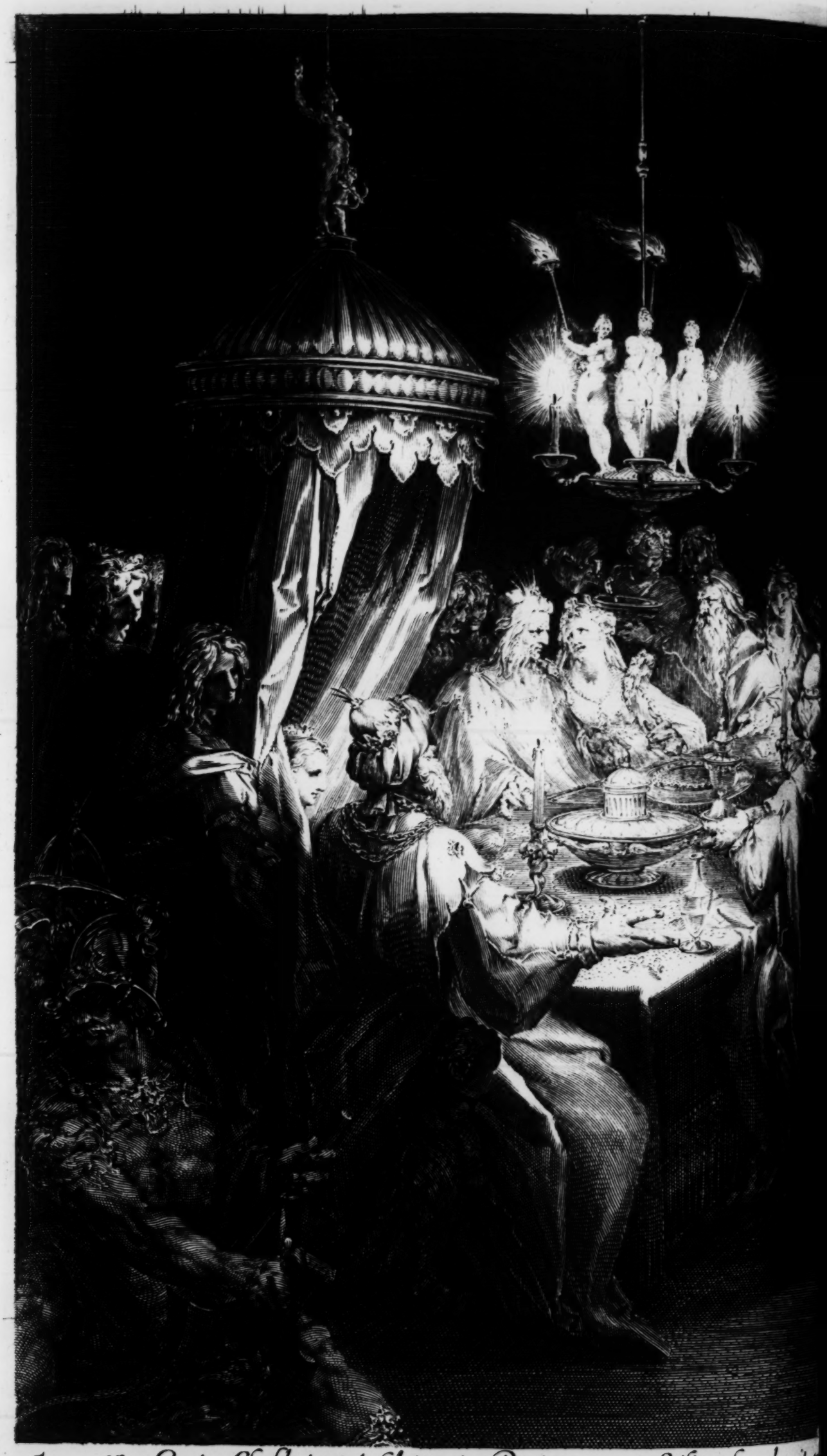
25 That they ſhall * drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs [m] as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee, till thou know that the [n] moſt high ruleth in the kingdom of men, and giveth it to whomſoever he will.

26 And whereas they commanded to leave the

h Hereby he meaneth that Nebuchad-nezar ſhould not onely for a time loſe his kingdom, but be like a beaſt.
i God hath decreed this judgement, and the whole army of heaven have, as it were ſubſcribed unto it, like as alſo they deſire the execution of his decree againſt all them that lift up themſelvs againſt God.
k He was troubled for the great judgement of God which he ſaw ordained againſt the king: and ſo the prophets uſed on the one part, to denounce Gods judgements for the zeal they bare to his glory: and on the other part to have compaſſion upon man, and alſo to conſider that they ſhould be ſubiect to Gods judgements, if they did not regard them with pity.
l whereby he meaneth a long ſpace, as ſeven years. Some interpret ſeven moneths and others ſeven weeks, but it ſeemeth he meant of years.
* *Chap.* 5. 21, &c.
m Not that his ſhape or form was changed into a beaſt, but that he was either ſtriken mad, and ſo avoided mans company, or was caſt out for his tyranny, and ſo wandred among the beaſts, and ate herbs and graſs.
n Daniel ſheweth the cauſe why God thus puniſhed him.

UMI

Belshazzar's Feast.



Joannes Muller: fecit.

Cernite Chaldæi viuâ sub imagine Regis,
Horresco referens, diuini numinis iram.

Scilicèt hac decuit
Numine contemptô,

Dan. 5. 1. 2. 3 &c

… decuit p… ratione, ſuperbâ,
…ntemptô, … qui Idola crepabat.

Qui ſimili peccare modo præſumitis, iſto
Diſcite ab exemplo, ſimilis nè pœna ſequatur

Nic: Viſcher excu.

UMI

the ſtump of the tree-roots, thy kingdom ſhall be ſure unto thee, after that thou ſhalt have known that the heavens do rule.

27 Wherefore, O king, let my counſel be acceptable unto thee, and [o] break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor; if it may be ‡ [p] a lengthening of thy tranquillity.

28 ¶ All *this* came upon the king Nebuchadnezzar.

29 At the end of twelve [q] moneths he walked ‡ in the palace of the kingdom of Babylon.

30 The king ſpake, and ſaid, Is not this great Babylon that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty?

31 While the word *was* in the kings mouth, there fell a voice from heaven, *ſaying*, O king Nebuchadnezzar, to thee it is ſpoken, The kingdom is departed from thee.

32 And they ſhall drive thee from men, and thy dwelling *ſhall be* with the beaſts of the field; they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, untill thou know that the moſt high ruleth in the kingdom of men, and giveth it to whomſoever he will.

33 The ſame hour was the thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eat graſs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws*.

34 And at the end of the [r] days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt high, and I praiſed and honoured him that liveth for ever, whoſe dominion *is* * an everlaſting dominion, and his kingdom *is* from generation to generation.

35 And all the inhabitants of the earth are reputed as nothing: and he doth [f] according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, * What doeſt thou?

36 At the ſame time my reaſon returned unto me, and for the glory of my kingdom, mine honour and brightneſs returned unto me, & my [t] counſellers and my lords ſought unto me; and I was eſtabliſhed in my kingdom, and excellent majeſty was added unto me.

37 Now I Nebuchadnezzar [a] praiſe, and extol and honour the King of heaven, all whoſe works *are* truth, and his ways judgement, and thoſe that walk in pride he is able to abaſe.

CHAP. V.

1 *Belſhazzars impious feaſt.* 5 *A hand-writing, unknown to the magicians, troubleth the king.* 10 *At the commendation of the queen, Daniel is brought,* 17 *He reproving the king of pride and idolatry,* 25 *readeth and interpreteth the writing.* 30 *The monarchy is tranſlated to the Medes.*

BElſhazzar the [a] king made a great feaſt to a thouſand of his lords, and drank wine [c] before the thouſand.

2 Belſhazzar, whiles he taſted the wine, commanded to bring the golden and ſilver veſſels, which his [c] father Nebuchadnezzar had † taken out of the temple which *was* in Jeruſalem, that the king and his princes, his wives and his concubines might drink therein.

3 Then they brought the golden veſſels that were taken out of the temple of the houſe of God, which *was* at Jeruſalem; and the king and his princes, his wives and his concubines drank in them.

4 They drunk wine, and praiſed the [d] gods of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone.

5 ¶ In the ſame hour came forth fingers of a mans hand, and wrote over [e] againſt the candleſtick upon the plaiſter of the wall of the kings palace; and the king ſaw the part of the hand that wrote.

6 Then the kings † countenance † was changed, and his thoughts troubled him, ſo that the ‡ † joynts of his loins were looſed, and his [f] knees ſmote one againſt another.

7 The king cried † aloud to bring in [g] the aſtrologers, the Caldeans, and the ſoothſayers: *and* the king ſpake and ſaid to the wiſe-*men* of Babylon, Whoſoever ſhall read this writing, and ſhew me the interpretation thereof, ſhall be clothed with ‡ ſcarlet, and *have* a chain of gold about his neck, and ſhall be the third ruler in the kingdom.

8 Then came in all the kings wiſe-*men*, but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belſhazzar greatly troubled, and his † countenance was changed in him, and his lords were aſtonied.

10 ¶ *Now* the [h] queen by reaſon of the words of the king and his lords, came into the banquet-houſe; *and* the queen ſpake and ſaid, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 * There is a man in thy kingdom, in whom *is* the ſpirit of the holy gods, and in the days of thy ‡ father light and underſtanding and wiſdom like the wiſdom of the gods, was found in him; whom the king Nebuchadnezzar thy ‡ father, the king, *I ſay*, thy father made * maſter of the [i] magicians, aſtrologers, Caldeans, *and* ſoothſayers.

12 Foraſmuch as an excellent ſpirit, and knowledge, and underſtanding, ‡ interpreting of dreams, and ſhewing of hard ſentences, and ‡ diſſolving of † doubts were found in the ſame Daniel, whom the king named Belteſhazzar: now let Daniel be called, and he will ſhew the interpretation.

13 Then was Daniel brought in before the king; *and* the king ſpake, and ſaid unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my ‡ father brought out of Jewry?

14 I have even heard of thee, that [k] the ſpirit of the gods *is* in thee, and *that* light, and under-

o Ceaſe from provoking God to anger any longer by thy ſins, that he may mitigate his puniſhment, if thou ſhew by thine upright life that thou haſt true faith and repentance.
‡ Or, *an healing of thine error.*
p Suffer the errours of thy former life to be redreſſed.
q After that Daniel had declared this viſion: and this his pride, declared that it is not in man to convert to God, except his ſpirit move him, ſeeing that theſe terrible, threatnings could not move him to repent.
‡ Or, *upon*

r when the term of theſe ſeven years was accompliſhed.
* *Chap.* 7. 14. *Micah* 4. 7. *Luk.* 1. 33.
f He confeſſeth Gods will to be the rule of all juſtice, and a moſt perfect law whereby he governeth both man and angels, and devils, ſo that none ought to murmure, or aſk a reaſon of his doing, but onely to ſtand content therewith, and give him the glory.
* *Jer.* 9. 12. *Iſa.* 45. 9.
t By whom it ſeemeth that he had been put from his kingdom before.
u He doth not only praiſe God for his deliverance, but alſo confeſſeth his fault, that God may onely have the glory, and man the ſhame, and that he may be exalted, and man caſt down.

a Daniel reciteth this hiſtory of king Belſhazzar Evilmerodachs ſon, to ſhew Gods judgements againſt the wicked for the deliverance of his church, and how the prophecy of Jeremiah was true, that they ſhould be delivered after ſeventy years. b The kings of the eaſt parts then uſed to ſit alone commonly, and diſdained that any ſhould ſit in their company: and now to ſhew his power and how little he ſet by his enemy which then beſieged Babylon, he made a ſolemn banquet, and uſed exceſs in their company, which is meant here by drinking wine: thus the wicked are moſt diſſolute and negligent, when their deſtruction is at hand.

c *Meaning*, his grandfather.
† Cald. *brought forth*

d In contempt of the true God they praiſed their idols not that they thought, that the gold or ſilver were gods, but that there was a certain vertue and power in them to do them good, which is alſo the opinion of all idolaters.
e That it might the better be ſeen.
† Cald. *brightneſſe*
† Cald. *changed is*,

‡ Or, *girdles*
† Cald. *bindings*, or *knots*
f So he that before contemned God, was moved by this ſight to tremble for fear of Gods judgements
† Cald. *voice mighty*
g Thus the wicked in their troubles ſeek many means, which draw them from God, becauſe they ſeek not to him who is the onely comforter in all afflictions.
‡ Or, *purple*,

† Cald. *brightneſs*

h *To wit*, his grandmother Nebuchadnezzars wife, which for her age was not before at the feaſt, but came thither when ſhe heard of theſe ſtrange news.

* *Chap.* 2. 48.

‡ Or, *grand father*

‡ Or, *grand father*,
* *Chap.* 4. 9.
i Read *chap.* 4. 6. and this declareth, that both this name was odious unto him, and alſo that he did not uſe theſe vile practiſes, becauſe he was not among them when all were called.
‡ Or, *of an interpreter, &c.*
† Or, *of a diſſolver*
† Cald. *knots*
‡ Or, *grand father*
k For the idolaters thought that the angels had power as God, and therefore had them in like eſtimation, as they had God, thinking that the ſpirit of propheſy and underſtanding came of them.

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understanding, and excellent wiſdom is found in thee.

15 And now the wiſe-*men*, the aſtrologers have been brought in before me, that they ſhould read this writing, and make known unto me the interpretation thereof: but they could not ſhew the interpretation of the thing.

16 And I have heard of thee, that thou canſt † make interpretations, and diſſolve doubts: now if thou canſt read the writing, and make known to me the interpretation thereof, thou ſhalt be clothed with ſcarlet, and *have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdom.

† Chld. *interpret*,

17 ¶ Then Daniel anſwered and ſaid before the king, Let thy gifts be to thy ſelf, and give thy ‡ rewards to another, yet I will read the writing unto the king, and make known to him the interpretation.

‡ Or, *fee*, as *Chap.* 2. 6.

18 O thou king, the moſt high God gave [1] Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour.

[1] Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be moved to give him the glory, conſidering his wonderful work toward his grandfather, and ſo ſheweth, that he doth not ſin of ignorance, but of malice.

19 And for the majeſty that he gave him, all people, nations and languages trembled and feared before him: whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened ‡ in pride, he was † depoſed from his kingly throne, and they took his glory from him.

‡ Or, *to deal proudly*,
† Chld. *made to come down*

21 And he was * driven from the ſons of men, and ‡ his heart was made like the beaſts, and his dwelling *was* with the wild aſſes: they fed him with graſs like oxen, and his body was wet with the dew of heaven, till he knew that the moſt high God ruled in the kingdom of men, and *that* he appointed over it whomſoever he will.

* *Chap.* 4. 32.

‡ Or, *he made his heart equal, &c.*

22 And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this:

23 But haſt lifted up thy ſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſs, iron, wood, and ſtone, which ſee not, nor hear, nor know: and the God in whoſe hand thy breath *is*, and whoſe *are* all thy ways, haſt thou not glorified.

24 [m] Then was the part of the hand ſent from him, and this writing was written.

m After that God had ſo long time deferred his anger, and patiently waited for thine amendment.

25 ¶ And this *is* the writing that was written, [n] MENE MENE, TEKEL UPHARSIN.

n This word is twice written for the certainty of the thing: ſhewing that God had moſt ſurely counted: ſignifying alſo, that God hath appointed a term for all kingdoms, and that a miſerable end ſhall come on all that raiſe themſelvs againſt him.

26 This *is* the interpretation of the thing; MENE, God hath numbred thy kingdom, and finiſhed it.

27 TEKEL, thou art weighed in the balances, and art found wanting.

28 PERES, thy kingdom is divided, and given to the Medes and Perſians.

29 Then commanded Belſhazzar, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom.

30 ¶ In that night was Belſhazzar the king of the Caldeans ſlain.

o Cyrus his ſon in law gave him this title of honour, although Cyrus in effect had the dominion.

31 And Darius ° the Mede took the kingdom, † *being* ‡ about threeſcore and two years old.

† Chld. he as the *ſon of*, &c.
‡ Or, *new*

CHAP. VI.

1 *Daniel is made chief of the preſidents.* 4 *They conſpiring againſt him, obtain an idolatrous decree.* 10 *Daniel accuſed of the breach thereof, is caſt into the lions den.* 18 *Daniel is ſaved.* 24 *his adverſaries devoured,* 25 *and God magnified by a decree.*

IT pleaſed Darius to ſet over the kingdom [a] an hundred and twenty princes, which ſhould be over the whole kingdom.

[a] Read Ester, *Chap.* 1. 1.

2 And over theſe, three preſidents (of whom Daniel *was* firſt) that the princes might give accouts unto them, and the king ſhould have no damage.

3 Then this Daniel [b] was preferred above the preſidents and princes, becauſe an excellent ſpirit *was* in him: and the king thought to ſet him over the whole realm.

b This heathen king preferred Daniel a ſtranger to all his nobles and families, becauſe the graces of God were more excellent in him than in others.

4 ¶ Then the preſidents and princes [c] ſought to find occaſion againſt Daniel concerning the kingdom, but they could find none occaſion nor fault: foraſmuch as he *was* faithful, neither was there any errour or fault found in him.

c Thus the wicked cannot abide the graces of God in others, but ſeek by all occaſions to deface them: therefore againſt ſuch faults there is no better remedy than to walk uprightly in the fear of God, and to have a good conſcience.

5 Then ſaid theſe men, We ſhall not find any occaſion againſt this Daniel, except we find *it* againſt him concerning the law of his God.

6 Then theſe preſidents and princes ‡ aſſembled together to the king, and ſaid thus unto him, King Darius, live for ever.

‡ Or, *came tumultuouſly*

7 All the preſidents of the kingdom, the governours, and the princes, the counſellers and the captains have conſulted together to eſtabliſh a royal ſtatute, and to make a firm ‡ decree, that whoſoever ſhall ask a petition of any God or man for thirty days, ſave of thee, O king, he ſhall be caſt into the den of lions.

‡ Or; *interdict*;
* *Eſter* 1. 19. & 8. 8.

8 Now, O king, eſtabliſh the decree, and ſign the writing; that it be not changed, according to the * law of the Medes and Perſians which † altereth not.

† Chld. *paſſeth not.*

9 Wherefore king Darius [d] ſigned the writing and the decree.

d Herein is condemned the wickedneſs of the king who would be ſet up as a god, and paſſed not what wicked law he approved for the maintenance of the ſame.

10 ¶ Now when Daniel knew that the writing was ſigned, he went into his houſe; and his [e] windows being open in his chamber * toward Jeruſalem, he kneeled upon his knees * three times a day, and prayed, and gave thanks before his God, as he did afore-time.

e Becauſe he would not by his ſilence ſhew that he conſented to this wicked decree, he ſet open his windows toward Jeruſalem when he prayed: both to ſtir up himſelf with the remembrance of Gods promiſes to his people when they ſhould pray toward that temple, and alſo that others might ſee that he would neither conſent in heart nor deed for theſe few days, to any thing that was contrary to Gods glory.

* 1 *King* 8. 48.
* *Pſal.* 55. 17.

11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication before his God.

12 Then they came near, and ſpake before the king concerning the kings decree, Haſt thou not ſigned a decree, that every man that ſhall

Daniel in the Lion's Den.

Bis fuit obiectus (res mira) Leonibus. Idem
Seruatus DANIEL tot fuit et vicibus:

Dan. 6. 10.

Corpora bina licet dãnata darentur ad eſcam
Quotidiè, et tot oues Turba pepercit ej. FHR.

Fiſcher excudit.

ſhall ask *a petition* of any God or man, within thirty days, ſave of thee, O king, ſhall be caſt into the den of lions? The king anſwered, and ſaid, The things *is* true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they and ſaid before the king, That Daniel which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou haſt ſigned, but maketh his petition three times a day.

14 Then the king when he heard *theſe* words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him: and he laboured till the going down of the ſun, to deliver him.

15 Then theſe men aſſembled unto the king, and ſaid unto the king, Know, O king, that the law of the Medes and Perſians *is*, that no decree nor ſtatute which the king eſtabliſheth, may be [f] changed.

f Thus the wicked maintain evil laws by comſtancy and authority, which is oft-times either lightneſs, or ſtubbornneſs, when as the innocents thereby periſh: and therefore governours neither ought to fear, nor be aſhamed to break ſuch.

16 Then the king commanded, and they brought Daniel, and caſt *him* into the den of lions: *now* the king ſpake and ſaid unto Daniel, Thy God, whom thou ſerveſt continually, he will deliver thee.

17 And a ſtone was brought, and laid upon the mouth of the den, and the king ſealed it with his own ſignet, and with the ſignet of his lords; that the purpoſe might not be changed concerning Daniel.

‡ Or, *table*

18 ¶ Then the king went to his palace, and paſſed the night faſting: neither were ‡ inſtruments of muſick brought before him, and his ſleep went from him.

g This declareth that Darius was not touched with the true knowledge of God, becauſe he doubted of his power.

19 Then the king aroſe very early in the morning, and went in haſte unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel, *and* the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God, is thy God whom thou ſerveſt continually, [g] able to deliver thee from the lions?

h My juſt cauſe & uprightneſs in this thing wherein I was charged, is approved of God.

i For he did diſobey the kings wicked commandment to obey God, and ſo did no injury to the king, who ought to command nothing whereby God ſhould be diſhonoured.

21 Then ſaid Daniel unto the king, O king, live for ever.

22 My God hath ſent his angel, and hath ſhut the lions mouths that they have not hurt me: foraſmuch as before him [h] innocency was found in me; and alſo before thee, O king, have I done [i] no hurt.

k Becauſe he committed, himſelf wholly unto God whoſe cauſe he did defend, he was aſſured, that nothing but good could come unto him? wherein we ſee the power of faith, as *Hebr.* 11. *verſ.* 33.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den: ſo Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he [k] believed in his God.

l This is a terrible example againſt all the wicked, which do againſt their conſcience make cruel laws to deſtroy the children of God, and alſo admoniſheth ptinces how to puniſh ſuch, when their wickedneſs is come to light: though not in every point, or with ſuch like circumſtances, yet to execute true juſtice upon them.

24 ¶ And the king commanded, and they brought thoſe men which had accuſed Daniel, and they [l] caſt *them* into the den of lions, them, their children, and their wives; and the lions had the maſtery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you.

26 I make a decree, that in every dominion of my kingdom, men tremble and fear [m] before the God of Daniel: for he *is* the [n] living God, and ſtedfaſt for ever, and his kingdom *that* which ſhall not be * deſtroyed, and his dominion *ſhall be even* unto the end.

m This proveth not that Darius did worſhip God aright, or elſe was converted: for then he would have deſtroyed all ſuperſtition and idolatry, and not onely given God the chief place, but alſo have ſet him up, and cauſed him to be honoured according to his word: but this was a certain confeſſion of Gods power, whereunto he was compelled by this wonderful miracle.

27 He delivereth and reſcueth, and he worketh ſigns and wonders in heaven and in earth, who hath delivered Daniel from the † power of the lions.

28 So this Daniel proſpered in the reign of Darius, and in the reign of * Cyrus the Perſian.

n which hath not onely life in himſelf, but is the onely fountain of life, and quickneth all things, ſo that without him there is no life. * *Chap.* 2. 44. & 4. 3. & 7. 14, 27. *Luk.* 1. 33. † Heb. *hand* * *Chap.* 1. 21.

CHAP. VII.

1 *Daniels viſion of four beaſts,* 9 *of Gods kingdom.* 15 *The interpretation thereof*

IN the firſt year of Belſhazzar king of Babylon, Daniel † had a dream and viſions of his head upon his bed: [a] then he wrote the dream, *and* told the ſum of the ‡ matters.

† Cald. *ſaw*

a whereas the people of Iſrael looked for a continual quietneſs after theſe ſeventy years, as Jeremiah had declared, he ſheweth that this reſt ſhall not be a deliverance from all troubles, but a beginning, and therefore encouraged them to look for a continual affliction, till the Meſſiah be uttered and revealed, by whom they ſhould have a ſpiritual deliverance, and all the promiſes fulfilled: whereof they ſhould have a certain token in the deſtruction of the Babylonical kingdom.

‡ Or, *words.*

2 Daniel ſpake and ſaid, I ſaw in my viſion by night, and behold, the four winds of the heaven ſtrove upon [b] the great ſea.

b which ſignified that there ſhould be horrible troubles and afflictions in all the corners of the world, and at ſundry times.

3 And four great beaſts came up from the ſea, diverſe one from another.

4 The firſt *was* like a [c] lion, and had eagles wings: *and* I beheld till the wings thereof were pluckt, ‡ and it was lifted up from the earth, and made ſtand upon the feet as a man, and a mans heart was given to it.

c *Meaning*, the Aſſyrian and Caldean empire which was moſt ſtrong and fierce in power, and muſt ſoon come to their authority, as though they had had wings to flie, yet their wings were pulled by the Perſians, and they went on their feet, and were made like other men, which is here meant by mans heart.

5 And behold, another beaſt, a ſecond like to a [d] bear, and † it raiſed up it ſelf on [e] one ſide, and *it had* three ribs in the [f] mouth of it between the teeth of it: [g] and they ſaid thus unto it, Ariſe, devour much fleſh.

‡ Or, *wherewith*

d *Meaning* the Perſians, which were barbarous and cruel. † Or, *it raiſed up one dominion*, e They were ſmall in the beginning, and were ſhut up in the mountains, and had no bruit. f *That is*, deſtroyed many kingdoms, and was inſatiable. g *To wit*, the angels by Gods commandment, who by this means puniſhed the ingratitude of the world

6 After this I beheld, and lo, another like a [h] leopard, which had upon the back of it [i] four wings of a fowl, the beaſt had alſo four heads; and [k] dominion was given to it.

h *Meaning*, Alexander the king of Macedonia. i *That is*, his four chief captains, which had the empire among them after his death. Seleucus had Aſia the great, Antigonus the leſs, Caſſander, and after him, Antipater was king of Macedonia, and Ptolemeus had Egypt. k It was not of himſelf, nor of his own power, that he gat all theſe countreys: for his armies contained but thirty thouſand men, and he overcame in one battel Darius, which had ten hundred thouſand when he was ſo heavy with ſleep, that his eyes were ſcarce open, as the ſtories report: therefore this power was given him of God.

7 After this I ſaw in the night viſions, and behold, a [l] fourth beaſt, dreadful and terrible, and ſtrong exceedingly; and it had [m] great iron teeth: it devoured and brake in pieces, and ſtamped [n] the reſidue with the feet of it, and it *was* diverſe from all the beaſts that *were* before it, and it had [o] ten horns.

l *That is*, the Roman empire, which was a monſter, and could not be compared to any beaſt, becauſe the nature of none was able to expreſs it. m Signifying, the tyranny and greedineſs of the Romans. n That which the Romans could not quietly enjoy in other countreys, they would give it to other kings, and rulers, that at all times when they would they might take it again: which liberality is here called, the ſtamping of the reſt under the feet. o *That is*, ſundry and divers provinces which were governed by the deputies and proconſuls, whereof every one may be compared to a king.

8 I conſidered the horns, and behold, there came up among them another little [p] horn, before whom there were [q] three of the firſt

p which is meant of Julius Ceſar, Auguſtus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but becauſe they could not rule but by the conſent of the Senate, their power is compared to a little horn. For Mahomet came not of the Roman empire, and the pope hath no vocation of government: therefore this cannot be applied unto them: and alſo in this propheſy the prophets purpoſe is chiefly to comfort the Jews unto the revelation of Chriſt. Some take it for the whole body of Antichriſt. q *Meaning*, a certain portion of the ten horns: *that is*, a part from the whole eſtate was pluckt away, for Auguſtus took from the Senate the liberty of chuſing the deputies to ſend into the provinces, and took the government of certain countries to himſelf.

horns pluckt up by the roots: and behold, in this horn *were* [r] eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the [s] thrones were cast down, and the [t] ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool; his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery stream issued, and came forth from before him: * thousand thousands ministred unto him, and ten [u] thousand times ten thousand stood before him: the judgement was set, and the * [x] books were opened.

11 I beheld then, [y] because of the voice of the great words which the horn spake; I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 *As* [z] *concerning* the rest of the beasts, they had their dominion taken away: yet † their lives were prolonged for a season and time.

13 ¶ I saw in the night visions, and behold, [a] *one* like the son of man came with the clouds of heaven, and [b] came to the ancient of days, and they brought him near before him.

14 And there was given him [c] dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion *is* * an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was [d] grieved in my spirit in the midst of *my* † body, and the visions of my head troubled me.

16 I came near unto [e] one of them that stood by, and asked him the truth of all this: so he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the † [f] most high shall take the [g] kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was [h] diverse † from all the others, exceeding dreadful, wose teeth *were* of iron, and his nails of brass, *which* devoured, brake in pieces, and stamped the [i] residue with his feet,

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell, even *of* that horn that had eyes, and a mouth that spake very great things, whose [k] look *was* more stout than his fellows.

21 I beheld, and the same [l] horn made war with the saints, and prevailed against them;

22 Untill [m] the ancient of days came, and judgement was given to the saints of the most high: and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue [n] three kings.

25 And he shall speak *great* words against [o] the most high, and shall wear out the saints of the most high, and think to [p] change time and laws: and they shall be given into his hand, untill a [q] time and times and the dividing of time.

26 But the [r] judgement shall sit, and they shall take away his dominion, to consume, and to destroy *it* unto the end.

27 And the * [s] kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom *is* an everlasting kingdom, and all ‡ [t] dominions shall serve and obey him.

28 Hitherto *is* the end of the matter, *As for* me Daniel, my [u] cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAP. VIII.

1 *Daniels vision of the ram, and he-goat.* 13 *The two thousand three hundred days of sacrifice.* 15 *Gabriel comforteth Daniel, and interpreteth the vision.*

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel [a] after that which appeared unto me at the first.

2 And I saw in a vision (and it came to pass when I saw, that I *was* at Shushan *in* the palace, which *is* in the province [b] of Elam) and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a [c] ram which had two horns, and the two horns *were* high: but one *was* [d] higher than † the other, and the higher came up last.

4 I saw the ram pushing west-ward, and north-ward, and southward: so that no [e] beasts might stand before him, neither *was there any* that could deliver out of his hand, but he did according to his will, and became great.

5 And as I was considering, behold, an [f] he-goat came from the west on the face of the whole earth, and ‡ touched not the ground: and

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r These Roman Emperours at the first used a certain humanity and gentleness, and were content that others, as the Consuls and Senate, should bear the name of dignity, so that they might have the profit, & therefore in elections and counsels would behave themselvs according as did other Senatours: yet against their enemies, and those that would resist them, they were fierce and cruel, which is here meant by the proud mouth.

s *Meaning*, the places where God and his angels should come to judge these monarchies, which judgement should begin at the first coming of Christ.

t *That is*, God, which was before all times, and is here described as mans nature is able to comprehend some portion of his glory.

* *Revel.* 5. 11.

u *That is*, an infinite number of angels, which were ready to execute his Commandment.

* *Revel.* 20. 12.

x This is meant of the first coming of Christ, when as the will of God was plainly revealed by his gospel.

y *Meaning*, that he was astonied, when he saw these Emperours in such dignity and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchy was subject to men of other nations.

z As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth have, and they that patiently abide Gods appointment, shall enjoy the promises.

† Cald. *a prolonging in life was given them.*

a which is meant of Christ, who had not yet taken upon him mans nature, neither was the son of David according to the flesh, as he was afterward: but appeared then in a figure, and that in the clouds: *that is*, being separate from the common sort of men by manifest signs of his divinity. b *To wit*, when he ascended into the heavens, and his divine majesty appeared, and all power was given unto him in respect of that, that he was our Mediatour. c This is meant of the beginning of Christs kingdom, when God the father gave unto him all dominion, as to the Mediatour, to the intent that he should govern here his church in earth continually, till the time that he brought them to eternal life. * *Chap.* 2. 44. *Mich.* 4. 7. *Luk.* 1. 33. d Through the strangeness of the vision. † Cald. *sheath*, e *Meaning*, of the angels, as *vers.* 10. † Cald. *high ones*, that is, *things*, or *places*, f *That is*, of the most high things, because God hath chosen them out of this world, that they should look up to the heavens, whereon all their hope dependeth g Because Abraham was appointed heir of all the world, *Rom.* 4. 14 and in him all the faithful therefore the kingdom thereof is theirs by right, which these four beasts or tyrans should invade and usurp untill the world were restored by Christ: and this was to confirm them that were troubled that their afflictions should have an end at length h For the other three Monarchies were governed by a king, and the Roman Empire by Consuls: the Romans changed their governours yearly, and the other Monarchies retained them for term of life: also the Romans were the strongest of all the others, and were never quiet among themselvs † Cald *from all those*, i Read *vers.* 7. k This is meant of the fourth beast, which was more terrible than the other.

l *Meaning* the Roman Emperours, who were most cruel against the church of God both of the Jews and of the Gentiles.

m Till God shewed his power in the person of Christ, and by the preaching of the gospel gave unto his some rest, and so obtained a famous name in the world, and were called the church of God, or the kingdom of God.

n Read the exposition hereof, *vers.* 8.

o *That is*, shall make wicked decrees and proclamations against Gods word, and lend throughout all their dominion, to destroy all that did profess it.

p These emperours shall not consider that they have their power of God, but think it is in their own power to change Gods laws and mans, and as it were the order of nature, as appeareth by Octavius, Tyberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time & times, but at length he will assuage these troubles, and shorten the times for his elects sake, *Matt.* 24. 22. which is here meant by the dividing of time. r God by his power shall restore things that were out of order, and so destroy this little horn, that it shall never rise up again. * *Luk.* 1. 33. s He sheweth wherefore the beast should be destroyed, *to wit*, that his church might have rest and quietness, which though they do not fully enjoy here, yet they have it in hope, and by the preaching of the gospel enjoy the beginning thereof, which is meant, by the words, *under the heaven*: and therefore he here speaketh of the beginning of Christs kingdom in this world, which kingdom the faithful have by the participation that they have with Christ their head. ‡ Or, *rulers* t *That is*, some of every sort that bear rule. u Though he had many motions in his heart, which moved him to and fro to seek out this matter curiously: yet he was content with that which God revealed, and kept it in memory, and wrote it for the use of the church.

a After the general vision he cometh to certain particular visions: as touching the destruction of the Monarchy of the Persians and Macedonians: for the ruin of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b *That is*, of Persia

c which representeth the kingdom of the Persians & Medes, which were joyned together,

d *Meaning*, Cyrus, which after grew greater in power than Darius his uncle and father in law.

† Heb *the second*,

e *That is*, no kings or nations.

f *Meaning*, Alexander that came from Grecia, with great speed and expedition.

‡ Or, *none touched him in the earth*:

and the goat *had* †a notable [g] horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram and he was moved with choler against him, and [h] smote the ram, and brake his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great, and when he was strong, the great [i] horn was broken: and for it came up four notable ones, * [k] toward the four winds of heaven.

9 And out of one of them came forth [l] a little horn, which waxed exceeding great, toward the [m] south, and toward the [n] east, and toward the * [o] pleasant *land*.

10 And it waxed great, even ‡ to the [p] host of heaven, and it cast down *some* of the host, and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even ‡ to the [q] prince of the host, and ‡ by him the [r] daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And ‡ [r] an host was given *him* against the daily *sacrifice* by reason of transgression, and it [t] cast down the truth to the ground, and it practised, and prospered.

13 ¶ Then I heard one [u] saint speaking, and another saint said unto ‡ † that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression † of [x] desolation, to give both the sanctuary and the [y] host to be troden under foot?

14 And [z] he said unto me, Unto two thousand and three hundred † [a] days; then shall the sanctuary be † cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel had seen the vision, and sought for the meaning, then behold, there stood before me [b] as the appearance of a man.

16 And I heard a mans voice between *the banks of* Ulai, which called, and said, * Gabriel, [c] make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for [d] at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and † set me upright.

19 And he said, behold, I will make thee know what shall be in the last [e] end of the indignation: for at the time appointed the end *shall be*.

20 The ram which thou sawest having two horns, *are* the kings of Media, and Persia.

21 And the rough goat *is* the king of Grecia, and the great horn that *is* between his eyes is the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out [f] of the nation, but not [g] in his power.

23 And in the latter time of their kingdom, when the transgressours † are come to the full, a king of [h] fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not [i] by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the [k] mighty, and the † holy people.

25 And through his [l] policy also he shall cause craft to prosper in his hand, and he shall magnifie *himself* in his heart, and by ‡ [m] peace shall destroy many: he shall also stand up against the [n] prince of princes, but he shall be * broken [o] without hand.

26 And the vision of the [p] evening and the morning which was told, is true: wherefore shut thou up the vision, for it *shall be* for many days.

27 And I Daniel fainted and was sick [q] *certain* days; afterward I rose up and did the kings business, and I was astonished at the vision, but none understood *it*.

Chap. IX.

1 Daniel considering the time of the captivity, 3 maketh confession of sins, 16 and prayeth for the restauration of Jerusalem. 20 Gabriel informeth him of the seventy weeks.

IN the first year of Darius the son of [a] Ahasuerus, of the seed of the Medes, ‡ which was made king over the [b] realm of the Caldeans;

2 In the first year of his reign, I Daniel understood by [c] books the number of the years, whereof the word of the LORD came to * Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord GOD to [d] seek by prayer and supplications, with fasting, and sackcloth, and ashes.

4 And I prayed unto the LORD my God, and made my confession, and said, O * Lord, the [e] great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments:

5 * We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgements.

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

† Heb. *a horn of sight*,
g Though he came in the name of all Grecia, yet he bare the title and dignity of general captain, so that the strength was attributed to him, which is meant by this horn.
h Alexander overcame Darius in two sundry battels, and so had the two kingdoms of the Medes and Persians.
i Alexanders great power was broken, for when he had overcome all the east, he thought to return toward Grecia to subdue them that there had rebelled, and so died by the way.
* *Chap.* 11. 4.
k *That is*, which were famous: for almost in the space of fifteen year, there were fifteen divers successours before this Monarchy was divided to these four, wereof Cassander had Macedonia Seleucus Syria, Antigonus Asia the less, and Ptolomeus Egypt.
l which was Antiochus Epiphanes, who was of a servile and flattering nature, and also there were other between him and the kingdom, and therefore is here called the little horn, because neither princely conditions, nor any other thing was in him, why he should obtain this kingdom.
m *That is*, toward Egypt.
n whereby he meaneth Ptolomais.
* *Psal.* 48. 2. *Ezek.* 20. 6.
o *That is*, Judea.
‡ Or, *against the host.*
p Antiochus raged against the elect of God, and trod his precious stars under feet, which are so called, because they are separated from the world.
‡ Or, *against*
q *That is*, God who governed and maintaineth his church.
‡ Or, *from him*
r He laboured to abolish all religion, and therefore cast Gods service out of his temple, which God had chosen as a little corner from all the rest of the world to have his name there truly called upon. ‡ Or, *the host was given over for the transgression against the daily* sacrifice, s He sheweth, that their sins are the cause of all these horrible afflictions: and yet consoleth them, in that he appointeth this tyrant a time, whom he would not suffer utterly to abolish his religion. t This horn shall abolish for a time the true doctrin, and so corrupt Gods service. u *Meaning*, that he heard one of the angels asking this question of Christ, whom he calleth a certain one, or a secret one, or a marvelous one. ‡ *The numberer of secrets*, or *the wonderful numberer*, † Heb. *Palmoni* ‡ Or, *making desolate*, x *That is*, the Jew sins, which were the cause of this destruction. y *That is*, which suppresseth Gods religion, and his people. z Christ answered me for the comfort of the church. † Heb. *evening morning*: a *That is*, untill so many natural days be past, which make six years three moneths and an half: for so long under Antiochus was the temple prophaned. † Heb. *justified*. b which was Christ, who in this manner declared himself to the old fathers, how he would be God manifested in the flesh. * *Chap.* 9. 21. c This power to command the angel, declared that he was God. d The effect of his vision shall not yet appear, but a long time after. † Heb. *made my stand upon me standing.*

e *Meaning*, that great rage which Antiochus should shew against the church.
f *That is*, out of Grecia.
g They shall not have like power as had Alexander.
† Heb. *are accomplished*,
h Nothing, that this king Antiochus was impudent and cruel, and also crafty. that he should not be deceived.
i *That is*, not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Jews.
† Heb. *people of the holy ones.*
l whatsoever he goeth about by his craft, he shall bring it to pass.
‡ Or, *prosperity*:
m *That is*, under pretence of peace: or as it were in sport.
n *Meaning*, against God.
* 2 *Mach.* 9. 9.
o For God would destroy him with a notable plague, and so comfort his church.
p Read. *vers.* 14.
q For fear and astonishment.

a who was also called Astyages.
‡ Or, *in which he. &c.*
b For Cyrus led with ambition, went about wars in other countreys, and therefore Darius had the title of the kingdom, though Cyrus was king in effect.
c For though he was an excellent prophet, yet he dayly increased in knowledge by reading of the scriptures.
* *Jerem.* 25. 12. & 29. 10.
d He speaketh not of that ordinary prayer, which he used in his house thrice a day, but of a rare & vehement prayer, least their sins should cause God to delay the time of their deliverance prophesied by Jeremiah.
* *Deut.* 7. 2. *Nehem.* 1. 5.
e *That is*, hast all power in thy self to execute thy terrible judgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word, and love thee.
* *Baruch.* 1. 15.

7 O Lord, [f] righteouſneſs ‡ *belongeth* unto thee, but unto us confuſion of faces, as at this day: to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael *that are* neat, and *that are* far off, through all the countreys whither thou haſt driven them, becauſe of their treſpaſs that they have treſpaſſed againſt thee.

8 O Lord,* to us *belongeth* confuſion of face, to our [g] kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 To the Lord our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him.

10 Neither have we obeyed the [h] voice of the LORD our God, to walk in his laws which he ſet before us, by his ſervants the prophets.

11 Yea, all Iſrael have tranſgreſſed thy law, even by departing that they might not obey thy voice, therefore the [i] curſe is poured upon us, and the oath that *is* written in the * law of Moſes the ſervant of God, becauſe we have ſinned againſt him.

12 And he hath confirmed his words which he ſpake againſt us, and againſt our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done, as hath been done upon Jeruſalem.

13 As* *it is* written in the law of Moſes, all this evil is come upon us: yet † made we not our prayer before the LORD our God, that we might turn from our iniquities, and underſtand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doth: for we obeyed not his voice.

15 And now O Lord our God, that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt † gotten thee * renown as at this day: we have ſinned, we have done wickedly.

16 ¶ O Lord, according to all thy [k] righteouſneſs, I beſeech thee, let thine anger, and thy fury be turned away from thy city Jeruſalem, thy holy mountain: becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to [l] ſhine upon thy ſanctuary *that is* deſolate, for the [m] Lords ſake.

18 O my God, encline thine ear and hear; open thine eyes, and behold our deſolations, and the city, † which is called by thy name: for we do not † preſent our ſupplications before thee for our [n] righteouſneſſes, but for thy great mercies.

19 O Lord hear, O Lord forgive, O Lord [o] hearken and do, deferr not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

20 ¶ And whiles I was ſpeaking, and praying, and confeſſing my ſin, and the ſin of my people Iſrael, and preſenting my ſupplication before the LORD my God, for the holy mountain of my God:

21 Yea, whiles I *was* ſpeaking in prayer, even the man * Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to flie † ſwiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth † to give thee skill and underſtanding.

23 At the beginning of thy ſupplications the † commandment came forth, and I am come to ſhew *thee;* for thou *art* † greatly beloved: therefore underſtand the matter, and conſider the viſion.

24 Seventy [p] weeks are determined upon [q] thy people, and upon thy holy city, ‡ to finiſh the tranſgreſſion, and ‡ to make an end of [r] ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and † propheſie, and to anoint the moſt holy.

25 Know therefore and underſtand, *that* from [s] the going forth of the commandment to reſtore and to build Jeruſalem, unto the Meſſiah the prince, *ſhall be* ſeven [t] weeks; and [u] threeſcore and two weeks the ſtreet † ſhall be built again, and the ‡ wall, even † in troublous times.

26 And after threeſcore and [x] two weeks ſhall Meſſiah be cut off, ‡ but [y] not for himſelf: and the people of [z] the prince that ſhall come, ſhall deſtroy the city, and the ſanctuary, and the end thereof *ſhall be* with a floud, and unto the end of the war ‡ deſolations are determined.

27 And he [a] ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to [b] ceaſe [c] and ‡ for the overſpreading of * abominations, he ſhall make *it* deſolate, even untill the conſummation, and that determined ſhall be poured upon the deſolate.

f He ſheweth that whenſoever God puniſheth, he doth it for juſt cauſe: and thus the godly never accuſe him of rigour as the wicked do, but acknowledge that in themſelvs, there is juſt cauſe why he ſhould ſo intreat them.
‡ Or, *thou* haſt, *&c.*
* *Baruch* 1. 15.
g He doth not excuſe the kings becauſe of their authority, but prayeth chiefly for them as the chief occaſions of theſe great plagues.
h He ſheweth that they rebell againſt God, which ſerve him not according to his commandment and word.
i As *Deut.* 27. 15. or the curſe confirmed by an oath.
* *Lev.* 26. *verſ.* 14, *&c.*
Deut. 28 15, *&c.*
& 29 20, *&c.*
& 30. 17, 18.
& 31. 17, *&c.*
& 32. 19, *&c.*
* *Lev.* 26. 14. *&c.*
Deut. 28. 15.
Lam 2. 17.
† Heb. *intreated we not the face*
† Heb. *made thee a name*
* *Exod.* 14. 18.
k *That is*, according to all thy merciful promiſes and the performance thereof.
l Shew thy ſelf favourable.
m *That is*, for thy Chriſts ſake, in whom thou wilt accept all our prayers.
l Heb *whereupon thy name is called*:
† Heb. *cauſe to fall*
n Declaring, that the godly flee onely unto Gods mercies, and renounce their own works, when they ſeek for remiſſion of their ſins.
o Thus he could not content himſelf with any vehemency of words for he was ſo led with a fervent zeal, conſidering Gods promiſe made to the city, in reſpect of his church, and for the advancement of Gods glory.
* *Chap.* 8. 16.
† Heb. *with wearineſs*, or *flight*.
† Heb. *to make thee skilful of underſtanding*
† Heb. *word*
† Heb. *a man of deſires*:
p He alludeth to Jeremias propheſie, who propheſied that their captivity ſhould be ſeventy years: but now Gods mercy ſhould ſevenfold exceed his judgement, which ſhould be four hundred and ninety years, even to the coming of Chriſt, and ſo then it ſhould continue for ever.
q *Meaning*, Daniels nation, over whom he was careful.
‡ Or, *to reſtrain*
‡ Or, *to ſeal up*
r To ſhew mercy, and to put ſin out of remembrance.
† Heb: *prophet*.
s *That is*, from the time that Cyrus gave them leave to depart.
t Theſe weeks make forty nine year, whereof 46 are referred to the time of the building of the temple, and three to the laying of the foundation.
u Counting from the ſixth year of Darius, who gave the ſecond commandment for the building of the temple, are 62 weeks, which make 439 years, which comprehend the time from this building of the temple unto the baptiſm of Chriſt.
† Heb. *ſhall return and be built*,
‡ Or, *breach* or *ditch*
† Heb. *in ſtreit of times*.
x In this laſt week of the ſeventy ſhall Chriſt come and preach, and ſuffer death.
‡ Or, *and ſhall have nothing*;
y He ſhall ſeem to have no beauty, nor to be of any eſtimation, as *Iſa.* 53. 2.
z *Meaning*, Titus Veſpaſianus ſon, who ſhould come and deſtroy both the temple and the people, without all hope of recovery. Or, *it ſhall be cut off by deſolations*.
a By the preaching of the goſpel he confirmed his promiſe, firſt to the Jews, and after to the Gentiles.
b Chriſt accompliſhed this by his death and reſurrection.
c *Meaning*, that Jeruſalem and the Sanctuary ſhould be utterly deſtroyed for their rebellion againſt God, and their idolatry: or, as ſome read, that the plagues ſhall be ſo great, that they ſhall all be aſtonied at them.
‡ Or, *with the abominable armies*,
* *Matth.* 24. 15. *Mark.* 13. 14. *Luke* 21. 20.

CHAP. X.

1 *Daniel having humbled himſelf, ſeeth a viſion.*
10 *Being troubled with fear, he is comforted by the angel.*

IN the [a] third year of Cyrus king of Perſia, a thing was revealed unto Daniel, (whoſe name was called Belteſhazzar) and the thing *was* true, but the time appointed *was* † [b] long, and he underſtood the thing, and had underſtanding of the viſion.

2 In thoſe days I Daniel was mourning three † full weeks.

a He noteth this third year, becauſe at this time the building of the temple began to be hindered by Cambyſes, Cyrus ſon, when the father made war in Aſia minor againſt the Scythians, which was a diſcouraging to the godly, and a great fear to
Daniel. † Heb. *great*, b which is to declare that the godly ſhould not haſten too much but patiently to abide the iſſue of Gods promiſe. † Heb. *weeks of days*.

† Heb. *bread of desires,*

3 I ate no † pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my self at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the [c] first moneth, as [d] I was by the side of the great river, which *is* * Hiddekel:

c Called Abib, which containeth part of March, and part of April.
d Being carried by the spirit of prophesie to have the sight of this river Tygris.
* *Gen.* 2. 14.

5 Then I lifted up mine eyes and looked, and behold, † a certain man [e] clothed in linnen, whose loins *were* * girded with fine gold of Uphaz:

† Heb. *one man*
e This was the angel of God, which was sent to assure Daniel in this prophesie that followeth.
* *Revel.* 1. *vers.* 13, 14, 15.

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision, for the men that were with me saw not the vision: but a great quaking fell upon them, so that they fled to hide themselvs.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for [f] my ‡ * comeliness was turned in me into corruption, and I retained no strength.

f The word also signifieth, comeliness, or beauty, so that for fear he was like a dead man for deformity.
‡ Or, *vigour*
* *Cnap.* 7. 28.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And behold, an [g] hand touched me, which † set me upon my knees, and *upon* the palms of my hands.

g which declareth, that when we are stricken down with the majesty of God, we cannot rise, except he also lift us up with his hand, which is his power.
† Heb. *moved*

11 And he said unto me, O Daniel, † a man greatly beloved, understand the words that I speak unto thee, and † stand upright: for unto thee am I now sent; and when he had spoken this word unto me, I stood trembling.

† Heb. *a man of desires,*
† Heb. *stand upon thy standing:*

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thy self before thy God, thy words were heard, and I am come for thy words.

h *Meaning*, Cambyses, who reigned in his fathers absence, and did not onely for this space hinder the building of the temple, but would have further raged, if God had not sent me to resist him, & therefore have I stayed for the profit of the church.

13 But the [h] prince of the kingdom of Persia withstood me one and twenty days: but lo, [i] Michael ‡ one of the chief princes came to help me, and I remained there with the kings of Persia.

i Though God could by one angel destroy all the world, yet to assure his children of his love, he sendeth forth double power, even Michael, *that is*, Christ Jesus, the head of angels.
‡ Or, *the first*

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the [k] vision *is* for *many* days.

k For though the prophet Daniel should end and cease, yet his doctrin should continue till the coming of Christ, for the comfort of his church.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And behold [l] *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, [m] by the vision my sorrows are turned upon me, and I have retained no strength.

l This was the same angel that spake with him before in the similitude of a man.
m I was overcome with fear and sorrow, when I saw the vision.

17 For how can ‡ the servant of this my lord, talk with this my lord? for *as for* me, straightway there remained no strength in me, neither is there breath left in me.

‡ Or, *this servant of my lord,*

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me;

19 And said, O man greatly beloved, fear not, [n] peace *be* unto thee, be strong, yea, be strong: and when he had spoken unto me, I [o] was strengthened, and said, Let my lord speak; for thou hast strengthened me.

n He declareth hereby, that God would be merciful unto the people of Israel.
o which declareth, that when God smiteth down his children, he doth not immediately lift them up at once (for now the angel had touched him twice) but by little & little.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the [p] prince of Grecia shall come.

p *Meaning*, that he would not onely himself bridle the rage of Cambyses, but also the other kings of Persia, by Alexander the king of Macedonia.

21 But I will shew thee *that which is* noted in the scripture of truth, [q] and *there is* none that † holdeth with me in these things, but Michael your prince.

q For this angel was appointed for the defence of the church under Christ, who is the head thereof.
† Heb. *strengthened himself.*

CHAP. XI.

1 *The overthrow of Persia by the king of Grecia.* 5 *Leagues and conflicts between the king of the south and of the north.* 30 *The invasion and tyranny of the Romans.*

ALso I, in the first year of Darius the Mede, *even* I [a] stood to confirm and to strengthen him.

a The angel assureth Daniel, that God hath given him power to perform these things, seeing he appointed him to assist Darius, when he overcame the Caldeans.

2 And now will I shew thee the truth, Behold, there shall stand up yet [b] three kings in Persia, and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up [c] all against the realm of Grecia.

b whereof Cambyses that now reigned was the first, the second Smerdes, the third Darius the son of Hystaspes, and the fourth Xerxes, which all were enemies to the people of God, and stood against them.
c For he raised up all the east countreys for to fight against the Grecians: and albeit he had in his army nine hundred housand men, yet in four battels the was discomfited and fled away with shame.

3 And a [d] mighty king shall stand up, that shall rule with great dominion, and do according to his will.

d *That is*, Alexander the great.

4 And when he shall stand up, [e] his kingdom shall be broken, [f] and shall be divided toward [g] the four winds of heaven; and not to his [h] posterity, nor according to his [i] dominion which he ruled: for his kingdom shall be pluckt up, even for others besides [k] those.

e For when his estate was most flourishing, he overcame himself with drink, and so fell into a disease, or as some write, was poisoned by Cassander.
f For his twelve chief princes first divided his kingdom among themselvs.
g After this his monarchy was divided into four: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdom of Macedonia, and Ptolomeus Egypt.
h Thus God revenged Alexanders ambition and cruelty, in causing his posterity to be murthered, partly of the fathers chief friends, partly one of another.
i None of these four shall be able to becompared to the power Alexander,
k *That is*, his posterity having not part thereof.

5 ¶ And the [l] king of the south shall be strong, and *one* of [m] his princes, and he shall be strong above him, and have dominion: his dominion *shall be* a great dominion.

l *To wit*, Ptolomeus king Egypt.
m *That is*, Antiochus the son of Seleucus, and one of Alexanders Princes shall be more mighty: for he should have both Asia and Syria.

6 And in the end of years they † shall joyn themselvs together; for the kings [n] daughter of the south shall come to the king of the north to make † an agreement: but she shall not retain the power of [o] the arm, neither shall [p] he stand, nor his [q] arm; but she shall be given up, and they that brought her, and ‡ he [r] that begat her, and he that strengthened her in *these* times.

† Heb. *shall associate themselvs;*
n *That is*, Berenice the daughter of Ptolomeus Philadelphus shall be given in marriage to Antiochus Theos, thinking by this affinity, that Syria and Egypt should have a continual peace together.
† Heb. *right:*
o That force and strength shall not continue: for soon after Berenice and her young son after her husbands death was slain of her step son Seleucus Calinicus, the son of Laodice, the lawful wife of Antiochus, was put away for this womans sake.
p Neither Ptolomeus nor Antiochus.
q Some read, seed, *meaning* the child begotten of Berenice.

7 But out of a branch of her [s] roots shall *one* stand up in his estate, [t] which shall come with an army, and shall enter into the fortress of the

‡ Or, *whom she brought forth,*
r Some read, she that begat her, and thereby understand her nurse, which brought her up: so that all they that were occasion of this marriage, were destroyed
s *Meaning*, that Ptolomeus Evergates after the death of his father Philadelphus should succeed in the kingdom, being of the same stock that Berenice was,
t To avenge his sisters death against Antiochus Calinicus king of Syria.

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king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captivs into Egypt, their gods with their princes, *and* with † their precious vessels of silver and of gold, and he shall continue [u] *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his [x] sons ‡ shall be stirred up, and shall assemble a multitude of great forces: and *one* [y] shall certainly come and overflow, and pass through: then shall he [z] return, and be stirred up *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great [a] multitude, but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down *many* ten thousands; but he shall not be strengthened *by it*.

13 For the king of the north [b] shall return, and shall set forth a multitude greater than the former, and shall certainly come († after certain years) with a great army, and with much riches.

14 And in those times there shall [c] many stand up against the king of the south; also † the robbers of thy [d] people shall exalt themselvs to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take † the most fenced cities, and the arms of the south shall [e] not withstand, neither † his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him, shall do according to his own will, and none shall stand before him: and he shall stand in the ‡† [f] glorious land, which by his hand shall be consumed.

17 He shall also [g] set his face to enter with the strength of his whole kingdom, and ‡ upright ones with him: thus shall he do, and he shall give him the [h] daughter of women † corrupting [i] her: but [k] she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the [l] isles, and shall take many: but a prince [m] † for his own behalf shall cause † the reproach offered by him, to cease; without his own reproach he shall cause *it* to turn upon [n] him.

19 Then he shall turn his face towards the fort of [o] his own land: but he shall stumble and fall, and not be [p] found.

20 [q] Then shall stand up in his estate † a raiser of taxes *in* the glory of the kingdom; but within few days he shall be destroyed, neither in † [r] anger, nor in battel.

21 And in his estate shall stand up a [s] vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And *with* the [t] arms of a floud shall they be overflown from before him, and shall be broken: yea, also the prince of the [u] covenant.

23 And after [x] the league *made* with him, he shall work deceitfully; for he shall come up, and shall become strong with a [y] small people.

24 He shall enter ‡ peacably even upon the fattest places of the province, and he shall do *that* which his [z] fathers have not done, nor his fathers fathers, he shall scatter among them the prey and spoil, and riches: yea, and he shall † forecast his devices against the strong holds, even for a [a] time.

25 And he shall stir up his power and his courage against the king of the south with a great army: and the king of the south shall be stirred up to battel with a very great and mighty army; but he shall not [b] stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of [c] his meat, shall destroy him, and his army [d] shall overflow: and many shall fall down slain.

27 And both these kings † hearts *shall be* to do [e] mischief, and they shall speak lies at one table; but it shall not prosper: for [f] yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great [g] riches, and his heart *shall be* against the holy covenant: and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south, but it shall not be as the former, or as the latter.

30 ¶ For the ships [h] of Chittim shall come against him: therefore he shall be grieved and return, and have indignation against the holy covenant: so shall he do, he shall even return [i] and have intelligence with them that forsake the holy covenant.

31 And arms [k] shall stand on his part, and they shall pollute the sanctuary [l] of strength, and shall take away the daily *sacrifice*, & they shall place the abomination that ‡ maketh desolate.

32 And such as do wickedly [m] against the covenant, shall he ‡ corrupt by flatteries: but

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† Heb. *vessels of their desire*

u For this Ptolomeus reigned six and forty years.

x *Meaning*, Seleucus and Antiochus the great, the sons of Calinicus, shall make war against Ptolomeus the son of Philopater Philadelphus.

‡ Or, *shall war*,

y For his elder brother Seleucus died, or was slain whiles the wars were preparing.

z *That is*, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also ready to invade Egypt.

a For Antiochus had six thousand horsemen and threescore thousand footmen.

b After the death of Ptolomeus Philopater, who left Ptolomeus Epiphanes his heir.

† Heb. *at the end of times of years*

c For not onely Antiochus came against him, but also Philip king of Macedonia, and these two brought great power with them.

† Heb. *the children of robbers*

d For under Onias which falsly alledged that place of *Isa.* 19. *vers.* 19. certain of the Jews retired with him into Egypt to fulfill this propheſie: also the angel sheweth that all these troubles which are in the church are by the providence and counsel of God.

† Heb. *the city of munition*,

e The Egyptians were not able to resist Stopas, Antiochus captain.

† Heb. *the people of his choice*,

‡ Or, *godly land*

† Heb *land of ornament*,

f He sheweth, that he shall not onely afflict the Egyptians, but also the Jews, and shall enter into their country, whereof he admonisheth them before, that they may know that all these things come by Gods providence.

g This was the second battel that Antiochus fought against Ptolomeus Epiphanes. ‡ Or, *much uprightness*, or *equal conditions*: h *To wit*, a beautiful woman, which was Cleopatra, Antiochus daughter. † Heb *to corrupt* i For he regarded not the life of his daughter, in respect of the kingdom of Egypt. k Shee shall not agree to his wicked counsel, but shall love her husband as her duty requireth, and not seek his destruction. l *That is*, toward Asia, Grecia, and those isles which are in the Sea, called Mediterraneum: for the Jews called all countries isles: which were divided from them by sea. m For whereas Antiochus was wont to contemn the Romans, and put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight, and caused his shame to turn on his own head. † Heb. *for him* † Heb *his reproach* n By his wicked life, and obeying of foolish counsel. o For fear of the Romans he shall flee to his holds. p For when as under the pretence of poverty he would have robbed the temple of Jupiter Dodoneus, the countrey men slew him.

q *That is*, Seleucus shall succeed his father Antiochus.

† Heb. *one that causeth an exactour to pass over*,

† Heb. *anger*,

r Not by forreign enemies or battel, but by treason.

s which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruel and flattering nature, and defrauded his brothers son of the kingdom, and usurped the kingdom without the consent of the people.

t He sheweth, that great forreign power shall come to help the young son of Seleucus against his uncle Antiochus, and yet shall be overthrown.

u *Meaning*, Ptolomeus Philometor Philopaters son, who was this childs cosen german, and is here called the prince of the covenant, because he was the chief, and all other followed his conduct.

x For after the battel, Philometor and his uncle Antiochus made a league.

y For he came upon him at unwares, and when he suspected his uncle Antiochus nothing.

‡ Or, *into the plentiful and fat, &c.*

z *Meaning*, in Egypt.

† Heb, *think his thoughts*

a He will content himself with the small holds for a time, but ever labour by craft to attain to the chiefest.

b He shall be overcome with treason.

c Signifying, his princes, and the chief about him.

d Declaring, that his souldiers shall burst out, and venture their life to slay and to be slain for the safeguard of their prince.

† Heb. *their hearts*

e The uncle and the nephew shall take truce, and banquet together, yet in their hearts they shall imagin mischief one against another.

f Signifying, that it standeth not in the counsel of men to bring things to pass, but in the providence of God, who ruleth the kings by a secret bridle, that they cannot do what they list themselvs.

g which he shall take of the Jews in spoiling of Jerusalem and the temple, and this is told them before, to move them to patience, knowing, that all things are done by Gods providence.

h *That is*, the Roman power shall come against him: for P. Popilius the ambassadour appointed him to depart in the Romans name, to which thing he obeyed, although with grief, and to revenge his rage, he came against the people of God the second time.

i with the Jews which shall forsake the covenant of the Lord: for first he was called against the Jews by Jason the high priest, and this second time by Menelaus.

k A great faction of the wicked Jews shall hold with Antiochus.

l So called, because the power of God was nothing diminished, although this tyrant set up in the temple the image of Jupiter Olympius, and so began to corrupt the pure service of God. ‡ Or, *allonsheto*. m *Meaning*, such as bear the name of Jews, but indeed were nothing less: for they sold their souls, and betrayed their brethren for gain. ‡ Or, *cause to dissemble*.

the

the people that do know their God, shall be strong, and do *exploits*.

33 And they that understand among [n] the people, shall instruct many: [o] yet they shall fall by the sword, and by flame, by captivity and by spoil *many* days.

34 Now when they shall fall, they shall be holpen with a [p] little help: but many shall cleave to them with [q] flatteries.

35 And *some* of them [r] of understanding shall fall, to try ‡ them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 And the [s] king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation [t] be accomplished: for that that is determined, shall be done.

37 Neither shall he regard the [u] God of his fathers, nor the desire [x] of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of ‡ † [y] forces: and a God whom his fathers knew not, shall he honour with [z] gold and silver, and with precious stones, and † pleasant things.

39 Thus shall he do in the [a] † most strong holds with a strange God, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for † gain.

40 And at the time of the end shall the king of the [b] south push at him, and the king of the north shall come against him like a whirlwind with chariots, and with horsmen, and with many ships, and he shall enter into the countreys, and shall overflow and pass over:

41 He shall enter also into the ‡ † [c] glorious land, and many *countreys* shall be overthrown; but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall † stretch forth his hand also upon the countreys, the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east, and out of the north shall [d] trouble him: therefore he shall go forth [e] with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles [f] of his palace between the seas in the ‡ † glorious holy mountain, yet he shall come to his end, and none shall help him.

n They that remain constant among the people shall teach others by their example, & edify many in the true religion

o whereby he exhorteth the godly to constancy, although they should perish a thousand times, and though their miseries endure never so long.

p As God will not leave his church destitute, yet will he not deliver it all at once, but so help, as they may still seem to fight under the cross, as he did in the time of the Maccabees, whereof he here prophesieth.

q *That is*, there shall be even of this small number, many hypocrites.

r *To wit*, of them that fear God, and will lose their life for the defence of true religion, signifying also, that the church must continually be tried and purged, and ought to look for one persecution after another: for God hath appointed the time, therefore we must obey.

‡ Or, *by them*,

s Because the angels purpose is to shew the whole course of the persecutions of the Jews unto the coming of Christ, he now speaketh of the monarchy of the Romans, which he noteth by the name of a king, who were without all religion, and contemned the true God.

t So long the tyrants shall prevail as God hath appointed to punish his people, but he sheweth it is but for a time.

u The Romans shall observe no certain form of religion as other nations, but shall change their gods at their pleasure, yea contemn them, and prefer themselves to their gods.

x Signifying, that they should be without all humanity: for the love of women is taken for a singular or great love, as 2 Sam. 1. 26.

‡ Or, *munitions*:

† Heb. *Mauzzim*, or, *as for the Almighty God in his seat he shall honour, yea, he shall honour a God, &c.*

y *That is*, the God of power and riches: they shall esteem their own power above all their gods, and worship it.

z Under pretence of worshipping the gods, they shall enrich their city with the most precious jewels of all the world because that hereby all men should have them in admiration for their power and riches. † Heb. *things desired.*

a although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, least they should have been despised as Atheists: but this was to increase their fame and riches: and when they got any countrey, they so made others the rulers thereof, that the profit ever came to the Romans.

† Heb. *fortresses of munitions* † Heb. *a price.* b *That is*, both the Egyptians and Syrians shall at the length fight against the Romans, but they shall be overcome. ‡ Or, *pleasant land*, † Heb. *land of delight*, or *ornament*, c The angel forewarneth the Jews that when they should see the Romans invade them, and that the wicked should escape their hands, that then they should not think but that all this was done by Gods providence, for asmuch as he warneth them of it so long afore, and therefore he would still preserve them. † Heb. *send forth* d He meaneth that Crassus was slain, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost.

f The Romans after this reigned quietly through all countries, and from sea to sea,

and in Judea: but at length for their cruelty God shall destroy them. ‡ Or, *goodly* † Heb. *mountain of delight of holiness.*

CHAP. XII.

1 *Michael shall deliver Israel from their troubles.*
5 *Daniel is informed of the times.*

AND at that [a] time shall Michael stand up, the great prince which standeth for the children of thy people, & there shall be a time of trouble, such as never was since there was a nation, *even* to that same time: and at that time thy people *shall be* delivered, every one that *shall be* found written in the book.

2 And many [b] of them that sleep in the dust of the earth shall awake, * some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be ‡ [c] wise shall * shine as the brightness of the firmament, and they that [d] turn many to righteousness, as the stars for ever and ever.

4 But thou, O Daniel, [e] shut up the words, and seal the book *even* to the [f] time of the end: many shall run to and fro, and knowledge shall be increased,

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the † bank of the [g] river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in * linen, which *was* ‡ upon the waters of the river, How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he * held up his [h] right hand, and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a [i] time, times, and ‡ an half: and when he shall have accomplished [k] to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified and made white and tried: but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand.

11 And from the time *that* the [l] daily *sacrifice* shall be taken away, and † the abomination that ‡ maketh desolate set up, *there* [m] *shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and [n] five and thirty days.

13 But go [o] thou thy way till the end *be*: ‡ for thou shalt rest, and stand in thy lot at the end of the days.

a The angel here noteth two things: first, that the church shall be in great affliction and trouble at Christs coming, and next, that God will send his angel to deliver it, whom here she calleth Michael, *meaning* Christ, which is published by the preaching of the gospel.

b *Meaning*, all shall rise at the general resurrection, which thing he here nameth, because the faithful should have ever their respect to that: for in the earth there shall be no sure comfort.

* *Matth.* 25. 46. *John* 5. 29.

† Or, *teachers*

c who have kept the true fear of God, and his religion.

* *Matth.* 13. 43.

d He chiefly meaneth the ministers of Gods word, & next, all the faithful which instruct the ignorant, and bring them to the true knowledge of God.

e Though the most part despise this prophesy, yet keep thou it sure, and esteem it as a treasure.

f Till the time that God hath appointed for the full revelation of these things: and then many shall run to and fro to search the knowledge of these mysteries, which things they obtain now by the light of the gospel.

† Heb. *lip.*

g which was Tygris.

* *Chap.* 10. 5.

‡ Or, *from above*

* *Revel.* 10. 5.

h which was, as it were, a double oath, and did the more confirm the thing.

i *Meaning*, a long time, a longer time, & at length a short time: signifying, that their troubles should have an end.

‡ Or, *part*:

k when the church shall be scattered and diminished in such sort, as it shall seem to have no power.

l From the time that Christ by his sacrifice shall take away the sacrifice

and ceremonies of the law. † Heb. *to set up the abomination*, &c. ‡ Or, *astonisheth*,

m Signifying, that the time shall be long of Christs second coming, and yet the children of God ought not to be discouraged though it be deferred, n In this number he addeth a moneth and an half to the former number, signifying, that it is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. o The angel warneth the prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise again with the elect, when God had sufficiently humbled and purged his church. ‡ Or, *and then*, &c.

HOSEA.

THE ARGUMENT.

AFter that the ten tribes had fallen away from God by the wicked and ſubtile counſel of Jeroboam the ſon of Nebat, and in ſtead of his true ſervice commanded by his word, worſhipped him according to their own fantaſies and traditions of men, giving themſelvs to moſt vile idolatry and ſuperſtition, the Lord from time to time ſent them prophets to call them to repentance: but they grew ever worſe and worſe, and ſtill abuſed Gods benefits. Therefore now when their proſperity was at the higheſt under Jeroboam the ſon of Joaſh, God ſent Hoſea and Amos to the Iſraelites (as he did at the ſame time Iſaiah and Micah to them of Judah) to condemn them of their ingratitude, and whereas they thought themſelvs to be greatly in the favour of God, and to be his people, the prophet calleth them baſtards, and children born in adultery: and therefore ſheweth them that God would take away their kingdom, and give them to the Aſſyrians to be led away captivs. Thus Hoſea faithfully executed his office for the ſpace of ſeventy years, though they remained ſtill in their vices and wickedneſs, and derided the prophets, and contemned Gods judgements. And becauſe they ſhould neither be diſcouraged with threatnings onely, nor yet flatter themſelvs by the ſweetneſs of Gods promiſes, he ſetteth before them the two principal parts of the law, which are the promiſe of ſalvation, and the doctrin of life: for the firſt part he directeth the faithful to Meſſiah, by whom onely they ſhould have true deliverance: and for the ſecond, he uſeth threatnings and menaces to bring them from their wicked manners and vices, and this is the chief ſcope of all the prophets, either by Gods promiſes to allure them to be godly, or elſe by threatnings of his judgements to fear them from vice: and albeit that the whole law contain theſe two points, yet the prophets moreover note peculiarly both the time of Gods judgements, and the manner.

CHAP. I.

1 *Hoſea, to ſhew Gods judgement for ſpiritual whoredom, taketh Gomer,* 4 *and hath by her Jezreel,* 6 *Loruhamah,* 8 *and Lo-ammi,* 10 *The reſtauration of Judah and Iſrael.*

THe word of the LORD that came unto Hoſea, the ſon of Beeri, in the days of [a] Uzziah, Jotham, Ahaz, *and* Hezekiah [b] kings of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael.

2 The beginning of the word of the LORD by Hoſea: and the LORD ſaid to Hoſea, Go, take unto thee a wife [c] of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took [d] Gomer the daughter of Diblaim, which conceived and bare him a ſon.

4 And the LORD ſaid unto him, Call his name [e] Jezreel; for yet a little *while* and I will † avenge the bloud of Jezreel upon the [f] houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael.

5 And it ſhall come to paſs at that [g] day that I will break the bow of Iſrael in the valley of Jezreel.

6 ¶ And ſhe conceived again, and bare a daughter; and *God* ſaid unto him, Call her name [h] Lo-ruhamah: for † I will no more have mercy upon the houſe of Iſrael, ‡ but I will utterly [i] take them away.

7 But I will have mercy upon the houſe of Judah, & will [k] ſave them by the LORD their God, & will not ſave them by bow, nor by ſword, nor by battel, by horſes, nor by horſemen.

8 ¶ Now when ſhe had weaned Lo-ruhamah, ſhe conceived and bare a ſon.

9 Then ſaid *God*, Call his name [l] Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the number of the [m] children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbred; and it ſhall come to paſs, *that* ‡ in the place where it was ſaid unto them, Ye *are* not my people, *there* it ſhall be ſaid unto them, *Ye are* the ſons of the living God.

11 * Then ſhall the children of Judah and the children of Iſrael be [n] gathered together, and appoint themſelvs one head, and they ſhall come up out of the land: for great *ſhall be* the [o] day of Jezreel.

a Called alſo Azaria, who being a leper was depoſed from his kingdom.
b So that it may be gathered by the reign of theſe 4 kings, that he preached above 60 years.
c *That is*, one that of long time hath accuſtomed to play the harlot: not that the prophet did this thing in effect, but he ſaw this in a viſion, or elſe was commanded by God, to ſet forth under this parable, or figure, the idolatry of the ſynagogue, and of the people her children.
d Gomer ſignifieth a conſumption or corruption, and Diblaim a cluſter of figs, declaring that they were all corrupt, like rotten figs.
e *Meaning*, that they ſhould be no more called Iſraelites, of the which name they boaſted, becauſe Iſrael did prevail with God: but that they were as baſtards, and therefore ſhould be called Jezreelites, *that is*, ſcatterd people, alluding to Jezreel, which was the chief city of the ten tribes under Ahab, where Jehu ſhed ſo much bloud, 2 *King.* 10. 8, 11. † Heb. *viſit* f I will be revenged upon Jehu for the bloud that he ſhed in Jezreel: for albeit God ſtirred him up to execute his judgements, yet he did them for his own ambition, and not for the glory of God, as the end declared: for he built up that idolatry, which he had deſtroyed. g when the meaſure of their iniquity is full, and I ſhall take vengeance and deſtroy all their policy and force. h *That is*, not obtaining mercy, whereby he ſignifieth that Gods favour was departed from them. † Heb. *I will not add any more to* ‡ Or, *that I ſhould altogether pardon them*: i For the Iſraelites never returned after that they were taken captivs by the Aſſyrians.
k For after their captivity he reſtored them miraculouſly by the means of Cyrus, *Ezra* 1. 1.
l *That is*, not my people.
m Becauſe they thought that God could not have been true in his promiſe, except he had preſerved them, he declareth that though they were deſtroyed, yet the true Iſraelites, which are the ſons of the promiſe, ſhould be without number, which ſtand both of the Jews and the Gentiles, *Rom.* 9, 26. ‡ Or, *inſtead of that* * *Jerem.* 3. 18. *Ezek.* 34. 23.
n *To wit*, after the captivity of Babylon, when the Jews were reſtored, but chiefly this is referred to the time of Chriſt, who ſhould be the head both of the Jews and Gentiles. o The calamity and deſtruction of Iſrael ſhall be ſo great, that to reſtore them ſhall be as a miracle.

CHAP. II.

1 *The idolatry of the people.* 6 *Gods judgements againſt them.* 14 *His promiſes of reconciliation with them.*

SAy ye unto your [a] brethren, ‡ Ammi, and to your ſiſters, ‡ Ruhamah.

2 Plead with your [b] mother, plead: for ſhe *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her ſight, and her adulteries [c] from between her breaſts;

3 [d] Leaſt I ſtrip her naked, and ſet her as in

a Seeing, that I have promiſed you deliverance, it remaineth that you encourage one another to embrace the ſame, conſidering, that ye are my people, on whom I will have mercy.
‡ That is, *my people*,
‡ That is, *having obtained mercy.*
b God ſheweth, that the fault was not in him, but in their ſynagogue, and that he forſook them, *Iſa.* 50. 1. c *Meaning*, that their idolatry was ſo great, that they were not aſhamed, but boaſted of it, *Ezek.* 16. 25. d For though this people were as an harlot for their idolatries, yet he had left them with their apparel and dowry, and certain ſigns of his favour, but if they continued ſtill, he would utterly deſtroy them.

Hosea taketh Gomer.

EDIXIT IEHOVA HOSCHEHÆ, ABI, ASSUME TIBI UXOREM SCORTUM ET NATOS SCO

S SCORTI, EUM OMNINO SCORTETUR HÆC TERRA AVERSATA IEHOVAM. Hoſchehæ 1. 2.

UMI

e when I brought her out of Egypt, *Ezek.* 16. 4, 39.

the day that she was [e] born; and make her as a wilderness, and set her like a drie land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the [f] children of whoredoms.

† *That is*, bastards and begotten in adultery.

5 For their mother hath plaid the harlot: she that conceived them hath done shamefully: for she said, I will go after my [g] lovers, that give *me* my bread and my water, my woll and my flax, mine oyl, and my † drink.

g *Meaning*, the idols which they served, and by whom they thought they had wealth and abundance.
† Heb. *drinks.*

6 ¶ Therefore behold, I will [h] hedge up thy way with thorns, and † make a wall, that she shall not find her paths.

h I will punish thee, that then thou mayest try whether thine idols can help thee, and bring thee into such straightness that thou shalt have no lust to play the wanton.
† Heb. *wall a wall.*

7 And she shall follow after her lovers, but she shall not overtake them, and she shall seek them, but shall not find *them:* then shall she say, [i] I will go and return to my first husband, for then *was it* better with me than now.

i This he speaketh of the faithful which are truly converted, and also sheweth the use and profit of Gods rods.

8 For she did not know that I gave her [k] corn, and † wine, and oyl, and multiplied her silver and gold ‡ *which* they prepared for Baal.

k This declareth that idolaters defraud God of his honour when they attribute his benefits to their idols.
† Heb. *new wine.*
‡ Or, wherewith *they made Baal.*

9 Therefore will I return, and take away my [l] corn in the time thereof, and my wine in the season thereof, and will ‡ recover my wooll and my flax *given* to cover her nakedness.

l Signifying, that God will take away his benefits when man by his ingratitude doth abuse them.
‡ Or, *take away*

10 And now will I discover [m] her † lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

m *That is*, all her service, ceremonies, and inventions, whereby she worshipped her idols.
† Heb. *folly*, or, *villany*

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will † destroy her vines and her fig-trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forrest, and the beasts of the field shall eat them.

† Heb. *make desolate*

13 And I will visit upon her the days of [n] Baalim, wherein she burnt incense to them, and she decked her self with her [o] ear-rings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

n I will punish her for her idolatry.
o By shewing how harlots trim themselvs to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselvs on their holy days.

14 ¶ Therefore behold, I will [p] allure her, and bring her into the wilderness, and speak ‡ † comfortably unto her.

p By my benefits in offering her grace and mercy, even in that place where she shall think her self destitute of all help and comfort.
‡ Or, *friendly*
† Heb. *to her heart.*

15 And I will give her her vineyards from thence, and the valley of [q] Achor for a door of hope, and she shall [r] sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt.

q which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as *Jos.* 7. 26 and is called the door of hope. Because it was a departing from death, and an entry into life.
r Shee shall then praise God, as she did when she was delivered out of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me [f] Ishi; and shalt call me no more [t] Baali.

f *That is*, my husband, knowing that I am joyned to thee by an inviolable covenant
t *That is*, my master: which name was applied to their idols.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembred by their [u] name.

u No idolatry shall once come into their mouth, but they shall serve me purely according to my word.

18 And in that day will I make a * covenant for them with the [x] beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword, and the battel out of the earth, and will make them to lie down safely.

* *Job* 5. 23.
x *Meaning*, that he will so bless them, that all creatures shall favour them.

19 And I will betroth thee unto me for ever, yea I will betroth thee unto me in righteousness, and in judgement, and in loving kindness, and in mercies.

20 I will even betroth thee unto me in [y] faithfulness, and thou shalt know the LORD.

y with a covenant that never shall be broken.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear [z] the heavens, and they shall hear the earth,

z Then shall the heaven desire rain for the earth, which shall bring forth for the use of man.

22 And the earth shall hear the corn and the wine and the oyl, and they shall hear Jezreel.

23 And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, & I * will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

* *Rom.* 9. 25. 1 *Pet.* 2. 10.

CHAP. III.

1 *By the expiation of an adultress, 4 is shewed the desolation of Israel before their restauration.*

THen said the LORD unto me, [a] Go yet, love a woman (beloved of *her* friend, yet an adultress) according to the love of the LORD toward the children of Israel, who look to other gods, and [b] love flagons † of wine.

a Herein the prophet representeth the person of God, which loved his church before he called her, and did not withdraw the same when she gave her self unto idols.
b *That is*, gave themselvs wholly to pleasures, and could not take up as they that are given to drunkenness.
† Heb. *of grapes.*

2 So [c] I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an † half-homer of barley.

c Yet I loved her, and payed a small portion for her, least she perceiving the greatness of my love, should have abused me, and not been under duty: for fifteen pieces of silver were but half the price of a slave *Exod.* 21 32.
† Heb. *Lethech.*

3 And I said unto her, Thou shalt * abide for [d] me many days, thou shalt not play the harlot, and thou shalt not be for *another* man, so *will* I also *be* for thee.

* *Deut.* 21. 13.
d I will try thee a long time as in thy widow-hood, whether thou wilt be mine or no.

4 For the children of Israel shall [e] abide many days without a king, and without a [f] prince, and without a sacrifice, and without † an image, and without an ephod, and *without* teraphim.

e *Meaning*, not only all the time of their captivity, but also unto Christ.
f *That is*, they should neither have policy nor religion, and their idols also wherein they put their confidence, should be destroyed.
† Heb. *a standing image*, or, *statue.*

5 Afterward shall the children of Israel return, and seek the LORD their God, and * [g] David their king, and shall fear the LORD, and his goodness in the * latter days.

* *Jer.* 30. 9. *Ezek.* 34. 23.
g This is meant of Christs kingdom, which was promised unto David to be eternal, *Psal.* 72. 17.
* *Isa.* 2. 2.

CHAP. IV.

1 *God judgements against the sins of the people, 6 and of the priests, 12 and against their idolatry. 15 Judah is exhorted to take warning by Israels calamity.*

HEar the word of the LORD, ye children of Israel: for the LORD [a] hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy nor knowledge of God in the land.

a Because the people would not obey the admonitions of the prophet, he citeth them before the judgement-seat of God against whom they chiefly offended, *Zech.* 12. 10. *Isa.* 7. 13. *Mich.* 6. 1, 2.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and ‡ [b] bloud toucheth bloud.

‡ Heb *blouds*
b In every place appeareth a liberty to most hainous vices, so that one followeth in the neck of another.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish with the beasts of the field, and with the fowls of heaven, yea the fishes of the sea also shall be taken away.

4 Yet [c] let no man strive, nor reprove another; for thy people *are* as they that strive with the priest.

c As though he would say, that it were in vain to rebuke them: for no man can abide it: yea, they will speak against the prophets and priests, whose office it is chiefly to rebuke them.

5 Therefore ſhalt thou fall in the [d] day, and the prophet alſo ſhall fall with thee in the night, and I will † deſtroy thy [e] mother.

6 ¶ My people are † deſtroyed for lack of knowledge: [f] becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing [g] thou haſt forgotten the law of thy God, I will alſo forget thy children.

7 As they were [h] increaſed, ſo they ſinned againſt me: *therefore* will I change their glory into ſhame.

8 [i] They eat up the ſin of my people, and they † ſet their heart on their iniquity.

9 And there ſhall be * like people, like [k] prieſt: and I will † puniſh them for their ways, and † reward them their doings.

10 For they ſhall eat, and not have enough; they ſhall [l] commit whoredom, and ſhall not increaſe: becauſe they have left off to take heed to the LORD.

11 [m] Whoredom, and wine, and new wine take away the heart.

12 ¶ My [n] people ask counſel at their ſtocks, and their ſtaff declareth unto them: for the [o] ſpirit of whoredoms hath cauſed *them* to err, and they have gone a whoring from under their God.

13 They ſacrifice upon the tops of the mountains, and burn incenſe upon the hills, under oaks, and poplars, and elms, becauſe the ſhadow thereof *is* good: therefore your daughters ſhall [p] commit whoredom, and your ſpouſes ſhall commit adultery.

14 ‡ I will not [q] puniſh your daughters when they commit whoredom, nor your ſpouſes when they commit adultery: for themſelvs are ſeparated with whores, and they ſacrifice with harlots: therefore the people *that* doth not underſtand, ſhall ‡ fall.

15 ¶ Though thou Iſrael play the harlot, *yet* [r] let not Judah offend, and come not ye unto [s] Gilgal, neither go ye up to * [t] Beth-aven, nor ſwear, The LORD liveth:

16 For Iſrael ſlideth back, as a back-ſliding heifer: now the LORD will feed them as a [u] lamb in a large place.

17 Ephraim *is* joyned to idols: let him alone.

18 Their drink † is ſowr: they have committed whoredom continually: her † rulers *with* ſhame do love, [x] Give ye.

19 The wind hath [y] bound her up in her wings, and they ſhall be aſhamed becauſe of their ſacrifices.

d Ye ſhall periſh all together: the one, becauſe he would not obey, and the other, becauſe he would not admoniſh.
† Heb. *cut off*
e *Toat is*, the ſynagogue, wherein thou boaſteſt.
† Heb. *cut off*
f *Toat is*, the prieſts ſhall be caſt off, becauſe that for lack of knowledge they are not able to execute their charge, and inſtruct others, *Deut* 33. 8. *Malach* 2. 7.
g *Meaning*, the whole body of the people, which were weary with hearing the word of God.
h The more I was beneficial unto them.
i *To wit*, the prieſts ſeek to eat the peoples offerings, and flatter them in their ſins.
† Heb. *lift up their ſoul to their iniquity.*
* *Iſa.* 24. 2.
k Signifying, that as they have ſinned together, ſo ſhall they be puniſhed together.
† Heb. *viſit upon*
† Heb. *cauſe to return*
l Sheaing, that their wickedneſs ſhall be puniſhed on all ſorts: for though they think by the multitude of wives to have many children, yet they ſhall be deceived of their hope.
m In giving themſelvs to pleaſures, they become like brute beaſts.
n Thus he ſpeaketh by derition in calling them his people, which now for their ſins they were not: for they ſought help of ſtocks and ſticks.
o They are carried away with a rage.
p Becauſe they take away Gods honour, and give it to idols, therefore he will give them up to their luſts, that they ſhall diſhonour their own bodies, *Rom.* 1. 28.
‡ Or, *ſhall I not*, &c.
q I will not correct your ſhame to bring you to amendment, but let you run headlong to your own damnation
† Or, *be puniſhed.*
r God complaineth that Judah is infected, and willeth them to learn by their example to return in time.
s For albeit the Lord had honoured this place in time paſt by his preſence, yet becauſe it was abuſed by their idolatry, he would not that his people ſhould reſort thither. * 1 *Kings* 12. 29.
t He calleth Beth-el, *that is*, the houſe of God, Beth-aven, *that is*, the houſe of iniquity, becauſe of their abominations ſet up there, ſignifying, that no place is holy, where God is not purely worſhipped.
u God will ſo diſperſe them, that they ſhall not remain in any certain place.
† Heb. *is gone:*
† Heb. *ſhields*
x They are ſo impudent in receiving bribes, that they will command men to bring them unto them
y To carry them ſuddenly away.

CHAP. V.

1 *Gods judgements againſt the prieſts, the people, and the princes of Iſrael for their manifold ſins,* 15 *untill they repent.*

HEar ye this, O prieſts, and hearken, ye houſe of Iſrael, and give ye ear, O houſe of the king; for judgement *is* toward you, becauſe ye have been a [a] ſnare on Mizpah, and a net ſpread upon Tabor.

2 And the revolters are profound to make [b] ſlaughter, ‡ though I *have been* † a [c] rebuker of them all.

3 I know [d] Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou committeſt whoredom, *and* Iſrael is defiled.

4 † ‡ They will not frame their doings to turn unto their God: for the ſpirit of whoredoms *is* in the midſt of them, and they have not known the LORD.

5 And the [e] pride of Iſrael doth teſtify to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity; Judah alſo ſhall fall with them.

6 They ſhall go with their flocks, and with their herds to ſeek the LORD: but they ſhall not find *him*, he hath withdrawn himſelf from them.

7 They have dealt treacherouſly againſt the LORD: for they have begotten [f] ſtrange children, now ſhall [g] a moneth devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven: after thee, O [h] Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I made [i] known that which ſhall ſurely be.

10 The princes of Judah were like them that [k] remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppreſſed, *and* broken in judgement: becauſe he willingly walked after the [l] commandment.

12 Therefore *will* I *be* unto Ephraim as a moth: and to the houſe of Judah as ‡ rottenneſs.

13 When Ephraim ſaw his ſickneſs, and Judah *ſaw* his wound, then went Ephraim to the [m] Aſſyrian, and ſent ‡ to king [n] Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, *even* I will tear and go away; I will take away, and none ſhall reſcue *him*.

15 ¶ I will go *and* return to my place, † till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early.

a The prieſts and princes catched the poor people in their ſnares, as the foulers did the birds in theſe two high mountains.
b Notwithſtanding they ſeemed to be given altogether to holineſs, and to ſacrifices, which here he calleth ſlaughter in contempt.
‡ Or, *and*, &c.
† Heb. *a correction.*
c Though I had admoniſhed them continually by my prophets.
d They boaſted themſelvs not onely to be Iſraelites, but alſo Ephraimites, becauſe their king Jeroboam came of that tribe.
† Heb. *they will not give*
‡ Or, *their doings will not ſuffer them.*
e *Meaning*, their contemning of all admonitions.
f *Toat is*, their children are degenerate, ſo that there is no hope in them.
g Their deſtruction is not far off.
h *Toat is*, all Iſrael comprehended under this part ſignifying, that the Lords plagues ſhould perſue them from place to place, till they were deſtroyed.
i By the ſcorns they ſhall know that I have ſurely determined this.
k They have turned upſide down all politick order, and all manner of religion.
l *To wit*, after king Jeroboams commandment, and did not rather follow God.
‡ Or, *a worm.*
m In ſtead of ſeeking for remedy at Gods hand.
‡ Or, *to the king of Jarek: or to the king that ſhould plead.*
n Who was king of the Aſſyrians.
† Heb. *till they be guilty,*

CHAP. VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardneſs and iniquity.*

COme and let us [a] return unto the LORD: for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up.

2 * After two days will [b] he revive us, in the third day he will raiſe up, and we ſhall live in his ſight.

3 Then ſhall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he ſhall come unto us as the rain; as the latter *and* former rain unto the earth.

a He ſheweth the people how they ought to turn to the Lord, that he might call back his plagues.
* 1 *Cor.* 15. 4.
b Though he correct us from time to time, yet his help will not be far off, if we return to him.

4 ¶ O

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for [c] your ‡ goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I [d] hewed *them* by the prophets: I have slain them by the words of my mouth, ‡ and thy [e] judgements *are as* the light *that* goeth forth.

6 For I desired *[f] mercy, and not sacrifice; and the knowledge of God, more than burnt-offerings.

7 But they [g] ‡ like men have transgressed the covenant: there have they dealt treacherously against me.

8 [h] Gilead *is* a city of them that work iniquity; *and is* ‡ polluted with bloud.

9 And as troups of robbers wait for a man, *so* the company of priests murder in the way † by consent: for they commit ‡ lewdness.

10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an [i] harvest for thee, when I returned the captivity of my people.

c You seem to have a certain holiness and repentance, but it is upon the sudden, and as a morning cloud.
‡ Or, *mercy* or, *kindness*
d I have still laboured by my prophets, and, as it were, framed you to bring you to amendment, but all was in vain: for my word was not meat to feed them, but a sword to slay them.
‡ Or, *that thy judgements might be*, &c.
e My doctrin which I taught thee, was most evident.
* 1 *Sam.* 15. 22. *Eccles* 5. 1. *Matth.* 9. 13. & 12. 7.
f He sheweth to what scope his doctrin tended, that they should turn the obedience of God, and the love of their neighbour with cure and sacrifice.
g *That is*, like light and weak persons.
‡ Or, *like Adam*
h which was the place where the priests dwelt, and which should have been best instructed in my word. ‡ Or, *turning for bloud.* † Heb. *with* one *shoulder*, or *to Shechem*: ‡ Or, *enormity.* i *That is*, doth imitate thine idolatry, and hath taken graffs of thy trees.

CHAP. VII.

1 A reproof of manifold sins. 11 Gods wrath against them for their hypocrisie.

WHen I would have healed Israel, then the iniquity of Ephraim was discovered, and the † wickedness of Samaria: for they commit falshood: and [a] the thief cometh in, *and* the troup of robbers † spoileth without.

2 And they † consider not in their hearts, *that* I remember all their wickedness: now their own doings have beset them about, they are before my face.

3 They make the [b] king glad with their wickedness, and the princes with their lies.

4 They *are* all adulterers, as an [c] oven heated by the baker, ‡ *who* ceaseth ‡ from raising after he hath kneaded the dough, untill it be leavened.

5 In the [d] day of our king, the princes have made *him* sick ‡ with bottles of wine, he stretched out his hand with scorners.

6 For they have ‡ made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night, in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have [e] devoured their judges; all their kings are fallen, *there is* none among them that calleth unto me.

8 Ephraim, he hath [f] mixed himself among the people, Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, [g] gray hairs are † here and there upon him, yet he knoweth not.

† Heb. *exile*
a *Meaning*, that there was not one kind of vice among them, but that they were subject to all wickedness, both secret and open.
† Heb. *strippeth*
† Heb. *say not to*
b They esteem their wicked king Jeroboam above God, and seek but how to flatter and please him.
c He compareth the rage of the people to a burning oven which the baker heateth still, till his dough be leavened and raised.
‡ Or, *therafter will cease*
‡ Or, *from raising*
d They used all riot and excess in their feasts and solemnities, whereby their king was overcome with surfet, and brought into diseases, and delighted in flatteries
‡ Or, *with heat through wine*,
‡ Or, *applied*
e By their occasion God hath deprived them of all good rulers.
f *That is*, he counterfeiteth the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, *that is*, neither through hot nor through cold, but partly a Jew, and partly a Gentile.
† Heb. *sprinkled*
g which is a token of his manifold afflictions.

10 And the * pride of Israel testifieth to his face, and they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove without [h] heart; they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them, I will bring them down as the fowls of the heaven, I will chastise them as their [i] congregation hath heard.

13 Wo unto them, for they have fled from me: † destruction unto them, because they have transgressed against me: though I have [k] redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, [l] when they howled upon their beds: [m] they assemble themselvs for corn and wine, *and* they rebell against me.

15 Though I ‡ have bound, *and* strengthened their arms, yet do they imagin mischief against me.

16 They return, *but* not to the most high: they are like a deceitful bow: their princes shall fall by the sword for the * rage [n] of their tongue: this *shall be* their derision in the land of Egypt.

* *Chap.* 5. 5.

h *That is*, without all judgement, as they that cannot tell whether it is better to cleave! onely to God, or to seek the help of man.
i According to my curses made to the whole congregation of Israel.
† Heb. *spoil*
k *That is*, divers times redeemed them, & delivered them from death.
l when they were in affliction, and cried out for pain, they sought not unto me for help.
m They onely seek their commodity & wealth, and pass not for me their God.
‡ Or, *enamored*,
* *Psalm* 73. 9.
n Because they boast of their own strength, and pass not what they speak against me and my servants, *Psalm* 73. 9.

CHAP. VIII.

1, 12 Destruction is threatned for their impiety, 5 and idolatry.

SEt the trumpet to † thy [a] mouth, *he shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall [b] cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 They have set up [c] kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to [d] innocency?

6 [e] For from Israel *was* it also, the workmen made it, therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For they have [f] sown the wind, and they shall reap the whirlwind: it hath no ‡ stalk; the bud shall yield no meal: if so be *it* yield, the strangers shall swallow it up.

8 Israel is swallowed up, now shall they be among the Gentiles, as a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a [g] wild ass alone by himself: Ephraim hath hired † lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall ‡ sorrow a little for the [h] burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things

† Heb. *the roof of thy mouth*,
a God encourageth the prophet to signifie the speedy coming of the enemy against Israel, which was once the people of God.
b They shall cry like hypocrites, but not from the heart, as their deeds declare.
c *That is*, Jeroboam, by whom they fought their own liberty, and not to obey my will.
d *That is*, upright judgement, and godly.
e *Meaning*, the calf was invented by themselvs, and of their fathers in the wilderness.
f Shewing, that their religion hath but a shew, and in it self is but vanity.
‡ Or, *standing-corn*,
g They never cease, but run to and fro to seek help.
† Heb. *lovers*,
‡ Or, *begin*
h *That is*, for the tribute which the king and the princes shall lay upon them: which means the Lord useth to bring them to repentance.

674 of my law, *but* they were counted as a [a] strange thing.

13 ‡ They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it*; *but* the [b] LORD accepteth them not: now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAP. IX.

1 *The defects and iniquity of Israel for their sins and idolatry.*

REJOYCE not, O Israel, for joy, [a] as *other* people: for thou hast gone a whoring from thy God, thou hast loved [b] a reward ‡ upon every corn-floor.

2 The floor and the ‡ wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.

4 They shall not offer [a] wine-*offerings* to the Lord, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread [b] for their soul shall not come into the house of the LORD.

5 What will ye do [a] in the solemn day, and in the day of the feast of the LORD?

6 For lo, they are gone, because of ‡ destruction: Egypt shall gather them up, Memphis shall bury them: ‡ ‖ the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompence are come, Israel shall know *it*: the prophet *is* a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred in the house of his God.

9 They have deeply corrupted *themselves*, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to [a] Baal-peor, and [b] separated themselves unto that shame: and their abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that* there shall not be a man *left*: yea, wo also to them when I depart from them!

13 Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD, what wilt thou give? give them a ‡ [a] miscarrying womb, and dry breasts.

15 All their wickedness * *is* in [a] Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* ‡ the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

CHAP. X.

1 *Israel is reproved and threatned for their impiety and idolatry.*

ISRAEL *is* ‡ an [a] empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit, he hath increased the altars; according to the [b] goodness of his land, they have made goodly ‡ images.

2 ‡ Their heart is [a] divided; now shall they be found faulty: he shall ‡ break down their altars: he shall spoil their images.

3 For now they shall say, We have no [a] king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsly in making a [a] covenant: thus [b] judgement springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall [a] fear, because of the calves of Beth-aven: for the people thereof shall mourn over it, and ‡ the [b] priests thereof *that* rejoyced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria *for* a present to [a] king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, her king is cut off as the foam upon the water.

8 The high places also of [a] Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars: [b] and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast [a] sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire [a] that I should chastise them: and the people shall be gathered against them, ‡ when they shall bind themselves in their two [b] furrows.

11 And Ephraim *is as* an heifer *that is*

[a] Hos. 8. 13. [b] Amos 5. 22. Jer. 14. 12. ‡ Heb. *as the joy.* [a] Deut. 32. 15. [b] Ezek. 16. 33. ‡ Heb. *upon.* [a] Exod. 29. 40. Num. 15. 5. [b] Deut. 26. 14. [a] Lev. 23. 36. ‡ Heb. *from.* ‖ Or, *silver.* [a] Num. 25. 3. [b] Jer. 11. 13. [a] Hos. 4. 7. ‡ Heb. *a miscarrying.* * Heb. *their wickedness.* [a] Hos. 4. 15. ‡ Heb. *the desire of.* [a] Jer. 2. 21. ‡ Heb. *he.* [a] Hos. 8. 4. [b] Jer. 44. 17. [a] Hos. 13. 2. [a] Hos. 4. 15. [b] Amos 5. 5. [a] Hos. 5. 13. [a] Hos. 5. 8. [b] Luke 23. 30. Rev. 6. 16. [a] Judg. 19. 22. [a] Hos. 11. 8. [b] Jer. 6. 29. [a] Jer. 50. 11.

taught, *and* loveth [p] to tread out *the corn*, but I passed over upon † her [q] fair neck: I will make Ephraim to ride: Judah shall plow, *and* Jacob shall break his clods.

12 Sow to your selvs in righteousness, reap in mercy: [r] break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as [t] Shalman spoiled * Beth-arbel in the day of battel: the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you, because of † your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAP. XI.

1 *The ingratitude of Israel unto God for his benefits.* 5 *His judgement.* 8 *Gods mercy toward them.*

WHen Israel [a] *was* a child, then I loved him, and * called my son out of Egypt.

2 *As* they called them, so they [b] went from them: they sacrificed unto Baalim, and burnt incense to graven images.

3 I taught Ephraim also to go, taking them by their arms: but they knew not that I healed them.

4 I drew them with cords [c] of a man, with bands of love, and I was to them as they that † take off the yoke on their jaws, and I laid meat unto them.

5 ¶ [d] He shall not return into the land of Egypt, but the Assyrian shall be his [d] king, because they refused to return.

6 And the sword shall abide on his cities and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people are bent to back-sliding from me: though [e] they called them to the most high, † none at all would exalt *him*.

8 [f] How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as [g] * Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, [h] my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I *am* God, and not man, the holy one in the midst of thee, and I will not [i] enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 [k] They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, & the house of Israel with deceit: but Judah yet ruleth with [l] God, & is faithful † with the saints.

CHAP. XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 3 *By former favours he exhorteth to repentance.* 7 *Ephraims sins provoke God.*

EPhraim feedeth [a] on wind, and followeth after the east-wind: he daily increaseth lies and desolation, and they do make a covenant with the Assyrians, *and* [b] oyl is carried into Egypt.

2 The LORD hath also a controversie with [c] Judah, and will † punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother * by the heel in the womb, and by his strength he † * had [d] power with God:

4 Yea, he had [e] power over the angel and prevailed: he wept and made supplication unto him: [f] he found him *in* * Beth-el, and there he spake with us.

5 Even the LORD God of hosts, the LORD *is* his * memorial.

6 Therefore turn thou to thy God: keep mercy and judgement, and wait on thy God continually.

7 ¶ *He is* † [g] a merchant, the balances of deceit *are* in his hand: he loveth to † oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: ‡ *in* all my labours they shall find none iniquity in me, † [h] that *were* sin.

9 And I *that am* the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in [i] the days of the solemn feast.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, † by the ministery of the prophets.

11 *Is there* [k] iniquity in Gilead? surely they are vanity, they sacrifice bullocks in * Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 [l] And Jacob * fled into the country of Syria, and Israel * served for a wife, and for a wife he kept *sheep*.

13 * And by a [m] prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked *him* to anger † most bitterly: therefore shall he leave his † bloud upon him: and his reproach shall his Lord return unto him.

CHAP. XIII.

1 *Ephraims glory, by reason of idolatry, vanisheth.* 5 *Gods anger for their unkindness.* 9 *A promise of Gods mercy.* 15 *A judgement for rebellion.*

WHen Ephraim spake, [a] trembling, he [b] exalted himself in Israel: but when he offended in Baal, [c] he died.

† Heb. *they add to ſin*

2 And now †they ſin more and more, and have made them molten images of their ſilver, *and* idols according to their own underſtanding, all of it the work of the craftsmen: they ſay of them, Let ‡ the men [d] that ſacrifice, kiſs the calvs.

‡ Or, *the ſacrificers of men*,
d The falſe prophets perſwaded the idolaters to offer their children after the example of Abraham, and he ſheweth how they would exhort one another to the ſame, and to kiſs and worſhip theſe calvs which were their idols.

3 Therefore they ſhall be as the morning cloud, and as the early dew it paſſeth away, as the chaff *that* is driven with a whirlwind out of the floor, and as the ſmoke out of the chimney.

4 Yet *I *am* the LORD thy God [e] from the land of Egypt, and thou ſhalt know no God but me: for *there is* no ſaviour beſide me.

* *Iſa.* 43. 11. *Chap.* 12. 9.
e He calleth them to repentance, and reproveth their ingratitude.

5 ¶ I did know thee in the wilderneſs in the land of † great drought.

† Heb. *droughts.*

6 According to their paſture, ſo were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 Therefore I will be unto them as a lion; as a leopard by the way will I obſerve *them.*

† Heb. *the beaſt of the field*
f Thy deſtruction is certain, and my benefits toward thee declare that it cometh not of me: therefore thine own malice, idolatry, and vain confidence in men muſt needs be the cauſe thereof.

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rent the caul of their heart, and there will I devour them like a lion: † the wild beaſt ſhall tear them.

† Heb. *my help.*

9 ¶ O Iſrael, thou [f] haſt deſtroyed thy ſelf, but in me † *is* thine help.

g I am all one, *Jam.* 1. 17.
* *Sam.* 8. 5. *&c.* & 15. 23. & 16. 1.

10 [g] I will be thy king; where *is any other* that may ſave thee in all thy cities? and thy judges of whom thou ſaidſt, Give me a king and princes?

11 I gave thee a * king in mine anger, and took *him* away in my wrath.

h It is ſurely laid up to be puniſhed, as *Jer.* 17. 1.

12 The iniquity of Ephraim *is* [h] bound up: his ſin *is* hid.

† Heb. *a time*
i But ſhould come out of the womb, *that is*, out of this danger wherein he is and not tarry to be ſtifled.

13 The ſorrows of a travailing woman ſhall come upon him, he *is* an unwiſe ſon, for he ſhould not ſtay † long in *the place of* the [i] breaking forth of children.

† Heb. *the hand*
* 1 *Cor.* 15 54. 55.
k *Meaning*, that no power ſhall reſiſt God, when he will deliver his, but even in death will he give them, life.

14 I will ranſom them from † the power of the grave: I will redeem them from death: *O [k] death, I will be thy plagues; O grave, I will be thy deſtruction; [l] repentance ſhall be hid from mine eyes.

l Becauſe they will not turn to me, I will not change my purpoſe.

15 ¶ Though he be fruitful among *his* brethren, *an eaſt-wind ſhall come, the wind of the LORD ſhall come up from the wilderneſs, and his ſpring ſhall become dry, and his fountain ſhall be dried up: he ſhall ſpoil the treaſure of all † pleaſant veſſels.

* *Ezek.* 19. 12.

† Heb. *veſſels of deſire.*

16 Samaria ſhall become deſolate, for ſhe hath rebelled againſt her God: they ſhall fall by the ſword; their infants ſhall be daſhed in pieces, and their women with child ſhall be ript up.

CHAP. XIV.

1 *An exhortation to repentance.* 4 *A promiſe of Gods bleſſing.*

O Iſrael [a] return unto the LORD thy God, for thou haſt fallen by thine iniquity.

a He exhorteth them to repentance, to avoid all theſe plagues, willing them to declare by words their obedience and repentance.

2 Take with you words, and turn to the LORD, ſay unto him, [b] Take away all iniquity, and ‡ receive *us* graciouſly: ſo will we render the * calvs of our [c] lips.

b He ſheweth them how they ought to confeſs their ſins.
‡ Or, *give good*:
* Heb. 13. 15.
c Declaring that this is the true ſacrifice, that the faithful can offer, even thanks and praiſe Heb. 13. 15.

3 Aſſhur ſhall [d] not ſave us, we will not ride upon horſes, neither will we ſay any more to the work of our hands, *Ye are* our gods: for in thee the fatherleſs findeth mercy.

d we will leave off all vain confidence and pride.

4 ¶ [e] I will heal their back-ſliding, I will love them freely: for mine anger is turned away from him.

e He declareth how ready God is to receive them that do repent.

5 I will be as the dew unto Iſrael: he ſhall ‡ grow as the lilly, and † caſt forth his roots as Lebanon.

‡ Or, *bloſſom*
† Heb *ſtrike*

6 His branches † ſhall ſpread, and his beauty ſhall be as the olive-tree, and his ſmell as Lebanon.

† Heb. *ſhall go.*

7 They that dwell under his [f] ſhadow ſhall return, they ſhall revive *as* the corn, and ‡ grow as the vine: the ‡ ſent thereof *ſhall be* as the wine of Lebanon.

f whoſoever join themſelvs to this people, ſhall be bleſſed.
‡ Or, *bloſſom*
‡ Or, *memorial*

8 Ephraim *ſhall ſay*, What have I to do any more with idols? I [g] have heard *him*, and obſerved him: I *am* like a green fir-tree, from me *is* thy fruit found.

g God ſheweth how prompt he is to hear his, when they repent and to offer himſelf as a proteſtion, and ſavegard unto them as a moſt ſufficient fruit and profit.

9 Who *is* [h] wiſe, and he ſhall underſtand theſe *things*? prudent, and he ſhall know them? for the ways of the LORD *are* right, and the juſt ſhall walk in them: but the tranſgreſſours ſhall fall therein.

h Signifying, that the true wiſdom and knowledge conſiſteth in this, even to reſt upon God.

JOEL.

THE ARGUMENT.

THE prophet Joel first rebuketh them of Judah, that being now punished with a great plague of famin, remain still obstinate. Secondly, he threatneth greater plagues, because they grew daily to a more hardness of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing, he promiseth that God will be merciful, and not forget his covenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheep, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 *Joel declaring sundry judgements of God, exhorteth to observe them,* 8 *and to mourn.* 14 *He prescribeth a fast for complaint.*

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye [a] old men, and give ear, all ye inhabitants of the land: hath [b] this been in your days, or even in the days of your fathers?

a Signifying, the princes, the priests and the governours.
b He calleth the Jews to the consideration of Gods judgements, who had now plagued the fruits of the ground for the space of four years, which was for their sins, and to call them to repentance.

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 †That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpiller eaten.

† Heb. *the residue of the palmer-worm,*

5 Awake ye [c] drunkards, and weep, and howl all ye drinkers of wine, because of the new wine: for it is cut off from your mouth.

c *Meaning*, that the occasion of their excess and drunkenness was taken away.

6 For [d] a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

d This was another plague wherewith God had punished them, when he stirred up the Assyrians against them.

7 He hath laid my vine waste, and †barked my fig-tree: he hath made it clean bare, and cast *it* away, the branches thereof are made white.

† Heb. laid *my fig-tree for a barking.*

8 ¶ Lament like a virgin girded with sackcloth for the [e] husband of her youth.

e Mourn grievously as a woman which had lost her husband, to whom she hath been married in her youth.

9 The meat-offering, and the drink-offering is [f] cut off from the house of the LORD; the priests the LORDS ministers mourn.

f The tokens of Gods wrath did appear in his temple, insomuch as Gods service was left off,

10 The field is wasted, the land mourneth; for the corn is wasted: [g] the new wine is ‡dried up, the oyl languisheth.

g All comfort and substance for nourishment is taken away.
‡ Or, *ashamed,*

11 Be ye ashamed, O ye husbandmen: howl, O ye vine-dressers, for the wheat and for the barley: because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth, the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field are withered: because joy is withered away from the sons of men.

h He sheweth that the onely means to avoid Gods wrath, and to have all things restored, is unfained repentance.

13 [h] Gird your selvs, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ * Sanctifie ye a fast, call a ‡ solemn assembly, gather the elders, *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD:

* *Chap.* 2. 15.
‡ Or, day of *restraint,*

15 Alas for the day: for * the [i] day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

* *Isa.* 13. 6.
i we see by these great plagues, that utter destruction is at hand.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The †seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

† Heb. *grain*

18 How do the beasts groan? the herds of cattel are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the ‡pastures of the wilderness, and the flame hath burnt all the trees of the field.

‡ Or, *habitations*

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the [k] fire hath devoured the pastures of the wilderness.

k *That is*, drought.

CHAP. II.

1 *He sheweth unto Zion the terribleness of Gods judgement.* 12 *He exhorteth to repentance,* 15 *prescribeth a fast,* 18 *promiseth a blessing thereon.* 21 *He comforteth Zion with present* 28 *and future blessings.*

BLOW [a] ye the ‡ trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

a He sheweth the great judgements of God, which are at hand, except they repent.
‡ Or, *cornet*

2 A [b] day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a [c] great people and a strong, there hath not been ever the like, neither shall be any more after it, *even* to the years † of many generations.

b Of affliction and trouble.
c *Meaning*, the Assyrians.
† Heb. *of generation and generation.*

3 A fire devoureth before them, and behind them a flame burneth: the land *is* as the garden of [d] Eden before them, and behind them a desolate wilderness, yea; and nothing shall escape them.

d The enemy destroyeth our plentiful country wheresoever he cometh.

4 The appearance of them *is* as the appear-

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ance of horſe, and as horſmen, ſo ſhall they run.

5 Like the noiſe of chariots on the tops of mountains ſhall they leap; like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battel aray.

6 Before their face the people ſhall be much pained: all faces [e] ſhall gather † blackneſs.

e They ſhall be pale and black for fear, as *Nah.* 2. verſ. 10.
† Heb. *pot*

7 They ſhall run like mighty men, they ſhall climb the wall like men of war, and they ſhall march every one on his ways, and they ſhall not break their ranks.

f For none ſhall be able to reſiſt them.
‡ Or, *dart*

8 Neither ſhall one [f] thruſt another, they ſhall walk every one in his path: and *when* they fall upon the ‡ ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the city: they ſhall run upon the wall, they ſhall climb up upon the houſes: they ſhall enter in at the windows like a thief.

a *Iſa.* 13. 10. *Ezek.* 32. 7.
g Read verſ. 2. 31.
c *Iſa.* 13. 10. *Ezek.* 32. 7. *Chap.* 3. 15. *Matth.* 24. 29.

10 The earth ſhall quake before them, the heavens ſhall tremble, *the [g] ſun and the moon ſhall be dark, and the ſtars ſhall withdraw their ſhining.

h The Lord ſhall ſtir up the Aſſyrians to execute his judgements.
* *Jer.* 50. 7. *Amos* 5. 18. *Zeph.* 1. 15.

11 And the LORD ſhall [h] utter his voice before his army: for his camp *is* very great: for *he is* ſtrong that executeth his word: for the *day of the LORD *is* great and very terrible, and who can abide it?

* *Jer.* 4. 1.

12 ¶ Therefore alſo now, ſaith the LORD, *Turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning.

i Mortify your affections, and ſerve God with pureneſs of heart, and not with ceremonies.
* *Exod.* 34. 6. *Pſal.* 86. 5. *Jon.* 4. 2.

13 And [i] rent your heart and not your garments, and turn unto the LORD your God: for he *is* *gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

* *Jon.* 3. 9.
k He ſpeaketh this to ſtir up their ſlothfulneſs, and not that he doubted of Gods mercies, if they did repent. How God repenteth, read *Jer.* 18. 8.

14 * Who knoweth *if* he will [k] return and repent, and leave a bleſſing behind him, *even* a meat-offering, and a drink-offering unto the LORD your God?

* *Chap.* 2. 14.

15 ¶ Blow the trumpet in Zion, *ſanctifie a faſt, call a ſolemn aſſembly.

l That is all have ſinned, to all may ſhew forth ſigns of their repentance that men ſeeing the children which are not free from Gods wrath, might be the more likely touched with the conſideration of their owne ſins.

16 Gather the people: ſanctifie the congregation: aſſemble the elders; gather the [l] children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.

‡ Or, *uſe a by-word againſt them:*
* *Pſal.* 42. 10. & 79. 10. & 115. 2.

17 Let the prieſts, the miniſters of the LORD, weep between the porch and the altar, and let them ſay, Spare thy people, O LORD, and give not thine heritage to reproach; that the heathen ſhould ‡ rule over them: wherefore ſhould they ſay among the people, Where *is* their God?

m If they repent he ſhewes that God will preſerve and defend them with a moſt ardent affection.

18 ¶ Then will the LORD be [m] jealous for his land, and pity his people.

19 Yea, the LORD will anſwer and ſay unto his people, Behold, I will ſend you corn, and wine, and oyl, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen.

n That is, the Aſſyrians your enemies.

20 But I will remove far off from you the [n] northern *army*, and will drive him into a land barren and deſolate, with his face toward the ° eaſt ſea, and his hinder part towards the utmoſt ſea; and his ſtink ſhall come up, and his ill ſavour ſhall come up, becauſe † he hath done great things.

o Called the ſalt ſea: or Perſian ſea: *meaning*, that though his army was ſo great, that it filled all from this ſea to the ſea called Mediterraneum, yet he would ſcatter them.
† Heb. *he hath magnified to do*

21 ¶ Fear not, O land, be glad and rejoyce: for the LORD will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs do ſpring, for the tree beareth her fruit, the fig-tree and the vine do yield their ſtrength.

23 Be glad then, ye children of Zion, and rejoyce in the LORD your God: for he hath given you ‡ the former rain [p] ‡ moderately, and he * will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt *moneth.*

‡ Or, *a teacher of righteouſneſs.*
p That is, ſuch as ſhould come by juſt meaſure, and as was wont to be ſent when God was reconciled with them.
† Heb. *according to righteouſneſs.*
* *Lev.* 26. 4. *Deut.* 11. 14.

24 And the floors ſhall be full of wheat, and the fats ſhall overflow with wine and oyl.

25 And I will reſtore to you the years that the locuſt hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I ſent among you.

26 And ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the LORD your God, that hath dealt wonderouſly with you: and my people ſhall never be aſhamed.

27 And ye ſhall know that I *am* in the midſt of Iſrael, and *that* I *am* the LORD your God, and none elſe: and my people ſhall never be aſhamed.

28 ¶ And it ſhall come to paſs afterward, *t'at* I * will pour [q] out my ſpirit upon all fleſh, and your ſons and your daughters ſhall propheſie, your old men ſhall dream [r] dreams, your young men ſhall ſee viſions:

* *Iſa.* 44. 3. *Act.* 2. 17.
q That is, in greater abundance & more generally than in time paſt: and this was fulfilled under Chriſt, when as Gods graces, and his Spirit under the goſpel was abundantly given to the Church, *Iſa.* 44. 3. *Act.* 2. 17. *Joan* 7. 38, 39.
r As they had viſions and dreams in old time, ſo ſhall they now have clearer revelations

29 And alſo upon the ſervants and upon the handmaids in thoſe days, will I pour out my ſpirit.

30 And I will ſhew [r] wonders in the heavens, and in the earth, bloud and fire and pillars of ſmoke.

31 * The [t] ſun ſhall be turned into darkneſs, and the moon into bloud, before the great and the terrible day of the LORD come.

f He warneth the faithful what terrible things ſhould come, to the intent that they ſhould not look for continual quietneſs in this world, and yet in all theſe troubles he would preſerve them.
* *Chap.* 3. 15.

32 And it ſhall come to paſs, *that* * whoſoever ſhall call [u] on the name of the LORD ſhall be delivered; for in mount Zion and in Jeruſalem ſhall be deliverance, as the LORD hath ſaid, [x] and in the remnant whom the LORD ſhall call.

t The order of nature ſhall ſeem to be changed for the horrible afflictions that ſhall be in the world, *Iſa.* 13. 10. *Ezek.* 32. 7. *Chap.* 3. 15. *Matth.* 24. 29. * *Rom.* 10. 13. u Gods judgement are for the deſtruction of the infidels, and to move the godly to call upon the name of God, who will give them ſalvation. x *Meaning* hereby, the Gentiles, *Rom.* 11. 11.

CHAP. III.

1 Gods judgements againſt the enemies of his people. 9 God will be known in his judgement. 18 His bleſſing upon the church.

FOr behold, in [a] thoſe days, and in that time when I ſhall bring again the captivity of Judah and Jeruſalem,

a when I ſhall deliver my Church, which ſtandeth of the Jews and of the Gentiles.

2 I will alſo gather all nations, and will bring them down into [b] the valley of Jehoſha-

b It appeareth that he alludeth to the great victory of Jehoſhaphat, when as God without mans help deſtroyed the enemies, 2 *Chron.* 20. 26. alſo he hath reſpect to the word Jehoſhaphat, which ſignifieth pleading or judgement, becauſe God would judge the enemies of his Church, as he did there.

phat,

phat, and will plead with them there for my people, and *for* my heritage Iſrael, whom they have ſcattered among the nations, and parted my land.

3 And they have caſt lots for my people, and have given a boy [c] for an harlot, and ſold a girl for wine, that they may drink.

4 Yea, and [d] what have ye to do with me, O Tyre and Zidon, and all the coaſts of Paleſtine? will ye render me [e] a recompence? and if ye recompence me, ſwiftly *and* ſpeedily will I return your recompence upon your own head.

5 Becauſe ye have taken my ſilver and my gold, and have carried into your temples my goodly † pleaſant things.

6 The children alſo of Judah, and the children of Jeruſalem have ye ſold unto † the Grecians, that ye might remove them far from their border.

7 Behold, I will raiſe them, out of the place whither ye have ſold them, and will return your recompence upon your own head.

8 And I will ſell your ſons & your daughters into the hand of the children of Judah, and they [f] ſhall ſell them to the Sabeans, to a people far off; for the LORD hath ſpoken *it*.

9 ¶ Proclaim ye this among the Gentiles: †prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10 * [g] Beat your plow-ſhares into ſwords, and your ‡ pruning-hooks into ſpears; let the weak ſay, I *am* ſtrong.

11 Aſſemble your ſelves, and come all ye heathen, and gather your ſelves together round about: thither ‡cauſe thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoſhaphat: for there will I ſit to judge all the heathen round about.

13 * Put ye in the [h] ſickle, for the harveſt is ripe; come, get you down, for the preſs is full, the fats overflow, for their wickedneſs is great.

14 Multitudes, multitudes in the valley of ‡deciſion: for the day of the LORD *is* near in the valley of deciſion.

15 The * ſun and the moon ſhall be darkned, and the ſtars ſhall withdraw their ſhining.

16 The LORD alſo ſhall * roar out of Zion, and utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake; but the LORD *will be* the † hope [i] of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then ſhall Jeruſalem be † holy, and there ſhall no * ſtrangers paſs [k] through her any more.

18 ¶ And it ſhall come to paſs in that day, *that* the mountains ſhall [l] drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall † flow with waters, and a fountain ſhall come forth of the houſe of the LORD, and ſhall water the valley of Shittim.

19 [m] Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs, for the violence *againſt* the children of Judah, becauſe they have ſhed innocent bloud in their land.

20 But Judah ſhall ‡ dwell for ever, and Jeruſalem from generation to generation.

21 For I will [n] cleanſe their bloud *that* I have not cleanſed, ‡ for the LORD dwelleth in Zion.

c That which the enemy got for the ſale of my people, he beſtowed upon harlots and drink.
d He taketh the cauſe of his church in hand againſt the enemy, as though the injury were done to himſelf.
e Have I done you wrong, that ye will render me the like?
† Heb. *deſirable*
† Heb. *the ſons of the Grecians.*
‡ Or, *ſithes*
‡ Or, *the* LORD *ſhall bring down,*
f For afterward God ſold them by Nebuchadnezzar and Alexander the great, for the love he bare to his people, and thereby they were comforted as though the price had been theirs.
† Heb. *ſanctify*
* *Iſa.* 2. 4.
g when I ſhall execute my judgements againſt mine enemies, I will cauſe every one to be ready, and to prepare their weapons to deſtroy one another for my churches ſake.
‡ Or, *ſithes*
h Thus he ſhall encourage the enemies when their wickedneſs is full ripe to deſtroy one another, which he calleth the vally of Gods judgements
‡ Or, *conciſion*, or, *threſhing.*
* *Chap.* 2. 31.
* *Jer.* 25. 30. *Amos* 1. 2.
† Heb. *place of repair*, or, *harbour*
i God aſſureth his againſt all troubles that when he deſtroyeth his enemies his children ſhall be delivered.
† Heb. *holineſs.*
* *Rev.* 21. 27.
k The ſtrangers ſhall no more deſtroy his church which if they do it is the people which by their ſins make the breach for the enemy.
l He promiſeth to his church abundance of graces, read *Ezek.* 47. 8. which ſhould water and comfort the moſt barren places, *Amos* 9. 13
† Heb. *go.*
m The malicious enemies ſhall have no part of this grace.
‡ Or, *abide*
n He had ſuffered his church his heritage to ly in their filthineſs, but now he promiſeth to cleanſe them, and to make them pure unto him.
‡ Or, *even I the* LORD *that dwelleth in Zion.*

A M O S.

THE ARGUMENT.

AMong many other prophets that God raiſed up to admoniſh the Iſraelites of his plagues, for their wickedneſs and idolatry, he ſtirred up Amos, who was an herd-man or ſhepherd of a poor town, and gave him both knowledge and conſtancy to reprove all eſtates and degrees, and to denounce Gods horrible judgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had lived, as it were, in ignorance of God in reſpect of them, but for their ſins will puniſh them, that they could look for nothing, but an horrible deſtruction, except they turned to the Lord by unfained repentance. And finally, he comforteth the godly with hope of the coming of the Meſſiah, by whom they ſhould have perfect deliverance and ſalvation.

CHAP. I.

1 Amos ſheweth Gods judgement upon Syria, 6 upon the Philiſtins, 9 upon Tirus, 11 upon Edom, 13 upon Ammon.

THE words of Amos, who was among the herd-men of [a] Tekoa, which he ſaw concerning Iſrael, in the days of Uzziah king of Judah, and in the days of [b] Jeroboam the ſon of Joaſh king of Iſrael, two years before the * [c] earthquake.

2 And he ſaid, the LORD will * roar from Zion, and utter his voice from Jeruſalem: and the habitations of the ſhepherds ſhall mourn, and the top of [d] Carmel ſhall wither.

3 Thus ſaith the LORD, For [e] three tranſgreſſions of Damaſcus, and ‡ for four I will not ‡ turn away *the puniſhment* thereof, becauſe they have [f] threſhed Gilead with threſhing inſtruments of iron.

a which was a town ſix miles from Jeruſalem in Judea, but he prophetied in Iſrael.
b In his days the kingdom of Iſrael did moſt flouriſh.
* *Zech.* 14. 5.
c which, as Joſephus writeth was when Uzziah would have uſurped the prieſts office, and therefore was ſmitten with the leproſy.
* *Jerem.* 25. 30. *Joel* 3. 16.
d whatſoever is fruitful and pleaſant in Iſrael ſhall ſhortly periſh.
e He meaneth, firſt that all the people round about ſhould be deſtroyed for their manifold ſins: which are meant by three and four, which make ſeven, becauſe the Iſraelites ſhould the more deeply conſider Gods judgements toward them.
† Or, *yea, for four*
‡ Or, *convert it*, or *let it be quiet*, and ſo ver. 6. 9. 11. 13.
‡ If the Syrians ſhall not be ſpared for committing this cruelty againſt one city, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grievous ſins againſt God and man

4 But

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4 But I will ſend a fire into the houſe of Hazael, which ſhall devour the [g] palaces of Benhadad.

5 I will break alſo the bar of Damaſcus, and cut off the inhabitant from ‡ the plain of Aven: and him that holdeth the ſcepter from ‡ the houſe of Eden, and the people of Syria ſhall go into captivity unto [h] Kir, ſaith the LORD.

6 ¶ Thus ſaith the LORD, For three tranſgreſſions of * Gaza, and for four I will not turn away *the puniſhment* thereof: becauſe they ‡ [i] carried away captive the whole captivity, to deliver *them* up to Edom.

7 But I will ſend a fire on the wall of Gaza, which ſhall devour the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and I will turn mine hand againſt Ekron; and the remnant of the Philiſtins ſhall periſh, ſaith the Lord GOD.

9 ¶ Thus ſaith the LORD, For three tranſgreſſions of Tyrus, and for four I will not turn away *the puniſhment* thereof: becauſe they delivered up the whole captivity to Edom, and remembred not † the [k] brotherly covenant.

10 But I will ſend a fire on the wall of Tyrus, which ſhall devour the palaces thereof.

11 ¶ Thus ſaith the LORD, For three tranſgreſſions of Edom, and for four I will not turn away, *the puniſhment* thereof: becauſe he did perſue his brother with the ſword, and † did caſt off all pity, and his anger did tear perpetually, and kept his wrath for [l] ever.

12 But I will ſend a fire upon Teman, which ſhall devour the palaces of Bozrah.

13 ¶ Thus ſaith the LORD, For three tranſgreſſions of the children of Ammon, and for four I will not turn away *the puniſhment* thereof: becauſe they [m] have ‡ ript up the women with child of Gilead, that they might enlarge their border.

14 But I will kindle a fire in the wall of Rabbah, and it ſhall devour the palaces thereof, with ſhouting in the day of battel; with a tempeſt in the day of the whirlwind.

15 And their king ſhall go into captivity, he, and his princes together, ſaith the LORD.

CHAP. II.

1 Gods wrath againſt Moab, 4 upon Judah, 6 and upon Iſrael. 9 God complaineth of their unthankfulneſs.

THus ſaith the LORD, For three tranſgreſſions of Moab, and for four I will not turn away *the puniſhment* thereof: becauſe he * burnt the [a] bones of the king of Edom into lime.

2 But I will ſend a fire upon Moab; and it ſhall devour the palaces of Kirioth, and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of the trumpet.

3 And I will cut off the judge from the midſt thereof, and will ſlay all the princes thereof with him, ſaith the LORD.

4 ¶ Thus ſaith the LORD, for three tranſgreſſions of Judah, and for four I will not [b] turn away *the puniſhment* thereof: becauſe they have deſpiſed the law of the LORD, and have not kept his commandments, and their lies cauſed them to err, after the which their fathers have walked.

5 But I will ſend a fire upon Judah, and it ſhall devour the palaces of Jeruſalem.

6 ¶ Thus ſaith the LORD, for three tranſgreſſions of [c] Iſrael, and for four I will not turn away *the puniſhment* thereof: becauſe * they ſold the righteous for ſilver, and the poor [d] for a pair of ſhoes.

7 That pant after the [e] duſt of the earth on the head of the poor, and turn aſide the way of the meek: and a man and his father will go in unto the *ſame* ‡ maid, to profane my holy name.

8 And they lay *themſelves* down upon clothes laid to pledge, [f] by every altar, and they [g] drink the wine of ‡ the condemned *in* the houſe of their god.

9 ¶ Yet deſtroyed I the * [h] Amorite before them, whoſe height *was* like the height of the cedars, and he *was* ſtrong as the oaks, yet I deſtroyed his fruit from above, and his roots from beneath.

10 Alſo * I brought you up from the land of Egypt, and led you forty years through the wilderneſs, to poſſeſs the land of the Amorite.

11 And I raiſed up of your ſons for prophets, and of your [i] young men for Nazarites, *Is it* not even thus, O ye children of Iſrael? ſaith the LORD.

12 But ye gave the Nazarites wine to drink, and commanded the prophets, * ſaying, Propheſy not.

13 Behold, ‡ I am [k] preſſed under you, as a cart is preſſed *that is* full of ſheaves.

14 Therefore the flight ſhall periſh from the [l] ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty deliver † himſelf.

15 Neither ſhall he ſtand that handleth the bow, and *he that is* ſwift of foot ſhall not deliver *himſelf*, neither ſhall he that rideth the horſe deliver himſelf.

16 And *he that is* † couragious among the mighty, ſhall flee away naked in that day, ſaith the LORD.

CHAP. III.

1 The neceſſity of Gods judgement againſt Iſrael. 9 The publication of it, with the cauſes thereof.

HEar this word that the LORD hath ſpoken againſt you, O children of Iſrael, againſt the whole family which I brought up from the land of Egypt, ſaying,

2 You [a] onely have I known of all the families of the earth: therefore I will † puniſh you for all your iniquities.

3 Can two walk together, except they be [b] agreed?

4 Will a [c] lion roar in the forreſt, when he hath no prey? will a young lion † cry out

g The antiquity of their buildings ſhall not avoid my judgements, read Jer. 49. 27.
‡ Or, *Bikath aven.*
‡ Or, *Bath-eden.*
h Tiglath-pileſer led the Syrians captive, and brought them to Cyrene, which he called here Kir.
* 2 *Chron.* 28. 18.
‡ Or, *carried them away with an entire captivity.*
i They joyned themſelvs with the Edomites their enemies, which carried them away captives.
† Heb. *the covenant of brethren.*
k For Eſau (of whom came the Edomites) and Jacob were brethren: therefore they ought to have admoniſhed them of their brotherly friendſhip, and not to have provoked them to hatred.
† Heb. *corrupted his compaſſions.*
l He was a continual enemy unto him.
m He noteth the great cruelty of the Ammonite, that ſpared not the women, but moſt tyrannouſly tormented them, and yet the Ammonites came of Lot, who was of the houſhold of Abraham.
‡ Or, *divided the mountain.*
* 2 *Kings* 3. 27.
a For the Moabites were ſo cruel againſt the king of Edom, that they burnt his bones after that he was dead which declared their barbarous rage, ſeeing they would revenge themſelves of the dead.

b Seeing the Gentiles that had not ſo far knowledge, were thus puniſhed, Judah which was ſo fully inſtructed of the Lords will, might not think to eſcape.
c If he ſpare not Judah, unto whom his promiſes were made, much more he will not ſpare this degenerate kingdom.
* *Chap.* 8. 6.
d They eſteemed moſt vile bribes more than mens lives.
e When they have ſpoiled him and thrown him to the ground, they gape for his life.
‡ Or, *young woman.*
f Thinking by theſe ceremonies, *that is*, by ſacrificing, and being next mine altar they may excuſe all their other wickedneſs.
g They ſpoil others, and offer thereof unto God, thinking that he will diſpence with them when he is made partaker of their iniquity.
† Or, *ſuch as have fined*, or *mulcted.*
* *Num.* 21. 24. *Deut.* 2. 31. *Joſh.* 4. 1.
h The deſtruction of their enemies and his mercy toward them ſhould have cauſed their hearts to melt for love toward him.
* *Exod.* 12. 51.
i Ye contemned my benefits, and abuſed my graces, and craftily went about to ſtop the mouths of my prophets.
* *Chap.* 7. 12, 13.
‡ Or, *I will preſs your place as a cart full of ſheaves preſſeth.*
k You have wearied me with your ſins, *Iſa.* 1. 14.
l None ſhall be delivered by any means.
† Heb. *his ſoul*, or, *life.*
† Heb. *ſtrong of his heart*,

a I have onely choſen you to be mine among all other people: and yet you have forſaken me.
† Heb. *viſit upon.*
b Hereby the prophet ſignifieth that he ſpeaketh not of himſelf, but as God guideth & moveth him, which is called the agreement between God and his prophets.
c will God threaten by his prophets, except there be ſome great occaſion.
† Heb. *give forth his voice*,

of

of his den, if he have taken nothing?

d Can any thing come without Gods providence?
e Shall his threatnings be in vain?

5 d Can a bird fall in a ſnare upon the earth, where no gin *is* for him? ſhall *one* take up a e ſnare from the earth, and have taken nothing at all?

f Shall the prophets threaten Gods judgements, and the people not be afraid;
‡ Or, *not run together?*
g Doth any adverſity come without Gods appointment? *Iſa.* 45. 7.
‡ Or, *and ſhall not the Lord do* ſome-what?
h God dealeth not with the Iſraelites, as he doth with other people for he ever warneth before of his plagues by his prophets.
i Becauſe the people ever murmured againſt the prophets, he ſheweth that Gods ſpirit moved them ſo to ſpeak as they did.
k He calleth the ſtrangers, as, the Philiſtins and Egyptians, to be witneſſes of Gods judgements againſt the Iſraelites for their cruelty and oppreſſion.
‡ Or, *oppreſſions*
l Or, *ſpoil*
l The fruit of their cruelty and theft appeareth by their great riches which they have in their houſes.
† Heb. *deliverath*
m when the lion hath ſatiate his hunger, the ſhepherd findeth a leg, or a tip of an ear, to ſhew that the ſheep have been worried.
† Heb. *on the beds feet.*
n where they thought to have had a ſure hold, and to have been in ſafety.
‡ Or, *puniſh Iſrael for*

6 f Shall a trumpet be blown in the city, and the people ‡ not be afraid? ſhall there g be evil in a city, ‡ and the LORD hath not done *it?*

7 Surely the Lord GOD will do nothing, but he h revealeth his ſecret unto his ſervants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath ſpoken, who can but i propheſy?

9 ¶ Publiſh in the palaces at k Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelves upon the mountains of Samaria: and behold the great tumults in the midſt thereof, and the ‡ oppreſſed in the midſt thereof.

10 For they know not to do right, ſaith the LORD; who ſtore up violence and ‡ robbery † in their palaces.

11 Therefore thus ſaith the Lord GOD, An adverſary *there ſhall be* even round about the land; and he ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the LORD, As the ſhepherd † taketh m out of the mouth of the lion two legs, or a piece of an ear; ſo ſhall the children of Iſrael be taken out, that dwell in Samaria, in the corner of a bed, and † in n Damaſcus *in* a couch.

13 Hear ye, and teſtify in the houſe of Jacob, ſaith the Lord GOD, the God of hoſts,

14 That in the day that I ſhall ‡ viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el, and the horns of the altar ſhall be cut off, and fall to the ground.

15 And I will ſmite the winter-houſe with the ſummer-houſe, and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſaith the LORD.

CHAP. IV.

1 *He reproveth Iſrael for oppreſſion,* 4 *for idolatry,* 6 *and for their incorrigibleneſs.*

a Thus he calleth the princes and governours, which being overwhelmed with the great abundance of Gods benefits, forgat God, and therefore he calleth them by the name of beaſts, and not of men.
b They encourage ſuch as have authority over the people, to powl them, ſo that they may have profit by it.
c He alludeth to fiſhers which catch fiſh by hooks and thorns.
‡ Or, *ye ſhall caſt away the things of the palace,*
d He ſpeaketh this in contempt, of them which reſorted to theſe places, thinking that their great devotion and good intention hath been ſufficient to have bound God unto them.
† Heb. *three years of days.*
e Read *Deut.* 14. 28.
† Heb. *offer by burning,*
‡ As *Lev.* 7. 13.

HEar this word, ye a kine of Baſhan, that *are* in the mountain of Samaria, which oppreſs the poor, which cruſh the needy, which ſay to their maſters, b Bring, and let us drink.

2 The Lord GOD hath ſworn by his holineſs, that lo the days ſhall come upon you, that he will take you away with c hooks, and your poſterity with fiſh-hooks.

3 And ye ſhall go out at the breaches, every *cow at that which is* before her, and ‡ ye ſhall caſt *them* into the palace, ſaith the LORD.

4 ¶ Come to d Beth-el and tranſgreſs, at Gilgal multiply tranſgreſſion; and bring your ſacrifices every morning, *and* your tithes after † three e *years.*

5 And † offer a *ſacrifice of* thankſgiving f with leaven, and proclaim *and* publiſh the free-offerings; for ‡ this g liketh you, O ye children of Iſrael, ſaith the Lord GOD.

‡ Heb. *ſo ye love,*
g You onely delight in theſe outward ceremonies, and have none other reſpect.

6 ¶ And I alſo have given you h cleanneſs of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, ſaith the LORD.

h *Treat.*, lack of bread and meat.

7 And alſo I have withholden the rain from you, when *there were* yet three i moneths to the harveſt, and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

i I ſtayed the rain till the fruits of the earth were deſtroyed with drought. yet you would not conſider it, to return to me by repentance.

8 So two *or* three cities wandered unto one city, to drink water; but they were k not ſatisfied: yet have ye not returned unto me, ſaith the LORD.

k They could not find water enough where they had heard ſay it had rained.

9 I have ſmitten you with blaſting and mildew; ‡ when your gardens and your vineyards, and your fig-trees, and your olive-trees increaſed, the palmerworm devoured *them:* yet have ye not returned unto me, ſaith the LORD.

‡ Or, *the multitude of your gardens &c did the palmer-worm, &c.*

10 I have ſent among you the peſtilence, ‡ after the manner of l Egypt: your young men have I ſlain with the ſword, and † have taken away your horſes, and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the LORD.

‡ Or, *in the way*
l As I pagued the Egyptians, *Exod.* 7. 10.
† Heb. *with the captivity of your horſes,*

11 I have overthrown *ſome* of you, as God overthrew * Sodom and Gomorrah, and ye were as a m firebrand pluckt out of the burning: yet have ye not returned unto me, ſaith the LORD.

* *Gen.* 19. 24, 25.
m You were almoſt all conſumed, and a few of you wonderfully preſerved, 2 *Kings* 14. *verſ.* 26.

12 Therefore thus will I do unto thee, O Iſrael: *and* becauſe I will do this unto thee, prepare to n meet thy God, O Iſrael.

n To turn to him by repentance.

13 For lo, he that formeth the mountains, and createth the ‡ wind, and declareth unto man what *is* his thought, that maketh the morning darkneſs, and treadeth upon the high places of the earth, the LORD, the God of hoſts *is* his name.

‡ Or, *ſpirit,*

CHAP. V.

1 *A lamentation for Iſrael.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical ſervice.*

HEar ye this word which I take up againſt you, *even* a lamentation, O houſe of Iſrael.

2 The a virgin of Iſrael is fallen, ſhe ſhall no more riſe: ſhe is forſaken upon her land, *there is* none to raiſe her up.

a He ſo calleth them becauſe they ſo boaſted of themſelves, or becauſe they were given to wantonneſs and daintineſs.

3 For thus ſaith the Lord GOD, The city that went out *by* a thouſand, ſhall leave an b hundred, and that which went forth *by* an hundred, ſhall leave ten to the houſe of Iſrael.

b *Meaning*, that the tenth part ſhould ſcarcely be ſaved.

4 ¶ For thus ſaith the LORD unto the houſe of Iſrael, Seek ye me, and ye ſhall live.

5 But ſeek not * Beth-el, nor enter into Gilgal, and paſs not to Beer-ſheba: for c Gilgal ſhall ſurely go into captivity, and Beth-el ſhall come to nought.

* *Chap.* 4. 4.
c In theſe places they worſhipped new idols, which a foretime ſerved for the true honor of God: therefore he ſaith, that theſe ſhall not ſave them.

6 Seek the LORD and ye ſhall live, leaſt he break out like fire in the houſe of Joſeph, and devour

devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn [d] judgement to wormwood, and leave off righteousness in the earth;

8 *Seek him* that [e] maketh the * seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that * calleth for the waters of the sea, and poureth them out upon the face of the earth, the LORD *is* his name:

9 That strengtheneth the † spoiled against the strong; so that the spoiled shall come against the fortress.

10 They hate him [f] that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and [g] ye take from him burdens of wheat, * ye have built houses of hewen stone but ye shall not dwell in them: ye have planted † pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take ‡ a bribe, and they turn aside the poor in the gate *from their right*.

13 Therefore [h] the prudent shall keep silence in that time, for it *is* an evil time.

14 Seek good and not evil, that ye may live: and so the LORD the God of hosts shall be with you, as ye have spoken.

15 * Hate the evil, and love the good and establish judgement in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD the God of hosts, the Lord saith thus, Wailing *shall be* in all streets, and they shall say in all the high-ways, Alas, alas: and they shall call the [i] husbandman to mourning, and such as are skilful of lamentation, to wailing.

17 And in all vineyards *shall be* wailing: *for* I will pass through thee, saith the LORD.

18 * Wo unto you that [k] desire the day of the LORD: to what end *is* it for you? the day of the LORD *is* darkness and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ * I hate, I despise your feast-days, and I will not ‡ smell in your solemn assemblies.

22 Though ye offer me burnt-offerings, and your meat-offerings, [l] I will not accept *them*: neither will I regard the ‡ peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols.

24 But let judgement † run down as [m] waters, and righteousness as a mighty stream.

25 * Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have born ‡ the tabernacle of your [n] Moloch and Chiun your images, the star of your god, which ye made to your selves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* the God of hosts.

CHAP. VI.

1 *The wantonness of Israel* 7 *shall be plagued with desolation*, 12 *and their incorrigibleness.*

* WO to [a] them *that* ‡ *are* at ease in Zion, and trust in the mountain of Samaria, [b] *which are* named * ‡ chief of the nations, to whom the house of Israel came.

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistins: *be* [c] *they* better than these kingdoms? or their border greater than your border?

3 Ye that * put far away the * [d] evil day, and cause the ‡ seat of violence to come near:

4 That lie upon beds of ivory, and ‡ stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall:

5 That ‡ chant to the sound of the viol, *and* invent to themselves instruments of musick, like [e] David.

6 That drink ‡ wine in bowls, and anoint themselves with the chief ointments: but they are not [f] grieved for the † affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and [g] the banquet of them that stretched themselves, shall be removed.

8 [h] The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor [i] the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with † all that is therein.

9 And it shall come to pass, if there remain ten men in one house, *that* they shall die.

10 And a mans uncle [k] shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the [l] sides of the house, *Is there* yet *any* with thee? and he shall say, No: then shall he say, * [m] Hold thy tongue; for ‡ we may not make mention of the name of the LORD.

11 For behold, the LORD commandeth and he will smite the great house with ‡ breaches, and the little house with clefts.

12 ¶ Shall horses [n] run upon the rock? will *one* plow *there* with oxen? for ye have turned judgement into gall, and the fruit of righteousness into [o] hemlock.

13 Ye which rejoyce in a thing of nought, which say, Have we not taken to us [p] horns by our own strength?

14 But behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts, and they shall afflict you from the entring in of [q] Hamath, unto the ‡ river of the wilderness.

i So that all degrees shall have matters of lamentation for the great plagues.

d In stead of judgement and equity, they execute cruelty and oppression.
e He describeth the power of God.
* *Job.* 9. 9. & 38. 31.
* *Chap.* 9. 6.

† Heb. *spoil*

f They hate the prophets, which reprove them in the open assemblies.

g Ye take both his money and also his food wherewith he should live.
* *Zeph.* 1. 13.
† Heb. *vineyards of desire*,

‡ Or, *a ransom*,

h God will so plague them; that they shall not suffer the godly once to open their mouths to admonish them of their faults.
* *Psal.* 34. 14. & 97. 10. *Rom.* 12. 9.

* *Isa.* 5. 19. *Jerem.* 30. 7. *Joel* 2. 2 *Zeph.* 1. 15.
k Thus he speaketh, because the wicked and hypocrites said, they were content to abide Gods judgements, whereas he godly tremble and fear.

* *Isa.* 1. 11. *Jerem* 6. 20.
‡ Or, *smell your holy days.*
l Because ye have corrupted my true service, & remain obstinate in your vices.
‡ Or, *thank offerings*
† Heb. *roll*
m Do your duty to God and to your neighbour, and so ye shall feel his grace plentifully, if you shew your abundant affections according to Gods word.
* *Acts* 7. 42.

‡ Or, *Siccuth your king*,
n That idol which you esteemed as your King and carried about as you did Chiun, in the which images you thought that there was a certain divinity.

* *Luk.* 6. 24.
a The prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his prophets.
‡ Or, *are secure*
b These two cities were famous by their first inhabitants, the Cananites: and seeing before time they did not defend them that were there born, why should you look that they should save you which were brought in to dwell in other mens possessions?
* *Exod.* 19. 5.
‡ Or, *first-fruits*,
c If God have destroyed these excellent cities in three divers kingdoms, as in Babylon, Syria, and of the Philistins, and hath brought their wide borders into a greater straitness, than yours yet are, think you to be better or to escape?
* *Ezek.* 12. 27.
* *Chap.* 5. 18.
d Ye that continue still in your wickedness, and think that Gods plagues are not at hand, but give your selves to all idleness, wantonness and riot.
† Or, *habitation*
‡ Or, *abound with superfluities*,
‡ Or, *quaver*
e As he caused divers kinds of instruments to be made to serve to Gods glory, so these did contend to invent as many to serve their wanton affections and lusts.
‡ Or, *in bowls of wine*,
f They pitied not their brethren, whereof now many were slain and carried away captive.
† Heb. *breach*
g Some read, the joy of them that stretch themselves shall depart.
h Read *Jer.* 51. *vers.* 14.
i *That is*, the riches and pomp.
† Heb. *the fulness thereof.*
k The destruction shall be so great, that none shall almost be left to bury the dead: and therefore they shall burn them at home to carry out the burnt ashes with more ease.
l *That is*, to some neighbour, that dwelleth round about.
* *Chap.* 5. 18.

m They shall be so astonished at this destruction that they shall boast no more of the name of God, and that they are his people: but they shall be dumb when they hear Gods name, and abhor it, as they that are desperate or reprobate † Or. *they will not*. or *have not* ‡ Or, *dragons*.
n He compareth them to barren rocks where upon it is in vain to bestow labour, shewing that Gods benefits can have no place among them. o Read *Chap.* 5. 7. p *That is*, power and glory. q From one corner of the countrey to another. ‡ Or, *valley*.

CHAP.

CHAP. VII.

1 The judgement of the grashoppers, and of the fire, are diverted by the prayer of Amos. 7 By the wall of a plumbline is signified the rejection of Israel. 10 Amaziah complaineth of Amos. 14 Amos sheweth his calling, 16 and Amaziahs judgement.

THus hath the Lord GOD shewed unto me, and behold, he formed ‡ [a] grashoppers in the beginning of the shooting up of the latter growth, and lo, *it was* the latter growth, [b] after the kings mowings.

‡ Or, *green worms*
a To devour the land and he alludeth to the invading of the enemy.
b After the publick commandment for mowing was given: or as some read, when the kings sheep were shorn.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee, ‡ by whom shall Jacob arise? for he *is* small.

‡ Or, *who* of (or, for) *Jacob shall stand?*
c *That is*, stayed this plage at my prayer.

3 The LORD [c] repented for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD shewed unto me, and behold, the Lord GOD called to contend by fire, [d] and it devoured the great deep, and did eat up a part.

d *Meaning*, that Gods indignation was inflamed against the stubbornness of this people.

5 Then said I, O Lord GOD, cease, I beseech thee; by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me, and behold, the Lord stood upon a wall, *made* by a plumbline, [e] with a plumb-line in his hand.

e Signifying, that this should be the last measuring of the people, and that he would defer his judgement no longer.

8 And the LORD said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel, I will not again pass by them any more.

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ [f] Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

f *That is*, when Amos had prophesied that the king should be destroyed: for this wicked priest mote for hatred he bare to the prophet, than for love toward the king, thought this accusation sufficient to condemn him, whereas none other could take place.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive, out of their own land.

12 Also [g] Amaziah said unto Amos. O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there.

g when this instrument of Satan was not able to compass his purpose by the king, he assayed by another practise: that was, to fear the prophet, that he might depart, and not reprove their idolatry there openly, and so hinder his profit.

13 But prophesy not again any more at Beth-el: for it *is* the kings ‡ chappel and it *is* the † kings court.

‡ Or, *sanctuary*
† Heb. *house of the kingdom.*

14 ¶ Then answered Amos, and said to Amaziah, I *was* no [h] prophet, neither *was* I a prophets son, but I *was* an herdman, and a gatherer of ‡ sycomore-fruit.

h Thus he sheweth by his extraordinary vocation that God had given him a charge which he must needs execute.
‡ Or, *wilde figs.*

15 And the LORD took me † as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

† Heb. *from behind*

16 ¶ Now therefore hear thou the word of the LORD: thou sayest, Prophesy not against Israel, and * drop not *thy word* against the house of Isaac.

* *Ezek.* 21. 2.

17 Therefore thus saith the LORD, [i] Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line: and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land. 683

i Thus God useth to approve the authority of his prophets by his plagues and judgements against them which were malicious enemies the ministers of his gospel.

Jer. 28. 12. & 29. 21, 25. as this day he doth against them that persecute gospel.

CHAP. VIII.

1 By a basket of summer-fruit, is shewed the propinquity of Israels end. 4 Oppression is reproved. 11 A famin of the word threatned.

THus hath the Lod GOD shewed unto me, and behold, a basket of summer-fruit.

2 And he said, Amos, what seest thou? and I said, A basket of summer-[a] fruit. Then said the LORD unto me, The end is come upon my people of Israel, I will not again pass by them any more.

a which signified the ripeness of their sins, and the readiness of Gods judgemens.

3 And the songs of the temple † shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place, they shall cast *them* forth † with [b] silence.

† Heb. *howl*
† Heb. *besilent.*
b There shall be none left to mourn for them.

4 ¶ Hear this, O ye that [c] swallow up the needy, even to make the poor of the land to fail;

c By staying the sale of food and necessary things which you have gotten into your own hands, and so cause the poor to spend quickly that little that they have, and at length for necessity to become your slaves.

5 Saying, When will the [d] ‡ new moon be gone, that we may sell corn? and the sabbath, that we may † set forth wheat, making [e] the ephah small, and the shekel great, and † falsifying the balances by deceit?

d when the death was once come, they were so greedy of gain, that they thought the holy day to be an hinderance unto them.
‡ Or, *moneth*
† Heb. *open*
e *That is*, the measure small and the price great.
† Heb. *perverting the ballances of deceit?*

6 That we may buy the poor for * silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

* *Chap.* 2. 6.

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a floud; & it shall be cast out and [f] drowned, as *by* the floud of Egypt.

f *That is*, the inhabitants of the land shall be drowned, as Nilus drowneth many when it overfloweth

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the [g] sun to go down at noon, and I will darken the earth in the clear day.

g In the mids of their prosperity will send great afflictions.

10 And I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loins, and baldness upon every head: and I will make it as the mourning of an onely *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famin in the land, not a famin of bread, nor a thirst for water, but of hearing the words of the LORD.

h whereby he sheweth that they shall not onely perish in body, but also in soul, for lack of Gods word, which is the food thereof.

12 And they shall wander from sea to sea and from the north even to the east, they shall run to and fro to seek the [h] word of the LORD, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for thirst.

i For the idolaters did use to swear by their idols, which here he calleth their sin, as the papists yet do by theirs.

14 They that swear by the sin [i] of Samaria, and say, Thy God, O Dan, liveth, and the [k] manner of Beer-sheba liveth; even they shall fall, and never rise up again.

k *That is*, the common manner of worshipping, and the service or religion there used.

CHAP. IX.

1 The certainty of the desolation. 11 The restoring of the tabernacle of David.

a which was at Jerusalem: for he appeared not in the idolatrous places of Israel.
‡ Or, *chapiter*, or *knop*
‡ Or, *wound them*
b Both the chief of them, and also the common people.
* *Psal.* 139. 8, &c.

I Saw the Lord standing upon the [a] altar, and he said, Smite the ‡ lintel of the door, that the posts may shake: and ‡ cut them in the [b] head all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away; and he that escapeth of them shall not be delivered.

2 * Though they dig into hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down.

3 And though they hide themselvs in the top of Carmal; I will search and take them out thence, and though they be hid from my sight in the bottom of the sea, thence will I command the [c] serpent, and he shall bite them.

c He sheweth that God will declare himself enemy unto them in all places, and that his elements and creatures shall be enemies to destroy them.
* *Jer.* 44. 11.

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and * I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn, and it shall rise up wholly like a flood, and shall be drowned, as *by* the flood of Egypt.

‡ Or, *spheres*
d He declareth by the wonderful power of God, by the making of the heavens and the elements, that it is not possible for man to escape his judgements when he punisheth
† Heb. *ascensions*
* *Psal.* 104. 3.

6 *It is* he that buildeth his ‡ [d] † * stories in the heaven, and hath founded his ‡ troup in the earth, he that * calleth for the waters of the sea, and poureth them out upon the face of the earth: the LORD *is* his name.

7 *Are* ye not as children of the Ethiopians [e] unto me, O children of Israel, saith the LORD? have not I brought up Israel out of the land of Egypt? and the Philistins from [f] Caphtor, and the Assyrians from Kir?

f Read *Jer.* 47. 4.

8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly [g] destroy the house of Jacob, saith the LORD.

g Though he destroy the rebellious multitude, yet he will ever reserve the remnant of his church to call upon his name.

9 For lo, I will command, and I will † sift the house of Israel among all nations, like as *corn* is sifted in a sive, yet shall not the [h] least † grain fall upon the earth.

† Heb. *cause to move*
h *Meaning*, that none of his should perish in his wrath.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

† Heb. *stone*
i I will send the Messiah promised, and restore by him the spiritual Israel, *Acts* 15. 16.

11 ¶ In that day will I raise up the [i] tabernacle of David that is fallen, and † close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old:

† Heb. *hedge*, or *wall*
k *Meaning*, that the very enemies, as were the Edomites, and others, should be joyned with the Jews in one society and body, whereof Christ should be the head.

12 That they may possess the remnant of [k] Edom, and of all the heathen, † which are called by my name, saith the LORD that doth this.

† Heb *upon whom my name is called*

13 Behold, the days come, saith the LORD, that the plow-man shall [l] overtake the reaper, and the treader of grapes him that † soweth seed, and the mountains shall drop ‡ [m] sweet wine, and all the hills shall melt.

l Signifying, that there shall be great plenty of all things, so that when one kind of fruit is ripe, another should follow, and every one in course, *Lev.* 26. 5.
† Heb. *draweth forth*
‡ Or, *new wine*
m Read *Joel* 3. 18.

14 [n] And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them.

n The accomplishment hereof is under Christ, when they are planted in his church, out of the which they can never be pulled, after they are once grafted therein.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

‡ Or, *bundle* * *Chap.* 5. 8. e Am I more bound to you than to the Ethiopians or Blackmores? yet have I bestowed upon you greater benefits.

OBA-

OBADIAH.

THE ARGUMENT.

THe Idumeans which came of Eſau, were mortal enemies always to the Iſraelites, which came of Jacob, and therefore did not onely vex them continually with ſundry kinds of cruelty, but alſo ſtirred up others to fight againſt them. Therefore when they were now in their greateſt proſperity, and did moſt triumph againſt Iſrael, which was in great affliction and miſery, God raiſed up his prophet to comfort the Iſraelites, foraſmuch as God had now determined to deſtroy their adverſaries, which did ſo ſore vex them, and to ſend them ſuch as ſhould deliver them, and ſet up the kingdom of Meſſiah, which he had promiſed.

1 *The deſtruction of Edom,* 3 *for their pride,* 10 *and for their wrong unto Jacob.* 17 *The ſalvation and victory of Jacob.*

THE viſion of Obadiah. Thus ſaith the Lord GOD, concerning Edom, [a] We have heard a rumour from the LORD, and an ambaſſadour is ſent among the heathen, Ariſe ye, & [b] let us riſe up againſt her in battel.

2 Behold, I have made thee ſmall among the heathen: thou art greatly deſpiſed.

3 ¶ The [c] pride of thine heart hath deceived thee: thou that dwelleſt in the clefts of the rock, whoſe habitation *is* high, that ſaith in his heart, Who ſhall bring me down to the ground?

4 * Though thou exalt *thy ſelf* as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the LORD.

5 If [d] thievs came to thee, If robbers by night, (how art thou cut off!) would they not have ſtolen till they had enough? if the grape gatherers came to thee, would they not leave ‡ *ſome* grapes?

6 How are *the things* of Eſau ſearched out? *how* are his hid things ſought up?

7 All the men of thy confederacy [e] have brought thee even to the border: † the men that were at peace with thee have deceived thee, *and* prevailed againſt thee: † *they that eat* thy [f] bread, have laid a wound under thee: *there is* none underſtanding ‡ in him.

8 * Shall I not in that day, ſaith the LORD, even deſtroy the wiſe *men* out of Edom, and underſtanding out of the mount of Eſau?

9 And thy mighty men, O Teman, ſhall be diſmayed, to the end that every one of the mount of Eſau may be cut off by ſlaughter.

10 ¶ For *thy* * violence againſt thy [g] brother Jacob, ſhame ſhall cover thee, and thou ſhalt be cut off for ever.

11 In the day that thou ſtoodſt [h] on the other ſide, in the day that the ſtrangers ‡ carried away captive his forces, and forreiners entred into his gates, and caſt lots upon Jeruſalem, even thou *waſt* as one of them.

12 But ‡ thou ſhouldeſt not have looked on the day of thy brother, in the day that he became [i] a ſtranger, neither ſhouldeſt thou have rejoyced over the children of Judah in the day of their deſtruction: neither ſhouldeſt thou have † ſpoken proudly in the day of diſtreſs.

13 Thou ſhouldeſt not have entred into the gate of my people in the day of their calamity; yea, thou ſhouldeſt not have looked on their affliction in the day of their calamity, nor have laid *hands* on their ‡ ſubſtance, in the day of their calamity.

14 Neither ſhouldeſt thou have ſtood in the croſs-way, to cut off thoſe of his that did eſcape, neither ſhouldeſt thou have ‡ delivered up thoſe of his that did remain in the day of diſtreſs.

15 For the day [k] of the LORD *is* near upon all the heathen: * as thou haſt done, it ſhall be done unto thee, thy reward ſhall return upon thine own head.

16 For as ye have [l] drunk upon my holy mountain, *ſo* ſhall all the heathen drink continually, yea, they ſhall drink, and they ſhall ‡ ſwallow down, and they ſhall be [m] as though they had not been.

17 ¶ But upon mount Zion ſhall be ‡ deliverance, and ‡ there ſhall be holineſs, and the houſe of Jacob ſhall poſſeſs their poſſeſſions.

18 And the houſe of Jacob ſhall be [n] a fire, and the houſe of Joſeph a flame, and the houſe of Eſau for ſtubble, and they ſhall kindle in them, and devour them, and there ſhall not be *any* remaining of the houſe of Eſau; for the LORD hath ſpoken *it*.

19 And *they of* the ſouth ſhall poſſeſs the ° mount of Eſau, and *they of* the plain, the Philiſtins: and they ſhall poſſeſs the fields of Ephraim, and the fields of Samaria, and Benjamin *ſhall poſſeſs* Gilead.

20 And the captivity of this hoſt of the children of Iſrael *ſhall poſſeſs* that of the [p] Canaanites, even unto Zarephath, and the captivity of Jeruſalem ‡ which *is* in Sepharad, ſhall poſſeſs the cities of the ſouth.

21 And *[q] ſaviours ſhall come up on mount Zion to judge the mount of Eſau, and the * kingdom ſhall be the LORDS.

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a God hath certainly revealed to his prophets that he will raiſe up the heathen to deſtroy the Edomites, whereof the rumour is now publiſhed, *Jerem.* 49. 14.

b Thus the heathens encourage themſelvs to riſe againſt Edom.

c which deſpiſeſt all others in reſpect of thy ſelf, and yet art but an handful in compariſon of others, and art ſhut up among the hills, as ſeparate from the reſt of the world.

* *Jerem.* 49. 16.

d God will ſo deſtroy them, that he will leave none, though thiefs when they come take but till they have enough, and they that gather grapes, ever leave ſome behind them, *Jer.* 49. 9.

‡ Or, *gleanings.*

e They in whom thou didſt truſt, for to have help and friendſhip of them, ſhall be thine enemies, and deſtroy thee.

† Heb. *the men of thy peace*

† Heb. the men *of thy bread*,

f *That is*, thy familiar friends and gueſts have by ſecret practiſes deſtroyed thee.

‡ Or, *of it.*

* *Iſa* 29. 14. *Jerem.* 47. 9.

* *Gen.* 27. 41. *Ezek.* 35. 5. *Amos* 1. 11.

g He ſheweth the cauſe why the Edomites were ſo ſharply puniſhed: *to wit*, becauſe they were enemies to his church, whom now he comforteth by puniſhing their enemies.

h when Nebuchad-nezzar came againſt Jeruſalem, thou joinedſt with him, and hadſt part of the ſpoil, and ſo didſt rejoice, when my people, *that is*, thy brother, were afflicted, whereas thou ſhouldeſt have pitied and holpen thy brother. ‡ Or, *carried away his ſubſtance*,

‡ Or, *do not behold*, &c.

i when the Lord deprived them of their former dignity, and gave them to be carried into captivity.

† Heb. *magnified thy mouth*

‡ Or, *force*,

‡ Or, *ſhut up*

k when he will ſummon all the heathen, and ſend them to deſtroy thee.

* *Ezek.* 35. 15.

l *That is*, rejoiced and triumphed.

‡ Or, *ſup up*,

m The Edomites ſhall utterly be deſtroyed, and yet in deſpite of all the enemies, I will reſerve my church and reſtore it.

‡ Or, *they that eſcape*,

‡ Or, *it ſhall be holy*,

n God attributeth this power, to conſume his enemies to his church, which power is onely proper to himſelf, as *Iſa.* 10. 17. *Deut.* 4. 24. *Hebr.* 12. 29.

o He deſcribeth how the church ſhall be enlarged and have great poſſeſſions, but this chiefly is accompliſhed under Chriſt, when as the faithful are made heirs and lords of all things by him which is their head

p By the Canaanites the Jews mean the Dutchmen: and by Zarephath, France: and by Sepharad Spain.

‡ Or, ſhall poſſeſs *that which is in Sepharad*,

* 1 *Tim.* 4. 16.

James 5. 20. q *Meaning*, that God will raiſe up in his church ſuch as ſhall rule and govern for the defence of the ſame, and deſtruction of his enemies under Meſſiah, whom the prophet calleth here the Lord and head of his kingdom. * *Luc.* 1. 33.

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JONAH.

THE ARGUMENT.

WHen Jonah had long propheſied in Iſrael, and had little profited, God gave him expreſs charge to go and denounce his judgements againſt Nineveh the chief city of the Aſſyrians, becauſe he had appointed, that they which were of the heathen, ſhould convert by the mighty power of his word, and that within three days preaching, that Iſrael might ſee how horribly they had provoked Gods wrath, which for the ſpace of ſo many years, had not converted to the Lord for ſo many prophets, and ſo diligent preaching. He propheſied under Joaſh, and Jeroboam, as 2 King. 14. 25.

CHAP. I.

1 *Jonah ſent to Nineveh fleeth to Tarſhiſh.* 4 *He is bewrayed by a tempeſt,* 11 *is thrown into the ſea,* 17 *and ſwallowed by a fiſh.*

NOw the word of the LORD came [a] unto ‡ Jonah the ſon of Amittai, ſaying,

2 Ariſe, go to [b] Nineveh that * [c] great city, and cry againſt it; for their wickedneſs is come up before me.

3 But Jonah roſe up to [d] flee unto Tarſhiſh from the preſence of the LORD, and went down to [e] Joppa; and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went down into it to go with them unto Tarſhiſh, from the [f] preſence of the LORD.

4 ¶ But the LORD †ſent out a great wind into the ſea, and there was a mighty tempeſt in the ſea, ſo that the ſhip †was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and caſt forth the wares that *were* in the ſhip, into the ſea, to lighten *it* of them: but Jonah was gone down [g] into the ſides of the ſhip, and he lay, and was faſt a ſleep.

6 So the ſhip-maſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? ariſe, call upon thy [h] God, if ſo be that God will think upon us, that we periſh not.

7 And they ſaid every one to his fellow, Come, and let us caſt [i] lots, that we may know for whoſe cauſe this evil *is* upon us. So they caſt lots, and the lot fell upon Jonah.

8 Then ſaid they unto him, Tell us, we pray thee, for whoſe cauſe this evil *is* upon us; what *is* thine occupation? and whence comeſt thou? what *is* thy countrey? and of what people *art* thou?

9 And he ſaid unto them, I *am* an Hebrew, and I fear the LORD the God of heaven, which hath made the ſea and the dry land.

10 Then were the men † exceedingly afraid, and ſaid unto him, Why haſt thou done this? (for the men knew that he fled from the preſence of the LORD, becauſe he had told them)

11 ¶ Then ſaid they unto him, What ſhall we do unto thee, that the ſea †may be calm unto us? (for the ſea ‡ † wrought and was tempeſtuous)

12 And he ſaid unto them, Take me up, and caſt me forth into the ſea; ſo ſhall the ſea be calm unto you: for I know that for my ſake this great tempeſt *is* upon you.

13 Nevertheleſs the men † rowed hard to bring *it* to the land, but they could not; for the ſea wrought, and was tempeſtuous againſt them.

14 Wherefore they cried unto the LORD, and ſaid, [k] We beſeech thee, O LORD, we beſeech thee, let us not periſh for this mans life, and lay not upon us innocent bloud: for thou, O LORD, haſt done as it pleaſed thee.

15 So they took up Jonah, and caſt him forth into the ſea, and the ſea † ceaſed from her raging.

16 Then the men [l] feared the LORD exceedingly, and † offered a ſacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fiſh to ſwallow up ‡ Jonah, and * Jonah was in the † [m] belly of the fiſh three days and three nights.

CHAP. II.

1 *The prayer of Jonah.* 10 *He is delivered from the fiſh.*

THen Jonah prayed unto the LORD his God [a] out of the fiſhes belly,

2 And ſaid, I * cried ‡ by reaſon of mine affliction unto the LORD, and he heard me; out of the belly [b] of ‡ hell cried I, *and* thou heardeſt my voice.

3 For thou hadſt caſt me into the deep, in the † midſt of the ſeas, and the flouds compaſſed me about, all thy billows and thy waves paſſed over me.

4 Then I ſaid, I am [c] caſt out of thy ſight; yet I will look again toward thy holy temple.

5 The * waters compaſſed me about *even* to the ſoul: the depth cloſed me round about, the weeds were wrapt about my head.

6 I went down to the † bottoms of the mountains; the earth with her bars *was* about me for ever; yet haſt thou brought up my [d] life from ‡ corruption, O LORD my God.

7 When my ſoul fainted within me, I remembred the LORD, and my prayer came in unto thee, into thine holy temple.

8 They that obſerve lying [e] vanities, forſake their own [f] mercy.

9 But

a After that he had preached a long time in Iſrael: and ſo Ezekiel, after that for a time he had propheſied in Judah, he had viſions in Babylon, *Ezek.* 1. 1.
‡ Called *Matt.* 12. *verſ.* 39 *Jonas*
b For ſeeing the great obſtination of the Iſraelites, he ſent his prophet to the Gentiles, that they might provoke them to repentance, or at leſt make them inexcuſable: for Nineveh was the chief city of the Aſſyrians.
* *Gen.* 10. 11. 12. *Chap.* 3. 1.
c For as authours write, it contained in circuit about eight and forty mile, and had a thouſand and five hundred towers, and at this time there were an hundred and twenty thouſand children therein, *Chap.* 4. 11.
d whereby he declared his weakneſs, that would not promptly follow the Lords calling, but gave place to his own reaſon, which perſwaded him, that he ſhould nothing at all profit there, ſeeing he had done ſo ſmall good among his own people, *Chap.* 4. 2.
e which was the haven and port to take ſhipping thither, called alſo Joppe
‡ From that vocation whereunto God had called him, and wherein he would have aſſiſted him
† Heb. *caſt forth*
† Heb. *thought to be broken.*
g As one that would have caſt off this care and ſolicitude, by ſeeking reſt and quietneſs.
h As they had called on their idols, which declareth, that idolaters have no ſtay nor certainty, but in their troubles ſeek, they cannot tell to whom.
i which declareth, that the matter was in great extremity and doubt, which thing was Gods motion in them, for the trial of the cauſe, and this may not be done but in matters of great importance
† Heb. *with great fear,* † Heb. *may be ſilent from us?* ‡ Or, *grew more and more tempeſtuous.* † Heb. *went*

† Heb. *digged*
k This declareth, that the very wicked in their neceſſities flee unto God for ſuccour, and alſo that they are touched with a certain fear to ſhed mans bloud, whereas they know no manifeſt ſign of wickedneſs.
† Heb. *ſtood*
l They were touched with a certain repentance of their life paſt, and began to worſhip the true God, by whom they ſaw themſelvs ſo wonderfully delivered: but this was done for fear
† Heb. *ſacrificed a ſacrifice unto the LORD and vowed vows.* * *Matth.* 12. 40. & 16. 4. *Luk.* 11. 30. † Heb. *bowels*
m Thus the Lord would chaſtiſe his prophet with a moſt terrible ſpectacle of death, and hereby alſo confirmed him of his favour and ſupport in this his charge, which was enjoyned him.

a Being now ſwallowed up of death, and ſeeing no remedy to eſcape, his faith burſt out unto the Lord, knowing that out of the very hell he was able to deliver him
* *Pſal.* 130. 1.
† Or, *out of mine affliction*
b For he was now in the fiſhes belly, as in a grave or place or darkneſs.
‡ Or, *the grave*
† Heb. *heart*
c This declared what his prayer was, and how he laboured between hope and deſpair, conſidering the neglect of his vocation, and Gods judgements for the ſame: but yet in the end faith gat the victory.
* *Pſal.* 69. 1.
† Heb. *cuttings of*
d Thou haſt delivered me from the belly of thy fish, and all theſe dangers, as it were, raiſing me from death to life.
‡ Or, *the pit,* e They that depend upon any thing ſave on God alone. f They refuſe their own felicity, and that goodneſs which they ſhould elſe receive of God.

UMI

Ionah ſwallowed by a Whale.

EVOMIT ABSORPTUM CÆCO DE GUTTURE CŒTUS,

Jon. 2. 5.

REDDITUR ET TERRÆ QUI MODO PRÆDA FUIT Ionas. 2.

9 But I will ſacrifice unto thee with the voice of * thankſgiving, I will pay *that* that I have vowed: * ſalvation *is* of the LORD.

10 ¶ And the LORD ſpake unto the fiſh, and it vomited out Jonah upon the dry land.

* *Pſal.* 50. 14. 23. & 116. 17. *Hoſ.* 14. 2. *Heb.* 13. 15.
* *Pſal.* 3. 8.

CHAP. III.

1 *Jonah ſent again, preacheth to the Ninevites.* 5 *Upon their repentance,* 10 *God repenteth.*

AND the word of the LORD came unto * Jonah the ſecond time, ſaying,

2 Ariſe, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe and went unto Nineveh, according to the word of the LORD: (now Nineveh was an † exceeding [b] great city of three days journey)

4 And Jonah began to enter into the city a days [c] journey, and he cried, and ſaid, Yet forty days and Nineveh ſhall be overthrown.

5 ¶ So the people of Nineveh * [d] believed God, and proclaimed a faſt, and put on ſackcloth from the greateſt of them even to the leſt of them.

6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in aſhes.

7 And he cauſed *it* to be proclaimed, and † publiſhed through Nineveh (by the decree of the king and his † nobles) ſaying, Let neither man nor [e] beaſt, herd nor flock taſte any thing: let them not feed, nor drink water.

8 But let man and beaſt be covered with ſackcloth, and [f] cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 * [g] Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not?

10 ¶ And God ſaw their [h] works, that they turned from their evil way, and [i] God repented of the evil that he had ſaid that he would do unto them, and he did *it* not.

1 This is a great declaration of Gods mercy, that he receiveth him again, and ſendeth him forth as his Prophet, which had before ſhewed ſo great infirmity.

† Heb. *of God*
b Read *chap.* 1. 2.

c He went forward one day in the city, and preached, and ſo he continued till the city was converted.
* *Matt.* 12. 41. *Luk.* 11. 32.
d For he declared that he was a prophet ſent to them from God, to denounce his judgements againſt them.

† Heb. *ſaid*
† Heb. *great men*
e Not that the dumb beaſts had ſinned, or could repent, but that by their example man might be aſtoniſhed, conſidering that for his ſin, the anger of God hanged over all creatures.
f He willed that the men ſhould earneſtly call unto God for mercy.
* *Joel.* 2. 14.
g For partly by the threatning of the prophet, and partly by the motion of his conſcience he doubted whether God would ſhew them mercy.
h *That is,* the fruits of their repentance, which did proceed of faith, which God had planted by the miniſtry of his prophet.
i Read *Jerem.* 18. 8.

1 *Jonah repining at Gods mercy,* 4 *is reproved by the type of a gourd.*

BUT it diſpleaſed * Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and ſaid, I pray thee, O LORD, *was* not this my ſaying, when I was yet in my countrey? Therefore I fled before unto [b] Tarſhiſh: for I knew that thou *art* a * gracious God and merciful, ſlow to anger and of great kindneſs, and repenteſt thee of the evil.

3 Therefore now, O LORD, take, I beſeech thee, my life [c] from me; for it *is* better for me to die than to live.

4 ¶ Then ſaid the Lord, ‡ Doeſt thou well to be [d] angry?

5 So Jonah went out of the city, and ſat on the eaſt-ſide of the city, and there made him a booth, and ſat under it in the ſhadow, [e] till he might ſee what would become of the city.

6 And the LORD God prepared a ‡ [f] † gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head, to deliver him from his grief. So Jonah † was exceeding glad of the gourd.

7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered.

8 And it came to paſs when the ſun did ariſe, that God prepared a ‡ vehement eaſt-wind; and the ſun beat upon the head of Jonah, that he fainted, and wiſhed in himſelf to die, and ſaid, *It is* better for me to die than to live.

9 And God ſaid to Jonah, ‡ Doeſt thou well to be angry for the gourd? and he ſaid, ‡ I do well to be [g] angry *even* unto death.

10 Then ſaid the LORD, Thou haſt ‡ had pity on the gourd, for the which thou haſt not laboured, neither madeſt it grow, which † came up in a night, and periſhed in a night:

11 And ſhould [h] not I ſpare Nineveh that great city, wherein are more than ſix-ſcore thouſand perſons, that [i] cannot diſcern between their right hand and their left hand, and *alſo* much cattel?

a Becauſe hereby he ſhould be taken as a falſe prophet, and ſo the name of God, which he preached, ſhould be blaſphemed.

b Read *chap.* 1. 3.
* *Exod.* 34. 6. *Pſal.* 86. 5. *Joel.* 2. 13.

c Thus he prayed of grief, fearing leaſt Gods name by this forgiveneſs might be blaſphemed, as though he ſent his prophets forth to denounce his judgements in vain.
† Or, *art thou greatly angry?*
d wilt thou be judge when I do things for my glory, and when I do not?
e For he doubted as yet, whether God would ſhew them mercy or no: and therefore after forty days he departed out of the city, looking what iſſue God would ſend.
‡ Or, *palmeriſt,*
f which was a further means to cover him from the heat of the ſun, as he remained in his booth.
‡ Heb. *Kykajon.*
† Heb. *rejoyced with great joy*
‡ Or, *ſilent*
‡ Or, *art thou greatly angry?*
† Or, *I am greatly angry.*
g This declareth the great inconvenience whereinto Gods ſervants do fall, when they give place to their own affections, and do not in all things willingly ſubmit themſelves to God.
‡ Or, *ſpared*
† Heb. *was the ſon of the night.*
h Thus God mercifully reproveth him, which would pity himſelf, and thouſand people,
i *Meaning,* that they were children and infants.

this gourd, and yet would reſtrain God to ſhew his compaſſion to ſo many

MICAH.

THE ARGUMENT.

MIcah the prophet, of the tribe of Judah, ſerved in the work of the Lord concerning Judah and Iſrael at the leſt thirty years: at what time Iſaiah propheſied. He declareth the deſtruction, firſt of the one kingdom, and then of the other, becauſe of their manifold wickedneſs, but chiefly for their idolatry. And to this end he noteth the wickedneſs of the people, the cruelty of the princes and governours, and the permiſſion of falſe prophets, and the delighting in them. Then he ſetteth forth the coming of Chriſt, his kingdom, and the felicity thereof. This Prophet was not that Micah, which reſiſted Ahab and all his falſe prophets, as 1 King. 22. 8. *but another of the ſame name.*

CHAP. I.

1 *Micah ſheweth the wrath of God againſt Jacob, for idolatry.* 10 *He exhorteth to mourning.*

THE word of the LORD that came to Micah the [a] Moraſthite in the days of Jotham, Ahuz, *and* Hezekiah, kings of Judah, which he ſaw concerning Samaria & Jeruſalem.

2 † Hear, [b] all ye people * hearken, O earth, and † all that therein is, and let the Lord GOD be witneſs againſt you, the Lord from his holy temple.

3 For behold, * the LORD cometh forth out of his * place, and will come [c] down, and tread upon the * high places of the earth.

4 And * the mountains ſhall be molten under him, and the valleys ſhall be cleft: as wax before the fire, *and* as the waters *that are* poured down † a ſteep place.

5 For the tranſgreſſion of Jacob *is* all this, and for the ſins of the houſe of Iſrael. What *is* the tranſgreſſion of Jacob? *is it* not [d] Samaria? and what *are* the [e] high places of Judah? *are they* not Jeruſalem?

6 Therefore I will make Samaria *as* an heap of the field, *and as* plantings of a vineyard; and I will pour down the ſtones thereof into the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall be beaten to pieces, and all the [f] hires thereof ſhall be burnt with the fire, and all the idols thereof will I lay deſolate; for ſhe gathered *it* of the hire of an harlot, and they ſhall return [g] to the hire of an harlot.

8 Therefore I will wail and howl, I will go ſtript and naked: I will make a wailing like the dragons, and mourning as the † owls.

9 For ‡ her wound *is* incurable, for it is come unto Judah: he is come unto the gate of my people, *even* to Jeruſalem.

10 ¶ * Declare ye *it* not at [h] Gath, weep ye not all: in the houſe of [i] Aphrah * roll thy ſelf in the duſt.

11 Paſs ye away, ‡ thou † inhabitant of [k] Saphir, having thy * ſhame naked; the inhabitant of ‡ Zaanan came not forth in the mourning of ‡ Beth-ezel, he ſhall [l] receive of you his ſtanding.

12 For the inhabitant of Maroth ‡ waited carefully for good; but evil came down from the LORD unto the [m] gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, bind the chariot to the ſwift [n] beaſt: ſhe *is* [o] the beginning of the ſin to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents ‡ to Moreſheth-[p] gath: the houſes of ‡ Achzib *ſhall be* a lie to the kings of Iſrael.

15 Yet will I bring an [q] heir unto thee, O inhabitant of Mareſhah: ‡ he ſhall come unto Adullam [r] the glory of Iſrael.

16 Make thee * bald, and poll thee for thy delicate children, enlarge thy baldneſs as the eagle, for they are gone into captivity from thee.

a Born in Mareſhah, a city of Judah.

† Heb. *hear ye people all of them,*
b Becauſe of the malice and obſtinacy of the people whom he had ſo oft exhorted to repentance, he ſummoneth them to Gods judgements, taking all creatures and God himſelf to witneſs, that the preaching of his prophets, which they have abuſed, ſhall be revenged.
* *Deut.* 32. 1. *Iſa.* 1. 2.
† Heb. *the fulneſs thereof,*
* *Iſa.* 26. 21.
* *Pſal.* 115 3.
c *Meaning* hereby, that God will come to judgement againſt the ſtrong cities and holds.
* *Deut.* 32. 13. & 33. 29.
* *Pſal.* 97. 5.
† Heb. *a deſcent.*
d Samaria, which ſhould have been an example to all Iſrael of true religion and juſtice, was the puddle and ſtews of all idolatry and corruption, and boaſted themſelvs of their father Jacob.
e *That is,* the Idolatry and infection which they gathered by evil practiſes, and thought that their idols had enriched them therewith, for their ſervice done unto them.
f The gain that came by their idols ſhall be conſumed as a thing of nought; for as the wages or riches of harlots are wickedly gotten, ſo are they vilely and ſpeedily ſpent.
† Heb *daughters of the owl.*
‡ Or, *ſhe is grievouſly ſick of her wounds.*
* 2 *Sam.* 1. 20.
g Thus the gain that came by their idols ſhall be conſumed as a thing of nought; for as the wages or riches of harlots are wickedly gotten, ſo are they vilely and ſpeedily ſpent.
h Leſt the Philiſtins our enemies rejoyce at our deſtruction.
i which was a city near to Jeruſalem, *Joſh.* 18. 23 there called Ophrah, and ſignifieth duſt: therefore he willeth them to mourn, and roul themſelvs in the duſt, for their duſty city.
* *Jer.* 6. 26,
‡ Or, *thou that dwelleſt faſtly,* † Heb. *inhabitreſs*
k Theſe were cities whereby the enemy ſhould paſs, as he came to Judah
* *Iſa.* 47. 3.
‡ Or, *the country of flocks*

‡ Or, *a placemaker,*
l He ſhall not depart before he hath overcome you, and ſo you ſhall pay for his tarrying.
‡ Or, *was grieved*
m For Rabſhakeh had ſhut up Jeruſalem, that they could not ſend to ſuccour them.
n To flee away: for Sennacherib laid ſiege firſt to that city, and remained herein when he ſent his captains and army againſt Jeruſalem.
o Thou firſt receiveddſt the idolatry of Jeroboam, and ſo didſt infect Jeruſalem.
‡ Or, *for*
p Thou ſhalt bribe the Philiſtins thy neighbours, but they ſhall deceive thee, as well as they of Jeruſalem.
‡ That is, *alſo*
q He propheſieth againſt his own city, and becauſe it ſignified an heritage, he ſaith that God would ſend an heir to poſſeſs it.
‡ Or, *the glory of Iſrael ſhall come, &c.*
r For ſo they thought themſelvs for the ſtrength of their city.
* *Iſa.* 22. 12.

CHAP. II.

1 *Againſt oppreſſion.* 4 *A lamentation.* 7 *A reproof of injuſtice & idolatry.* 12 *A promiſe of reſtoring Jacob.*

WO to them that deviſe iniquity, and work evil upon their beds: [a] when the morning is light, they practiſe it, becauſe it is in the power of their hand.

2 And they covet * fields, and take *them* by violence: and houſes, and take *them* away: ſo they ‡ oppreſs a man and his houſe, even a man and his heritage.

3 Therefore thus ſaith the LORD, Behold, againſt this family do I deviſe an evil, from which ye ſhall not remove your necks, neither ſhall ye go haughtily: for this time *is* evil.

4 ¶ In that day ſhall *one* take up a parable againſt you, and lament † with a doleful lamentation, *and* ſay, [b] We be utterly ſpoiled: he hath changed the portion of my people: how hath he removed *it* from me! ‡ turning away he hath divided our fields.

5 Therefore thou ſhalt have none that ſhall * caſt a cord by lot in [c] the congregation of the LORD.

6 ‡ †* [d] Propheſy ye not, *ſay they to them that* propheſy: [e] they ſhall not propheſy to them, *that* they ſhall not take ſhame.

a Aſſoon as they riſe, they execute their wicked devices of the night, and according to their power hurt others.
* *Iſa.* 5. 8.
‡ Or, *defraud*
† Heb. *with a lamentation of lamentations*
b Thus the Jews lament, and ſay, that there is no hope of reſtitution ſeeing their poſſeſſions are divided among the enemies.
‡ Or, *in ſtead of reſtoring.*
* *Deut.* 32. 8, 9.
c Ye ſhall have no more lands to divide as you had in times paſt, and as you uſed to meaſure them in the jubile.
‡ Or, *propheſy not as they propheſy,*
† Heb. *drop, &c.*
* *Iſa.* 30. 10.
d Thus the people warn the prophets that they ſpeak to them no more:
e God ſaith that they ſhall not propheſy, nor receive any more of their rebukes or taunts.

7 ¶ O *thou that art* named the house of Jacob, is the spirit of the LORD ‡ straitned? *are* these his doings? do not my words do good to him [g] that walketh † uprightly?

8 Even † [h] of late my people is risen up as an enemy: ye pull off the [i] robe † with the garment, from them that pass by securely, as men averse from war.

9 The ‡ women of my people have ye cast out from their pleasant houses, from their children have ye taken away [k] my glory for ever.

10 Arise ye and depart, for this *is* not *your* [l] rest: because it is polluted, it shall destroy *you* even with a sore destruction.

11 If a man ‡ [m] walking in the spirit and falshood, do ly, *saying*, [n] I will prophesie unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely [o] assemble, O Jacob, all of thee: I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 The [p] breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it, and their king shall pass before them, and the LORD [q] on the head of them.

CHAP. III.

1 *The cruelty of the princes.* 5 *The falshood of the prophets.* 8 *The security of them both.*

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: *is it* not for you to know [a] judgement?

2 Who hate the good, and love the evil, who pluck off their skin from off them, and their flesh from of their bones.

3 Who also eat the [b] flesh of my people, and flay their skin from off them, and they break their bones and chop *them* in pieces, as for the pot, and as flesh within the cauldron.

4 Then [c] shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselvs ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that *[d] bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him.

6 Therefore [e] night *shall be* unto you † that ye shall not have a vision, and it shall be dark unto you, † that ye shall not divine, and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all [f] cover their † lips, for *there is* no answer of God.

8 ¶ But truely I am full [g] of power by the spirit of the LORD, and of judgement and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgement, and pervert all equity.

10 They build up Zion with *† [h] bloud, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof, teach for hire, and the prophets thereof divine for money: yet will they [i] lean upon the LORD, † and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be [k] plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forrest.

CHAP. IV.

1 *The glory,* 3 *peace,* 8 *kingdom,* 11 *and victory of the church.*

BUT * in the [a] last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the [b] hills, and people shall flow unto it.

2 And many nations shall come and say, Come and let us go up to the mountain of the LORD, and to the house of the God of Jacob, and he will [c] teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and [d] rebuke strong nations afar off, and they shall beat their swords into *plowshares, and their spears into ‡ [e] pruning-hooks; nation shall not lift up a sword against nation, neither shall they [f] learn war any more.

4 But they shall sit every man under his vine, and under his fig-tree: and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all people will walk [g] every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted.

7 And I will make her that * halted [h] a remnant, and her *that was* cast far off, a strong nation; and the LORD * shall reign over them in mount Zion, from henceforth even for ever.

8 ¶ And thou, O [i] tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even [k] the first dominion, the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is* [l] *there* no king in thee? is thy counseller perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for

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‡ Or, *fourtned?*
f Are these your works according to his law?
g Do not the godly find my words comfortable?
† Heb. *upright?*
† Heb *yesterday*
h *That is,* afore-time.
i The poor can have no commodity by them, but they spoil them as though they were enemies.
† Heb. *over against a garment,*
‡ Or, *wives,*
k *That is,* their substance, and living, which is Gods blessing, and as it were, part of his glory.
l Jerusalem shall not be your safeguard, but the cause of your destructon.
† Or, *walk with the wind and by falsly.*
m *That is,* shew himself to be a prophet.
n He sheweth what prophets they delight in, *that is,* in flatteries, which tell them pleasant tales, and speak of their commodities.
o To destroy thee.
p The enemy shall break their gates and walls, and lead them into Caldea.
q To drive them forward, and to help their enemies.

a That thing which is just and lawful, both to govern my people aright, and also to discharge your own conscience?
b The prophet condemneth the wicked governours, not onely of covetousness, theft & murther, but compareth them to wolvs, lyons, and most cruel beasts.
c *That is,* when I shall visit their wickedness: for though I hear the godly before they cry, *Isa.* 65. 24. yet I will not hear these though they cry, *Isa.* 1. 15. & *Ezek.* 8. 18. *Lam.* 2. 12. 1 *Pet.* 3. 11, 12.
* *Chap.* 2. 11.
d They devour all their substance, and then flatter them, promising that all shall go well: but if one restrain from their bellies, then they invent all ways to mischief.
e As you have loved to walk in darkness, and to prophesie lies, so God shall reward you with gross blindness and ignorance, so that when all others shall see the bright beams of Gods graces, ye shall as blind men grope as in the night. † Heb. *from a vision,*
† Heb. *from divining,* f when God shall discover them to the world, they shall be afraid to speak: for all shall know that they were but false prophets, and did belie the word of God
† Heb. *upperlip,* g She Prophet being assured of his vocation by the Spirit of God, setteth himself alone against all the wicked, shewing how God, both gave him gifts, ability and knowledge, to discern between good and evil, and also constancy to reprove the sins of the people, and not to flatter them.

* *Ezek.* 22. 27. *Zeph.* 3. 3.
† Heb. *bloods,*
h They build them houses by bribery, which he calleth bloud and iniquity.
i They will say, that they are the people of God, and abuse his name as a pretence to cloak their hypocrisie.
† Heb. *saying,*
k Read *Jer.* 26. *vers.* 18.

* *Isa.* 22, *&c.*
a when Christ shall come, and the temple shall be destroyed.
b Read *Isa.* 2. 2.
c He sheweth that there is no true church but where as the people are taught by Gods pure word.
d By his corrections and threatnings he will bring the people into subjection, which are in the utmost corners of the world.
* *Isa.* 2. 4. *Joel* 3. 10.
‡ Or, *Sithes*;
e They shall abstain from all evil doing, and exercise themselvs in godliness & well-doings to others.
f Read *Isa* 2. 4.
g He sheweth that the people of God ought to remain constant in their religion, albeit all the world should give themselvs to their superstition and idolatry.
* *Zeph.* 3 19.
h I will cause that Israel, which is now as one lame and halting, and so almost destroyed, shall live again & grow into a great people.
* *Dan.* 7. 14. *Luke* 1. 33.
i *Meaning,* Jerusalem, where the Lords flock was gathered
k The flourishing state of the kingdom, at it was under David and Salomon, which thing was accomplished to the church, by the coming of Christ.
l In the mean season he sheweth that they should endure great troubles and temptations when they saw themselvs neither to have king nor counsel.

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now ſhalt thou go forth out of the city, and thou ſhalt dwell in the field, and thou ſhalt go *even* to Babylon, there ſhalt thou be delivered: there the LORD ſhall redeem thee from the hand of thine enemies.

11 ¶ Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion.

12 But they [m] know not the thoughts of the LORD, neither underſtand they his counſel: for he ſhall gather them as the ſheavs unto the floor

13 Ariſe and threſh, [n] O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs braſs, and thou ſhalt beat in pieces many people: and I will conſecrate their gain unto the LORD, and their ſubſtance unto the Lord of the whole earth.

m He ſheweth that the faithful ought not to meaſure Gods judgements by the brags and threatnings of the wicked, but thereby are admoniſhed to lift up their hearts to God to call for deliverance.

n God giveth his church this victory ſo oft as he overcometh their enemies: but the accompliſhment hereof ſhall be at the laſt coming of Chriſt.

CHAP. V.

1 *The birth of Chriſt.* 4 *His kingdom.* 8 *His conqueſt*

NOw gather thy ſelf in troups, O daughter of [a] troups: he hath laid ſiege againſt us: they ſhall ſmite the judge of Iſrael with a rod upon the cheek.

a He forewarneth them of the dangers that ſhall come before they enjoy theſe comforts, ſhewing that foraſmuch as Jeruſalem was accuſtomed with her garriſons to trouble others, the Lord would now cauſe other garriſons to vex her, & that her rulers ſhould be ſmitten on the face moſt contemptuouſly.

2 But thou Beth-lehem Ephratah, *though* thou be [b] little among the thouſands of Judah, *yet* out of thee ſhall he come forth unto me, *that is* to be ruler in Iſrael: whoſe [c] goings forth *have been* from of old, from † everlaſting.

b For ſo the Jews divided their countrey, that for every thouſand there was a chief captain, and becauſe Beth-lehem was not able to make a thouſand, he calleth it little, but yet God will raiſe up his captain and governour therein: and thus it is not the leſt by reaſon of this benefit, as *Matth.* 2. 6. *Joh* 7. 42.

c He ſheweth that the coming of Chriſt and all his ways were appointed of God from all eternity.

† Heb. *the days of eternity.*

3 Therefore will he give them up untill the time *that* [d] ſhe which travaileth hath brought forth: then the remnant of his brethren ſhall return unto the children of Iſrael.

d He compareth the Jews to women with child, who for a time ſhould have great ſorrows, but at length they ſhould have a comfortable deliverance, *John* 16. 21.

4 ¶ And he ſhall [e] ſtand and ‡ feed in the ſtrength of the LORD, in the majeſty of the name of the LORD his God, and they ſhall abide: for now ſhall he be great unto the ends of the earth.

e *That is*, Chriſts kingdom ſhall be ſtable and everlaſting, and his people as well the Gentiles as the Jews ſhall dwell in ſafety.

‡ Or, *rule*

5 And this *man* [f] ſhall be the peace when the Aſſyrian ſhall come into our land: and when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight † principal men.

f This Meſſiah ſhall be a ſufficient ſafegard for us, & though the enemy invade us for a time, yet ſhall God ſtir up many which ſhall be able to deliver us.

† Heb. *princes of men.*

6 And they ſhall † waſte the land of [g] Aſſyria with the ſword, and the land of Nimrod ‡ in the entrances thereof: thus ſhall he deliver *us* from the [h] Aſſyrian when he cometh into our land, and when he treadeth within our borders.

7 And the [i] remnant of Jacob ſhall be in the midſt of many people, as a dew from the LORD, as the ſhowrs upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men.

8 ¶ And the remnant of Jacob ſhall be among the Gentiles in the midſt of many people, as a lion among the beaſts of the forreſt, as a young lion among the flocks of ‡ ſheep; who if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand ſhall be lifted up upon thine adverſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſs in that day, ſaith the LORD, that I will cut off thy [k] horſes out of the midſt of thee, and I will deſtroy thy chariots:

k I will deſtroy all things wherein thou putteſt thy confidence, as thy vain confidence and idolatry, and ſo will help thee.

11 And I will cut off the cities of thy land, and throw down all thy ſtrong holds:

12 And I will cut off witchcrafts out of thine hand, and thou ſhalt have no *more* ſoothſayers.

13 Thy graven images alſo will I cut off, and thy ‡ ſtanding images out of the midſt of thee, and thou ſhalt no more worſhip the work of thine hands.

‡ Or, *ſtatues*

14 And I will pluck up thy groves out of the midſt of thee: ſo will I deſtroy thy ‡ cities.

‡ Or, *enmits.*

15 And I will execute vengeance in anger and fury upon the heathen, [l] *ſuch* as they have not heard.

l It ſhall be ſo terrible that the like hath not been heard of.

CHAP. VI.

1 *Gods controverſie for unkindneſs,* 6 *for ignorance,* 10 *for injuſtice,* 16 *and for idolatry.*

HEar ye now what the LORD ſaith, Ariſe, contend thou ‡ before the *[a] mountains, and let the hills hear thy voice.

‡ Or, *with*

* *Iſa* 1. 2.

a He taketh the high mountains and hard rocks to witneſs againſt the obſtinacy of his people.

2 Hear ye, O mountains, the LORDS controverſie, and ye ſtrong foundations of the earth: for the LORD hath a controverſie with his people, and he will plead with Iſrael.

3 O my people, what have I done unto thee, and wherein have I wearied thee? teſtifie againſt me.

4 For I [b] brought thee up out of the land of * Egypt, and redeemed thee out of the houſe of ſervants, and I ſent before thee Moſes, Aaron, and Miriam.

b I have not but thee, but beſtowed infinite benefits upon thee.

* *Exod.* 12. 51. & 14. 30.

* *Num.* 22. 5. & 23. 7.

* *Num.* 25. *Joſh.* 5.

5 O my people, remember now what * Balak king of Moab conſulted, and what Balaam the ſon of Beor anſwered him from *[c] Shittim unto Gilgal, that ye may know the [d] righteouſneſs of the LORD.

c *That is*, remember my benefits from the beginning, how I delivered you from Balaams curſe, and alſo ſpared you from Shittim, which was in the plain of Moab, till I brought you into the land promiſed.

d *That is*, the truth of his promiſe, and his manifold benefits toward you.

6 ¶ Wherewith [e] ſhall I come before the LORD, *and* bow my ſelf before the high God? ſhall I come before him with burnt-offerings, with calvs † of a year old?

e Thus the people by hypocriſy ask how to pleaſe God, and are content to offer ſacrifices, but will not change their lives.

† Heb. *ſons of a year?*

7 Will the LORD be pleaſed with thouſands of rams, *or* with ten thouſands of rivers of oyl? ſhall I give my [f] firſt-born *for* my tranſgreſſion, the fruit of my † body *for* the ſin of my ſoul?

f There is nothing ſo dear to man but the hypocrites will offer it unto God, if they think thereby to avoid his anger: but they will never be brought to mortify their own affections, and to give themſelvs willingly to ſerve God as he commandeth.

† Heb. *belly*

8 He hath *ſhewed thee, O man, what *is* good; and what doth the LORD require of thee, [g] but to do juſtly, and to love mercy, and to † walk humbly with thy God?

* *Deut* 10. 12.

g The prophet in few words calleth them to the obſervation of the ſecond table, to know if they will obey God aright or no, ſaying, that God hath preſcribed them to do this.

† Heb. *humble* thy ſelf *to walk*

9 The LORDS voice crieth unto the [h] city, and ‡ *the man* of wiſdom ſhall ſee thy name: hear ye the rod, and who hath appointed it.

h *Meaning*, that when God ſpeaketh to any city or nation, the godly will acknowledge his majeſty, and conſider not the mortal man that bringeth the threatning, but God that ſendeth it.

‡ Or, *thy name ſhall ſee that which is:*

10 ¶ ‡ *Are* there yet the treaſures of wickedneſs in the houſe of the wicked, and the † ſcant meaſure *that is* abominable?

‡ Or, is there *yet unto every man an houſe of the wicked,* &c.

† Heb. *meaſure of leanneſs.*

11 ‡ Shall

11 ‡ Shall I count *them* pure with the wicked balances, & with the bag of deceitful weights?

12 For the rich men [i] thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore alſo will I make *thee* ſick in ſmiting thee, in making *thee* deſolate becauſe of thy ſins.

14 Thou ſhalt eat, but not be ſatisfied, and [k] thy caſting down *ſhall be* in the midſt of thee, and thou ſhalt [l] take hold, but ſhalt not deliver: and *that* which thou deliverеſt will I give up to the ſword.

15 Thou ſhalt * ſow, but thou ſhalt not reap: thou ſhalt tread the olivs, but thou ſhalt not anoint thee with oyl; and ſweet wine, but ſhalt not drink wine.

16 ¶ For ‡ the [m] ſtatutes of * Omri are kept, and all the works of the houſe of * Ahab, and ye walk in their counſels, that I ſhould make thee a ‡ deſolation, and the inhabitants thereof an hiſſing: therefore ye ſhall bear the reproach of my people.

‡ Or, *ſhall I be pure with*, &c.

i *That is*, of Jeruſalem.

k Thou ſhalt be conſumed with inward grief and evils.

l *Meaning*, that the city ſhould go about to ſave her men, as they that lay hold on that which they would preſerve.

* *Deut.* 28. 38. *Hag.* 1. 6.

‡ Or, *he doth much keep the*, &c.

m You have received all the corruption and idolatry, wherewith the ten tribes were infected under Omri, and to excuſe your doings, you alledge the kings authority by his ſtatutes, and alſo wiſdom and policy in ſo doing, but you ſhall not eſcape puniſhment, but as I have ſhewed you great favour, and taken you for my people, ſo ſhall your plagues be accordingly, *Luc.* 12. 47. * 1 *King.* 16. 25, 26. * 1 *King.* 16. 30, &c. ‡ Or, *aſtoniſhment*,

CHAP. VII.

1 The church complaining of her ſmall number, 3 and the general corruption, 5 putteth her confidence, not in man, but in God. 8 She triumpheth over her enemies. 14 God comforteth her by promiſes, 16 by confuſion of the enemies, 18 and by his mercies.

WO is me, for I am † as [a] when they have gathered the ſummer-fruits, as the grape-gleanings of the vintage: *there is* no cluſter to eat: my ſoul deſired the firſt-ripe-fruit,

2 The * ‡ good *man* is periſhed out of the earth: and *there is* none upright among men: [b] they all ly in wait for bloud: they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earneſtly, the prince asketh, and the judge *asketh* for a reward: and the [c] great *man* he uttereth † his miſchievous deſire: ſo [d] they wrap it up.

4 The beſt of them *is* as [e] a brier: the moſt upright *is ſharper* than a thorn-hedge: the day of [f] thy watchmen, *and* thy viſitation cometh: now ſhall be their perplexity.

5 ¶ Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom.

6 For * the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter in law againſt her mother in law; a mans enemies *are* the men of his own houſe.

† Heb. *the gatherings of ſummer*,

a The prophet taketh upon him the perſon of the earth which complaineth that all her fruits are gone, ſo that none is left: *that is*, that there is no godly man remaining: for all are given to cruelty and deceit, ſo that none ſpareth his own brother.

* *Pſal.* 12. 1. *Iſa.* 57. 1.

‡ Or, *godly*, or *merciful*

b He ſheweth that the prince, the judge, and the rich man are linked together, all to do evil, and to cloke the doings one of another.

c *That is*, the rich man that is able to give money, abſtaineth from no wickedneſs nor injury.

† Heb. *the miſchief of his ſoul*:

d Theſe men agree among themſelvs, and conſpire with one conſent to do evil.

e They that are of moſt eſtimation, and are counted moſt honeſt among them, are but thorns and briers to prick. *Luk.* 12. 53.

f *Meaning*, of the prophets and governours. * *Matth.* 10. 21, 35, 36.

7 Therefore I [g] will look unto the LORD: I will wait for the God of my ſalvation: my God will hear me.

8 ¶ Rejoyce not againſt me, [h] O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the LORD *ſhall be* a light unto me.

9 I will bear the indignation of the LORD, becauſe I have ſinned againſt him, untill he plead my cauſe, and execute judgement for me: he will bring me forth to the light, *and* I ſhall behold his righteouſneſs.

10 ‡ Then *ſhe that is* mine enemy ſhall ſee *it*, and ſhame ſhall cover her, which ſaid unto me, * Where is the LORD thy God? mine eyes ſhall behold her, now † ſhall ſhe be troden down as the mire of the ſtreets.

11 *In* [i] the day that thy * walls are to be built, *in* that day ſhall [k] the decree be far removed.

12 *In* that day *alſo* he ſhall come even to thee from [l] Aſſyria, ‡ and *from* the fortified cities, and from the fortreſs even to the river, and from ſea to ſea, and *from* mountain to mountain.

13 ‡ Notwithſtanding the land ſhall be deſolate, becauſe of them that dwell therein, for the fruit of [m] their doings.

14 ¶ ‡ [n] Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily *in* the wood, in the midſt of Carmel: let them feed *in* Baſhan and Gilead, as in the days of old.

15 [o] According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous things.

16 ¶ The nations ſhall ſee & be confounded at all their might: they ſhall [p] lay their hand upon *their* mouth, [q] their ears ſhall be deaf.

17 They ſhall [r] lick the * duſt like a ſerpent, they ſhall move out of their holes like ‡ worms of the earth: they ſhall be afraid of the LORD our God, and ſhall fear becauſe of thee.

18 Who *is* a God like unto thee, that * pardoneth iniquity, and [s] paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth *in* mercy.

19 He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities: and thou wilt caſt all [t] their ſins into the depths of the ſea.

20 Thou wilt perform the [u] truth to Jacob, *and* the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.

g The prophet ſheweth, that the onely remedy for the godly in deſperate evils, is to flee unto God for ſuccour.

h This is ſpoken in the perſon of the church, which calleth the malignant church her enemy.

‡ Or, *and thou wilt ſee her that is mine enemy, and cover her with ſhame*,

* *Pſal.* 79. 10. & 115. 2. *Joel* 2. 17.

i Heb. *ſhe ſhall be for a treading down*

k *To wit*, when God ſhall ſhew himſelf a deliverer of his church, and a deſtroyer of his enemies.

* *Amos* 9. 11, &c.

l *Meaning*, the cruel empire of the Babylonians.

m When the church ſhall be reſtored, they that were enemies afore ſhall come out of all the corners of the world unto her, ſo that neither holds, rivers, ſeas, nor mountains ſhall be able to let them.

‡ Or, *even to*

‡ Or, *after that it hath been*

n After this grace appear, he ſheweth how grievouſly the hypocrites themſelvs ſhall be puniſhed, ſeeing that the earth it ſelf, which cannot ſin, ſhall be made waſte, becauſe of their wickedneſs.

‡ Or, *rule*

o The prophet prayeth to God to be merciful unto his church, when they ſhould be ſcattered abroad as in ſolitary places in Babylon, and to be beneficial unto them as in time paſt.

o God promiſeth to be favourable to his people, as he had been aforetime.

p They ſhall be as dumb men, and dare brag no more.

q They ſhall be aſtonied & afraid to hear men ſpeak, leaſt they ſhould hear of their deſtruction.

r They ſhall fall flat on the ground for fear. * *Pſal.* 72. 9. ‡ Or, *creeping things*: * *Exod.* 34, 6, 7. ſ As though he would not ſee it, but wink at it. t *Meaning*, of his elect. u The church is aſſured that God will declare in effect the truth of his merciful promiſe which he had made of old to Abraham, and to all that ſhould apprehend the promiſe by faith.

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NAHUM.

THE ARGUMENT.

AS they of Nineveh ſhewed themſelvs prompt and ready to receive the word of God at Jonahs preaching, and ſo turned to the Lord by repentance: ſo after a certain time, rather giving themſelvs to worldly means to increaſe their dominion, than ſeeking to continue in the fear of God, and trade wherein they had begun, they caſt off the care of religion, and ſo returned to their vomit, and provoked Gods juſt judgement againſt them, in afflicting his people. Therefore their city Nineveh was deſtroyed, and Meroch-baladan king of Babel (or as ſome think Nebuchad-nezzar) enjoyed the empire of the Aſſyrians, But becauſe God hath continual care of his church, he ſtirreth up his prophet to comfort the godly, ſhewing that the deſtruction of their enemies ſhould be for their conſolation. And as it ſeemeth, he propheſied about the time of Hezekiah, and not in the time of Manaſſeh his ſon, as the Jews write.

CHAP. I.

1 The majeſty of God in goodneſs to his people, and ſeverity againſt his enemies.

THE [a] burden of Nineveh. [b] The book of the viſion of Nahum the [c] Elkoſhite.

2 ‡ God *is* * [d] jealous, and the LORD revengeth, the LORD revengeth, and † *is* [e] furious, the LORD will take vengeance on his adverſaries; and he reſerveth *wrath* for his enemies.

3 The [f] LORD *is* * ſlow to anger, and great in power, and will not at all acquit *the wicked*: the LORD *hath* his way in the whirlwind, and in the ſtorm, and the clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and maketh it dry, and drieth up all the rivers: Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth.

5 The mountains quake at him, and the hills melt, and the earth is burnt at his preſence, yea, the world, and all that dwell therein.

6 [g] Who can ſtand before his indignation? and who can † abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, [h] a ‡ ſtrong hold in the day of trouble, and he knoweth them that truſt in him.

8 But with an overrunning floud he will make an utter end of the [i] place thereof, and darkneſs ſhall purſue his enemies.

9 What do ye [k] imagin againſt the LORD? he will make an utter end: affliction ſhall not riſe up the ſecond time.

10 For while *they be* [l] folden together *as* thorns, and while they are drunken *as* drunkards, they ſhall be devoured as ſtubble fully dry.

11 There [m] is *one* come out of thee, that imagineth evil againſt the LORD: † a wicked counſeller.

12 Thus ſaith the LORD, ‡ Though *they be* [n] quiet, and likewiſe many, yet thus ſhall they be † cut down, when he ſhall paſs through: though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burſt thy bonds in ſunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be [o] ſown: out of the houſe of thy gods will I cut off the graven image, and the molten image, I will make thy grave, for thou art vile.

15 Behold upon the * mountains the feet of him that bringeth good tidings, that publiſheth [p] peace: O Judah, † keep thy ſolemn feaſts, perform thy vows: for † the wicked ſhall no more paſs through thee, he is utterly cut off.

CHAP. II.

1 The fearful and victorious armies of God againſt Nineveh.

‡ HE [a] that daſheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loyns ſtrong, fortify *thy* power mightily.

2 For the LORD hath [b] turned away ‡ the excellency of Jacob, as the excellency of Iſrael: for the emptiers have emptied them out, and [c] marred their vine-branches.

3 The ſhield of his mighty men is made red, [d] the valiant men *are* ‡ in ſcarlet: the chariots *ſhall be* with ‡ flaming torches in the day of his preparation, and [e] the fir-trees ſhall be terribly ſhaken.

4 The chariots ſhall rage in the ſtreets, they ſhall juſtle one againſt another in the broad ways: † they ſhall ſeem like torches, they ſhall run like the lightnings.

5 [f] He ſhall recount his ‡ worthies: they ſhall ſtumble in their walk: they ſhall make haſte to the wall thereof, and the † defence ſhall be prepared.

6 The gates of the rivers ſhall be opened, and the palace ſhall be ‡ diſſolved.

7 And ‡ Huzzab ſhall be ‡ led away captive, ſhe ſhall be brought up, and her maids ſhall lead *her* as with the voice of doves, tabring upon their breaſts.

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a Read *Iſa.* 13. 1.
b The viſion or revelation, which God commanded Nahum to write concerning the Ninevites.
c *That is*, born in a poor village in the tribe of Simeon.
‡ Or, *the Lord is a jealous God, and a revenger*, &c.
* *Exod.* 20. 5.
d *Meaning*, of his glory
† Heb. *that hath fury*
e with his, he is but angry for a time, but his anger never aſſwageth toward the rebrobate, though for a time he deferr it.
f Thus the wicked would make Gods mercy an occaſion to ſin, but the prophet willeth them to conſider his force and juſtice.
* *Exod.* 34. 6, 7.
g If all creatures be at Gods commandment, and none is able to reſiſt his wrath, ſhall man flatter himſelf, and think by any means to eſcape when he provoketh his God to anger?
† Heb. *ſtand up*
h Leaſt the faithful ſhould be diſcouraged by hearing the power of God, he ſheweth them that his mercies appertain unto them, and that he hath care over them.
‡ Or, *ſtrength*
i Signifying, that God will ſuddenly deſtroy Nineveh, and the Aſſyrians, in ſuch ſort, as they ſhall ly in perpetual darkneſs, and never recover their ſtrength again.
k He ſheweth that the enterpriſes of the Aſſyrians againſt Judah and the church were againſt God, and therefore he would ſo deſtroy them at once, that he ſhould not need to return the ſecond time.
l Though the Aſſyrians think themſelvs like thorns that prick on all ſides, yet the Lord will ſet fire on them, and as drunken men are not able to ſtand againſt any force, ſo they ſhall be nothing able to reſiſt him.
m which may be underſtood either of Sennacherib, or of the whole body of the people of Nineveh.
l Heb. *a counſeller of Belial.*
‡ Or, *if* they would have been *at peace*, *ſo* ſhould they have been *many*, *and ſo ſhould they have been ſhorn, and he ſhould have paſſed away*;
or *coverer*
‡ Or, *molten.*
‡ Or, *that which was eſtabliſhed*, or *there was a ſtandmait*
‡ Or, *diſcovered*,
n Though they think themſelvs in moſt ſafety, and of greateſt ſtrength yet when God ſhall paſs by, he will deſtroy them: notwithſtanding, he comforteth his church, and promiſeth to make an end of puniſhing them by the Aſſyrians.
† Heb. *ſhorn*, o *Meaning*, Sennacherib, who ſhould have no more children, but be ſlain in the houſe of his gods. 2 *King.* 19. 36, 37.
* *Iſa.* 52. 7. *Rom.* 10. 15.
p which peace the Jews ſhould enjoy by the death of Sennacherib.
† Heb. *feaſt*,
† Heb. *Belial*
‡ Or, *the diſperſer*, or *hammer*
a *That is*, Nebuchad-nezzar is in a readineſs to deſtroy the Aſſyrians: and the prophet derideth the enterpriſes of the Aſſyrians which prepared to reſiſt him,
b Seeing God hath puniſhed his own people Judah and Iſrael, he will now puniſh the enemies by whom he ſcourged them, read *Iſa.* 10. 12.
† Or, *the pride of Jacob as the pride of Iſrael*;
c Signifying, that the Iſraelites were utterly deſtroyed.
d Both to fear the enemy, and alſo that they themſelvs ſhould not ſo ſoon eſpy bloud one of another to diſcourage them.
‡ Or, *dyed ſcarlet*:
‡ Or, *fiery torches*
e *Meaning*, their ſpears ſhould ſhake and craſh
† Heb. *their ſhews*
f Then the Aſſyrians ſhall ſeek by all means to gather their power, but all things ſhall fail them.
‡ Or, *gallants*:
† Heb. *covering*,

8 But

8 But Nineveh *is* [g] ‡ of old like a pool of water: yet they ſhall flee away. Stand, ſtand, *ſhall they cry;* but none ſhall ‡ look back.

9 [h] Take ye the ſpoil of ſilver, take the ſpoil of gold: ‡ for *there is* none end of the ſtore, *and* glory out of all the † pleaſant furniture.

10 [i] She is empty, and void, and waſte, and the * heart melteth, and the knees ſmite together, and much pain *is* in all loins, *and* the faces [k] of them all gather blackneſs.

11 Where *is* the [l] dwelling of the lions, and the feeding place of the young lions? where the lion, *even* the old lion walked, *and* the lions whelp, and none made *them* afraid.

12 The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſs, and filled his holes with prey, and his dens with ravin.

13 Behold, I *am* againſt thee, ſaith the LORD of hoſts, and I will burn her chariots in the [m] ſmoak, and the ſword ſhall devour the young lions, and I will cut of thy prey from the earth, and the voice of thy [n] meſſengers ſhall no more be heard.

g The Aſſyrians will flatter themſelves, and ſay, that Nineveh is ſo ancient that it can never periſh, and is as a fiſh-pool, whoſe waters they that walk on the banks cannot touch, but they ſhall be ſcattered, and ſhall not look back, though men would call them.
‡ Or, *from the days*, that *ſhe* hath been
‡ Or, *cauſe* them *to turn.*
h God commandeth the enemies to ſpoil Nineveh, and promiſeth them infinite riches and treaſures.
‡ Or, *and* their *infinite ſtore, &c.*
† Heb. *veſſels of deſire.*
i *That is*, Nineveh, and the men thereof ſhall be after this ſort.
* *Iſa.* 13. 7, 8.
k Read *Joel* 2. 6.
l *Meaning*, Nineveh, whoſe inhabitants were cruel like the lions, and given to all oppreſſion, and ſpared no violence or tyranny to provide for their wives and children.
m *That is*, Aſſoon as my wrath beginneth to kindle.
n Signifying the heralds, which were accuſtomed to proclaim war. Some read of thy gum teeth wherewith Nineveh was wont to bruiſe the bones of the poor.

CHAP. III.

The miſerable ruin of Nineveh.

† Heb. *city of bloud.*
* *Ezek.* 24. 9. *Hab.* 2. 12.
a It never ceaſeth to ſpoil and rob.
b He ſheweth how, the Caldeans ſhall haſte, and how courageous their horſes ſhall be in beating the ground, when they come againſt the Aſſyrians.
† Heb. *the flame of the ſword, and the lightning of the ſpear,*

WO to the ‡ * bloudy city, it *is* all full of lies *and* robbery, [a] the prey departeth not.

2 The noiſe of a whip, [b] and the noiſe of the ratling of the wheels, and of the praunſing horſes, and of the jumping chariots.

3 The horſman lifteth up both † the bright ſword, and the glittering ſpear, and *there is* a multitude of ſlain, and a great number of carcaſes; and *there is* none end of *their* corpſes: they ſtumble upon their corpſes.

c He compareth Nineveh to an harlot, which by her beauty and ſubtility enticeth young men and bringeth them to deſtruction,

* *Iſa.* 47. 3. *Ezek.* 16. 37.

4 Becauſe of the multitude of the whoredoms of the [c] wel-favoured harlot, the miſtreſs of witchcrafts, that ſelleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* againſt thee, ſaith the LORD of hoſts, and * I will diſcover thy skirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame.

6 And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock.

7 And it ſhall come to paſs, *that* all they that look upon thee, ſhall flee from thee, and ſay, Nineveh is laid waſte, who will bemoan her? whence ſhall I ſeek comforters for thee?

8 Art thou better than ‡ † [d] populous No, that was ſituate among the rivers, *that had* the waters round about it, whoſe rampart *was* the ſea, *and* her wall *was* from the ſea?

9 Ethiopia and Egypt *were* her ſtrength, and *it was* infinite. Put and Lubim were † thy helpers.

10 Yet *was* ſhe carried away, ſhe went into captivity: her young children alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for her honourable men, and all her great men were bound in chains.

11 Thou alſo ſhalt be * drunken: thou ſhalt be hid; thou alſo ſhalt ſeek ſtrength becauſe of the enemy.

12 All thy ſtrong holds *ſhall be like* fig-trees with the firſt ripe figs: if they be ſhaken, they ſhall even fall into the mouth of the eater.

13 Behold, thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open unto thine enemies, the fire ſhall devour thy bars.

14 Draw thee waters for the ſiege, fortifie thy ſtrong holds: go into clay, and tread the morter, make ſtrong the brick-kiln.

15 There ſhall the fire devour thee: the ſword ſhall cut thee off: it ſhall eat thee up like the [e] cankerworm: make thy ſelf many as the cankerworm, make thy ſelf many as the locuſts.

16 Thou haſt multiplied thy merchants above the ſtars of heaven: the cankerworm ‡ ſpoileth and flieth away.

17 Thy crowned *are* as the locuſts, and thy captains as the great graſhoppers which camp in the hedges in the cold day: *but* when the ſun ariſeth they flee away: and their place is not known where they *are.*

18 Thy [f] ſhepherds ſlumber, O king of Aſſyria: thy ‡ nobles ſhall dwell *in the duſt:* thy people is ſcattered upon the mountains, and no man gathereth *them.*

19 *There is* no † healing of thy bruiſe: thy wound is grievous: all that hear the bruit of thee ſhall clap the hands over thee; for upon [g] whom hath not thy wickedneſs paſſed continually?

‡ Or, *nouriſhing*
† Heb. *No Amon.*
d *Meaning*, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.
† Heb. *in thy help.*
* Jer. 25. 17.
e Signifying, that Gods judgements ſhould ſuddenly deſtroy the Aſſyrians as theſe vermin are with rain or change of weather.
‡ Or, *ſpreadeth himſelf*
f Thy princes and counſellers.
‡ Or, *valiant ones*
† Heb. *wrinkling*
g *Meaning*, that their was no people to whom the Aſſyrians had not done hurt.

HABAK-

HABAKKUK.

THE ARGUMENT.

THE prophet complaineth unto God, conſidering the great felicity of the wicked, and the miſerable oppreſſion of the godly, which endure all kind of affliction and cruelty, and yet can ſee none end. Therefore he had this revelation ſhewed him of God, that the Caldeans ſhould come and take them away captives, ſo that they could look for none end of their troubles as yet, becauſe of their ſtubbornneſs and rebellion againſt the Lord. And leaſt the godly ſhould deſpair, ſeeing this horrible confuſion, he comforteth them by this, that God will puniſh the Caldeans their enemies, when their pride and cruelty ſhall be at height: wherefore he exhorteth the faithful to patience by his own example, and ſheweth them a form of prayer, wherewith they ſhould comfort themſelvs.

CHAP. I.

1 *Unto Habakkuk, complaining of the iniquity of the land,* 5 *is ſhewed the fearful vengeance by the Caldeans.* 12 *He complaineth that vengeance ſhould be executed by them who are far worſe.*

THE burden which Habakkuk the prophet did ſee.

2 O LORD, how long ſhall I crie, and thou wilt not hear! *even* cry out unto thee [a] *of* violence, and thou wilt not ſave!

3 Why doſt thou ſhew me iniquity, and cauſe *me* to behold grievance? for ſpoiling and violence *are* before me: and there are *that* raiſe up ſtrife and contention.

4 Therefore the law is ſlacked, and judgement doth never go forth: for the * wicked doth [b] compaſs about the righteous: therefore ‡ [c] wrong judgement proceedeth.

5 ¶ * Behold ye among the heathen, and regard, and wonder marvellouſly: for I will work a work in your days, *which* [d] ye will not believe, though it be told *you*.

6 For lo, I raiſe up the Caldeans, that bitter and haſty nation, which ſhall march through the † breadth of the land, to poſſeſs the dwelling places *that are* not theirs.

7 They *are* terrible and dreaful: ‡ [e] their judgement and their dignity ſhall proceed of themſelvs.

8 Their horſes alſo are ſwifter than the leopards, and are more † fierce than the * evening wolves: and their horſmen ſhall ſpread themſelvs, and their horſmen ſhall come from far, they ſhall flie as the eagle *that* haſteth to eat.

9 They ſhall come all for violence: ‡‡ their faces ſhall ſup up *as* the [f] eaſt wind, and they ſhall gather the captivity [g] as the ſand.

10 And they ſhall ſcoff at the kings, and the princes *ſhall be* a ſcorn unto them: they ſhall deride every ſtrong hold, for they ſhall heap [h] duſt and take it.

11 Then ſhall *his* [i] mind change, and he ſhall paſs over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlaſting, O LORD my God, mine holy one? we ſhall [k] not die: O LORD, thou haſt ordained them for judgement, and O † mighty God, thou haſt † eſtabliſhed them for correction.

13 *Thou art* of purer eyes than to behold evil, and canſt not look on ‡ iniquity: wherefore lookeſt thou upon them that deal treacherouſly, *and* holdeſt thy tongue when the wicked devoureth the man *that is* more righteous than he?

14 And makeſt men as the [l] fiſhes of the ſea, as the ‡ creeping things *that have* no ruler over them.

15 They take up all of them with the angle: they catch them in their net, and gather them in their ‡ drag; therefore they rejoyce and are glad.

16 Therefore they ſacrifice unto their [m] net, and burn incenſe unto their drag: becauſe by them their portion *is* fat, and their meat ‡‡ plenteous.

17 Shall they therefore empty their net, and not [n] ſpare continually to ſlay the nations?

CHAP. II.

1 *Unto Habakkuk, waiting for an anſwer, is ſhewed that he muſt wait by faith.* 5 *The judgement upon the Caldean for unſatiableneſs,* 9 *for covetouſneſs,* 12 *for cruelty,* 15 *for drunkenneſs,* 18 *and for idolatry.*

I WILL * ſtand upon my [a] watch, and ſet me upon the † tower, and will watch to ſee what he will ſay ‡ unto me, and what I ſhall anſwer ‡‡ when I am reproved.

2 And the LORD anſwered me, and ſaid, Write the viſion, and make *it* plain upon tables, that he may run [b] that readeth it.

3 For the viſion *is* yet for an appointed time, but at the [c] end it ſhall ſpeak, and not lie: though it tarry, wait for it; becauſe it will * ſurely come, it will not tarry.

4 Behold, [d] his ſoul *which* is lifted up, is not upright in him: but the * juſt ſhall live by his faith.

a The prophet complaineth unto God, and bewaileth that among the Jews is left none equity or brotherly love but in ſtead hereof reigneth cruelty, theft, contention, and ſtrife.

* Job 21.7. Jer. 12.1.
b To ſuppreſs him, if any ſhould ſhew himſelf zealous of Gods cauſe
‡ Or, *wreſted*
c Becauſe the judges which ſhould redreſs this exceſs, are as evil as the reſt.
* Act. 13.41.
d As in times paſt you would not believe Gods word, ſo ſhall ye not now believe the ſtrange plagues which are at hand.
† Heb. *breadths*
‡ Or, *from them ſhall proceed the judgement of theſe and the captivity of theſe.*
e They themſelvs ſhall be your judges in this cauſe, and none ſhall have authority over them to controll them.
† Heb. *ſharp*
* Zeph. 3.3.
‡ Or, *the ſupping up of their faces, &c. or their faces ſhall look toward the eaſt.*
‡‡ Heb. *the oppoſition of their faces ſhall look toward the eaſt.*
f For the Jews moſt feared this wind, becauſe it deſtroyed their fruits.
g They ſhall be ſo many in number.
h They ſhall caſt up mounts againſt it.
i The prophet comforteth the faithful that God will alſo deſtroy the Babylonians, becauſe they ſhall abuſe this victory, and become proud and inſolent attributing the praiſe hereof to their idols.

k He aſſureth the godly of Gods protection, ſhewing that the enemy can do no more than God hath appointed, and alſo that their ſins required ſuch a ſharp rod.
† Heb. *rock*
† Heb. *founded*
‡ Or, *grievous:*

l So that the great devoureth the ſmall, and the Caldeans deſtroy all the world.
‡ Or, *moving*

‡ Or, *ſtaunch*

m *Meaning*, that the enemies flatter themſelvs, and glory in their own force, power and wit.
‡ Or, *dainty.*
‡‡ Heb. *fat,*
n *Meaning*, that they ſhould not.

* *Iſa.* 21.8.
a I will renounce mine own judgement, and onely depend on God, to be inſtructed what I ſhall anſwer them that abuſe my preaching, and to be armed againſt all temptations.
† Heb. *fenced place,*
‡ Or, *in me,*
‡‡ Or, *when I am argued with.*
† Heb. *upon my reproof,* or *arguing.*
b write it in great letters, that he that runneth may read it.
c which contained the deſtruction of the enemy, and the comfort of the church: which thing though God execute not according to mans haſty affection, yet the iſſue of both is certain at his time appointed.
* *Hebr.* 10.37.
d To truſt in himſelf, or in any worldly thing is never to be quiet: for the onely reſt is to ſtay upon God by faith.
* *John* 3. *verſ.* 36. *Rom.* 1.17. *Gal.* 3.11. *Hebr.* 10.38.

5 ¶ ‡ Yea

‡ Or, *how much more*,
e He compareth the proud and covetous man to a drunkard that is without reason & sense, whom God will punish and make him a laughing stock to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.
‡ Or, *hot*, *he*,
f Signifying, that all the world shall wish the destruction of tyrants, and that by their oppression and covetousnes, they heap but upon themselvs more heavy burdens: for the more they get, the more are they troubled.
g *That is*, the Medes and Persians that should destroy the Babylonians.
† Heb. *blouds*,
* Jer. 22 13.
‡ Or, *gaineth an evil gain*
† Heb *palm of the hand*.
h Signifying, that the covetous man is the ruin of his own house, when as he thinketh to enrich it by cruelty and oppression.
i The stones of the house shall cry, and say, that they are built of bloud, and the wood shall answer, and say the same of it self.
‡ Or, *piece*, or *fastening*
‡ Or, *witness against it*.
* Ezek. 24. 9. Nahum 3. 1.
† Heb. *blouds*,
k *Meaning*, that God will not defer his vengeance long, but come and destroy all their labours, as though they were consumed with fire.
‡ Or, *in vain*?
l In the destruction of the Babylonians his glory shall appear through all the world.
‡ Or, *by knowing the glory of the Lord*,
* Isa. 11. 9.
m He reprocheth thus the king of Babylon, who as he was drunken with covetousnes and cruelty, so he provoked others to the same, & inflamed them by his rage, and so in the end brought them to shame.
‡ Or, *more with shame than with glory*,
n whereas thou thoughtest to have glory of these thy doings, they shall turn to thy shame, for thou shalt drink of the same cup with others in thy turn.
* Jer. 25. 26. 27.
o Because the Babylonians were cruel, not onely against other nations, but also against the people of God which is meant by Lebanon, and the beasts therein, he sheweth that the like cruelty shall be executed against them p He sheweth that the Babylonian gods could nothing avail them: for they were but blocks, and stones, read Jer. 10. 8. * Jer. 10. 8, 14. Zech. 10. 2. † Heb. *the fashioner of his fashion* q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

5 ¶ ‡ Yea also, because he transgresseth by wine, [e] *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, ‡ Wo to him that increaseth *that which is* not his: [f] how long? and to him that ladeth himself with thick clay.

7 Shall [g] they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee: because of mens † bloud, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Wo to him that * ‡ coveteth an evil covetousnes to his house, that he may set his nest on high, that he may be delivered from the † power of evil,

10 Thou [h] hast consulted shame to thy house, by cutting off many people, and hast sinned *against* thy soul.

11 For the [i] stone shall cry out of the wall, and the ‡ beam out of the timber shall ‡ answer it.

12 ¶ Wo to him that buildeth a town with † * bloud, and stablisheth a city by iniquity.

13 Behold, *is it* not of the [k] LORD of hosts, that the people shall labour in the very fire, and the people shall weary themselvs ‡ for very vanity?

14 For the earth shall [l] be filled ‡ with the * knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Wo unto him that giveth his neighbour [m] drink: that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness.

16 Thou art filled ‡ with shame [n] for glory: * drink thou also, and let thy foreskin be uncovered: the cup of the LORDS right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the [o] violence of Lebanon shall cover thee: and the spoil of beasts, *which* made them afraid because of mens bloud, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven [p] image, that the maker thereof hath graven it; the molten image, and a * teacher of lies, that † the maker of his work trusteth therein, to make *him* dumb idols?

19 Wo unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach: [q] behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it:

20 But * the LORD *is* in his holy temple: † let all the earth keep silence before him.

CHAP. III.

1 *Habakkuk in his prayer, trembleth at Gods majesty.*
17 *The confidence of his faith.*

A Prayer of Habakkuk the prophet ‡ upon [a] Sigionoth.

2 [b] O LORD, I have heard † thy speech *and* was afraid: O LORD, ‡ revive thy [c] work in the midst of the years, in the midst of the years make known; in wrath remember mercie.

3 God came from ‡ [d] Teman, and the holy one from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightnes was as the light, [e] he had ‡ horns *coming* out of his hand, and there *was* the hiding of his power.

5 Before him went the pestilence, and ‡ burning coals went forth at his feet.

6 He stood and measured the earth: he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his [f] ways *are* everlasting.

7 I saw the tents of ‡ Cushan ‡ [g] in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the [h] rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride [i] upon thine horses, *and* ‡ thy chariots of salvation?

9 Thy [k] bowe was made quite naked, *according* to the [l] oaths of the tribes, *even thy* word. Selah. ‡ Thou [m] didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled, the overflowing of the water [n] passed by: the deep uttered his voice, *and* lift up his hands on high.

11 The [o] sun *and* moon stood still in their habitation: ‡ [p] at the light of thine * arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger:

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine [q] anointed, thou woundedst the head out of the house of the wicked, by † discovering the foundation unto the [r] neck. Selah.

14 Thou didst [s] strike through with his staves the head of his villages: they † came out as a whirlwind to scatter me: their rejoycing *was* as to devour the poor secretly.

Or, *according to variable songs*, or *tunes, called in Hebrew Shigionoth.*
a The prophet instructeth his people to pray unto God, not onely for their great sins, but also for such as they had committed of ignorance.
b Thus the people were afraid, when they heard Gods threatnings, and prayed.
† Heb *thy report*, or *thy hearing*,
‡ Or, *preserve alive*
c *That is*, the state of thy church which is now ready to perish before it come to half a perfect age, which should be under Christ.
d Or, *the south* d Teman and Paran were near Sinai where the law was given: whereby is signified, that his deliverance was as present now, as it was then.
e whereby is meant a power that was joyned with his brightnes, which was hid to the rest of the world, but was revealed in mount Sinai to his people, † Isa. 31. 16.
‡ Or, *bright beams out of his side*
† Or, *burning diseases*
f Signifying, that God hath wonderful means, and ever had a marvellous power when he would deliver his church.
† Or, *Ethiopia*
‡ Or, *under affliction*, or *vanity*:
g The iniquity of the king of Syria in vexing thy people, was made manifest by thy judgments, to the comfort of thy church, *Judg.* 3. 10. and also of the Midianites, which destroyed themselvs *Judg.* 7. 22.
h *Meaning*, that God was not angry with the waters, but that by this means he would destroy his enemies and deliver his church.
i And so didst use all the elements as instruments for the destruction of thine enemies.
† Or, *thy chariots were salvation*
k *That is*, thy power.
l For he had not onely made a covenant with Abraham, but renewed it with his posterity. ‡ Or, *thou didst cleave the river of the earth.* m Read *Num.* 20. 11. n He alludeth to the red sea, and Jordan, which gave passage to Gods people, and shewed signs of their obedience, as it were, by lifting up of their hands. o As appeareth *Josh.* 10. 12. ‡ Or, *thine arrows walked in the light, &c.* p According to thy commandment the sun was directed by the weapons of thy people, that fought in thy cause as though it durst not go forward. * *Josh.* 10. 11. q Signifying, that there is no salvation but by Christ. † Heb. *making naked* r From the top to the toe thou hadst destroyed the enemies. s God destroyed his enemies both great and small with their own weapons, though they were never so fierce against his church. † Heb. *were tempestuous*

* *Psal.* 11. 4.
† Heb. *be silent all the earth before him.*

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15 Thou didſt walk through the ſea with thine horſes, *through* the ‡ heap of great waters.

16 When I [t] heard, my belly trembled: my lips quivered at the voice: rottenneſs entred into my bones, and I trembled in my ſelf, that I might reſt in [u] the day of trouble: when he cometh up [x] unto the people, he will ‡ invade them with his troups.

17 ¶ Although the fig-tree ſhall not bloſſom, neither *ſhall* fruit *be* in the vines, the labour of the olive ſhall † fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and *there ſhall be* no herd in the ſtalls:

18 Yet I will rejoyce in the LORD, I will joy [y] in the God of my ſalvation.

19 The Lord GOD *is* my ſtrength, and he will make my feet like * hinds *feet*, and he will make me to walk upon mine high places. [z] To the chief ſinger on my † ſtringed inſtruments.

‡ Or, *mud*

† He returneth to that which he ſpake in the ſecond verſe, and ſheweth how he was afraid of Godsjudgements.
u He ſheweth that the faithful can never have true reſt, except they feel before the weight of Gods judgements.
x *That is*, the enemy: but the godly ſhall be quiet, knowing that all things ſhall turn to good unto them. ‡ Or, *cut them in pieces.*

† Heb. *lie*,
y He declareth wherein ſtandeth the comfort and joy of the faithful, though they ſee never ſo great afflictions prepared.
* 2 *Sam.* 22. 34. *Pſal.* 18. 33.
z The chief ſinger upon the inſtruments of muſick ſhall have occaſion to praiſe God for this great deliverance of his church.
† Heb. *negnoth.*

ZEPHANIAH.

THE ARGUMENT.

SEeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great judgement of God, which was at hand, ſhewing that their countrey ſhould be utterly deſtroyed, and they carried away captivs by the Babylonians. Yet for the comfort of the faithful, he propheſied of Gods vengeance againſt their enemies, as the Philiſtins, Moabites, Aſſyrians, and others, to aſſure them that God had a countinual care over them. And as the wicked ſhould be puniſhed for their ſins and tranſgreſſions, ſo he exhorteth the godly to patience, and to truſt to find mercy by reaſon of the free promiſe of God made unto Abraham: therefore quietly to abide till God ſhew them the effect of that grace, whereby in the end they ſhould be gathered unto him, and counted as his people and children.

CHAP. I.

Gods ſevere judgement againſt Judah for divers ſins.

THE word of the LORD which came unto Zephaniah the ſon of Cuſhi, the ſon of Gedaliah, the ſon of Amaria, the ſon of Hizkiah, in the days of Joſiah, the ſon of Amon king of Judah.

2 † I will utterly conſume all *things* from off † the land, ſaith the LORD.

3 I will conſume man and beaſt: I will conſume the [a] fowls of the heaven, and the fiſhes of the ſea, and the ‡ ſtumbling-blocks with the wicked, and I will cut off man from off the land, ſaith the LORD.

4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the [b] chemarims with the prieſts:

5 And them that worſhip the hoſt of heaven upon the houſe-tops, and them that worſhip, *and* that ſwear ‡ by the LORD, and that ſwear by [c] Malcham:

6 And them that are turned back from the LORD, and *thoſe* that have not ſought the LORD, nor enquired for him.

7 Hold thy peace at the preſence of the Lord GOD: for the day of the LORD *is* at hand; for the LORD hath prepared a ſacrifice, he hath † bid his gueſts.

8 And it ſhall come to paſs in the day of the LORDS ſacrifice, that I will † puniſh the princes, and the kings children, and all ſuch as are clothed with [d] ſtrange apparel.

9 In the ſame day alſo will I puniſh all thoſe that [e] leap on the threſhold, which fill their maſters houſes with violence and deceit.

10 And it ſhall come to paſs in that day, ſaith the LORD, *that there ſhall be* the noiſe of a cry from the [f] fiſh-gate, and an howling from the ſecond, and a great craſhing from the hills.

11 Howl, ye inhabitants of [g] Makteſh, for all the merchant people are cut down: all they that bear ſilver are cut off.

12 And it ſhall come to paſs at that time, *that* I will ſearch Jeruſalem with [h] candles, and puniſh the men *that are* † ſetled [i] on their lees; that ſay in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods ſhall become a booty, and their houſes a deſolation: they ſhall alſo build houſes, but * not inhabit *them*; and they ſhall plant vineyards, but not drink of the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and haſteth greatly, *even* the voice of the day of the LORD: the [k] mighty man ſhall cry there bitterly.

15 That day *is* a day of * wrath, a day of trouble and diſtreſs, a day of waſteneſs and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs,

16 A day of the trumpet and alarm againſt the fenced cities, and againſt the high towers.

17 And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they

† Heb. *by taking away I will make an end*
† Heb *the face of the land*,
a Not that God was angry with theſe dumb creatures, but becauſe man was ſo wicked, for whoſe cauſe they were created, God maketh them to take part of the puniſhment with him.
‡ Or, *idols*
b which were an order of ſuperſtitious prieſts, appointed to miniſter in the ſervice of Baal, and were as his peculiar chaplains, read 2 *Kings* 23. 5. *Hoſea* 10. 5.
‡ Or, *to the Lord*,
c He alludeth to their idol Molech, which was forbidden, *Levit.* 20. *verſ.* 2. yet they called him their king, and made him as a god: therefore he here noteth them that will both ſay they worſhip God, and yet will ſwear by idels, and ſerve them: which halting is condemned, as *Ezek.* 20. 39. 1 *Kings* 18. 21. 2 *Kings* 17. 33.
† Heb. *ſanctified*, Or *prepared*
† Heb. *viſit upon*

d *Making*, the courtiers, which did imitate the ſtrange apparel of other nations to win their favour thereby, and to appear glorious in the eyes of all others, read *Ezek.* 23. 14.
e He meaneth the ſervants of the rulers which inrude other mens houſes, and rejoyce, and leap for joy, when they can get any prey to pleaſe their maſter withall.
f Signifying, that all the corne of the city of Jeruſalem ſhould be full of trouble.
g This is meant of the ſtreet of the merchants which was lower than the reſt of the place about it.
h So that nothing ſhall eſcape me.
† Heb *curdled*, or *thickened*
i By their proſperity they are hardned in their wickedneſs.
* *Deut.* 18 30. 33. *Amos* 5. 11.

k They that truſted in their own ſtrength and contemned the prophets of God
* *Jerem.* 30. 7. *Joel* 2. 11. *Amos* 5. 18.

they have sinned against the LORD, and their bloud shall be poured out as dust, and their flesh as the dung.

* *Prov.* 11. 4. *Ezek.* 7. 19.

18 * Neither their silver nor their gold shall be able to deliver them in the day of the LORDS wrath, but the whole land shall be * devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

* *Chap.* 3. 8.

CHAP. II.

1 *An exhortation to repentance.* 4 *The judgement of the Philistins,* 8 *of Noah and Ammon,* 12 *of Ethiopia and Assyria.*

a He exhorteth them to repentance and willeth them to descend into themselvs, and gather themselvs together, least they be scattered like chaff.
‡ Or, *not desirous.*

GAther [a] your selvs together, yea, gather together, O nation ‡ not desired.

2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORDS anger come upon you.

b *That is,* which have lived uprightly and godly, according as he prescribeth by his word.

3 Seek ye the LORD, all ye meek of the earth, which [b] have wrought his judgement, seek righteousness, seek meekness: it may be, ye shall be hid in the day of the LORDS anger.

c He comforteth the faithful in that, that God would change his punishments from them unto the Philistins their enemies and other nations.

4 ¶ For [c] Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

d *That is,* Galilea: by these nations he meaneth the people that dwelt near to the Jews, and in stead of friendship were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be slain

5 Wo unto the inhabitants of the sea-[d] coast, the nation of the Cherethites: the word of the Lord *is* against you: O Canaan, the land of the Philistins, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

e He sheweth why God would destroy their enemies, because their countrey might be a resting place for his church.
‡ Or, *when,* &c.

7 And the coast shall be for the [e] remnant of the house of Judah, they shall feed thereupon, in the houses of Ashkelon shall they lie down in the evening: ‡ for the LORD their God shall visit them, and turn away their captivity.

f These nations presumed to take from the Jews that countrey which the Lord had given them.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and [f] magnified *themselvs* against their border.

9 Therefore *as* I live, saith the LORD of hosts the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetual desolation, the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselvs* against the people of the LORD of hosts.

g when he shall deliver his people and destroy their enemies & idols, his glory shall shine thoughout all the world.
† Heb. *make lean*

11 The LORD *will be* terrible unto them: [g] for he will † famish all the gods of the earth, and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

12 ¶ Ye Ethiopians also, *ye shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations; both the

‡ [h] cormorant and the bittern shall lodge in the ‡ upper lintels of it: *their* voice shall sing in the windows, desolation *shall be* in the thresholds: ‡ for he shall uncover the cedar work.

h Read *Isa* 34. 11

‡ Or, *knops,* or *chapiters*

‡ Or, *when he hath uncovered*

15 This *is* the [i] rejoycing city that dwelt carelesly, that said in her heart, I *am,* and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! * every one that passeth by her, shall hiss *and* wag his hand.

i *Meaning,* Nineveh, which rejoycing so much of her strength and prosperity, should be thus made waste and Gods people delivered

* *Isa* 47. 8.

CHAP. III.

1 *A sharp reproof of Jerusalem for divers sins.* 8 *An exhortation to wait for the restauration of Israel,* 14 *and to rejoyce for their salvation by God.*

‡ Or, *glutton-ous*
† Heb. *city*
a *That is,* Jerusalem.

WO to ‡ † her that is filthy and polluted, to the oppressing [a] city.

‡ Or, *instruction.*

2 She obeyed not the voice: she received not ‡ correction: she trusted not in the LORD: she drew not near to her God.

* *Ezek.* 22. 27. *Micah.* 3. 9, 10.
b They are so greedy that they eat up bones and all
* *Jer.* 23. 11. *Hos.* 9. 7.

3 * Her princes within her *are* roaring lions; her judges *are* evening wolvs, they [b] gnaw not the bones till the morrow.

* *Ezek.* 22. 26.

4 Her * prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done * violence to the law.

c The wicked in her coasted that God was ever among them, but the prophet answereth, that that cannot excuse their wickednes: for God will not bear with their sins: yea that he did patiently abide, and sent his prophets continually to exhort them to repentance, but he profited nothing.
† Heb. *morning by morning*
d By the destruction of other nations he sheweth that the jews should have learned to fear God.

5 [c] The just Lord *is* in the midst thereof: he will not do iniquity: † every morning doth he bring his judgement to light, he faileth not, but the unjust knoweth no shame.

‡ Or, *corners*

6 I have [d] cut off the nations: their ‡ towers are desolate, I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

e They were most earnest and ready to do wickedly.
f Seeing ye will not repent, you shall look for my vengeance as well as other nations.

7 I said, Surely thou wilt fear me: thou wilt receive instruction, so their dwelling should not be cut off, howsoever I punished them: but [e] they rose early, *and* corrupted all their doings.

* *Chap.* 1. 18.

8 ¶ Therefore [f] wait ye upon me, saith the LORD, untill the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: so all the earth shall be devoured with the fire of my * jealousy,

g Least any should think then that Gods glory should have perished when Judah was destroyed, he sheweth that he will publish his grace though all the world.
† Heb. *lip,*
† Heb. *shoulder.*
h *That is,* the Jews shall come as well as the Gentiles: which is to be understood under the time of the gospel.
i For they shall have full remission of their sins: and the hypocrites which boasted of the temple which was also thy pride in times past, shall be taken from thee.
† Heb. *in my holy*

9 For [g] then will I turn to the people a pure † language, that they may all call upon the name of the LORD, to serve him with one † consent.

10 From beyond the rivers of Ethiopia, my suppliants, *even* the [h] daughter of my dispersed shall bring mine offering.

11 In that day shalt thou not be ashamed for [i] all thy doings, wherein thou hast transgressed against me: for then I will take away, out of the midst of thee them that rejoyce in thy pride, and thou shalt no more be haughty † because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies: neither shall a deceitful tongue be found in their mouth: for they shall

feed and lie down, and none ſhall make *them* afraid.

14 ¶ Sing, O * daughter of Zion, ſhout O Iſrael, be glad and rejoyce with all the heart, O daughter of Jeruſalem.

15 The LORD hath taken away thy [k] judgements, he hath caſt out thine [l] enemy: the king of Iſrael, *even* the LORD *is* in the midſt of [m] thee: thou ſhalt not ſee evil any more.

16 In that day it ſhall be ſaid to Jeruſalem, Fear thou not: *and* to Zion, Let not thine hands be ‡ ſlack.

17 The LORD thy God in the midſt of thee *is* mighty: he will ſave, he will rejoyce over thee with joy: ‡ he will reſt in [n] his love, he will, joy over thee with ſinging.

18 I will gather *them that are* ſorrowful for the ſolemn aſſembly, *who* are of thee, *to whom* † the reproach of [o] it *was* a burden.

19 Behold, at that time I will undo all that afflict thee, and I will [p] ſave her that halteth, and gather her that was driven out, and † I will get them praiſe and fame in every [q] land, † where they have been put to ſhame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praiſe among all people of the earth, when I turn back your captivity before your eyes, ſaith the LORD.

* *Iſa.* 12. 6. & 54. 1.
k *That is*, the puniſhment for thy ſin.
l As the Aſſyrians, Caldeans, Egyptians and other nations.
m To defend thee as ſy thy ſins thou haſt put him away, and left thy ſelf naked, as *Exod.* 32. 25.
‡ Or, *faint.*
† Heb. *he will be ſilent*
n Signifying, that God delighteth to ſhew his love and great affection toward his church.

† Heb. *the burden upon it was reproach.*
o *That is*, them that were had in hatred, and reviled for the church and becauſe of their religion.
p I will deliver the church which now is afflicted as *Micah* 4. 6, 7.
† Heb. *I will ſet them for a praiſe*
q As among the Aſſyrians and Caldeans which did mock them and put them to ſhame.
† Heb. *of their ſhame.*

HAGGAI.

THE ARGUMENT.

WHen the time of the ſeventy years captivity propheſied by Jeremiah, was expired, God raiſed up Haggai, Zechariah, and Malachi to comfort the Jews, and to exhort them to the building of the temple, which was a figure of the ſpiritual temple and church of God, whoſe perfection and excellency ſtood in Chriſt. And becauſe that all were given to their own pleaſures & commodities, he declareth that that plague of famin, which God then ſent among them, was a juſt reward of their ingratitude, in that they contemned Gods honour, who had delivered them. Yet he comforteth them, if they will return to the Lord, with the promiſe of greater felicity, foraſmuch as the Lord will finiſh the work that he hath begun, and ſend Chriſt whom he had promiſed, and by whom they ſhould attain to perfect joy and glory.

CHAP. I.

1 *Haggai reproveth the people for neglecting the building of the houſe.* 7 *He inciteth them to the building.* 12 *He promiſeth Gods aſſiſtance to them being forward.*

IN the ſecond year of [a] Darius the king, in the ſixth moneth, in the firſt day of the moneth, came the word of the LORD † by Haggai the prophet unto [b] Zerubbabel the ſon of Shealtiel, ‡ governour of Judah, and to Joſhua the ſon of Joſedech the high prieſt, ſaying,

2 Thus ſpeaketh the LORD of hoſts, ſaying, This people ſay, The time is not come, the time that [c] the LORDS houſe ſhould be built.

3 Then came the word of the LORD by Haggai the prophet, ſaying,

4 *Is it* time for you, O ye, to dwell in your [d] cieled houſes, and this houſe *lie* waſte?

5 Now therefore, thus ſaith the LORD of hoſts, † Conſider your ways.

6 [e] Ye have * ſown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag † with holes.

7 ¶ Thus ſaith the LORD of hoſts, Conſider your ways.

8 Go [f] up to the mountain, and bring wood, and build the houſe; and [g] I will take pleaſure in it, and I will [h] be glorified, ſaith the LORD.

9 Ye looked for much, and lo *it came* to little; and when ye brought *it* home, I did ‡ blow [i] upon it: why? ſaith the LORD of hoſts; becauſe of mine houſe that *is* waſte, and ye run every man unto his own houſe.

10 Therefore * the heaven over you is ſtayed from dew, and the earth is ſtayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oyl, and upon *that* which the ground bringeth forth, and upon men, and upon cattel, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the ſon of Shealtiel, and Joſhua the ſon of Joſedech the high prieſt, with all the remnant of the people obeyed the [k] voice of the LORD their God, and the words of Haggai the prophet, (as the LORD their God had ſent him) and the people did fear before the LORD.

13 Then ſpake Haggai the LORDS meſſenger in the LORDS meſſage unto the people, ſaying, I *am* with you, ſaith the LORD.

14 And the LORD ſtirred up [l] the ſpirit of Zerubbabel the ſon of Shealtiel, governour of

a who was the ſon of Hyſtaſpis, and the third king of the Perſians, as ſome think.
† Heb *by the hand of Haggai*
b Becauſe the building of the temple began to ceaſe, by reaſon that the people were diſcouraged by their enemies, and if theſe two notable men had need to be ſtirred up, and admoniſhed of their duties, what ſhall we think of other governours, whoſe doings are either againſt God, or very cold in his cauſe.
‡ Or, *captain*
c Not that they condemned the building thereof, but they preferred policy and private profit to religion, being content with ſmall beginnings.
d Shewing, that they ſought not onely their neceſſities, but their very pleaſures before Gods honour.
† Heb. *ſet your heart on your ways.* e Conſider the plagues of God upon you for preferring your policies to his religion, becauſe ye ſeek not him firſt of all. * *Deut.* 28. 38. *Mich.* 6. 14, 15. † Heb. *pierced, through.*

f *Meaning*, that they ſhould leave off their own commodities and go forward in the building of Gods temple, and in the ſetting forth of his religion.
g *That is*, I will hear your prayers according to my promiſe, 1 *King* 8. *verſ.* 21. 29.
h *That is*, my glory ſhall be ſet forth by you.
‡ Or, *blow it away*:
i And ſo bring it to nothing.
* *Deut.* 28. 23.

k This declareth that God was the author of the doctrin, and that he was but the miniſter, *Exod.* 14. 31. *Judg.* 7. 22. *Acts* 15. 28.
l which declareth that men are unapt and dull to ſerve the Lord, neither can they obey his word or his meſſengers, before God reform their hearts and give them new ſpirits, *Jer.* 6. 44.

of

of Judah, and the ſpirit of Joſhua the ſon of Joſedech the high prieſt, and the ſpirit of all the remnant of the people, and they came and did work in the houſe of the LORD of hoſts their God.

15 In the four and twentieth day of the ſixth moneth, in the ſecond year of Darius the king.

CHAP. II.

1 He encourageth the people to the work, by promiſe of greater glory to the ſecond temple, than was in the firſt. 10 In the type of holy things and unclean, he ſheweth their ſins hindred the work. 20 Gods promiſe to Zerubbabel.

IN the ſeventh *moneth*, in the one and twentieth *day* of the moneth, came the word of the LORD † by the prophet Haggai, ſaying,

† Heb. *by the hand of*

2 Speak now to Zerubbabel the ſon of Shealtiel governour of Judah, and to Joſhua the ſon of Joſedech the high prieſt, and to the reſidue of the people, ſaying,

1 For the people according, as *Iſa.* 32. 11. and *Ezek.* 40. 1. had prophefied, thought this temple ſhould have been more excellent than Solomons temple which was deſtroyed by the Babylonians, but the prophets meant the ſpiritual temple, the church of Chriſt.

3 Who *is* left among you that ſaw this [a] houſe in her firſt glory? and how do ye ſee it now? *is it* not in your eyes in compariſon of it, as nothing?

4 Yet now be ſtrong, O Zerubbabel, ſaith the LORD, and be ſtrong, O Joſhua, ſon of Joſedech the high prieſt, and be ſtrong all ye people of the land, ſaith the LORD, and [b] work: for *I am* with you, ſaith the LORD of hoſts.

b *That is*, go forward in building the temple.

5 *According to* the word that I covenanted with you when ye came out of Egypt, ſo my ſpirit remaineth among you: fear ye not.

6 For thus ſaith the LORD of hoſts, *[c] Yet once, it *is* a little while, and I will ſhake the heavens, and the earth, and the ſea, and the dry land:

* *Heb.* 12. 26.

c He exhorteth them to patience, though they ſee not as yet this temple ſo glorious as the prophets had declared: for this ſhould be accompliſhed in Chriſt, by whom all things ſhould be renewed.

7 And I will ſhake all nations, and [d] the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the LORD of hoſts.

d *Meaning*, Chriſt, whom all ought to look for and deſire, or by deſire, he may ſignify all precious things, as riches and ſuch like.

8 The [e] ſilver *is* mine, and the gold *is* mine, ſaith the LORD of hoſts.

e Therefore when his time cometh, he can make all the treaſures of the world to ſerve his purpoſe: but the glory of this ſecond temple doth not ſtand in material things, neither can be built.

9 The glory of this latter houſe ſhall be greater than of the former, ſaith the LORD of hoſts: and in this place will I give [f] peace, ſaith the LORD of hoſts.

f *Meaning*, all ſpiritual bleſſings and felicity purchaſed by Chriſt, *Phil.* 4. 7.

10 ¶ In the four and twentieth *day* of the ninth *moneth*, in the ſecond year of Darius, came the word of the LORD by Haggai the prophet, ſaying,

11 Thus ſaith the LORD of hoſts, Ask now the prieſts *concerning* the law, ſaying,

12 If one bear [g] holy fleſh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oyl, or any meat, ſhall it be holy? and the prieſts anſwered and ſaid, No.

g *That is*, the fleſh of the ſacrifices, whereby he ſignifieth that that thing which of it ſelf is good, cannot make another thing ſo, and therefore they ought not to juſtify themſelvs by their ſacrifices and ceremonies: but contrary, he that is unclean, and not pure of heart, doth corrupt thoſe things, and make them deteſtable unto God, which elſe are good and godly.

13 Then ſaid Haggai, If one *that is* unclean by a dead body, touch any of theſe, ſhall it be unclean? and the prieſts anſwered and ſaid, It ſhall be unclean.

14 Then anſwered Haggai, and ſaid, So *is* this people, and ſo *is* this nation before me, ſaith the LORD, and ſo *is* every work of their hands, and that which they offer there *is* unclean.

15 And now, I pray you, conſider from this [h] day and upward, from before a ſtone was laid upon a ſtone in the temple of the LORD.

h Conſider how God did plague you with famin afore you began to build the temple.

16 [i] Since thoſe *days* were, when *one* came to an heap of twenty *meaſures*, there were *but* ten: when *one* came to the preſs-fat for to draw out fifty *veſſels* out of the preſs; there were *but* twenty.

i *That is*, before the building was begun.

17 ¶ I ſmote you * with blaſting, and with mildew, & with hail, in all the labours of your hands, yet ye *turned* not to me; ſaith the LORD.

* *Amos* 4. 9.

18 Conſider now from [k] this day, and upward from the four and twentieth day of the ninth *moneth*, *even* from the day that the foundation of the LORDS temple was laid, conſider *it*.

k From the time they began to build the temple, he promiſed that God would bleſs them: and albeit as yet the fruit was not come forth, yet in the gathering they ſhould have plenty.

19 *Is* the [l] ſeed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth: from this day will I bleſs *you*.

l He exhorteth them to patience, and to abide till the harveſt came, and then they ſhould ſee Gods bleſſings.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the moneth, ſaying,

21 Speak to Zerubbabel governour of Judah, ſaying, I [m] will ſhake the heavens and the earth:

m I will make a change and renew all things in Chriſt, of whom Zerubbabel here is a figure.

22 And I will overthrow the throne of kingdoms, and I will deſtroy the ſtrength of the [n] kingdoms of the heathen, and I will overthrow the chariots, and thoſe that ride in them, and the horſes and their riders ſhall come down, every one by the ſword of his brother.

n Hereby he ſheweth that there ſhall be no let nor hinderance when God will make this wonderful reſtitution of his church.

23 In that day, ſaith the LORD of hoſts, will I take thee, O Zerubbabel my ſervant, the ſon of Shealtiel, ſaith the LORD, and will make thee as a [o] ſignet: for I have choſen thee, ſaith the LORD of hoſts.

o Signifying, that his dignity ſhould be moſt excellent, which thing was accompliſhed in Chriſt.

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ZECHARIAH.

THE ARGUMENT.

TWo moneths after that Haggai had begun to prophesy, Zechariah was also sent of the Lord to help him in the labour, and to confirm the same doctrin. First therefore he putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them if they will repent unfainedly, and not abuse this great benefit of God in their deliverance, which was a figure of that true deliverance, that all the faithful should have from death and sin by Christ. But because they still remained in their wickedness, and coldness to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he ever mixeth the promise of grace, that they might by this means be prepared to receive Christ, in whom all should be sanctified to the Lord.

CHAP. I.

1 Zechariah exhorteth to repentance. 7 The vision of the horses. 12 At the prayer of the angel comfortable promises are made to Jerusalem. 18 The vision of the four horns, and the four carpenters.

IN the eighth moneth, in the second year of [a] Darius, came the word of the LORD unto [b] Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

2 The LORD hath been †[c] sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts, *[d] Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts, *Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where[e] *are* they? and the prophets, do they live for ever?

6 But my word and my statutes, which I commanded my servants the prophets, did they not ‡ take hold of [f] your fathers? and [g] they returned and said, *Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh moneth, which *is* the moneth [h] Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

8 I [i] saw by night, and behold, [k] a man riding upon a red horse, and he stood among the myrtle-trees that *were* in the bottom, and behind him *were there* [l] red horses, ‡ speckled and white.

9 Then said I, O my lord, what *are* these? And the angel that talked with me, said unto me, I will shew thee what these be.

10 And the man, that stood among the myrtle-trees, answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.

12 ¶ Then the [m] angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me, with good words, *and* comfortable words.

14 So the angel that communed with me said unto me, Crie thou, saying, Thus saith the LORD of hosts, I am *[n] jealous for Jerusalem, and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for I was but a [o] little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD, I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line [p] shall be stretched forth upon Jerusalem.

17 Crie yet, saying, Thus saith the LORD of hosts, My cities through † prosperity shall yet [q] be spread abroad, and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

18 ¶ Then lift I up mine eyes, and saw, and behold [r] four horns.

19 And I said unto the angel that talked with me, What *be* these? and he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And

a who was the son of Hystaspis.
b This was not that Zechariah whereof is mentioned, 2 Chron. 24. 20. but had the same name, and is called the son of Barachiah, as he was, because he came of those progenitors, as of Iddo's or Barachiah and Iddo.
† Heb. *unto displeasure*
c He speaketh this to fear them with Gods judgements that they should not provoke him as their fathers had done, whom he so grievously punished.
* *Mal.* 3. 7.
d Let your fruits declare that you are Gods people, and that he hath wrought in you by his spirit and mortified you: for else man hath no power to return to God, but God must convert him, as *Jer.* 31. 18 *Lament.* 5. 21. *Isa.* 27. 8. & 45. 21.
* *Isa.* 31. 6. & 18. 11. *Hos.* 14. 1.
e Though your fathers be dead, yet Gods judgements in punishing them ought still to be before your eyes: and though the prophets be dead, yet their doctrin remaineth for ever, 2 *Pet.* 1. 15.
‡ Or, *overtake*
f Seeing ye saw the force of my doctrin in punishing your fathers why do not ye fear the threatnings contained in the same, and declared by my prophets?
g As men astonished with my judgements, and not that they were touched with true repentance. * *Lament.* 1. 18.
h which containeth part of January and part February.
i This vision signifieth the restauration of the church, but as yet it should not appear to mans eyes; which is here meant by the night, by the bottom, and by the mirtle trees which are so black, and give a dark shadow: yet he compareth God to a king, who hath his post and messengers abroad, by whom he still worketh his purpose, and bringeth his matters to pass.
k who was the chief among the rest of the horse-men.
l These signified the divers offices of Gods angels, by whom God sometime punisheth, and sometime comforteth, and bringeth forth his works in divers sort.
† Or, *bay*
m That is, Christ the Mediator prayed for the salvation of his church, which was now troubled when all the countreys about them were at rest.
* *Chap.* 8. 2.
n Though for a time God defer his help and comfort from his church, yet this declareth that he loveth them still most dearly, as a most merciful father his children, or an husband his wife, and when it is expedient for them his help is ever ready.
o In destroying the reprobate I shewed my self but a little angry toward my church but the enemy would have destroyed them also, & considered not the end of my chastisements.
p To measure out the buildings.
† Heb. *good*
q The abundance shall be so great, that the places of store shall not be able to contain these blessings that God will send, but shall even break for fulness.
r which signified all the enemies of the church, East, west, North, South.

20 And the LORD shewed me four [f] carpenters.

21 Then said I, What come these to do? and he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lift up *their* horn over the land of Judah to scatter it.

f These carpenters or smiths are Gods instruments, which with their mallets and hammers break these hard and strong horns which would overthrow the church, and declare that no enemies horn is so strong, but God hath an hammer to break it in pieces.

CHAP. II.

1 God in the care of Jerusalem, sendeth to measure it. 6 The redemption of Zion. 10 The promise of Gods presence.

I Lift up mine eyes again, and looked, and behold, a [a] man with a measuring-line in his hand.

2 Then said I, Whither goest thou? and he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And behold, the angel that talked with me: went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this [b] young man, saying, [c] Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattel therein.

5 For I, saith the LORD, will be unto her a wall of [d] fire round about, and will [e] be the glory in the midst of her.

6 ¶ Ho, ho, *come* [f] *forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four [g] winds of the heaven, saith the LORD.

7 [h] Deliver thy self, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts, After the [i] glory hath he sent me unto the nations which spoiled you, for he that * toucheth you, toucheth the [k] apple of his eye.

9 For behold, I will shake mine hand [l] upon them, and [m] they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath [n] sent me.

10 ¶ * Sing and rejoyce, O daughter of Zion: for lo, I come, and I * will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joyned to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of † his holy habitation.

a *That is*, the angel who was Christ: for in respect of his office he is oft times called an angel, but in respect of his eternal essence, is God, and so called.

b *Meaning*, himself Zechariah.
c Signifying, the spiritual Jerusalem and church under Christ, which should be extended by the Gospel through all the world, and should need no material walls, nor trust in any worldly strength, but should be safely preserved, and dwell in peace among all their enemies,
d To defend my church, to fear the enemies, and to destroy them if they approach near.
e In me they shall have their full felicity, and glory.
f He calleth to them which partly for fear, and partly for their own ease, remained still in captivity, and so preferred their own private commodities to the benefits of God promised in his church.
g As it was I that scattered you, so have I power to restore you
h By flying from Babylon and coming to the church.
i Seeing that God hath begun to shew his grace among you by delivering you, he continueth the same still toward you, and therefore sendeth me his angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home

* *Deut* 32. 10, *Psalm* 17. 8. k Ye are so dear unto God, that he can no more suffer your enemies to hurt you, than a man can abide to be thrust in the eye, *Psal* 17. 8. l Upon the heathen your enemies. m They shall be your servants as you have been theirs. n This must necessarily be understood of Christ, who being God equal with his Father, was sent as he was Mediatour to dwell in his church, and to govern them. * *Isa.* 12. 6. & 54. 1. * *Lev.* 26. 12. *Ezek.* 37. 27. 2 *Cor.* 6. 16. † Heb. *the habitation of his holiness.*

CHAP. III.

1 Under the type of Joshua, the restauration of the church. 8 Christ the Branch is promised.

AND he shewed me Joshua the high priest, [a] standing before the angel of the LORD, and ‡ [b] Satan standing at his right hand † to resist him.

2 And the [c] LORD said unto Satan, * The LORD rebuke thee, O Satan, even the LORD that hath chosen Jerusalem, rebuke thee: *is* not this a [d] brand pluckt out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered, and spake unto those that stood before him, saying, Take away the [e] filthy garments from him. And unto him he said, Behold, I have [f] caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them [g] set a fair mitre upon his head: so they set a fair mitre upon his head, and clothed him with garments, and the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts, If thou wilt walk in my ways, and if thou wilt keep my ‡ charge, then thou shalt also [h] judge my house, and shalt also keep my [i] courts, and I will give thee † places to walk among [k] these that stand by.

8 Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they *are* † [l] men wondred at: for behold, I will bring forth [m] my servant the BRANH.

9 For behold, the [n] stone that I have laid before Joshua; upon one stone *shall be* seven eyes, behold, I will [o] engrave the graving thereof, saith the LORD of hosts, and I will [p] remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the [q] vine, and under the fig-tree.

a He prayed to Christ the Mediator for the state of the church.

‡ *That is*, an adversary
b which declareth that the faithful have not only war with flesh and bloud, but with Satan himself, and spiritual wickedness, *Ephes.* 6. 12.
† Heb. *to be his adversary.*
c *That is*, Christ speaketh to God as the Mediatour of his church, that he would rebuke Satan: and here he sheweth himself to be the continual preserver of his church,
* *Jude* 9.
d *Meaning*, that Jehoshua was wonderfully preserved in the captivity, and now Satan sought to afflict and trouble him when he was doing his office.
e In respect of the glorious garments and precious stones that the priests did wear before the captivity: and by this contemptible state the prophet signifieth that these small beginnings should be made excellent, when Christ shall make the full restitution of his church.
f He sheweth of what apparel he speaketh, which is when our filthy sins are taken away and we are clad with Gods mercies, which is meant of the spiritual restitution.
g The prophet prayeth that besides the raiment, the priest might also have tire for his head accordingly, *that is*, that the dignity of the priesthood might be perfect:

and this was fulfilled in Christ, who was both priest and King: and here all such are condemned that can content themselves with any mean reformation in religion, seeing the prophet desireth the perfection, and obtaineth it. ‡ Or, *ordinance*, h *That is*, have rule and government in my church, as thy predecessors have had. i whereby he meaneth to have the whole charge and ministery of the church. † Heb. *males* k *That is*, the angels who represented the whole number of the faithful: signifying, that all the godly should willingly receive him. † Heb. *men of wonder*: l Because they follow my word, they are contemned in the world, and esteemed as monsters *Isa.* 8. 18 m *That is*, Christ, who did so humble himself, that not onely he became the servant of God, but also the servant of men: and therefore in him they should have comfort, although in the world they were contemned, *Isa.* 11. vers. 1. *Jerem* 23. 5. & 33. 14. 15. *Chap.* 6. 11. *Luk.* 1. 78. n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giveth light unto all others, and that all ought to seek light at him, *Chap.* 4. 10. o *That is*, I will make it perfect in all points, as a thing wrought by the hand of God. p Though I have punished this land for a time, yet I will, even now be pacified, and visit their sins no more q Ye shall then live in peace and quietness, *that is*, in the kingdom of Christ, *Isa.* 2. 2. *Mich.* 4. 4. *Hag.* 2. 10.

CHAP. IV.

1 By the golden candlestick is foreshewed the good success of Zerubbabels foundation: 11 By the two olive-trees, the two anointed ones.

AND the angel that talked with me, came again and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? and I said, I have looked, and behold, a [a] candlestick all *of* gold, † with a bowl upon the top of it, and his seven lamps thereon, and ‡ seven [b] pipes to the seven lamps, which *were* upon the top thereof:

a which was even in the midst of the temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.

† Heb. *with her bowl*, ‡ Or, *seven several pipes to the lamps*, &c. b which conveyed the oil that dropped from the trees into the lamps, so that the light never failed, and this vision was to confirm the faithful; that God had sufficient power in himself to continue his graces, and to bring his promise to pass, though he had no help of man.

3 And

3 And two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me, answered, and said unto me, Knowest thou not what these be? and I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto [c] Zerubbabel, saying, Not by ‡ might, nor by [d] power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, O [e] great mountain? before Zerubbabel *thou shalt become* a plain, and [f] he shall bring forth the head-stone thereof with shoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and [g] thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of [h] small things? ‡ for they shall rejoyce, and shall see the † [i] plummet in the hand of Zerubbabel *with* [k] those seven, they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick, and upon the left *side* thereof?

12 And I answered again, and said unto him, What be *these* two olive-branches, which † through the two golden pipes ‡ empty † the golden *oyl* out of themselvs?

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

14 Then said he, These *are* the two † [l] anointed ones, that stand by the Lord of the whole earth.

c who was a figure of Christ: and therefore this doctrin was directed to all the church, who are his body and members.
‡ Or, *army*,
d He sheweth that Gods power onely is sufficient to preserve his church, though he use not mans help thereunto.
e He compareth the power of the adversaries to a great mountain, who thought the Jews nothing in respect of them, and would have hindred Zerubbabel, who represented Christ, whom the enemies daily labour to let in the building of his spiritual temple, but all in vain.
f Though the enemies think to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall rejoyce, and pray unto God that he would continue his grace and favour toward the temple.
g *Meaning*, the prophet, that I am Christ sent of my Father for the building and preservation of my spiritual temple.
h Signifying, that all were discouraged at the small and poor beginning of the temple.
‡ Or, *sith the seven eyes of the LORD shall rejoyce*, † Heb. *stone of tin* i whereby he signifieth the plummet and line, *that is*, that Zerubbabel which represented Christ, should go forward with his building, to the joy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye. k *That is*, God hath seven eyes: *meaning*, a continual providence, so that neither Satan nor any power in the world can go about to bring any thing to pass to hinder his work, *chap.* 3. 9. l Heb. *by the hand*
‡ Or, *empty out of themselvs* oil into *the gold*? l Heb. *the gold* † Heb. *sons of oil*, l which were ever green and full of oil, so that still they powred forth oil into the lamps: signifying that God will continually maintain and preserve his church, and endue it still with abundance and perfection of graces.

CHAP. V.

1 By the flying roll, is shewed the curse of thievs and swearers. 5 By a woman pressed in an ephah, the final damnation of Babylon.

THen I turned, and lift up mine eyes, and looked, and behold, a flying roll.

2 And he said unto me, What seest thou? and I answered, I see a flying [a] roll, the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for ‡ every one that [b] stealeth, shall be cut off *as* on this [c] side, according to it: and every one that [d] sweareth, shall be cut off *as* on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsly by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? and he said, This *is* an [e] ephah that goeth forth. He said moreover, This *is* their [f] resemblance through all the earth.

7 And behold, there was lift up a ‡ [g] talent of lead: and this *is* a [h] woman that sitteth in the midst of the ephah.

8 And he said, This *is* [i] wickedness; and he cast it into the midst of the ephah, and he cast the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes and looked, and behold, there came out two [k] women, and the wind *was* in their wings, (for they had wings like the wings of a stork) and they lift up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, [l] To build it an house in the land of Shinar, and it shall be established, and set there upon her own base.

a Because the Jews had provoked Gods plagues by contemning his words, and casting off all judgements and equity, he sheweth that Gods curses written in this book had justly light both on them, & their fathers: but now if they would repent, God would send the same among the Chaldeans their former enemies. ‡ Or, *every one of this* people *that stealeth, holdeth* himself *guiltless, as it* doth:
b *That is*, useth any injury toward his neighbour c *Meaning*, wheresoever he be in the world
d He that transgresseth the first table, and serveth not God aright, but abuseth Gods name.
e which was a measure, in dry things containing about ten pottels.
f *That is*, all the wickedness of the ungodly is in Gods sight, which he keepeth in a measure, and can shut it or open it at his pleasure.
‡ Or, *weighty piece*
g To cover the measure.
h which representeth iniquity, as in the next verse.
i Signifying, that Satan should not have such power against the Jews to tempt them, as he had in time past, but that God would shut up iniquity in a measure, as in a prison.
k which declareth, that God would execute his judgements by the means of weak and infirm means.
l To remove the iniquity & afflictions that came for the same from Judah, to place it for ever in Babylon.

CHAP. VI.

1 The vision of the four chariots. 9 By the crowns of Joshua, is shewed the temple and kingdom of Christ the Branch.

AND I turned, and lift up mine eyes, and looked, and behold, there came four [a] chariots out from between two [b] mountains, and the mountains *were* mountains of brass.

2 In the first chariot *were* [c] red horses, and in the second chariot [d] black horses,

3 And in the third chariot [e] white horses, and in the fourth chariot grisled and [f] ‡ bay horses.

4 Then I answered, and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the [g] four ‡ spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The black horses which *are* therein, go forth into the north countrey, and the white go forth after them; and the grisled go forth toward the [h] south countrey.

7 And the [i] bay went forth, and sought to go, that they might walk to and fro through the earth; and he said, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north

a By chariots here, as by horses afore, he meaneth the swift messengers of God, to execute and declare his will.
b By the brasen mountains he meaneth the eternal counsel and providence of God, whereby he hath from before all eternity decreed what shall come to pass, and that which neither Satan nor all the world can alter.
c which signified the great cruelty and persecutions that the church had endured under divers enemies.
d Signifying, that they had endured great afflictions under the Babylonians.
e These represented their state under the Persians, which restored them to liberty.
‡ Or, *strong*
f which signified that God would sometime give his church rest, and pour his plagues upon their enemies, as he did in destroying Nineveh and Babylon, and others their enemies. g *Meaning*, all the actions, and motions of Gods Spirit, which according to his unchangeable counsel he causeth to appear through all the world. ‡ Or, *winds* h *That is*, toward Egypt, and other countreys there about. i *That is*, they of divers colours. which ask leave, to signifie that Satan hath no power to hurt or afflict till God give it him, Job 1. 12,

north countrey have quieted my [k] ſpirit in the north countrey.

9 ¶ And the word of the LORD came unto me, ſaying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the ſame day, and go into the houſe [l] of Joſiah the ſon of Zephaniah;

11 Then take ſilver and gold, and make crowns, and ſet *them* upon the [m] head of Joſhua, the ſon of Joſedech the high prieſt.

12 And ſpeak unto him, ſaying, Thus ſpeaketh the LORD of hoſts, ſaying, Behold the man whoſe name *is* the *[n] BRANCH, and he ſhall ‡ grow up [o] out of his place, and he ſhall [p] build the temple of the LORD:

13 Even he ſhall build the temple of the LORD, and he ſhall bear the [q] glory, and ſhall ſit and rule upon his throne, and he ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them [r] both.

14 And the crowns ſhall be to [ſ] Helem, and to Tobijah, and to Jedaiah, and to [ſ] Hen the ſon of Zephaniah for a [u] memorial in the temple of the LORD.

15 And they *that are* [x] far off ſhall come and build in the temple of the LORD, and ye ſhall know that the LORD of hoſts hath ſent me unto you. And *this* ſhall come to paſs, if ye will diligently [y] obey the voice of the LORD your God.

k By puniſhing the Caldeans, mine anger ceaſed, and you were delivered.

l To receive of him and the other three, money to make the two crowns: which were men of great authority among the jews, and doubted of the reſtitution of the kingdom, and of the prieſt hood, & hurt others by their example.

m Becauſe this could not be attributed to any one according to the law, therefore it followeth that Jehoſhua muſt repreſent the Meſſiah, who was both prieſt and king.

* *Chap.* 3. 8.

n *Meaning* Chriſt, of whom Jehoſhua was the figure: for in Greek they were both called Jeſus.

‡ Or, *branch up from under him*,

o *That is*, of himſelf without the help of man.

p which declareth that none could build this temple, whereof Haggai ſpeaketh, but onely Chriſt: and therefore it was ſpiritual, and not material, *Hagg.* 2 10.

q whereof Jehoſhua had but a ſhadow.

r The two offices of the kingdom and prieſthood ſhall be ſo joyned together, that they ſhall be no more diſſevered.

ſ who was alſo called Heldai

t He was alſo called Joſhia.

u That they may acknowledge their infirmity, which looked that all things ſhould have been reſtored incontinently: and of this their infidelity theſe two crowns ſhall remain as tokens, *Acts.* 1. 6

x *That is*, the Gentiles by the preaching of the goſpel ſhall help toward the building of this ſpiritual temple.

y If ye will believe and remain in the obedience of faith.

CHAP. VII.

1 The captivs enquire of faſting. 4 Zechariah reproveth their faſting. 8 Sin the cauſe of their captivity.

AND it came to paſs in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth moneth, *even* in [a] Chiſleu?

2 When [b] they had ſent unto the houſe of God, Sherezer, and Regem-melech, and their men † to pray before the LORD.

3 *And* to ſpeak unto the prieſts which *were* in the houſe of the LORD of hoſts, and to the prophets, ſaying, Should I [c] weep in the fifth moneth, [d] ſeparating my ſelf, as I have done theſe ſo many [e] years?

4 ¶ Then came the word of the LORD of hoſts unto me, ſaying,

5 Speak unto all the people of the land, and to the [f] prieſts, ſaying, When ye * faſted and mourned in the fifth and ſeventh *moneth*, even thoſe ſeventy years, did ye at all faſt unto me, [g] *even* to me?

6 And when ye did eat, and when ye did drink, ‡ did not ye eat [h] *for your ſelvs*, and drink *for your ſelvs*?

7 ‡ *Should ye* not *hear* the words which the LORD [i] hath cried † by the former prophets, when Jeruſalem was inhabited and in proſperity, and the cities thereof round about her, when *men* inhabited the ſouth of the plain?

8 ¶ And the word of the LORD came unto Zechariah, ſaying,

9 Thus ſpeaketh the LORD of hoſts, ſaying, †[k] Execute true judgement, and ſhew mercy and compaſſions every man to his brother.

10 And * oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor, and let none of you imagin evil againſt his brother in your heart.

11 But they refuſed to hearken, and †[l] pulled away the ſhoulder, and † ſtopped their ears, that they ſhould not hear.

12 Yea, they made their hearts *as* an adamant-ſtone, leaſt they ſhould hear the law, and the words which the LORD of hoſts hath ſent in his [m] ſpirit † by the former prophets: therefore came a great wrath from the LORD of hoſts.

13 Therefore it is come to paſs, *that* as he cried, and they would not hear; ſo * they cried, and I would not hear, ſaith the LORD of hoſts.

14 But I ſcattered them with a whirlwind among all the nations whom they knew not: thus the land was deſolate [n] after them; that no man paſſed through nor returned; for they laid the † pleaſant land [o] deſolate.

a which contained part of November, and part of December.

b *That is*, the reſt of the people that remained yet in Caldea, ſent to the church at Jeruſalem, for the reſolution of theſe queſtions, becauſe theſe feaſts were conſented upon by the agreement of the whole church, the one in the moneth that the temple was deſtroyed, and the other when Gedaliah was ſlain, *Jer.* 41. 42.

† Heb. *to intreat the face of the* LORD,

c By weeping and mourning, appear what exerciſes they uſed in their faſting.

d *That is*, prepare my ſelf with all devotion to this faſt.

e which was now ſince the time the temple was deſtroyed

f For there were both of the people and of the prieſts, which doubted as touching this controverſy, beſides them that yet remained in Caldea, and reaſoned of it, as one of the chief points of their religion.

* *Iſa.* 58 5.

g For they thought they had deſerved toward God, becauſe of this faſt, which they invented of themſelvs: and though faſting of it ſelf be good, yet becauſe they thought it a ſervice toward God, and truſted therein, it is here reproved.

‡ Or, be *not ye the that*, &c.

h Did ye not eat and drink for your own commodity and neceſſity? and ſo likewiſe ye did abſtain according to your own fantaſies, and not after the preſcript of my law.

‡ Or, are *not* theſe *the words*

i Hereby he condemneth their hypocriſy, which thought by their faſting to pleaſe God, and by ſuch things as they invented, and in the mean ſeaſon would not ſerve him as he had commanded.

† Heb. *by the hand of*, &c.

† Heb. *judge judgement of truth*,

k He ſheweth that they did not faſt with a ſincere heart, but for hypocriſy, and that it was not done of a pure religion, becauſe that they lacked theſe offices of charity, † which ſhould have declared that they were godly, *Matt.* 23. 23.

* *Exod.* 22. 21. 22. *Iſa.* 1. 23. *Jer.* 5. 28

l Heb. *they gave a back-ſliding ſhoulder*,

m And would not carry the Lords burden, which was ſweet and eaſy, but would bear their own, which was heavy and grievous to the fleſh, thinking to merit thereby: which ſimilitude is taken of oxen, which ſhrink at the yoke, *Nehem.* 9. 29

† Heb. *made heavy*

n which declareth that they rebelled not onely againſt the prophets, but againſt the Spirit of God, that ſpake in them.

† Heb. *by the hand of* &c.

* *Prov.* 1. 28. *Iſa.* 1. 15. *Jer.* 11. 11. & 14. 12.

n *That is*, after they were carried captive.

† Heb. *land of deſire*

o By their ſins, whereby they provoked God to anger.

CHAP. VIII.

1 The reſtauration of Jeruſalem. 9 They are encouraged to the building by Gods favour to them. 16 Good works are required of them. 18 Joy and enlargement are promiſed.

AGAIN the word of the LORD of hoſts came *to me*, ſaying,

2 Thus ſaith the LORD of hoſts, * I was [a] jealous for Zion, with great jealouſy, and I was jealous for her with great fury.

3 Thus ſaith the LORD, I am returned unto Zion, and will dwell in the midſt of Jeruſalem, and Jeruſalem ſhall be called a city of [b] truth; and the mountain of the LORD of hoſts, the holy mountain.

4 Thus ſaith the LORD of hoſts, There ſhall yet old [c] men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand † for very age.

5 And the ſtreets of the city ſhall be full of boys and girls playing in the ſtreets thereof.

6 Thus ſaith the LORD of hoſts, If it be ‡[d] marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the LORD of hoſts.

to believe that God can perform that which he hath promiſed, though it ſeem, never ſo impoſſible to man, *Rom* 4. 20. *Geneſ.* 18 14.

* *Chap.* 1. 14.

a I loved my city with a ſingular love, ſo that I could not abide that any ſhould do her any injury.

b Becauſe ſhe ſhall be faithful and loyal toward me her husband.

c Though their enemies did greatly moleſt & trouble them, yet God would come and dwell among them, and ſo preſerve them ſo long as nature would ſuffer them to live and increaſe their children in great abundance

† Heb. *for multitude of days*.

‡ Or, *hard*, or *difficult*

d He ſheweth wherein our faith ſtandeth, *that is*,

7 Thus ſaith the LORD of hoſts, behold, I will ſave my people from the eaſt-countrey, and from † the weſt-countrey.

† Heb. *the country of the going down of the ſun.*

8 And I will bring them, and they ſhall [e] dwell in the midſt of Jeruſalem, and they ſhall be my people, and I will be their God in truth and in righteouſneſs.

e So that their return ſhall not be in vain: for God will accompliſh his promiſe, and their proſperity ſhall be ſure and ſtable.

9 ¶ Thus ſaith the LORD of hoſts, Let your [f] hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets, which *were* in the day that the foundation of the houſe of the LORD of hoſts was laid, that the temple might be built.

f Let neither reſpect of your private commodities, neither counſel of others, nor fear of enemies diſcourage you in the going forward with the building of the temple, but be conſtant, and obey the prophets which encourage you thereunto.

10 For before theſe days ‡ there was no * hire [g] for man, nor any hire for beaſt, neither *was there any* peace to him that went out, or came in, becauſe of the affliction: for I ſet all men, every one againſt his neighbour.

‡ Or, *the hire of man became nothing, &c.*

* Hag. 1. 6.

g For God curſed your work ſo, that neither man nor beaſt had profit of their labours.

11 But now I *will* not *be* unto the reſidue of this people, as in the former days, ſaith the LORD of hoſts.

12 For the ſeed *ſhall be* † proſperous, the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this people to poſſeſs all theſe *things*.

† Heb. *of peace,*

13 And it ſhall come to paſs, *that* as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael; ſo will I ſave you, and ye ſhall be a bleſſing: fear not, *but* let your hands be ſtrong.

14 For thus ſaith the LORD of hoſts, As I thought to puniſh [h] you, when your fathers provoked me to wrath, ſaith the LORD of hoſts, and I repented not;

h Read Ezek. 18. verſ. 20.

15 So again have I thought in theſe days [i] to do well unto Jeruſalem, and to the houſe of Judah: fear ye not.

i which declareth that man cannot turn to God till he change man's heart by his Spirit, and ſo begin to do well, which is to pardon his ſins, and to give him his graces.

16 ¶ Theſe *are* the things that ye ſhall do, * Speak ye every man the truth to his neighbour; † execute the judgement of truth and peace in your gates.

* Epheſ. 4. 25.

† Heb. *judge truth, and the judgement of peace.*

17 And let none of you imagin evil in your hearts againſt his neighbour, and love no falſe oath: for all theſe *are things* that I hate, ſaith the LORD.

18 ¶ And the word of the LORD of hoſts came unto me, ſaying,

19 Thus ſaith the LORD of hoſts, The faſt of the fourth *moneth*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the [k] tenth ſhall be to the houſe of Judah joy and gladneſs, and cheerful † feaſts, therefore love the truth and peace.

k He ſheweth the great zeal that God ſhould give the Gentiles, to come to his church, and to joyn with the Jews in his true religion, which ſhould be in the kingdom of Chriſt.

† Or, *ſolemn or ſet times.*

20 Thus ſaith the LORD of hoſts, *It ſhall* yet *come to paſs*, that there ſhall come [l] people, and the inhabitants of many cities.

* Iſa. 2. 3. Mich. 4. 1, 2.

l Or, *continually*

21 And the inhabitants of one *city* ſhall go to another, ſaying, * Let us go ‡ † ſpeedily † to pray before the LORD, and to ſeek the LORD of hoſts: I will go alſo.

‡ Heb. *going*

† Heb. *to intreat the face of the LORD,*

22 Yea, many people and ſtrong nations ſhall come to ſeek the LORD of hoſts in Jeruſalem, and to pray before the LORD.

23 Thus ſaith the LORD of hoſts, In thoſe days *it ſhall come to paſs*, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the skirt of him that is a Jew, ſaying, We will go with you; for we have heard *that* God *is* with you.

CHAP. IX.

1 *God defendeth his church.* 9 *Zion is exhorted to rejoyce for the coming of Chriſt, and his peaceable kingdom.* 12 *Gods promiſes of victory and defence.*

THE burden of the word of the LORD in the land of [a] Hadrach, and Damaſcus *ſhall be* the [b] reſt thereof: when the [c] eyes of man, as of all the tribes of Iſrael *ſhall be* toward the LORD.

a whereby he meaneth Syria.

b Gods anger ſhall abide upon their chief city, and not ſpare ſo much as that.

c when the Jews ſhall convert and repent, then God will deſtroy their enemies.

2 And Hamath alſo ſhall border [d] thereby; Tyrus and Zidon, though it be [e] very * wiſe.

d *That is*, by Damaſcus, *meaning*, that Hamath or Antiochia ſhould be under the ſame rod and plague.

e He ſecretly ſheweth the cauſe of their deſtruction, becauſe they deceived all others by their craft and ſubtility, which they cloked with this name of wiſdom

* Ezek. 28. 3. &c.

3 And Tyrus did build her ſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets.

4 Behold, the Lord will caſt her out, and he will ſmite her [f] power in the ſea, and ſhe ſhall be devoured with fire.

f Though they of Tyrus think themſelves invincible by reaſon of the ſea, that compaſſeth them round about, yet they ſhall not eſcape Gods judgements.

5 Aſhkelon ſhall ſee *it*, and fear; Gaza alſo *ſhall ſee it*, and be very ſorrowful, and Ekron: for her expectation ſhall be aſhamed, and the king ſhall periſh from Gaza, and Aſhkelon ſhall not be inhabited.

6 And a [g] baſtard ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtins.

g *Meaning*, that all ſhould be deſtroyed ſave a very few that ſhould remain as ſtrangers.

7 And I will take away his † bloud out of his mouth, and his abominations from between his [h] teeth: but he that remaineth, even he *ſhall be* for our God, and he ſhall be as a governour in Judah, and [i] Ekron as a Jebuſite.

† Heb. *bloods*

h He promiſeth to deliver the Jews when he ſhall take vengeance on their enemies for their cruelty, and wrongs done to them.

i As the Jebuſites had been deſtroyed, ſo ſhould Ekron and all the Philiſtins.

8 And I will encamp about [k] mine houſe becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth; and no oppreſſour ſhall paſs through them any more: for now [l] have I ſeen with mine eyes.

k He ſheweth that Gods power onely ſhall be ſufficient to defend his church againſt all adverſaries, be they never ſo cruel, or aſſemble their power never ſo often.

l *That is*, God hath now ſeen the great injuries and afflictions wherewith they have been afflicted by their enemies.

9 ¶ *Rejoyce greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: behold, thy king cometh unto thee: [m] he *is* juſt, & ‡ having ſalvation, lowly, and riding upon an [n] aſs, and upon a colt the foal of an aſs.

* Iſa. 62. 11. Matt. 21. 5. Joh. 12. 15.

m *That is*, he hath righteouſneſs and ſalvation in himſelf for the uſe and commodities of his church.

‡ Or, *ſaving himſelf*

10 And I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the [o] battel-bow ſhall be cut off; and he ſhall ſpeak peace unto the heathen: and his dominion *ſhall be* * from [p] ſea *even* to ſea, and from the [q] river *even* to the ends of the earth.

n which declareth that they ſhould not look for ſuch a king as ſhould be glorious in the eyes of man, but ſhould be poor, and yet in himſelf have all power to deliver his: and this is meant of Chriſt, as Matt 21. 5. o No power of man or creature ſhall be able to let this kingdom of Chriſt, and he ſhall peaceably govern them by his word. * Pſal. 72. verſ 8. p *That is*, from the red ſea to the ſea called Syriacum, and by theſe places which the Jews knew, he meaneth an infinite ſpace and compaſs over the whole world. q *That is*, from Euphrates.

11 [r] *As for* thee alſo, ‡ by the bloud of thy covenant, I have ſent forth thy * [s] priſoners out of the pit, wherein *is* no water.

r *Meaning*, Jeruſalem, or the church which is ſaved by the bloud of Chriſt, whereof the bloud of the ſacrifice was a figure, and is here called the covenant of the church, becauſe God made it with his church, and left it with them for the love that he bare unto them.

‡ Or, *whoſe covenant is by bloud*, * Iſa. 61. 1. s God ſheweth that he will deliver his church out of all dangers, ſeem they never ſo great.

12 ¶ Turn ye to the [t] ſtrong hold, ye [u] priſoners of hope, even to day do I declare, *that* I will render [x] double unto thee:

t *That is*, into the holy land where the city and the temple are, where God will defend you. u *Meaning*, the faithful, which ſeemed to be in danger of their enemies on every ſide, and yet lived in hope that God would reſtore them to liberty. x *That is*, double benefits, and proſperity in reſpect of that which your fathers enjoyned from Davids time to the captivity.

13 When I have [y] bent Judah for me, filled the bow with Ephraim, and raiſed up thy

y I will make Judah and Ephraim, *that is*, my whole church, victorious againſt all enemies, which he here meaneth by the Grecians.

ſons,

ſons, O Zion, againſt thy ſons, O Greece, and made thee as the ſword of a mighty man.

14 And the LORD ſhall be ſeen over them, and his arrow ſhall go forth as the lightning: and the Lord GOD ſhall blow the trumpet; and ſhall go with whirlwinds of the ſouth.

15 The LORD of hoſts ſhall defend them, and they ſhall devour, [z] and ‡ ſubdue with ſling-ſtones, and they ſhall drink, *and* make a noiſe as through wine, and they ‡ ſhall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God ſhall ſave them in that day as the flock of his people, for *they ſhall be as* the [a] ſtones of a crown, lifted up as an enſign upon his land.

17 For how great *is* his goodneſs, and how great *is* his beauty! corn ſhall make the young men ‡ cheerful, and new wine the maids.

z He promiſeth that the Jews ſhall deſtroy their enemies, and have abundance and exceſs of all things, as there is abundance on the altar when the ſacrifice is offered: which things are not to move them to intemperancy, but to ſobriety, and a thankful remembrance of Gods great liberality.
‡ Or, *ſubdue the ſtones of the ſlings*, ‡ Or, *ſhall fill both the bowls, &c.*
a The faithful ſhall be preſerved, and reverenced of all, that the very enemies ſhall be compelled to eſteem them: for Gods glory ſhall ſhine in them, as Joſephus declareth of Alexander the great when he met Jadi the high prieſt. ‡ Or, *grow*, or *ſpak*,

CHAP. X.

1 *God is to be ſought unto, and not idols.* 5 *As he viſited his flock for ſin, ſo he will ſave and reſtore them.*

ASk ye of the [a] LORD rain in the time of the latter rain, *ſo* the LORD ſhall make ‡ bright clouds, and give them ſhowrs of rain, to every one graſs in the field.

2 For [b] the * † idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they [c] went their way as a flock, they ‡ were troubled, becauſe *there was* no ſhepherd.

3 Mine anger was kindled againſt the ſhepherds, and I † puniſhed the [d] goats: for the LORD of hoſts hath viſited his flock the houſe of Judah, and hath made them as [e] his goodly horſe in the battel.

4 Out [f] of him came forth the corner, out of him the nail, out of him the battel-bow, out of him every [g] oppreſſour together.

5 ¶ And they ſhall be as mighty men, which tread down *their enemies* in the mire of the ſtreets in the battel, and they ſhall fight, becauſe the LORD *is* with them, and ‡ the riders on horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe [h] of Joſeph, and I will bring them again to place them; for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim ſhall be like a mighty man, and their heart ſhall rejoyce, as through wine: yea, their children ſhall ſee *it*, and be glad, their heart ſhall rejoyce in the LORD.

8 I will [i] hiſs for them, and gather them, for I have redeemed them: and they ſhall increaſe as they have increaſed.

2 The prophet reproveth the Jews, becauſe by their own infidelity they put back Gods graces promiſed, and ſo famin came by Gods juſt judgement: therefore to avoid this plague he willeth them to turn to God, and to pray in faith to him, and ſo he will give them abundance.
‡ Or, *lightnings*,
b He calleth to remembrance Gods puniſhments in times paſt, becauſe they truſted not in him, but in their idols and ſorcerers, who ever deceived them.
* Jer. 10. 8. *Habac.* 2. 18.
† Heb. *teraphims*
c *That is*, the Jews went into captivity.
‡ Or, *anſwered that, &c.*
† Heb. *viſited upon*
d *Meaning*, the cruel governours, which did oppreſs the poor ſheep: *Ezek.* 34. *verſ.* 16. 17.
e He will be merciful to his church, & cheriſh them as a king or prince doth his beſt horſe, which ſhall be for his own uſe in the warr.
f Out of Judah ſhall the chief governour proceed, who ſhall be as a corner to uphold the building, and as a nail to faſten it together.
g Over their enemies.
‡ Or, *they ſhall make the riders on horſes aſhamed*
h *That is*, the ten tribes, which ſhould be gathered under Chriſt, to the reſt of the church. i whereby he declareth the power of God, who needeth no great preparation, when he will deliver his: for with a beck or hiſs he can call them from all places ſuddenly.

9 And I will [k] ſow them among the people: and they ſhall remember me in far countreys, and they ſhall live with their children, and [l] turn again.

10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria, and I will bring them into the land of Gilead and Lebanon, and *place* ſhall not be found for them.

11 And he [m] ſhall paſs through the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the deeps of the river ſhall dry up: and the pride of Aſſyria ſhall be brought down, and the ſcepter of Egypt ſhall depart away.

12 And I will ſtrengthen them in the LORD, and they ſhall walk up and down in his name, ſaith the LORD.

k Though they ſhall yet be ſcattered and ſeem to be loſt, yet it ſhall be profitable unto them: for there they ſhall come to the knowledge of my name, which was accompliſhed under the goſpel among whom it was firſt preached.
l Not that they ſhould return into their countrey, but be gathered and joyned in one faith, by the doctrin of the goſpel.
m He alludeth to the deliverance of the people out of Egypt, whereas the angel ſmote the ſtouds and rivers.

CHAP. XI.

1 *The deſtruction of Jeruſalem.* 3 *The elect being cared for, the reſt are rejected.* 10 *The ſlaves of Beauty and Bands broken by the rejection of Chriſt.* 15 *The type and curſe of a fooliſh ſhepherd.*

OPen thy doors, O [a] Lebanon, that the fire may devour thy cedars.

2 Howl [b] fir-tree, for the cedar is fallen; becauſe the ‡ mighty are ſpoiled: howl, O ye oaks of Baſhan, for ‡ the [c] forreſt of the vintage is come down.

3 ¶ *There is* a voice of the howling of the ſhepherds; for their [d] glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled.

4 Thus ſaith the LORD my God, Feed the flock of the [e] ſlaughter:

5 Whoſe poſſeſſours ſlay them, [f] and hold themſelvs not guilty: and they that ſell them ſay, [g] Bleſſed *be* the LORD, for I am rich: and their own ſhepherds pity them not.

6 For I will no more pity the inhabitants of the land, ſaith the LORD: but lo, [h] I will † deliver the men every one into his neighbours hand, and into the hand of his [i] king, and they ſhall ſmite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of ſlaughter, ‡ *even* you, [k] O poor of the flock: and I took unto me [l] two ſtaves; the one I called Beauty, and the other I called ‡ Bands, and I fed the flock.

8 [m] Three ſhepherds alſo I cut off in one moneth, and my ſoul † loathed [n] them, and their ſoul alſo abhorred me.

9 Then ſaid I, I will not feed you: * that that dieth, let it die: and that that is to be cut

a Becauſe the Jews thought themſelvs ſo ſtrong by reaſon of this mountain, that no enemy could come to hurt them the prophet ſheweth, that when God ſendeth the enemies, it ſhall ſhew it ſelf ready to receive them.
b Shewing, that if the ſtrong men were deſtroyed, the weaker were not able to reſiſt.
‡ Or, *gallants*
‡ Or, *the defenced forreſt*
c Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not think to hold out.
d *That is*, the renown of Judah and Iſrael ſhould periſh.
e which being now deſtinate to be ſlain, were delivered as out of the lions mouth.
f Their governours deſtroy them without any remorſe of conſcience, or yet thinking that they do evil.
g He noteth the hypocrites, which ever have the name of God in their mouths, though in their life and doings they deny God, attributing their gain to Gods bleſſings, which cometh of the ſpoil of their brethren.
h I will cauſe one to deſtroy another. † Heb. *make to be found* i Their governours ſhall execute cruelty over them. ‡ Or, *verily the poor*, k *That is*, the ſmall remnant whom he thought worthy to ſhew mercy unto. l God ſheweth his great benefits toward his people to convince them of greater ingratitude, which would neither be ruled by his moſt beautiful order of government, neither continue in the bands of brotherly unities, and therefore he breaketh both the one and the other, Some read, for Bands, Deſtroyers, but in the 14 verſe the firſt reading is confirmed. ‡ Or, *binders*, m whereby he ſheweth his care and diligence, that he would ſuffer them to have no evil rulers, becauſe they ſhould conſider his great love. † Heb. *was ſtraitned for them*, n *Meaning* the people, becauſe they would not acknowledge theſe great benefits of God. * *Jerem*, 15. 2.

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† Heb. of one fellowship, or companion.

off, let it be cut off; and let the reſt eat, every one the fleſh † of another.

10 ¶ And I took my ſtaff, *even* Beauty, and cut it aſunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ‡ ſo the [o] poor of the flock that waited upon me, knew that it *was* the word of the LORD.

‡ Or, *the poor of the flock, &c. certainly knew*
o He ſheweth that the beſt part ever profit by Gods judgements.

12 And I ſaid unto them, † If ye think good, give *me* my [p] price; and if not, forbear: ſo they * weighed for my price thirty *pieces* of ſilver.

† Heb. *if it be good in your eyes,*
p Beſides their ingratitude God accuſeth them of malice & wickedneſs, which did not onely forget his benefits, but eſteemed them as things of nought.
* *Matt.* 26. 15.

13 And the LORD ſaid unto me, Caſt it unto the * [q] potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the LORD.

* *Matt.* 27. 9, 10.
q Shewing, that it was too little to pay his wages which could ſcarce ſuffice to make a few tiles for to cover the temple.

14 Then I cut aſunder mine other ſtaff, *even* ‡ Bands, that I might break the brotherhood between Judah and Iſrael.

‡ Or, *leaders*,
a ſignifying, that they ſhould have a certain kind of regiment, and outward law of government; but in effect it ſhould be nothing, for they ſhould be rude, and unlearning rulers in ſtead of ſhepherds.

15 ¶ And the LORD ſaid unto me, Take unto thee yet the [r] inſtruments of a fooliſh ſhepherd.

‡ Or, *maiden*:
† Or, *tear*.

16 For lo, I will raiſe up a ſhepherd in the land, *which* ſhall not viſit *thoſe that be* ‡ cut off, neither ſhall ſeek the young one, nor heal *that that is* broken, nor ‡ feed that that [s] ſtandeth ſtill: but he ſhall eat the fleſh of the fat: and tear their claws in pieces.

s And is in health and ſound.

17 * Wo to the idol ſhepherd that leaveth the flock: the ſword *ſhall be* upon his [t] arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

* *Jer.* 23. 1. *Ezek.* 34. 2. *John* 10. 12.
t By the arm he ſignifieth ſtrength, as he doth wiſdom and judgement by the eye: *that is*, the plague of God ſhall take away both thy ſtrength and judgement.

CHAP. XII.

1 Jeruſalem a cup of trembling to her ſelf, 3 and a burdenſom ſtone to her adverſaries. 6 The victorious reſtoring of Judah. 9 The repentance of Jeruſalem.

THE burden of the word of the LORD for [a] Iſrael, ſaith the LORD, which ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him.

a That is, the ten tribes, which neglecting Gods benefits in delivering their brethren, and had rather remain in captivity, than to return home, when God called them.

2 Behold, I will make Jeruſalem a [b] cup of ‡ trembling unto all the people round about, ‡ when they ſhall be in the ſiege both againſt Judah, *and* againſt Jeruſalem.

b Jeruſalem ſhall be defended againſt all her enemies: ſo ſhall God defend all Judah, and ſhall deſtroy the enemies.
‡ Or, *ſlumber, or poſſe*
‡ Or, *and alſo againſt Judah ſhall he be, when ſiege ſhall be in laying againſt Jeruſalem.*

3 ¶ And in that day will I make Jeruſalem a burdenſom ſtone for all people; all that burden themſelvs with it, ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.

4 In that day, ſaith the LORD, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs, and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſs.

‡ Or, *there is ſtrength to me and to the inhabitants, &c.*
c *Every captain that had many under him alone, ſhall now think that the ſmall power of Jeruſalem ſhall be ſufficient to defend them againſt all enemies: becauſe the help is in heaven.*

5 And the governours of Judah ſhall ſay in their heart, ‡ The [c] inhabitants of Jeruſalem *ſhall be* my ſtrength in the LORD of hoſts their God.

6 ¶ In that day will I make the governours of Judah like a hearth of fire among the wood, & like a torch of fire in a ſheaf; and they ſhall devour all the people round about on the right hand and on the left: and Jeruſalem ſhall be inhabited again, in her own place, *even* in Jeruſalem.

7 The LORD alſo ſhall ſave the [d] tents of Judah firſt, that the glory of the houſe of David, and the glory of the inhabitants of Jeruſalem, do not magnify *themſelvs* againſt Judah.

d The people which are now as it were diſperſed by the fields, and lie open to their enemies, ſhall be no leſs preſerved by my power than if they were under their kings, (which is meant by the houſe of David) or in their defenced cities.

8 In that day ſhall the LORD defend the inhabitants of Jeruſalem, and he that is ‡ † feeble among them at that day ſhall be as David; and the houſe of David *ſhall be* as God, as the angel of the LORD before them.

‡ Or, *weak*
† Heb. *falleth*

9 ¶ And it ſhall come to paſs in that day, *that* I will ſeek to deſtroy all the nations that come againſt Jeruſalem.

10 And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of [e] grace and of ſupplications, and they ſhall * look upon me whom they have [f] pierced, and they ſhall mourn for [g] him, as one mourneth for *his* onely *ſon*, and ſhall be in bitterneſs for him, as one that is in bitterneſs for *his* firſt-born.

e They ſhall have the feeling of my grace by faith, and know that I have compaſſion on them.
* *Joh.* 19. 34, 37. *Rev.* 1. 7.
f *That is*, whom they have continually vexed with their offences, and grieved at ſpirit, *Iſa.* 63. 10. where it is intended to Chriſt himſelf, which here is referred to the Spirit of God.
g They ſhall turn to God by true repentance, whom before they had ſo grievouſly offended by their ingratitude.

11 In that day ſhall there be a great * mourning in Jeruſalem, * as the [h] mourning of Hadadrimmon in the valley of Megiddon.

* *Jud.* 2. 3.
* 2 *Chron.* 35. 24.
h They ſhall lament and mourn exceedingly for their offences againſt God.

12 And the [k] land ſhall mourn, † every family [l] apart, the family of the [m] houſe of David apart, and their wives apart; the family of the houſe of Nathan apart, and their wives apart:

i which was the name of a town and place near to Megiddo, where 2 *Chron.* 35. 22.
k *That is*, in all places where the Jews ſhall remain.
† Heb. *families*,
l ſignifying that this mourning or repentance ſhould not be a vain ceremony as every one touched with his own grief ſhall lament.
m Under theſe certain families he comprehendeth all the tribes, and ſheweth that both the kings and the prieſts had by their ſins pierced Chriſt.
n Called alſo Simeon.
o *Reſt*, which were elect by grace, and preſerved from the common deſtruction.
Heb. *ſeparate*, Joſiah was ſlain.

13 The family of the houſe of Levi apart, and their wives apart: the family [n] of Shimei apart, and their wives apart:

14 All the families that [o] remain, every family apart, and their wives apart.

CHAP. XIII.

1 The fountain of purgation for Jeruſalem, 2 from idolatry, and falſe propheſy. 7 The death of Chriſt, and the trial of a third part.

IN that day there [a] ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin, and for † uncleanneſs.

a He ſheweth what ſhall be the fruit of the repentance, to wit, remiſſion of ſins, by the blood of Chriſt, which ſhall be a continual running fountain and purge them from all uncleanneſs.
† Heb. *ſeparation for uncleanneſs.*

2 ¶ And it ſhall come to paſs in that day, ſaith the LORD of hoſts, *that* I will * cut off the [b] names of the idols out of the land, and they ſhall no more be remembred: and alſo I will cauſe the [c] prophets, and the unclean ſpirit to paſs out of the land.

* *Ezek.* 30. 13.
b He promiſeth that God will alſo purge them from all ſuperſtition, & that their religion ſhall be pure.
c *Meaning*, the falſe prophets and teachers, who are the corrupters of all religion, whom the prophet here calleth unclean ſpirits.

3 And it ſhall come to paſs, *that* when any ſhall yet [d] propheſy, then his father and his mother, that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the LORD: and his father and his mother, that begat him, [e] ſhall thruſt him through when he propheſieth.

d *That is*, when they ſhall propheſy lies, and make God who is the author of truth, a cloke of their falſhood.

4 And it ſhall come to paſs in that day, *that* the prophets ſhall be [f] aſhamed every one of

thereunto. e He ſheweth what zeal the godly ſhall have under the kingdom of Chriſt. *Deut.* 13. *verſ.* 6, 9. f God ſhall make them aſhamed of their errours and lies, and bring them to repentance, and they ſhall no more wear prophets apparel to make their doctrine ſeem more holy.

his

his vision, when he hath prophesied: neither shall they wear † a rough garment † to deceive.

† Heb. *a garment of hair*

5 But he shall say, I *am* no [g] prophet, I *am* an husbandman: for man taught me to keep cattel from my youth.

[g] They shall confess their former ignorance, and be content to labour for their living.

6 And one shall say unto him, What *are* these [h] wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

[h] Hereby he sheweth, that though their parents and friends dealt more gently with them, and put them not to death, yet they would so punish their children that became false prophets, that the marks and signs should remain for ever.

7 ¶ Awake, O sword, against my [i] shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

[i] The prophet meaneth the fear, that before this great comfort should come under Christ, there should be an horrible dissipation among the people: for their governours and rulers should be destroyed, and the people should be scattered: and the evangelist applyeth this to Christ, because he was the head of all pastours, *Matth.* 26. 31. *Mark* 14. 27.

8 And it shall come to pass, *that* in all the land, saith the LORD, [k] two parts therein shall be cut off, *and* die, but the third shall be left therein.

[k] The greatest part shall have no portion of these blessings, and yet they that shall enjoy them, shall be tried with great afflictions, so that it shall be known that onely Gods power and his mercies do preserve them. * 1 *Cor.* 1. 6, 7.

9 And I will bring the third part through the fire, and will * refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

CHAP. XIV.

1 *The destroyers of Jerusalem destroyed.* 4 *The coming of Christ, and the graces of his kingdom.* 12 *The plague of Jerusalems enemies.* 16 *The remnant shall turn to the Lord,* 20 *and their spoils shall be holy.*

[a] He armeth the godly against the great tentations that should come before they enjoyed this prosperous estate, promised under Christ, that when these dangers should come, they might know that they were warned of them before.

BEhold, the day of the LORD cometh, & thy spoil shall be [a] divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battel, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

[b] As your fathers and you have had experience, even at the red Sea, and at all other times.

3 Then shall the LORD go forth, and fight against those nations, as when he [b] fought in the day of battel.

[c] By this manner of speech the prophet sheweth Gods power and care over his church, and how he will as it were by miracle save it.

4 ¶ And his feet shall stand in that day upon the [c] mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, *and there shall be* a very great [d] valley, and half of the mountain shall remove toward the north, and half of it toward the south.

[d] So that out of all the parts of the world, they shall see Jerusalem, which was before hid with this mountain: and this he meaneth of the spiritual Jerusalem, the church.

5 And ye shall flee *to* the [e] valley of ‡ the mountains: ‡ for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the [f] earthquake in the days of Uzziah king of Judah: and the LORD [g] my God shall come, & all the saints with thee.

[e] Hesse hath of the Hippocrite, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountains.

‡ Or, *my mountains:*

‡ Or, *when he shall have made a valley of the mountains to the place separated,*

[f] 1 Sam. 11. 1. and *Amos* 1. 1.

[g] Because they did not credit the prophets words, he turneth to God, and comforteth himself in that he knew that these things should come, and saith, Thou, O God, with thine angels wilt come to perform his great things. † Heb. *precious* ‡ Or, *the day shall be one* * *Rev.* 22. 5. h Signifying, that there should be great troubles in the church, and that the time hereof is in the Lords hands, yet at length (which were meant by the evening) God would send comfort. * *Isa.* 30. 19. *Ezek.* 21. 23.

6 And it shall come to pass in that day, *that* the light shall not be † clear, *nor* † dark.

7 But ‡ it shall be * one day which shall be known to the LORD, [h] not day, nor night: but it shall come to pass *that* at * evening-time it shall be light.

8 And it shall be in that day, *that* [i] living * waters shall go out from Jerusalem: half of them toward the ‡ former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

[i] *That is,* the spiritual graces of God, which should ever continue in most abundance.

* *Ezek.* 47. 1. *Joel* 3. 18. *Rev.* 22. 1.

‡ Or, *eastern*

9 And the LORD shall be king over all the earth: in that day shall there be one [k] LORD, and his name one.

[k] All idolatry and superstition shall be abolished, and there shall be one God, one faith, and one religion.

10 All the land shall be ‡ turned [l] as a plain from Geba to Rimmon, south of Jerusalem: & it shall be lifted up and ‡ inhabited in her place: from Benjamins gate unto the place of the first gate, unto the corner-gate, and *from* the tower of Hananiel unto the kings winepresses.

‡ Or, *compassed*

[l] This new Jerusalem shall be seen through all the world, and shall excell the first in excellency, wealth, and greatness.

11 And *men* shall dwell in it, and there shall be no more utter destruction, but Jerusalem ‡ shall be safely inhabited.

‡ Or, *shall abide*

12 ¶ And this shall be the plague wherewith the LORD will smite all the people, that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

‡ Or, *shall abide*

13 And it shall come to pass in that day, *that* [m] a great tumult from the LORD shall be among them, and they shall lay hold every one on [n] the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

[m] God will not onely raise up war without, but sedition at home to try them.

[n] To hurt, and oppress him.

14 And ‡ Judah also shall fight ‡ at Jerusalem; and the wealth of all the heathen round about shall be gathered together, [o] gold, and silver, and apparel in great abundance.

‡ Or, *even also Judah shall*

‡ Or, *against*

[o] The enemies are rich, and therefore shall not come for a prey, but to destroy and shed blood.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this [p] plague.

[p] As the men should be destroyed, *ver.* 12.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem, to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of [q] Egypt go not up, and come not, † that have no *rain:* there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

[q] By the Egyptians, which were greatest enemies to true religion he meaneth all the Gentiles.

† Heb. *upon whom there is not.*

19 This shall be the ‡ punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

‡ Or, *sinne*

‡ Or, *evidence*

20 ¶ In that day shall there be upon the ‡ [r] Bells of the horses, HOLINESS UNTO THE LORD: and the [s] pots in the LORDS house shall be like the bowls before the altar.

[r] Signifying, that to what service they were put now (whether to labour, or to serve in war) they were now holy because the Lord had sanctified them.

[s] As precious the one as the other, because they shall be sanctified.

21 Yea, every pot in Jerusalem and in Judah shall be Holiness unto the LORD of hosts: and all they that sacrifice, shall come and take of them, and seethe therein: and in that day there shall be no more the * [t] Canaanite in the house of the LORD of hosts.

* *Isa.* 35. 8. *Joel* 3. 17. *Rev.* 21. 27. & 22. 15.

† But all shall be pure and clear and there shall neither be hypocrite, nor any that shall corrupt the true service.

MALACHI.

THE ARGUMENT.

THis prophet was one of the three, which God raised up for the comfort of his church after the captivity, and after him there was no more untill John Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more fervent desires look for the coming of Messiah. He confirmeth the same doctrin, that the two former do; but chiefly he reproveth the priests for their covetousness, and for that they served God after their own fantasies, and not according to the prescript of his word. He also noteth certain peculiar sins, which were then among them, as marrying of idolatrous and many wives, murmurings against God, impatiency, and such like. Notwithstanding for the comfort of the godly, he declareth that God would not forget his promise made unto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and joy unto the godly.

CHAP. I.

1 Malachi complaineth of Israels unkindness, 6 of their irreligiousness, 12 and profaneness.

a Read *Isa.* 13.1.

1 Heb. *by the hand of Malachi.*

THe [a] burden of the word of the LORD to Israel † by Malachi.

2 I have loved you, saith the LORD: yet ye say, [b] Wherein hast thou loved us? *was* not Esau Jacobs brother? saith the LORD: yet I * loved Jacob,

3 And I [c] hated Esau, and laid his mountains, and his heritage waste, for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of the wickedness, and the people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified ‡ † from the border of Israel.

6 ¶ A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, [d] O priests, that despise my name: and ye say, [e] Wherein have we despised thy name?

7 ‡ Ye offer [f] polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* [g] contemptible.

8 And if ye offer the blind † for sacrifice, *is it* not [h] evil? and if ye offer the lame & sick, *is it* not evil? offer it now unto thy governour, will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now I pray you, [i] beseech † God that he will be gracious unto us: this hath been † by your means: will he regard your [k] persons? saith the LORD of hosts.

10 Who *is there* even among you [l] that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an * offering at your hand.

11 For from the rising of the sun even unto the going down of the same, my name *shall be* [m] great among the Gentiles, and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say; The table of the LORD *is* [n] polluted, and the fruit thereof, *even* his meat is contemptible.

13 Ye said also, Behold, what a [o] weariness *is it*, and ‡ ye have snuffed at it, saith the LORD of hosts, and ye brought *that which was* torn, and the lame, and the sick: thus ye brought an offering: should I accept this of your hands? saith the LORD.

14 But cursed *be* the deceiver, ‡ which hath in his flock [p] a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

b which declareth their great ingratitude that did not acknowledge this love, which was so evident, in that he chose Abraham from out of all the world, and next, chose Jacob the younger brother, of whom they came, and left Esau the elder.

* *Rom.* 9. 13.

c For besides that the signs of my hatred appeared even when he was made servant unto his younger brother, being yet in his mothers belly, and also afterward in that he was put from his birthright, yet even now before your eyes the signs hereof are evident, in that his country lyeth waste, and he shall never return to inhabit it, whereas ye my people, whom the enemy hated more than them, are by my grace and love toward you delivered, reid *Rom.* 9. 13.

‡ Or, *upon*

† Heb. *from upon*

d Besides the rest of the people he condemneth the priests chiefly, because they should have reproved others for their hypocrisy, and obstinacy against God, and not have hardened them by their example to greater evils.

e He noteth their gross hypocrisy, which would not see their faults, but most impudently covered them, and so were blind guids

‡ Or, *bring unto* &c

f Ye receive all manner of offerings for your own greediness, and do examin whether they be according to my law or no

g Not that they said thus, but by their doings they declared no less.

Heb. *to sacrifice*

h You make it no fault: whereby he condemneth them that think it sufficient to serve God, partly, as he hath commanded, and partly, after mans fantasy, and so come not to that pureness of religion, which he requireth, and therefore in reproach he sheweth them that a mortal man would not be content to be so served.

i He derideth the priests, who bare the people in hand that they prayed for them, and sheweth that they were the occasion that these evils came upon the people.

† Heb. *the face of God*

† Heb *from your hand*;

k will God consider your office & state, seeing you are so covetous and wicked?

l Because the Levites, who kept the doors, did not say whether the sacrifices that came in, were according to the law, God wisheth that they would rather shut the doors, than to receive such as were not perfite.

* *Isa.* 1. 11. Jer. 6. 20. *Amos* 5 21.

m God sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and here the prophet that was under the law, framed his words to the capacity of the people, and by the altar and sacrifice he meaneth the spiritual service of God which should be under the gospel, when an end should be made to all these legal ceremonies by Christs onely sacrifice.

n Both the priest and the people were infected with this errour, that they passed not what they offered; for they thought that God was well content with the lean as with the fat: but in the mean season they shewed not that obedience to God, which he required, and so committed both impiety, and also shewed their contempt of God, and covetousness.

o The priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God, for that which was least profitable, was thought good enough for the Lord.

‡ Or, *whereas you might have blown away*,

‡ Or, *in whose flock is*

p *That is*, hath ability to serve the Lord according to his word, and yet will serve him according to his covetous mind.

CHAP. II.

1 He sharply reproveth the priests for neglecting their covenant, 11 and the people for idolatry, 14 for adultery, 17 and for infidelity.

ANd now, O ye [a] priests, this commandment *is* for you.

a He speaketh unto them chiefly, but under them he containeth the people also.

2 If

2 * If ye will not hear, and if ye will not lay *it* to heart, to give glory [b] unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your [c] blessings; yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will ‡ corrupt [d] your seed, and † spread dung upon your faces, *even* the [e] dung of your solemn feasts, and ‡ *one* shall take you away with it.

4 And ye shall know that I have [f] sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 [g] My covenant was with him of life and peace, and I [h] gave them to him, *for* the fear wherewith he feared me, and was afraid before [i] my name.

6 The law of [k] truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priests' [l] lips should keep knowledge, and they should seek the law at his mouth: for he *is* the [m] messenger of the LORD of hosts.

8 But ye are departed out of the way: ye have caused many to ‡ stumble at the law: ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but ‡† have been partial in the law.

10 * Have we not all one [n] father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of [o] our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the LORD, which he ‡ loved, and hath married the [p] daughter of a strange god.

12 The LORD will cut off the man that doth this: ‡ the master and the scholar out of the tabernacles of Jacob, and him that [q] offereth an offering unto the LORD of hosts.

13 And this have ye done again, [r] covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye say, [s] Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy [t] companion, and the wife of thy [u] covenant.

15 And did not [x] he make one? yet had he the ‡ [y] residue of the spirit: and wherefore one? that he might seek † a godly [z] seed: therefore take heed to your [a] spirit, and let none deal ‡ treacherously against the wife of his youth.

16 For the LORD the God of Israel saith, ‡ that he [b] hateth † putting away: for *one* covereth [c] violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that you deal not treacherously.

17 ¶ Ye have [d] wearied the LORD with your words: yet ye say, Wherein have we wearied *him?* when ye say, Every one that [e] doth evil, *is* good in the sight of the LORD, and he delighteth in them; or [f] where *is* the God of judgement?

CHAP. III.

1 *Of the messenger, majesty, and grace of Christ.* 7 *of the rebellion,* 8 *sacrilege,* 13 *and infidelity of the people.* 16 *The promise of blessing to them that fear God.*

BEhold * I will send my [a] messenger, and he shall prepare the way before me: and [b] the LORD whom ye seek, shall suddenly come to his temple: even the [c] messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who [d] may abide the day of his coming, and who shall stand when he appeareth? for he *is* like a refiners fire, and like fullers sope.

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons [e] of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offerings of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ‡ former years.

5 And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, & against false swearers, and against those that ‡ oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right,* and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not: therefore ye sons of Jacob [f] are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them:* [g] return unto me, and I will return unto you, saith the LORD of hosts: but ye said, Wherein shall we return?

8 ¶ Will a [h] man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? [i] In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even,* this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the * windows of heaven, and † pour you out a blessing,

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* *Lev.* 26. 14 &c. *Deut* 28. 15. &c.
b To serve me according to my word.
c *That is,* the abundance of Gods benefits.
‡ Or, *reprove*
d Your seed sown shall come to no profit.
† Heb. *scatter*
e You boast of your holiness, sacrifices and feasts, but they shall turn to your shame, and be as vile as dung.
‡ Or, *it shall take you away to it.*
f The priests objected against the prophet that he could not reprove them, but he must speak against the priesthood, and the office established of God by promise, but he sheweth that the office is nothing hindered when these villains and dung are called by their own names.
g He sheweth what were the two conditions of the covenant made with the tribe of Levi: on Gods part, that he would give them long life and felicity, and on their part, that they should faithfully serve him according to his word.
h I prescribed Levi a certain law to serve me.
i He served me and set forth my glory with all humility and submission.
k He sheweth that the priests ought to have knowledg to instruct others in the word of the Lord.
l He is as the treasure-house of Gods word, and ought to give to every one according to their necessity, and not to reserve it for himself.
m Shewing, that whosoever doth not declare Gods will, is not his messenger and priest.
‡ Or, *fall in the law:*
‡ Or, *lifted up the face against*
† Heb. *accepted faces*
* *Ephes.* 4. 6.
n The prophet accuseth the ingratitude of the Jews toward God and man: for seeing they were all born of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.
o whereby they had bound themselves to God to be an holy people.
‡ Or, *ought to love,*
p They have joyned themselves in marriage with them that are of another religion. ‡ Or, *him that waketh, and him that answereth* q *That is,* the priests. r Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seem to sacrifice in vain. s This is another fault, whereof he accuseth them, *that is,* that they brake the laws of marriage. t As the one half of thy self. u She that was joyned to thee by a solemn covenant, and by the invocation of Gods name. x Did not God make man and woman as one flesh and not many? ‡ Or, *excellency* y By his power and vertue he could have made many women for one man. † Heb. *a seed of God:* z Such as should be born in lawful and moderate marriage, wherein is no excess of lusts.

a Contain your selves within your bounds, and be sober in mind, and bridle your affections.
‡ Or, *unfaithfully*
‡ Or, *if he hate her, put her away:*
b This sheweth that whatsoever Moses permitted them in, this case for the hardness of their heart, yet it excused them not before God, but still it was sin.
† Heb. *to cast away:*
c He thinketh it sufficient to keep his wife in bed: he take other
and so as it were covereth his fault. d Ye murmured against God, because he helped not as soon as ye called. e In thinking that God favoured the wicked, and had not respect to them that serve him. f Thus they blasphemed God in condemning his power and justice, because he judged not according to their fantasies.

* *Matth.* 11. 10. *Mark.* 1. 2. *Luke* 1. 76. & 7. 27.
a This is meant of John Baptist, as Christ expounded. *Luke* 7. 27.
b *Meaning,* Messias. *Isa* 40. 1, 7. *Dan* 9. 17, 25, 26.
c *Heb.* 1. Christ by whom the covenant was made and ratified, who is called the angel or messenger of the covenant, because he reconcileth us to his Father: and is Lord or king because he hath the government of his church.
d He sheweth that the hypocrites, which wish so much for the Lords coming, will not abide, when he draweth near: for he will consume them, and purge them, and make them clean.
e He beginneth at the priests, that they might be lights and shine unto others.
‡ Or, *assent*
‡ Or, *defraud*
f They murmured against God because they saw not his help ever present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token that he doth still defend them: and so his mercy toward them never changeth.
g Read *Zech.* 1. 3.
h There are none of the heathen so barbarous that will defraud their gods of their honour, or deal deceitfully with them.
i whereby the service of God should have been maintained, and the priests and the poor relieved. † *Gen.* 7. 11. † Heb. *empty out*

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that *there ſhall* not *be* [k] *room* enough *to receive it.*

11 And I will rebuke the [l] devourer for your ſakes: and he ſhall not † deſtroy the fruits of your ground, neither ſhall your vine caſt her fruit before the time in the field, ſaith the LORD of hoſts.

12 And all nations ſhall call you bleſſed: for ye ſhall be a delightſom land, ſaith the LORD of hoſts.

13 ¶ Your words have been * ſtout [m] againſt me, ſaith the LORD: yet ye ſay, What have we ſpoken *ſo much* againſt thee?

14 Ye have ſaid, It *is* vain to ſerve God: and what profit *is it*, that we have kept † his ordinance, and that we have walked † mournfully before the LORD of hoſts?

15 And now we call the proud happy: yea, they that work wickedneſs † are ſet up; yea, *they that* * tempt God are even [n] delivered.

16 ¶ [o] Then they that feared the LORD, ſpake often one to another, & the LORD hearkened, and heard *it*, and a [p] book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they ſhall be mine, ſaith the LORD of hoſts, in that day [q] when I make up my ‡jewels, and I will [r] ſpare them as a man ſpareth his own ſon that ſerveth him.

18 Then ſhall ye return and diſcern between the righteous and the wicked, between him that ſerveth God, and him that ſerveth him not.

k Not having reſpect how much ye need, but I will give you in all abundance: ſo that ye ſhall lack place to put my bleſſings in.
l *Meaning*, the caterpillar, and what ſoever deſtroyeth corn and fruits.
† Heb. *corrupt*

* *Job* 21. 14.
m The prophet condemneth them of double blaſphemy againſt God: firſt, in that they ſaid, that God had no reſpect to them that ſerved him, and next, that the wicked were more in his favour than the godly.
† Heb. *his obſervation*,
† Heb. *in black*.
† Heb. *are built?*
* *Pſal.* 95. 9.
n They are not onely preferred to honour, but alſo delivered from dangers.
o After theſe admonitions of the prophet ſome were lively touched, & incouraged others to fear God.
p Both becauſe the thing was ſtrange that ſome turned to God in that great and univerſal corruption, and alſo that this might be an example of Gods mercies to all penitent ſinners.
q when I ſhall reſtore my church according to my promiſe, they ſhall be as mine own proper goods. ‡ Or, *ſpecial treaſure*, r *That is*, forgive their ſins, and govern them with my Spirit.

CHAP. IV.

1 *Gods judgement on the wicked,* 2 *and his bleſſing on the good.* 4 *He exhorteth to the ſtudy of the law, and telleth of Elijahs coming and office.*

FOr behold, the day cometh that ſhall [a] burn as an oven, and all the proud, yea, and all that do wickedly ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the LORD of hoſts, that it ſhall leave them neither root nor branch.

2 ¶ But unto you that fear my name, ſhall the * [b] ſun of righteouſneſs ariſe with healing in his wings; and ye ſhall [c] go forth and grow up as calvs of the ſtall.

3 And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet, in the day that I will do *this*, ſaith the LORD of hoſts.

4 ¶ [d] Remember ye the * law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, *with* the ſtatutes and judgements.

5 ¶ Behold, I will ſend you * [e] Elijah the prophet, before the coming of the great and [f] dreadful day of the LORD.

6 And he ſhall [g] turn the heart of the fathers to the children, and the heart of the children to their fathers, leaſt I come [h] and ſmite the earth with a curſe.

a He propheſieth of Gods judgements againſt the wicked, who would not receive Chriſt, when as God ſhould ſend him for the reſtauration of his church.
* *Luk.* 1. 78.
b *Meaning*, Chriſt who with his wings, or beams of his grace ſhould lighten and comfort his church, *Epheſ.* 5. 14. and he is called the ſun of righteouſneſs becauſe in himſelf he hath all perfection, and alſo the juſtice of the Father dwelleth in him, whereby he regenereth us into righteouſneſs, cleanſeth us from the filth of his world, and reformeth us to the image of God.
c Ye ſhall beſet at liberty and increaſe in the joy of the Spirit, *2 Cor.* 3. 17.
d Becauſe the time was come that the Jews ſhould be deſtitute of prophets untill the time of Chriſt, becauſe they ſhould with more fervent minds deſire his coming, the prophet exhorteth them to exerciſe themſelvs diligently in ſtudying the law of Moſes in mean ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all tentations.
* *Exod.* 20. 3. * *Mark.* 9. *verſ.* 11. *Luk.* 1. 17. e This Chriſt expoundeth of John Baptiſt, *Matt.* 11. 13, 14. who both for his zeal, and reſtoring of religion, is aptly compared to Elijah. f which as it is true for the wicked, ſo doth it waken the godly, and call them to repentance. g He ſheweth wherein Johns office ſhould ſtand: in the turning of men to God, and joyning of the fathers and children in one unity of faith: ſo that the father ſhall turn to the religion of his ſon, which is converted unto Chriſt, and the ſon ſhall embrace the faith of the true fathers, Abraham, Iſaac and Jacob. h The ſecond point of his office was to denounce Gods judgements againſt them that would not receive Chriſt.

The end of the prophets.

THE NEW
TESTAMENT
OF OUR
LORD AND SAVIOUR
JESUS CHRIST,

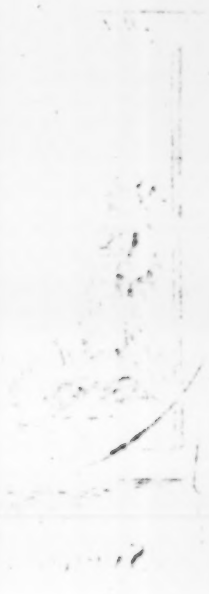
Newly tranſlated out of the original Greek, and with the former tranſlations diligently compared and reviſed, by his Majeſties ſpecial command.

With brief Summaries and Expoſitions of THEOD. BEZA *upon the hard places.*

Together with the Annotations of FR. JUNIUS upon the Revelation of S. JOHN.

The which Notes have never been till now ſet forth with this new tranſlation; but are now placed in due order by J. C.

¶ Printed, *Anno Dom.* M DC LXXIX.



A Map of Paleſtine.

DER MIDIANITEN L.

Woeſtyne der Agarenen

Boſtra

Abelkerain

Inatha

t'Plein der Wyn bergen

Meſada

Hippodium

AMMONITEN

Carchar

Raphana

Carnaim

Bethonim

Ibila

Iaeſar

Rabbath Philadelphia

t'Landt Aram

Damaſcus

Syrien Damaſci

Zora

Adra

Hus

Zephet

Zwetha Capitolias

Daria

Gerſon

Hoba Zoba Opoton

Tibetath Betha

t'Landt Tob

Ramath in Gilaad

Carnaim

Amathus

Iabes

Baſan

Caſſphor

Gadaren landt

Gergeſel

Gadera

Ephron

Bethzan

GALILEETSCHE ZEE

Iſaſchar

Arbela

Magdala

Bethſaida

Genezareth

Caphernaum

Tiberias

DAL NUTHA

MA

NEPHTALIM

Iotopata

Chiſſothabur

Dothan

Sepheth

Nazareth

SABULON

Cana Galilee

Gabala

Gadare

Cades

ASER

Anathon

Achſaph

Ptolemais

Acon

Sidon

Tyrus

Sarepta

Cananea

Barutus

Biblium oft Gibeliten

Tripolis

Botrys

Aradus

Sycon

Arathd

Amaſtus

Hemath minor

Hemath

Chamath

Auran

Ceſaria Philippi

Selucia

Riblath

Abelmaacho

Cenereth

Rechob

Cariathaim

Haſor

Heleph

Enoch

Helkata

Antilibanus

Cana

Gabala

Cabul

t'Landt Cabul

Den berch Iturea

CANANITEN

T'LANDT VAN GALILEEN.

SYRO PHOENICIA.

Dat Geberchte van Syrien

t'Landt der Gibeliten

Libanus

Antilibanus

Iordaen flu.

Abila

Golan

Gamala

Naamath

Argob

Arama

Salcha

Maachati

Geſſur

Den berch Hermon ende Senir

Aſtaroth

Bosra

BASAN

TRACONI TIS

DECAPOLIS

MANASSE

Corazaim

Libanus

Heliopolis

Abila Lyſanij

Abana fl.

Pharphar

ABILENE ITUREE

Geberchte van Libano

den Ioden Libani

Dat geberchte Arnon

Aroer

Arnon

Iaeſar

Ramath in Gilaad

Galaad

Galaad en t'Landt Gaſ

Sebath

Pella

Abela

Ataroth

Philadelphia

Rabbath

Ammonitarum

Mahanaim

Miſpha

Phaniel

Phaſael

Thamna

Ephron

Debir

Thirzath

Phaſaelis

Iericho

Iordanis

Iordaen flu.

Iordaen

Ende de bergen Galaad en de beecken in

Dit beteeckent den Schipvaert Pauli, als hij van Ieruſalem na Romen gebracht

Dit beteeckent de Vrÿ-Stadt Exo.

DE MIDDELANDTSCHE OFTE

Duÿtſche Mylen van 15 in een graedt.

Uren gaens elck inhoudende 24 Stadien.

Deſe Kaerte wert geſtelt voor het Evangelium Matthei

LANDT
Nabatha
NABATHEA
Mathana de Woestyne
STEEN
ACHTICH oste
WOE
ST
Dihon Gad
DePut die de Vorsten hebben Gegraven
Cademoth de Woestyne
Dihlathaim
ARAB
IA
Beer Elim
Kirhareseth
MO-ABITER LANDT
Horonaim
Bamoth
Bamoth de Vale
ARA
BIA
PETREA
Ar. oste Rabbat Moab de hooftstadt Moabs
Zoara
Petra
Bethnimrim
Luith
Aroer
Mephat
Bethgain
Holon
Madmen
Dat Gebergte Abarim
Sibma
Zaue
DE
LANDT DER EDOMITEN
Woestine der Edomite
Medaba
Cade
moth
Sophan
Baal
meon
Madian
Kir
Heyde en dal Cilicie
Zeboim
Bosra
Sabama
Bamoth baal
DOODE-ZEE
Kiriath Cariathaim
Eertyts genaemt
Gomora
Theman
PERÆA.
Iasa
RUBEN
Adama
Dedan
GAD
Lodabar
HET DAL SIDDIM
Hesbon
Genesis. 14. 3.
Sodoma
Nebo
Dibon
Bethpeor
Nacherunte
Elcale
Dabir
Nebo
Libias
Besor
Abila
Suchoth
Bethar
Piſga
Betha bara
Soar
Engaddi
Balsemhoff
IVDEA
Aphecca
Betapua
Ruma
De Woestyne Maon
Raba
Maon
Arab
Carmel
Gilo
Cedes
Adar
Iericho
Esthemo
Zyph
Holon
Tekua
Almath
Sela
Cades Barnea
Fonteyn des Oordels
DAT
IOODTSCHE LANDT
Quaratena
Bethanien
Bethlem
Dal Geraris
Fonteyn des siende
BENIAMIN
Patris
Pauli
Gerar
Dabir
Thirsa
Bethel
Anatoth
Rama
Barad
Fonteyn Agars
Ierusalem
Mamre
Enaim
Hebron
Ephron
Silo
Bethsur
Kiriath Arba
Asmon
SAMARIA
Sichem
Sichar
Ebal
Misspha
Berseba
Ismaeliten lande en Woninge
SIMEON
Iamnathzera
Kiriat Iearim
Elenteropolis
Ierimoth
Siclag
Balath
Gaza
EPHRAIM
Azeka
Aialon
Hesth
Asers ual
Baala
Adarsa
Lachis
Libna
Baalath
Aen
Afan
Antedon
Rinocorura
Lariſsa
Maceda
DAN
Gethremmon
Sarea
Gath
Iamnatha
Azotus
Ascalon
Ioppe
Iamnia
Ackaron
Angaris. M.
Cesarien Paleſtine
GROOTE ZEE
Exo. 21. 13. en Iosua 20. 7.

Geographiſche beſchrÿvinge van
T'BELOOFDE-LANDT CANAAN,
doorwandelt van onſen Heere
ende Salichmaecker
IESU CHRISTO
neffens ſyne
APOSTELEN
van nieus gecorigeert ende ſeer verbetert
door
Iacob Savery Ao
1648

The calling of ye Evangelists.

Pieter de Iode invent.

QUATUOR HIS SANCTUS CALAMIS EST SPIRITUS USUS,

ΙΗΣΟΥΣ

Wißcher Excudit.

SUS, QUEIS CHRISTI NOBIS EXPONERET ACTA SALUTIS.

UMI

The Wiſe Men out of ye Eaſt

PROCIDENTES ADORAVERUNT EUM, ET APERTIS THESAURIS SUIS OB

Worſhip Chriſt. *Mat. 2. 1.*

ULERUNT EI MUNERA, AURUM, THUS, ET MYRRHAM. Matth. 2. 1.

THE GOSPEL ACCORDING TO S. MATTHEW.

CHAP. I.

1 *The genealogy of Christ from Abraham to Joseph.*
18 *He was conceived by the holy Ghost, and born of the virgin Mary, when she was espoused to Joseph.*
19 *The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.*

THE book of the * [1] [a] generation [b] of JESUS CHRIST, the son of David, [c] the son of Abraham.

2 * Abraham begat Isaac, and * Isaac begat Jacob, and * Jacob begat Judas and his brethren.

3 And * Judas begat Phares and Zara of Thamar, and * Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And * Jesse begat David the king, and * David the king begat Solomon of her *that had been the wife* of Urias.

7 * And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

10 And * Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

11 And ‡ Josias [d] begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, * Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So [e] all the generations from Abraham to David, *are* fourteen generations: and from David until the carrying away into Babylon, *are* fourteen generations: and from the carrying away into Babylon unto Christ, *are* fourteen generations.

18 ¶ Now the * birth of [2] Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy Ghost.

19 Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to [f] take unto thee Mary thy [g] wife: for that which is [h] conceived in her, is of the holy Ghost.

21 * And she shall [3] bring forth a son, and thou shalt call his name Jesus: for he shall [i] save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 * Behold, a [k] virgin shall be with child, and shall bring forth a son, and ‡ they shall call his name Emmanuel, which being interpreted, is, God with us)

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not [l] till she had brought forth her first-born son; and he called his name Jesus.

[l] The little word *Till*, in the Hebrew tongue, giveth us to understand also, that a thing shall not come to pass in time to come: as Michal had no children *Till* her deaths day, 2 *Sam* 6. 23. And in the last chapter of this Euangelist: *Behold, I am with you* Till *the end of the world.*

CHAP. II.

1 *The wise-men out of the east, are directed to Christ by a star.* 11 *They worship him, and offer their presents.*
14 *Joseph fleeth into Egypt, with Jesus and his mother.* 16 *Herod slayeth the children:* 20 *Himself dieth.* 23 *Christ is brought back again into Galilee to Nazareth.*

NOw when * [1] Jesus was born in Bethlehem of [a] Judea, in the days of Herod the king, behold, there came [b] wise-men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was [c] troubled, and all Jerusalem with him.

4 And when he had gathered all the [d] chief priests and [e] scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6 * And thou Bethlehem *in* the land of Juda, art not the [f] least among the princes of Juda: for out of thee shall come a Governour that shall [g] rule my people Israel.

which were divided into four and twenty orders, 1 *Chron.* 24. 5. & 2 *Chron.* 36. 14. e They that expound the law to the people, for the Hebrews take his word of another, which signifieth as much, as to expound and declare * *Mic.* 5. 2. *John.* 7. 42 f Though thou be a small town, yet shalt thou be very famous and noble through the birth of the Messias, who shall be born in thee. g Or, *feed*, for kings are fitly called feeders, and shepherds of the people.

---

a *Luk.* 3. 23.
1 Jesus Christ came of Abraham, of the tribe of Juda, and of the stock of David, as God promised.
a *Rehearsal*: As the Hebrews use to speak, as *Gen.* 5. 1. *The book of the generations.*
b Of the ancestours of whom Christ came.
c which Christ is also the son of Abraham.
* *Gen.* 21. 3.
* *Gen.* 25. 26.
* *Gen.* 29. 35.
* *Gen.* 38. 27.
* *Ruth.* 4. 18.
1 *Chron.* 2. 5.

* 1 *Sam.* 16. 1. & 17. 12.
* 2 *Sam.* 12. 24.

* 1 *Chron* 3. 10.

‡ Some read, *Josias begat Jakim, and Jakim begat Jechonias.*
d *That is*, The captivity fell in the days of Jakim and Jechonias: for Jechonias was born before their carrying away into captivity.
* 1 *Chron.* 3. 16, 17.

e All these which are reckoned up, in this pedigree of Davids stock, as they begat one another orderly in their degrees.
* *Luk.* 1. 27.
2 Christ the true Emmanuel, and therefore Jesus, (*that is*, Saviour) is conceived in the virgin by the holy Ghost, as it was foretold by the prophets.

f Receive her at her parents and kinsfolks hands.
g which was promised and made sure to thee to be thy wife.
h Of the mothers substance by the holy Ghost.
* *Luk.* 1. 31.
3 Christ is born of the same virgin which never knew man, and is called Jesus of God himself, by the angel.
i Deliver, and this signifieth us the meaning of this name Jesus.
* *Isa* 7. 14.
k There is in the Hebrew and Greek text, an article added, to point out the woman, and set her forth plainly: as you would say, *That virgin*, or, *a certain virgin.*
‡ Or, *his name shall be called.*

* *Luk.* 2. 6, 7.
1 Christ a poor child, laid down in a crib, and nothing set by of his own people receiveth notwithstanding a noble witness of his divinity from heaven, and of his kingly estate, of strangers: which his own also unwittingly allow of, although they do not acknowledge him.
a For there was another in the tribe of Zebulun.
b wise and learned men: it is a Persian word which they use in good part.
c was much moved for he was a stranger and came to the kingdom by force: and the Jews were troubled: for wickedness is mad and raging
d The chief priests, *that is*, Such as were of Aarons family,

4

7 Then Herod, when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared.

8 And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child, and when ye have found *him*, bring me word again, that I may come and worſhip him alſo.

9 When they had heard the king, they departed, and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was.

10 When they ſaw the ſtar, they rejoyced with exceeding great joy.

11 ¶ And when they were come into the houſe, they ſaw the young child with Mary his mother, and [h] fell down, and worſhipped him: and when they had opened their [i] treaſures, they ‡ preſented unto him gifts; gold, and frankincenſe, and myrrh.

12 And being [k] warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

13 And [2] when they were departed, behold, the angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him.

14 When he aroſe, he took the young child & his mother by night, & departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, * Out of Egypt have I called my ſon.

16 ¶ Then Herod when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men.

17 Then was fulfilled that which was [l] ſpoken by * Jeremy the prophet, ſaying,

18 In Rama was there [m] a voice heard, lamentation and weeping, and great mourning, [n] Rachel weeping *for* her children, and would not be comforted, becauſe they are not.

19 ¶ [3] But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joſeph in Egypt,

20 Saying, Ariſe, and take the young child and his mother, and go into the land of Iſrael: for they are dead which ſought the young childs life.

21 And he aroſe, and took the young child and his mother, & came into the land of Iſrael.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithſtanding, being warned of God in a dream, he turned aſide into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a Nazarene.

h A kind of humble and lowly reverence.

i The rich and coſtly preſents, which they brought him.

‡ Or, *offered.*

k God warned and told them of it, when as they aſked it not.

2 Chriſt being yet ſcarce born, beginneth to be crucified for us, both in himſelf, and alſo in his members.

* *Hoſ.* 11. 1.

l For God ſpeaketh by the mouth of the prophets.

* *Jer.* 31. 15.

m A voice of lamenting, weeping, and howling.

n *That is to ſay*, All that compaſs about Bethlehem: for Rachel Jacobs wife who died in childbed, was buried in the way that leadeth to this town, which is alſo called Ephrata, becauſe of the fruitfulneſs of the ſoil, and plenty of corn.

3 Chriſt is brought up in Nazareth, after the death of the tyrant, by Gods providence: that by the very name of the place it might plainly appear to the world, that he is the Lords true Nazarite.

CHAP. III.

1 *John preacheth: his office, life, and baptiſme.* 7 *He reprehendeth the Phariſees,* 13 *and baptizeth Chriſt in Jordan.*

IN [a] thoſe days came * [1] John the Baptiſt, preaching in the [b] wilderneſs of Judea,

2 And ſaying, [c] Repent ye: for the [d] kingdom of heaven is at hand.

3 For this is he that was ſpoken of by the prophet Eſaias, ſaying, * The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths [e] ſtraight.

4 And the ſame John had his raiment of camels hair, and a leathern girdle about his loyns; and his meat was locuſts and wild hony.

5 Then went out to him [g] Jeruſalem and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, [h] confeſſing their ſins.

7 ¶ [2] But when he ſaw many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them, * O generation of vipers, who hath warned you to flee from the wrath to come?

8 [3] Bring forth therefore fruits ‡ meet for repentance.

9 [4] And [i] think not to ſay [k] within your ſelves, * We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

10 And now alſo the ax is laid unto the root of the trees: * therefore every tree which bringeth not forth good *fruit* is hewn down, and caſt into the fire.

11 * [5] I indeed baptize you with water unto [l] repentance; but he that cometh after me, is mightier then I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the holy Ghoſt, and *with* fire.

12 [6] Whoſe fan *is* in his hand, and he will throughly [m] purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

13 ¶ * [7] Then cometh Jeſus from Galilee to Jordan unto John to be baptized of him.

14 But John forbad him, ſaying, I have need to be baptized of thee, & comeſt thou to me?

15 And Jeſus anſwering, ſaid unto him, Suffer *it to be ſo* now: for thus it becometh us to fulfil [n] all righteouſneſs. Then he ſuffered him.

16 And Jeſus when he was baptized, went up ſtraightway out of the water: and lo, the heavens were opened unto [o] him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him.

17 * And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am [p] well pleaſed.

a Not when Joſeph went to dwell at Nazareth, but a great while after, about the ſpace of five and twenty years: for in the thirtieth year of his age was Jeſus baptized of John: therefore by thoſe days is meant, at that time that Jeſus remained as yet an inhabitant of the town of Nazareth.

* *Mark* 1. 4. *Luk.* 3. 2.

1 John, who through his ſingular holineſs and rare auſterenes of life, cauſed all men to caſt their eyes upon him, prepareth the way for Chriſt, following faſt on at his heels, as the prophet *Eſa.* foretold, and ſo delivereth the ſum of the Goſpel, which in the ſpace after ſhould be delivered more fully.

b In an hilly country, altho' notwithſtanding inhabited, as Zachary dwelleth, *Luk.* 1. 39. and there was Jutas houſe, 1 *Eſdr.* 2. 34. and beſides theſe, Joſhua maketh mention of ſix towns that were in this wilderneſs, *Chap.* 15. 61.

c *The word in the Greek tongue, ſignifieth,* A changing of our minds and hearts from evil to better.

d The kingdom of Meſſias, whoſe government ſhall be heavenly and nothing but heavenly.

* *Iſa.* 40. 3. *Mark* 1. 3.

e Make him a plain and ſmooth way.

f Locuſts are a kind of ants, which certain of the eaſt people uſe, which were therefore called devourers of locuſts, *Exod.* 10. 9.

g The people of Jeruſalem.

h Acknowleging that they were ſaved onely by free remiſſion and forgiveneſs of their ſins.

2 There is nothing that ſtoppeth up the way of mercy and ſalvation againſt us ſo much, as the opinion of our own righteouſneſs doth.

* *Chap.* 12. 34.

3 True repentance is an inward thing, which hath his ſeat in the mind and heart. ‡ Or, *anſwerable to amendment of life.*

4 The faith of the fathers, availeth the unbelieving children nothing at all: and yet for all that, God playeth not the liar, nor dealeth unfaithfully in his league which he made with the fathers.

i Think not that you have any cauſe to be proud of Abraham. k In your hearts. * *John* 8. 39.

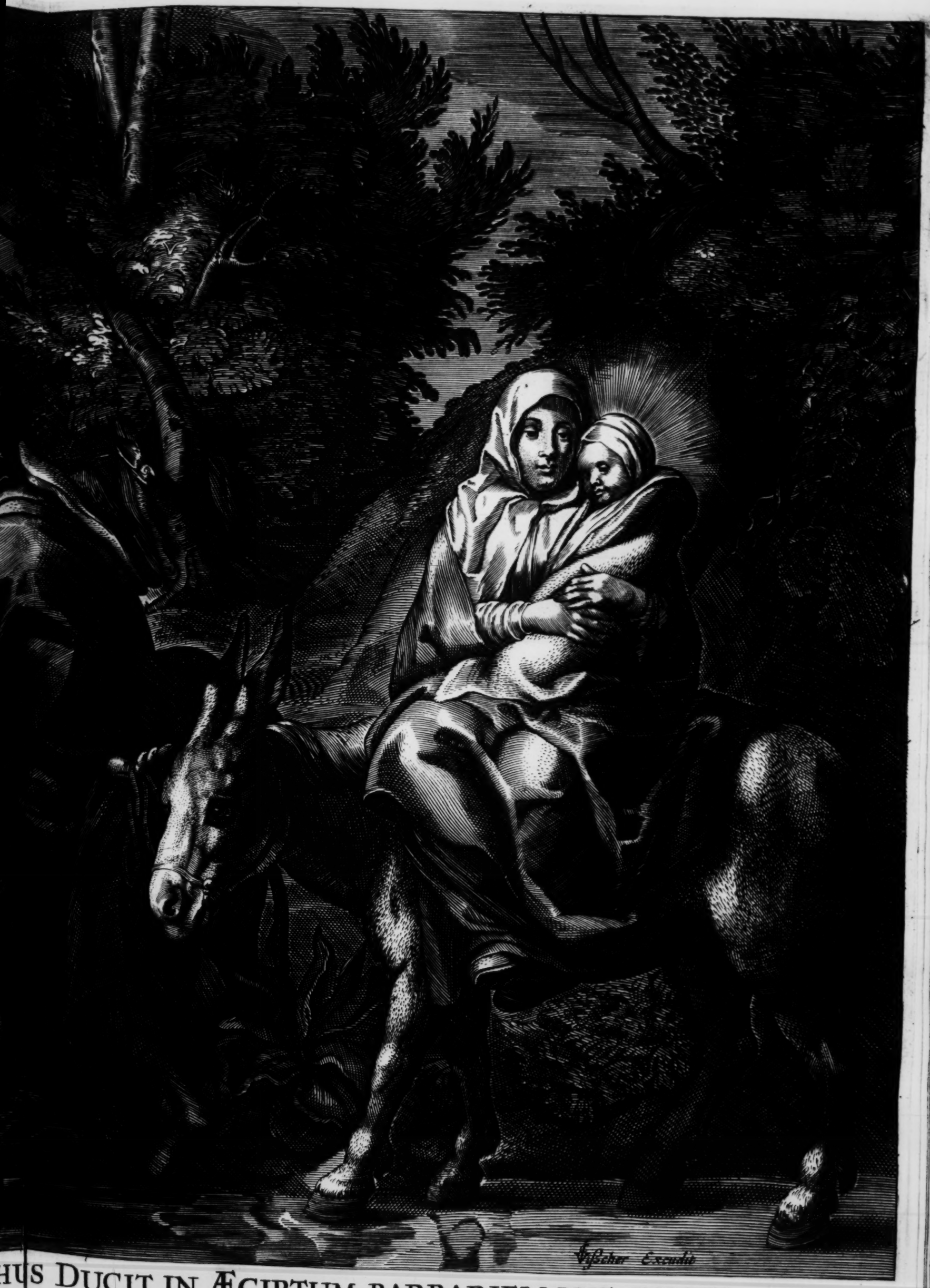
* *Mark* 1. 8. *Luk.* 3. 16. *John* 1. 26. 5 we may neither dwell upon the ſigns which God hath ordained, as means to lead us unto our ſalvation, neither upon them that miniſter them: but we muſt climb up to the matter it ſelf, *that is to ſay*, To Chriſt, who inwardly worketh that effectually, which is outwardly ſignified unto us. l The outward ſign putteth us in mind of this that we muſt change our lives, and become better, aſſuring us, as by a ſeal, that we are ingrafted into Chriſt, whereby our old man dieth, and the new man riſeth up, *Rom.* 6. 6. 6 The triumphs of the wicked ſhall end in everlaſting torment m will cleanſe it throughly, and make a full riddance. * *Mark* 1. 9. *Luk.* 3. 21. 7 Chriſt ſanctifieth our baptiſm in himſelf. n All ſuch things as he hath appointed us to keep. o To John. 8 Chriſts full conſecration and authorizing to the office of the mediatourſhip, is ſhewed by the fathers own voice, and a viſible ſign of the holy Ghoſt. p The Greek word betokeneth a thing of great account, and ſuch as highly pleaſeth a man. So then the father ſaith, that Chriſt is the onely man, whom when he beholdeth, look what opinion he had conceived of us, he layeth it clean aſide.

CHAP.

Joseph fleeth into Egypt w.th Jesus

NOCTE SUB OBSCURA PUERUM CUM MATRE IOSEPHU

& his Mother. *Matt. 2. 14.*



HUS DUCIT IN ÆGIPTUM BARBARIEMQUE FUGIT. Math. 2. 13.

UMI

Herod's cruelty.

INFANTES MATRUM IUGULANTUR AB UBERE RAPTI.

Matt. 2. 16.

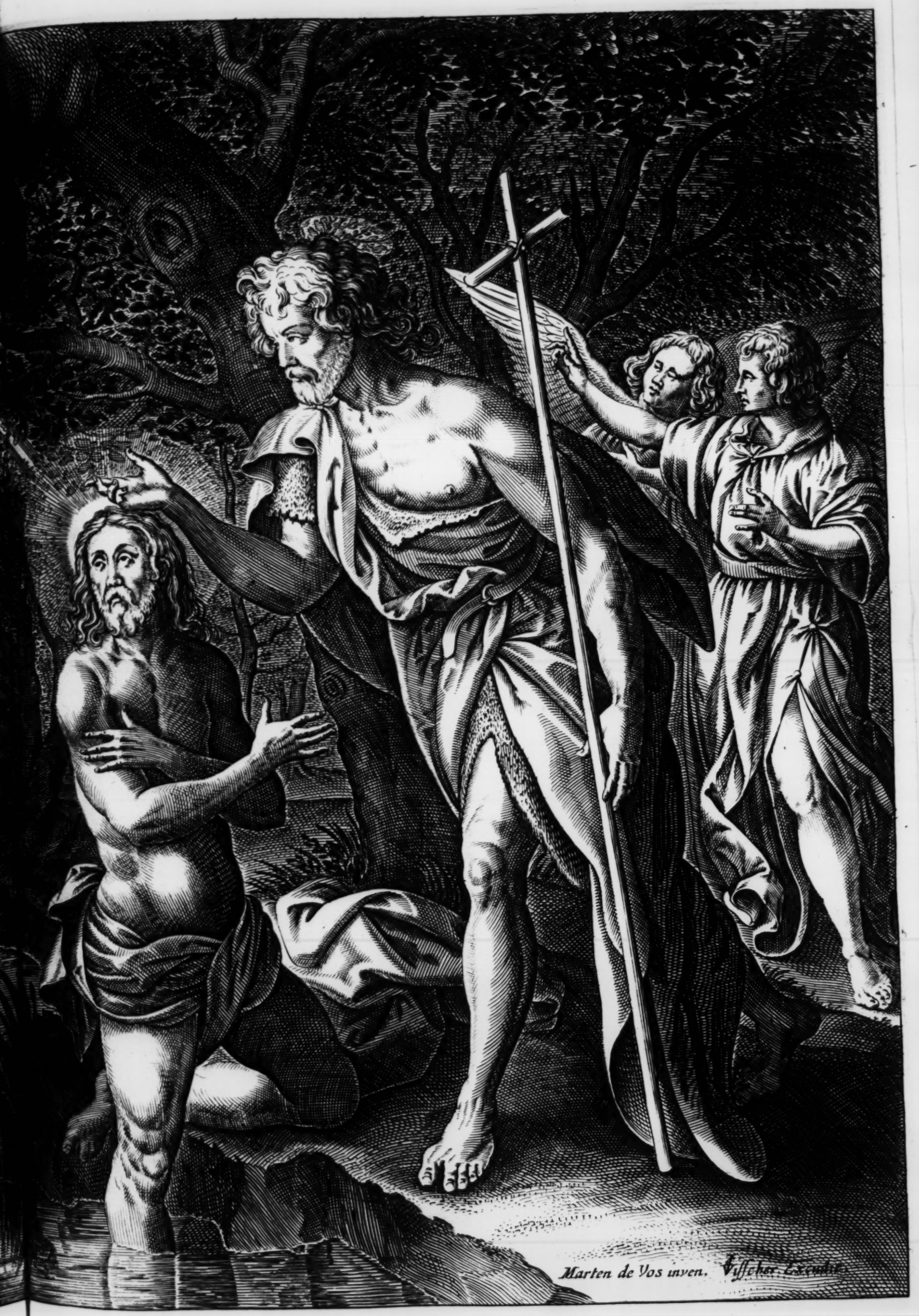
HOC NUMERO UT CADERET FILIUS IPSE DEI, Math. 2.

UMI

UMI

The Baptism of Jesus.

Matt. 3. 13.



UMI

UMI

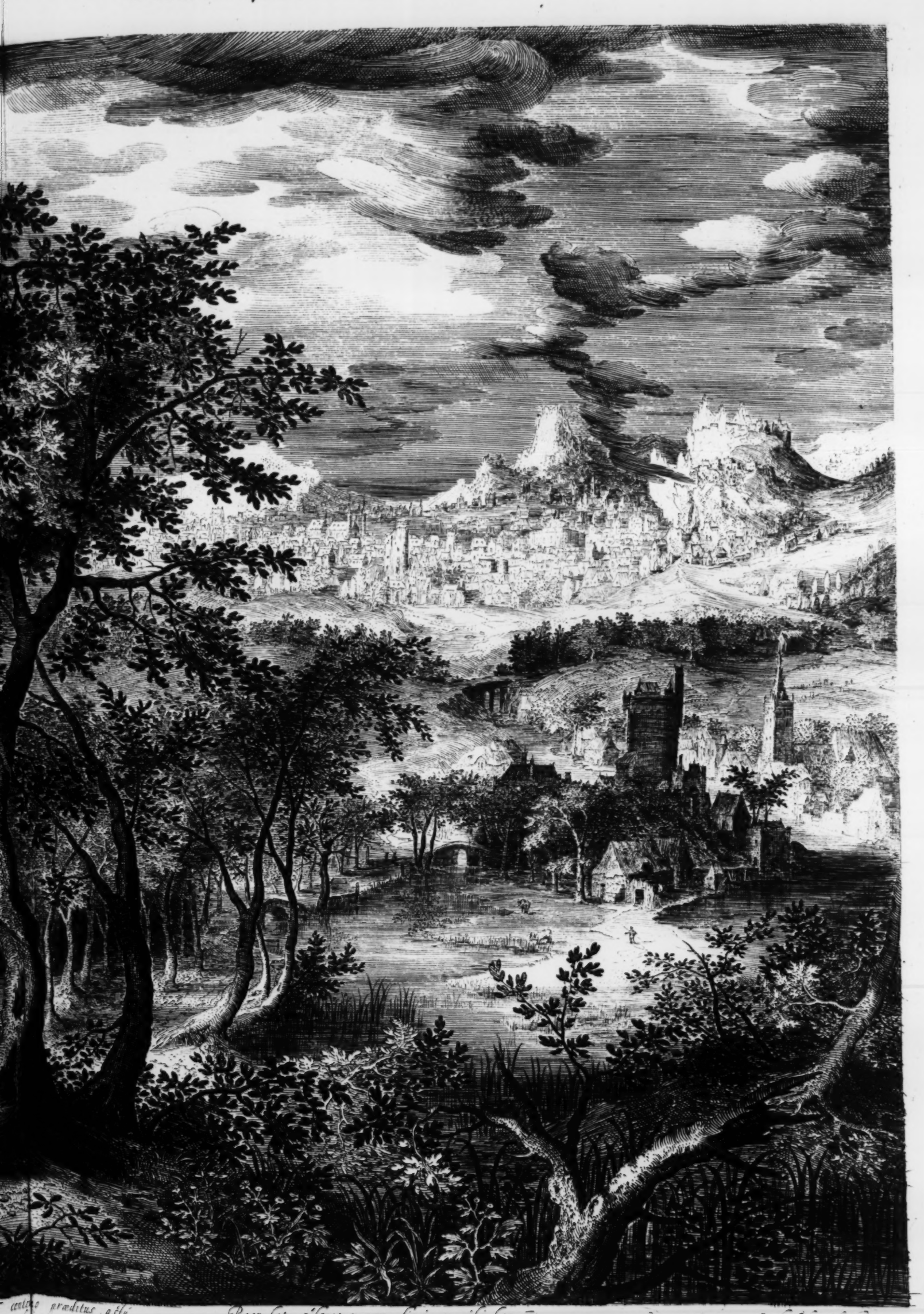
Christ tempted.

Dauid Vinckboons Inuentor. Visscher excudit

Dura quaterdeno dum sole jejunia servat
Christus, dira fames viscera sancta quatit.

Accessit Domino centeno [illegible]
Demō perversiens [illegible]

Matt. 4. 1. 2. 3 &c



[illegible] contēpo prædītus aſtu
[illegible]ata Vera Dei:

Poſculat e'ſaxo nanem ſieri et ſibi honorē,
Et darē quōd Chriſti eſt, Sed citò Victus abit.

[illegible] van Londerſeel, Schule

CHAP. IV.

1 Christ fasteth, and is tempted. 11 The angels minister unto him. 13 He dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter and Andrew, 21 James and John, 23 and healeth all the diseased.

THen was * Jesus led up of the spirit into the wilderness, to be [1] tempted of the devil.

2 And when he had fasted [a] fourty days and fourty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, * Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a [b] pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thy self down: for it is written, * He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, * Thou shalt not [c] tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serve.

11 [2] Then the devil leaveth him, and behold, angels came and ministred unto him.

12 ¶ * Now when Jesus had heard that John was ‡ cast into prison, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in [d] Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 * The land of Zabulon, and the land of Nephthalim, *by* the way of the [e] sea beyond Jordan, Galilee of the [f] Gentiles:

16 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ * From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is [g] at hand.

18 ¶ * [3] And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers)

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ [4] And Jesus went about all Galilee, teaching in [h] their [i] synagogues, and preaching the gospel of the [k] kingdom, and healing all [l] manner of sickness, and all manner of [m] disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases, and [n] torments, and those which were possessed with devils, and those which were [o] lunatick, and those that had the [p] palsy; and he healed them.

25 And there followed him great multitudes of people, from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

* *Mark* 1. 12. *Luk.* 4. 1.
1 Christ was tempted all manner of ways, and still overcometh, that we also through his virtue may overcome.
a Full fourty days.
* *Deut.* 8. 3.
b The battlement wherewith the flat roof of the temple was compassed about, that no man might fall down: as was appointed by the law, *Deut.* 22. 8.
* *Psal* 91. 11.
* *Deut.* 6. 16.
c *word for word*, Thou shalt not go on still in tempting.
* *Deut.* 6. 13. & 10. 20.
* *Mark* 1. 14. *Luk.* 4. 14. *John* 4. 43.
2 when the heraulds mouth is stopped, the Lord reveileth himself, and bringeth full light into the darkness of this world, preaching free forgiveness of sins to them that repent.
‡ Or, *delivered up.*
d which was a town a great deal more famous then Nazareth was.
* *Isa.* 9. 1.
e Of Tyberias, or because that country bended toward Tyrus, which standeth upon the sea that cutteth the midst of the world.
f *So called*, Because it bordered upon Tyrus and Zidon, and because Solomon gave the king of Tyrus twenty cities in that quarter, 1 *King.* 9. 11.
* *Mark* 1. 14.
g Is come to you.
* *Mark* 1. 16.
3 Christ thinking by time, that he should at length depart from us, even at the beginning of his preaching, getteth him disciples after an heavenly sort, men indeed poor, and utterly unlearned, and therefore such as might be least suspected, witnesses of the truth of those things they heard and saw.
4 Christ assureth the hearts of the believers of his spiritual & saving virtue, by healing the diseases of the body.
h Their, *that is*, The Galileans.
i Synagogues, *that is*, The Jews churches.
k Of Messias.
l Diseases of all kinds, but not every one: *that is*, *as we say*, Some of every one.
m *The word signifieth properly*, The weakness of the stomack, but here it is taken for those diseases which make men faint and weat away, that have them.
n *The word signifieth properly*, The stone wherewith gold is tryed, and by a borrowed kind of speech is applyed to all kind of examination by torture, when as by rough dealing and torments, we go about to draw out the truth of men, which otherwise they would not confess: and in this place it is taken for those diseases which put sick men to great wo
o which at every full moon or other changes of the moon, are shrewdly troubled and diseased. p weak and feeble men, who have the parts of their body loosed, and so weakned, that they are neither able to gather them up together, nor put them out as they would.

CHAP. V.

1 Christ beginneth his sermon in the mount: 3 declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on an hill: 15 the candle: 17 that he came to fulfil the law. 21 What it is to kill, 27 to commit adultery, 33 to swear: 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to labour after perfectness.

ANd seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

2 [1] And he opened his mouth, and taught them, saying,

3 * Blessed *are* the [a] poor in [b] spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 * Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: * for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 * Blessed *are* the [c] pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 * Blessed *are* they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute *you*, and shall say all manner of * evil against you † falsely for my sake.

12 Rejoyce, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ [2] Ye are the salt of the [d] earth: * but if the salt have lost his savour, wherewith shall it be [e] salted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.

1 Christ teacheth that the greatest joy and felicity is not in the commodities, and pleasures of this life, but is laid up in heaven for them that willingly rest in the good will and pleasure of God, and endeavour to profit all men, although they be cruelly vexed and troubled of the wordlings, because they will not fashion themselves to their manners.
* *Luk.* 6. 20.
a Under the name of poverty, are all such miseries meant, as are joyned with poverty.
b whose minds and spirits are brought under, and tamed, and obey God.
* *Psal.* 37. 11.
* *Isa.* 65. 13.
* *Psal.* 24. 4.
c Fitly is this word, *pure*, joyned with the heart, for as a bright and shining resemblance or image may be seen plainly in a clear and pure looking glass, even so doth the face (as it were) of the everlasting God shine forth, and clearly appear in a pure heart.
* 1 *Pet.* 3. 14.
* 1 *Pet.* 4. 14.
† Gr. *lying.*
2 The ministers of the word especially (unless they will be the most caitifs of all) must needs lead other both by word and deed to this greatest joy and felicity. d Your doctrine must be very sound and good, for if it be not so, it shall be nought set by, and cast away as a thing unsavoury and vile * *Mark* 9. 50. *Luk.* 14. 34. e what shall you have to salt withall? And so are fools in the Latine tongue called saltless, as you would say, men that have no salt, or savour and taste in them.

6

14 Ye are the [f] light of the world. A city that is set on a hill, cannot be hid.

15 Neither do men * light a candle, and put it under ‡ a bushel: but on a candlestick, and it giveth light unto all that are in the house.

16 Let your light so shine before men, * that they may see your good works, and glorify your Father which is in heaven.

17 ¶ [g] Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to [g] fulfil.

18 For verily I say unto you, * Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 * [4] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the [h] least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ [5] Ye have heard, that it was said ‡ by them of old time, * Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment.

22 But I say unto you, that whosoever is angry with his brother without a cause, shall be in [i] danger of the [k] judgment: and whosoever shall say to his brother, Raca, shall be in danger of the [l] councel: but whosoever shall say, Thou fool, shall be in danger of [m] hell-[n] fire.

23 [6] Therefore, if thou bring thy gift to the [o] altar, and there remembrest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 * [p] Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, thou shalt by no means come out thence, till thou hast [q] paid the uttermost farthing.

27 ¶ [7] Ye have heard that it was said by them of old time, * Thou shalt not commit adulterery.

28 But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 * And if thy [r] right eye [t] offend thee, pluck *it* out, and cast *it* from thee: for *it* is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, * Whosoever shall put away his wife, let him give her a writing of devorcement.

32 But I say unto you, that * whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ [8] Again, ye have heard that it hath been said, by them of old time, * Thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all; neither by heaven, for it is Gods throne:

35 Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 * But let your communication be, [s] Yea, yea; Nay, nay: for whatsoever *is* more then these, cometh of [u] evil.

38 ¶ [9] Ye have heard that it hath been said, * An eye for an eye, and a tooth for a tooth.

39 But I say unto you, * that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and * from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been said, * Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, * Love your enemies, bless them that curse you, do good to them that hate you, and pray * for them which despitefully use you, and persecute you:

45 [10] That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 * For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren onely, what do you more *then others?* do not even the [x] publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP.

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f You shine and give light, by being made partakers of the true Light.
* *Mark* 4. 21. *Luk.* 8. 16. & 11. 33.
† The word in the original signifieth, *A measure containing about a pint less then a peck.*
* 1 *Pet* 2. 12.
g Christ came not to bring any new way of righteousnes & salvation into the world, but to fulfil that in deed which was shadowed by the figures of the law, by delivering men through grace from the curse of the law: and moreover to teach the true use of obedience, which the law appointeth, and to grave in our hearts the force of obedience.
* *Luk.* 16. 17.
* *James* 2. 10.
4 He beginneth with the true expounding of the law, and setteth it against the old (but yet false) glosses of the scribes: So far is he from abolishing the least commandment of his Father.
h He shall have no place in the church.
5 The true meaning of the sixt commandment.
‡ Or, *to them.*
* *Exod.* 20. 13. *Deut* 5. 17.
i He speaketh of God and of the difference of sins, and therefore applieth his words to the form of civil judgments, which were then used.
k Of that jugdment which was ruled by three men who had the hearing and deciding of mony-matters, and such other small causes.
l By that judgment which stood of three & twenty judges, who had the hearing & deciding of weighty affairs, & matters of life and death: as the highest judges of all were to the number of seventy and one, which had the hearing of most weighty affairs, as the matter of an whole tribe, or of an high priest, or of a false prophet. m whereas we read here, *Hell*, it is in the text it self, *Gehenna*, which is an Hebrew word made of two, and is as much to say, *as the valley of Hinnon*, which otherwise the Hebrews called, *Topheth*: it was a place where the Israelites were wont most cruely to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in, *Jer* 7. 31. n The Jews used four kinds of punishment, before their government was taken away by Herod, hanging, beheading, stoning and burning: this is it that Christ shot at, because burning was the greatest punishment, therefore in that he maketh mention of a judgment, a councel, and a fire, he sheweth that some sins are worse then other some, but yet they are all such that we must give an account for them, and shall be punished for them 6 The covetous Pharisees taught that God was appeased by the sacrifices appointed in the law, which they themselves devoured; But Christ on the contrary side denieth, that God accepteth any mans offering, unless he maketh satisfaction to his brother whom he hath offended: and saith moreover, that these stubborn and stiffnecked despisers of their brethren, shall never escape the wrath & curse of God, before they have made full satisfaction to their brethren. o He applyeth all this speech, to the state of his time, when as there was an altar standing in Jerusalem: and therefore they are very foolish, that gather hereupon, that we must build altars and use sacrifices: but they are more fools, which draw that to purgatory, which is spoken of peace-making and atonement one with another. * *Luk.* 12. 58. p Cut off all cause of enmity. q Thou shalt be dealt withall, to the utmost extremity. 7 He is taken for an adulterer before God whatsoever he be, that coveteth a woman: and therefore we must keep our eyes chaste, & all the members we have, yea, & we must eschew all occasions, which might move us to evil, how dear soever it cost us. * *Exod.* 20. 14.

* *Chap.* 18. 8. *Mark* 9. 47.
r *He namuth*, The right eye, and the right hand, because the parts of the right side of our body are the chiefest and readiest to commit any wickedness.
t *Word for word*, Do cause thee to offend: for sins are stumbling blocks, as it were, *that is to say*, Rocks which we are cast upon.
* *Deut.* 24. 1.
* *Luk.* 16. 18 1 *Cor.* 7. 10.
8 The meaning of the third commandment against the froward opinion and judgment of the scribes, which excused by oaths or indirect forms of swearing.
* *Exod.* 20. 7. *Lev.* 19. 12. *Deut.* 5. 11. * *James* 5. 12.
s whatsoever you vouch, vouch it barely, and whatsoever you deny, deny it barely, without any more words.
u From an evil conscience, or from the devil.
9 He sheweth clean contrary to the doctrine of the scribes, that the sum of the second table must be so understood, that we may in no wise render evil for evil, but rather suffer double injury and do well to them that are our deadly enemies.
* *Exod.* 21. 24. *Lev.* 24. 20. *Deut.* 19. 21. * *Luk.* 6. 29. *Rom.* 12. 17. 1 *Cor.* 6. 7.
* *Deut.* 15. 8.
* *Lev.* 19. 18 * *Luk.* 6. 27. * *Luk.* 23. 34. *Act.* 7. 60.
10 A double reason: The one is taken of the relatives, The children must be like their father. The other is taken of comparisons, The children of God must be better then the children of this world.
* *Luk.* 6. 32.
x They that were the toll-masters, and had the oversight of tributes and customs: a kind of men that the Jews hated to death, both because they served the Romans in those offices, (whose yokeful bondage they could hardly away withal) and also, because these toll-masters are for the most part given to covetousness.

CHAP. VI.

1 Chriſt continueth his ſermon in the mount, ſpeaking of alms, 5 prayer, 14 forgiving our brethren, 16 faſting, 19 where our treaſure is to be laid up, 24 of ſerving God and mammon: 25 exhorteth, not to be careful for worldly things: 33 but to ſeek Gods kingdom.

1 Ambition maketh alms vain.

TAke heed that ye do not your [1] alms before men, to be ſeen of them: otherwiſe ye have no [a] reward ‡ of your Father which is in heaven.

a This word, *Reward*, is always taken in the ſcriptures for a free recompence, and therefore the ſchoolmen unſoundly ſet it to be anſwerable to a deſerving, which they call merit.

‡ Or, *with*

2 Therefore, * when thou doſt *thine* alms, ‡ do not ſound a trumpet before thee, as the [b] hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward.

* *Rom.* 12. 8.

‡ Or, *cauſe not a trumpet to be ſounded.*

b Counterfeits, for hypocrites were players that played a part in a play.

3 But when thou doſt alms, let not thy leſt hand know what thy right hand doth:

4 That thine alms may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

2 He reprehendeth two foul faults in prayer, ambition, and vain babling.

5 ¶ [2] And when thou prayeſt, thou ſhalt not be as the hypocrites *are:* for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily, I ſay unto you, they have their reward.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

c Long prayers are not condemned, but vain needleſs, and ſuperſtitious.

* *Eccl.* 7. 14.

7 But when ye pray, uſe not [c] vain * repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

3 A true ſum and form of all Chriſtian prayers.

* *Luk.* 11. 2.

9 [3] After this manner therefore pray ye: * Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.

d That that is meet for our nature for our daily food, or ſuch as may ſuffice our nature and complexion.

11 Give us this day our [d] daily bread.

12 And forgive us our debts, as we forgive our debters.

e From the devil: or from all adverſity.

13 And lead us not into temptation, but deliver us from [e] evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

* *Mark* 11. 25.

4 They that forgive wrongs, to them their ſins are forgiven, but revenge is prepared for them that revenge.

14 * [4] For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

5 Againſt ſuch as hunt after a name of holineſs by faſting.

16 ¶ [5] Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they [f] disfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, they have their reward.

f They ſuffer not their firſt hue to be ſeen, *That is to ſay*, They mar the natural colour of their faces that they may ſeem lean and pale-faced.

17 But thou, when thou faſteſt, anoint thine head, and waſh thy face:

18 That thou appear not unto men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, ſhall reward thee openly.

6 Thoſe mens labours are ſhewed to be vain, which care not for the aſſured treaſure of everlaſting life, but ſpend their lives in ſcraping together frail and vain riches.

19 ¶ [6] Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where theives break through and ſteal.

20 * But lay up for your ſelves treaſures in heaven, where neither moth not ruſt doth corrupt, and where theives do not break through nor ſteal.

* *Luk.* 12. 33. 1 *Tim.* 6. 19.

21 For where your treaſure is, there will your heart be alſo.

22 * [7] The light of the body is the eye: if therefore thine eye be [g] ſingle, thy whole body ſhall be full of light.

* *Luk.* 11. 34.

7 Men do maliciouſly and wickedly put out even the little light of nature that is in them.

g The judgment of the mind: that as the body is with the eyes, ſo our whole life may be ruled with right reaſon, *that is to ſay*, with the ſpirit of God wherewith we are lightned.

23 But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great *is* that darkneſs!

24 ¶ * [8] No man can ſerve [h] two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and [i] mammon.

* *Luk.* 16. 13.

8 God will be worſhipped of the whole man.

h which be at jar together, for if two agree, they are as one.

i This word is a Syrian word, and ſignifieth all things that belong to mony.

25 [9] Therefore I ſay unto you, * Take no thought for your life, what ye ſhall eat; or what ye ſhall drink; nor yet for your body what ye ſhall put on: Is not the life more then meat, and the body then raiment?

9 The froward caſting carefulneſs for things of this life, is corrected in the children of God by an earneſt thinking upon the providence of God.

* *Pſal.* 55. 22. *Luk.* 12. 22. 1 *Pet.* 5. 7.

26 Behold the fowls of the [k] air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better then they?

k Or, That live in the air: for in all tongues almoſt this word heaven, is taken for the air.

27 Which of you by [l] taking thought can add one cubit unto his ſtature?

l He ſpeaketh of care which is joyned with thought of mind, and hath, for the moſt part, diſtruſt yoked with it.

28 And why take ye thought for raiment? Conſider the lilies of the field how they grow; they [m] toil not, neither do they ſpin.

m By labour.

29 And yet I ſay unto you, that even Solomon in all his glory, was not arayed like one of theſe.

30 Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things.

33 But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.

34 Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day *is* the evil thereof.

CHAP. VII.

1 Chriſt ending his ſermon in the mount, reproveth raſh judgment, 6 forbiddeth to caſt holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the ſtrait gate, 15 to beware of falſe prophets, 21 not to be hearers, but doers of the word: 24 like houſes builded on a rock, 26 and not on the ſand.

* *Luk.* 6. 37. *Rom.* 2. 1.

* JUdge [1] not, that ye be not judged.

1 we ought to find fault one with another, but we muſt beware we do it not without cauſe, or to ſeem holier then they, or in hatred of them.

2 For with what judgment ye judge, ye ſhall be judged: * and with what meaſure ye mete, it ſhall be meaſured to you again.

* *Mark* 4. 24. *Luk.* 6. 38.

3 * And why beholdeſt thou the mote that

* *Luk.* 6. 41.

8

is in thy brothers eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ¶ [2] Give not that which is holy unto the dogs, neither cast ye your [a] pearls before swine, lest they trample them under their feet, and turn again and rent you.

7 ¶ * [3] Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 [4] Therefore all things * whatsoever ye would that men should do to you, do ye even so to them: for this is the [b] law & the prophets.

13 ¶ * [5] Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way that leadeth to destruction, and many there be which go in thereat:

14 ‡ Because [c] strait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

15 ¶ [6] Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: * Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither *can* a corrupt tree bring forth good fruit.

19 * Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ [7] Not every one that saith unto me, * Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy [d] name? and in thy name have cast out devils? and in thy name done many [e] wonderful works?

23 And then will I profess unto them, * I [f] never knew you: * depart from me [g] ye that work iniquity.

24 ¶ [8] Therefore, * whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doth them not, shall be likned unto a foolish man which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, * the people were astonished at his doctrine.

29 For he taught them as one having authority, and not as the scribes.

CHAP. VIII.

2 *Christ cleanseth the leper,* 5 *healeth the centurions servant.* 14 *Peters mother in law,* 16 *and many other diseased,* 18 *sheweth how he is to be followed:* 23 *stilleth the tempest on the sea,* 28 *driveth the devils out of two men possessed,* 31 *and suffereth them to go into the swine.*

WHen he was come down from the mountain, great multitudes followed him.

2 * And [1] behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that * Moses commanded, for a testimony unto them.

5 ¶ * [2] And when Jesus was entred into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word onely, and my servant shall be healed.

9 For I am a man under authority, having souldiers under me: and I say to this *man*, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall [a] sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into [b] outer darkness: there shall be weeping and gnashing of teeth.

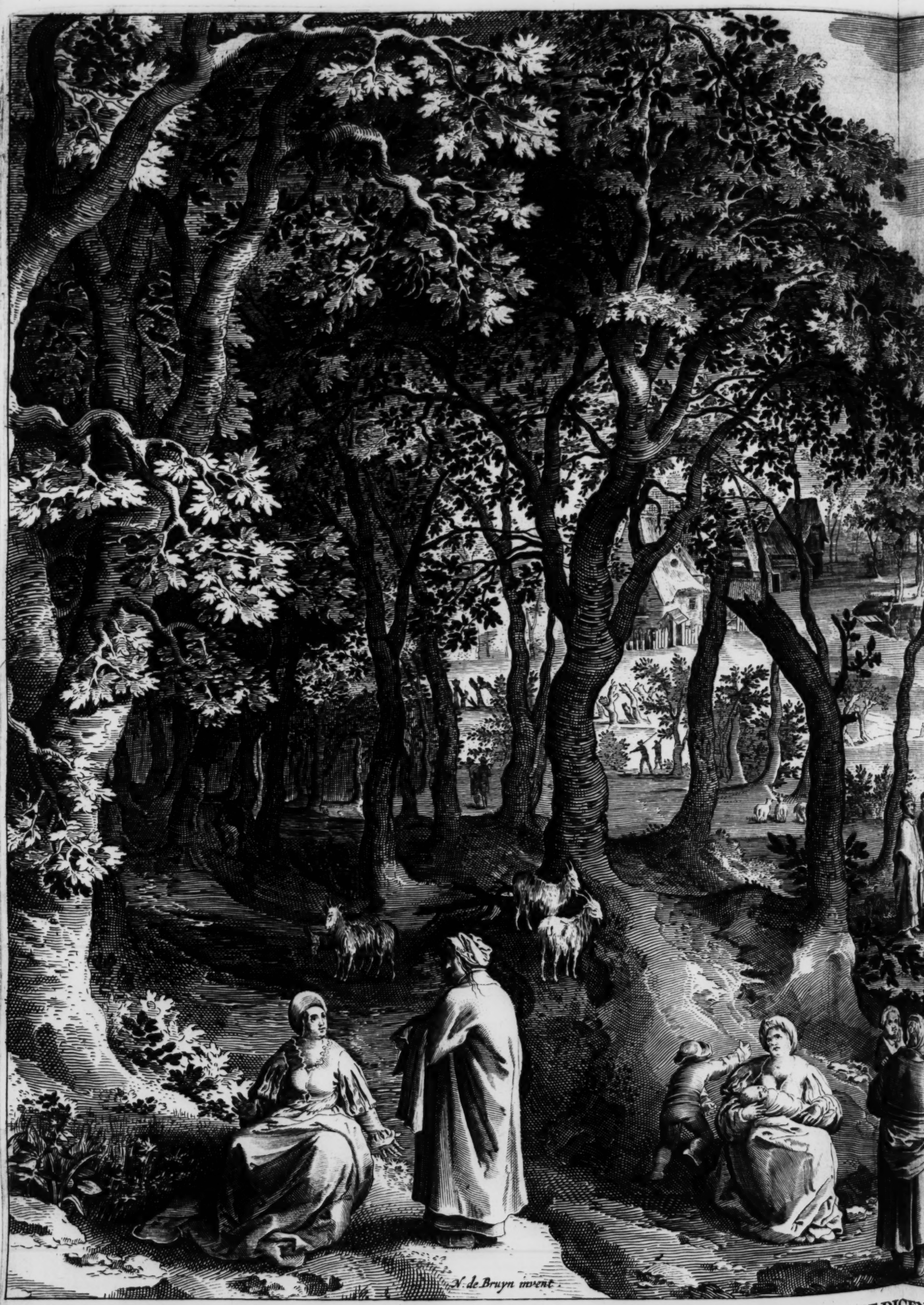
13 And

---

a The stiffnecked and stubborn enemies of the gospel are unworthy to have it preached unto them.
a A pearl hath his name among the Grecians, for the orient brightness that is in it: and a pearl was in ancient time in great estimation among the Latines, for a pearl that Cleopatra had, was valued at two hundred and fifty thousand crowns: and the word is now borrowed from that, to signify the most precious heavenly doctrine.
* *Chap.* 21. 22. *Mark.* 11. 24. *Luk.* 11. 9. *John.* 16. 24. *James* 1. 6.
3 Prayers are a sure refuge in all miseries.
4 A rehersal of the meaning of the second table
b *That is to say,* The doctrine of the law and prophets.
* *Luk.* 6. 31.
* *Luk.* 13. 24.
5 Example of life must not be taken from a multitude.
‡ Or, *how.*
c The way is strait and narrow: we must pass through this tough way and suffer, and endure, and be thronged, and so enter into life.
6 False teachers must be taken heed of: and they are known by false doctrine and evil living.
* *Luk.* 6. 43.
* *Chap.* 3. 10.
7 Even the best gifts that are, are nothing, without godliness.
* *Rom.* 2. 13. *James* 1. 22.
d By name here, is meant that mighty working power of God, which every man witnesseth that calleth upon him.
e Properly, *powers*: Now these excellent works wrought, are called powers, by occasion of those things which they bring to pass, for by them we understand how mighty the power of God is.
f *That is,* Not of ignorance, but because he will cast them away.
g You that are given to all kind of wickedness, and seem to make an art of sin.
* *Luk.* 13. 27.
* *Psal* 6. 8.
8 True godliness resteth onely upon Christ, and therefore always remaineth invincible.
* *Luk.* 6. 47.
* *Mark* 1. 40. *Luk.* 5. 12.
1 Christ, in healing the leprous with the touching of his hand, *sheweth,* That he abhorreth no sinners that come unto him, be they never so unclean.
* *Lev.* 14. 4.
* *Luk.* 7. 1.
2 Christ, by setting before them the example of the uncircumcised centurion, and yet of an excellent faith, provoketh the Jews to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.
a A metaphor taken of banquets, for they that sit down together are fellows in the banquet.
b which are without the kingdom: for in the kingdom is light, and with out the kingdom darkness.

UMI

Christ healeth ye Centurians



INGRESSUM AUTEM IESUM CAPERNAUMUM ADIIT CENTURIO, PRECANS EUM, ET DICEN

servant. *Matt. 8. 5.*

DICENS DOMINE, PUER MEUS PROIECTUS EST DOMI PARALITITCUS. etc. Matthæ 8. 5.

13 And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelfſame hour.

14 ¶ * [3] And when Jeſus was come into Peters houſe, he ſaw his wives mother laid, and ſick of a fever.

15 And he touched her hand, and the fever left her: & ſhe aroſe and miniſtred unto them.

16 ¶ * When the even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with *his* word, and healed all that were ſick:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, * Himſelf took our infirmities, and bare *our* ſickneſſes.

18 Now when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the [d] other ſide.

19 * [4] And a certain ſcribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt.

20 And Jeſus ſaith unto him, The foxes have holes, and the birds of the air *have* [e] neſts; but the Son of man hath not where to lay *his* head.

21 And [f] another of his diſciples, ſaid unto him, Lord, ſuffer me firſt to go and bury my father.

22 But Jeſus ſaid unto him, Follow me, and let the dead bury their dead.

23 ¶ [6] And when he was entred into a ſhip, his diſciples followed him.

24 * And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep.

25 And his diſciples came to him, and awoke him, ſaying, Lord, ſave us: we periſh.

26 And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe and rebuked the winds and the ſea, and there was a great calm.

27 But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him?

28 ¶ * [7] And when he was come to the other ſide, into the country of the Gergeſens, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way.

29 And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way [f] off from them an herd of many ſwine, feeding.

31 So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine.

32 And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the poſſeſſed of the devils.

34 And behold, the whole city came out to meet Jeſus, and when they ſaw him, they beſought him that he would [g] depart out of their coaſts.

g where men live as ſwine, there doth not Chriſt tarry but devils.

CHAP. IX.

1 Chriſt curing one ſick of the palſy, 9 calleth Matthew from the receit of cuſtom, 10 eateth with publicans and ſinners, 14 defendeth his diſciples for not faſting, 20 cureth the bloudy iſſue, 23 raiſeth from death Jairus daughter, 27 giveth ſight to two blind men, 32 healeth a dumb man poſſeſſed of a devil, 36 and hath compaſſion of the multitude.

AND he [1] entred into a ſhip, and paſſed over, and came into his [a] own city.

2 * And behold, they brought to him a man ſick of the palſy, lying on a bed: and Jeſus [b] ſeeing their faith, ſaid unto the ſick of the palſy, Son, be of good cheer, thy ſins be forgiven thee.

3 And behold, certain of the ſcribes ſaid within themſelves, This man [c] blaſphemeth.

4 And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts?

5 For whether is eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe and walk?

6 But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſy) Ariſe, take up thy bed, and go unto thine houſe.

7 And he aroſe, and departed to his houſe.

8 But when the multitude ſaw *it*, they marvelled, and glorified God, which had given ſuch power unto men.

9 ¶ * [2] And as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of [d] cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him.

10 ¶ And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicans & [e] ſinners came & ſat down with him & his diſciples.

11 And when the Phariſees ſaw *it*, they ſaid unto his diſciples, Why eateth your maſter with publicans and ſinners?

12 But when Jeſus heard *that*, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick.

13 But go ye and learn what that meaneth, * I will have mercy, and not ſacrifice: for I am not come to call the righteous, * but ſinners to repentance.

14 ¶ [3] Then came to him the diſciples of John, ſaying, * Why do we and the Phariſees faſt oft, but thy diſciples faſt not?

15 And Jeſus ſaid unto them, Can the [f] children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom ſhall be taken from them, and then ſhall they faſt.

16 No man putteth a piece of [g] new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worſe.

17 Neither do men put new wine into old bottles, elſe the bottles break, & the wine runneth out, and the bottles periſh: but they put new

1 Sins are the cauſes of our afflictions, and Chriſt onely forgiveth them, if we believe.
a Into Capernaum, for as *Treopo. ſaith*, Beth-lehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place.
* *Mark* 2. 3. *Luk.* 5. 18.
b Knowing by a manifeſt ſign.
c To blaſpheme, ſignifieth amongſt the more eloquent Grecians, to ſlander.

* *Mark* 2. 14. *Luk.* 5. 27.
2 Chriſt calleth the humble ſinners unto him, but he contemneth the proud hypocrites.
d At the cuſtomers table, where it was received.
e The cuſtomers, fellows which were placed by the Romans, after that Judea was brought into the form of a province to gather the cuſtoms, and therefore of the reſt of the Jewes they were called ſinners, *that is to ſay*, very vile men.
* *Hoſ* 6. 6. *Chap.* 12. 7.
* 1 *Tim.* 1. 15.

3 Againſt naughty emulation in matters indifferent.
* *Mark* 2. 18. *Luk.* 5. 33.
f An Hebrew kind of ſpeech, for they that are admitted into the marriage chamber, are as the neareſt about the bridegroom.
g Raw, which was never put to the fuller.

* *Mark* 1. 29. *Luk.* 4. 38.
3 Chriſt in healing divers diſeaſes, *ſheweth*, That he was ſent of his Father, that in him onely we ſhould ſeek remedy in all our miſeries.
* *Mark* 1. 32. *Luk.* 4. 40.

* *Iſa* 53. 4. 1 *Pet.* 2. 24.

d For Capernaum was ſituate upon the lake of Tiberias.
* *Luk.* 9. 57.
4 The true diſciples of Chriſt muſt prepare themſelves to all kind of miſeries.
e word for word, ſhades made with boughs.
5 When God requireth our labour, we muſt leave off all duty to men.

6 Although Chriſt ſeemeth oftentimes to neglect his, even in moſt extream dangers, yet in time convenient he aſſwageth all tempeſts, and bringeth them to the haven.
* *Mark* 4. 37. *Luk.* 8. 23.

* *Mark* 5. 1. *Luk.* 8. 26.
7 Chriſt came to deliver men from the miſerable thraldom of Satan: but the world had rather lack Chriſt, then the vilett and leaſt of their commodity.

f On an hill, as *Mark* and *Luke* witneſs: Now Gedera, as *Joſeph recordeth*, book 17. *chap.* 13. lived after the order of the Grecians, and therefore we may not marvel if there were ſwine there.

10 new wine into new bottles, and both are preserved.

a *Mark* 5. 22. *Luke*, 8. 41.
4 There is no evil so old, and incurable, which Christ cannot heal by and by, if he be touched with true faith: but lightly, as it were, with the hand.

18 ¶ * [a] While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ (And behold, a woman which was diseased with an issue of bloud twelve years, came behind *him*, and touched the hem of his garment.

21 For she said within her self, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour)

5 Even death it self giveth place to the power of Christ.
h It appeareth that they used minstrils at their mourning.

23 [5] And when Jesus came into the rulers house, and saw the [h] minstrels and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

‡ Or, *this fame.*

26 And ‡ the fame hereof went abroad into all that land.

6 By healing these two blind, Christ sheweth that he is the light of the world.

27 ¶ [6] And when Jesus departed thence, two blind men followed him, crying, & saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? they said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened, and Jesus straitly charged them, saying, See that no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

* *Luk.* 11. 14.
7 An example of the power, that Christ hath over the devil.

32 ¶ * As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

* *Chap.* 12. 24. *Mark* 3. 22. *Luke*, 11. 15.
* *Mark* 6. 6. *Luke*, 13. 22.

34 But the Pharisees said, * He casteth out the devils through the prince of the devils.

35 * And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

* *Mark* 6. 34.
8 Although the ordinary pastours cease, yet Christ hath not cast off the care of his church.
‡ Or, *were tired and lay down*

36 ¶ * [8] But when he saw the multitudes, he was moved with compassion on them, because they ‡ fainted, and were scattered abroad, * as sheep having no shepherd.

* *Num.* 27. 17.
* *Luke*, 10. 2.

37 Then saith he unto his disciples, * The harvest truly *is* plenteous, but the labourers *are* few.

i word for word, *cast them out*, for in haste very slow unto holy a work.

38 Pray ye therefore the Lord of the harvest, that he will [i] send forth labourers into his harvest.

CHAP. X.

1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions, 40 and promiseth a blessing to those that receive them.

* *Mark* 3. 14. *Luke*, 9. 1.
1 The apostles are sent to preach the gospel in Israel.
‡ Or, *even.*

AND * [1] when he had called unto him his twelve disciples, he gave them power ‡ *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The [a] first, Simon, who is called Peter, and Andrew his brother, James *the son* of Zebedee, and John his brother,

a *Thereby it seemeth*, That Peter and Andrew are named the first, because they were first called.

3 Philip, and Bartholomew, Thomas, & Matthew the publican, James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus,

b A man of Kerioth. Now Kerioth was in the tribe of Judah, Josh. 15. 25.

4 Simon the Canaanite, and Judas [b] Iscariot, who also betrayed him.

* *Matt.* 10. 5.
2 The sum of the gospel, or preaching of the apostles.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

* *Luke*, 10. 9.
3 Miracles are appendances of the word.

6 * But go rather to the lost sheep of the house of Israel.

* *Mark* 6. 7. *Luke*, 9. 1. & 22. 35.
‡ Or, *get.*

7 [2] And as ye go, preach, saying, * The kingdom of heaven is at hand.

4 The ministers of the word must cast away all cares that might hinder them the less wise that might be.

8 [3] Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

c For this journy, to wit, lest that nothing might hinder them, and also that they might feel some taste of Gods providence: for at their return back, the Lord asketh of them, whether they lacked any thing by the way, *Luke*, 22. 35.

9 * ‡ [4] Provide neither [c] gold, nor silver, nor brass in your purses:

* *Luke*, 10. 7.
1 *Tim.* 5. 18.
d God will provide you meat.

10 Nor scrip for your journy, neither two coats, neither shoes, nor yet staves: (* for the workman is worthy of his [d] meat)

* *Luke*, 10. 8.
5 Happy are they that receive the preaching of the gospel: and unhappy are they that refuse it.

11 * [5] And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your [e] peace come upon it: but if it be not worthy, let your peace return to you.

e It is a manner of speech taken from the Hebrewes, whereby they meant all kind of happiness.

14 * And whosoever shall not receive you, nor hear your words: when ye depart out of that house, or city, * shake off the dust of your feet.

* *Mark* 6. 11.
* *Acts* 13. 51.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom & Gomorrah, in the day of judgment, then for that city.

* *Luke*, 10. 3.
6 Christ sheweth how the ministers must behave themselves under the cross.

16 ¶ * [6] Behold, I send you forth as [f] sheep in the midst of wolves: be ye therefore wise as serpents, and ‡ [g] harmless as doves.

f You shall be in great danger.
‡ Or, *simple.*
g You shall not so much as revenge an injury: and by the mixing of these beasts natures together, he will not have our wisdom to be malicious, nor our simplicity mad, but a certain form of good nature as exquisitely framed of both them as may be.

17 But beware of [h] men, for they will deliver you up to the councels, and they will scourge you in their synagogues.

h For in the cause of religion men are wolves one to another.

18 And ye shall be brought before governours and kings for my sake, for a testimony against them and the Gentiles.

* *Mark* 13. 11. *Luke*, 12. 11.

19 * But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

21 * And the brother shall deliver up the brother

* *Luke*, 21. 16.

brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all men for my names sake: * but he that endureth to the end, shall be saved.

* *Mark.* 13. 13.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not ‡ have [i] gone over the cities of Israel till the Son of man be come.

‡ Or, *red*, or, *finish.*
i Bring to an end, *Gr.* you shall not have gone through all the cities of Israel, and preached in them.

24 * The disciple is not above *his* master, nor the servant above his lord.

* *Luk.* 6. 40. *John* 13. 16.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house [k] Beelzebub, how much more *shall they call* them of his household?

k It was the idol of the Ecronites, which we call the god of flies.

26 [l] Fear them not therefore: * for there is nothing covered, that shall not be reveiled; and hid, that shall not be known.

l Truth shall not always be hid.
* *Mark* 4. 22. *Luk.* 8. 17. *&* 12. 2.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the [m] house-tops.

m Openly, and in the highest places, for the tops of their houses were so made, that they might walk upon them, *Acts* 10. 9.

28 * And [n] fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

* *Luk.* 12. 4.
n Though tyrants be never so raging and cruel, yet wee may not fear them.

29 Are not two sparrows sold for a ‡ [o] farthing? and one of them shall not fall on the ground without your Father.

‡ *It is in value half-peny-farthing, in the original, as being the tenth part of the Roman-peny.*
o The fourth part of an ounce.

30 * But the very hairs of your head are all numbred.

* 2 *Sam.* 14. 11. *Acts* 27. 34.

31 Fear ye not therefore, ye are of more value then many sparrows.

32 * [p] Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

p The necessity and reward of open confessing Christ.
* *Luk.* 12. 8. * *Mark.* 8. 38. *Luk.* 9. 26. 2 *Tim.* 2. 12.

33 * But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

* *Luk.* 12. 51. [q] Civil differences follow the preaching of the Gospel.

34 * [q] Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance * against his father, and the daughter against her mother, and the daughter in law against her mother in law.

* *Mic.* 7. 6.

36 And a mans foes *shall be* they of his own household.

37 * [r] He that loveth father or mother more then me, is not worthy of me: and he that loveth son or daughter more then me, is not worthy of me.

* *Luk.* 14. 26.
r Nothing without exception is to be preferred before our duty to God.

38 * And he that taketh not his cross, and followeth after me, is not worthy of me.

* *Chap.* 16. 24. *Luk.* 9. 23. *Mark* 8. 34.

39 * He that [s] findeth his life shall lose it: & he that loseth his life for my sake, shall find it.

* *John* 12. 25.
s They are said to find their life, which deliver it out of danger: and this is spoken after the opinion of the people, which think them clean lost that die: because they think not of the life to come.

40 ¶ * [t] He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

* *Luk.* 10. 16. *John* 13. 20.
t God is both author and revenger of his holy ministry.

41 [u] He that receiveth a prophet in the [q] name of a prophet, shall receive a prophets reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward.

u We shall lose nothing that we bestow upon Christ. q As a prophet.

42 * And whosoever shall give to drink unto one of these [r] little ones, a cup of cold water onely, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

* *Mark* 9. 41.
r which in the sight of the world are vile and abject.

CHAP. XI.

2 John sendeth his disciples to Christ. 7 Christs testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Fathers wisdom in reveiling the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND [1] it came to pass, when Jesus had made an end of [a] commanding his twelve disciples, he departed thence to teach and to preach in [b] their cities.

1 Christ sheweth by his works that he is the promised Messias.
a Of instructing them with precepts.
b The disciples cities, *that is to say*, In Galilee where many of them were born.

2 * Now when John had heard in the prison the works of Christ, he sent two of his disciples,

* *Luk.* 7. 18.

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 * The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and * the poor have the gospel preached to them.

* *Isa.* 35. 6.
* *Isa.* 61. 1.

6 And blessed is he whosoever shall not be offended in me.

7 [2] ¶ And as they departed, Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness to see? A reed shaken with the wind?

2 what agreement and what difference is betwixt the ministry of the prophets, the preaching of John, and the full light of the gospel, which Christ hath brought.

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing, are in kings houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more then a prophet.

10 For this is he of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

* *Mal.* 3. 1.

11 Verily I say unto you, among them that are born of women, there hath not risen a greater then John the Baptist: notwithstanding he that is least in the [c] kingdom of heaven, is greater then he.

c In the new state of the church where the true glory of God shineth, the persons are not compared together, but the kind of doctrines, the preaching of John, with the Law and the prophets, and again, the most clear preaching of the gospel with John.

12 * And from the days of John the Baptist, until now, the kingdom of heaven ‡ suffereth violence, and the violent take it by force.

* *Luk.* 16. 16.
‡ Or, *is gotten by force, and they that storme men.*

13 For all the prophets, and the law [d] prophesied until John.

d They prophesied of things to come, which are now present, and clearly, and plainly seen.

14 And if ye will receive *it*, this is * Elias which was for to come.

* *Mal.* 4. 5.

15 He that hath ears to hear, let him hear.

16 ¶ [3] * But whereunto shall I liken this generation? [e] It is like unto children sitting in the markets, and calling unto their fellows,

3 There are none more stout and stubborn enemies of the gospel, then they to whom it ought to be most acceptable.
* *Luk.* 7. 31.
e He blameth the frowardnes of this age, by a proverb, in that they could be moved neither with rough, nor gentle dealing.

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking

12 ing, and they ſay, Behold, a man gluttonous and a wine-bibber, a friend of publicans and ſinners: [4] but [f] wiſdom is juſtified of her children.

4 That which the moſt part refuſe, the elect and choſen embrace.
f wiſe men do acknowledge the wiſdom of the goſpel, when they receive it.
* *Luk.* 10. 13.
5 The proud reject the goſpel offered unto them, to their great hurt and ſmart, which turneth to the ſalvation of the ſimple.

20 ¶ * [5] Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not.

21 Wo unto thee Chorazin, wo unto thee Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.

22 But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgment, then for you.

23 And thou Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I ſay unto you, that it ſhall be more tolerable for the land of Sodom, in the day of judgment, then for thee.

* *Luk.* 10. 21.

25 ¶ * At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt [g] reveiled them unto babes.

g Through the miniſtry of Chriſt, who onely ſheweth the truth of all things pertaining to God.

26 Even [h] ſo Father, for ſo it ſeemed [i] good in thy ſight.

h This word ſheweth that he contenteth himſelf in his Fathers counſel.
i Gods will is the onely rule of righteouſneſs.

27 * [6] All things are delivered unto me of my Father: and no man knoweth the Son but the Father: * neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveil *him*.

* *John* 3. 35.
6 There is no true knowledge of God, nor quietneſs of mind, but onely in Chriſt alone.
* *John* 6. 46.
* *Jer.* 6. 16.
* 1 *John* 5. 3.

28 ¶ Come unto me all ye that labour, and are heavy laden, and I will give you reſt.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: * and ye ſhall find reſt unto your ſouls.

30 * For my yoke is [k] eaſy, and my burden is light.

k May eaſily be born: for his commandments are not grievous, for all that is born of God, overcometh the world.

Chap. XII.

1 Chriſt reproveth the blindneſs of the Phariſees concerning the breach of the ſabbath, 3 by ſcriptures, 9 by reaſon, 13 and by a miracle. 22 He healeth the man poſſeſſed that was blind and dumb. 31 Blaſphemy againſt the holy Ghoſt ſhall never be forgiven. 36 Account ſhall be made of idle words. 38 He rebuketh the unfaithful who ſeek after a ſign, 49 and ſheweth who is his brother, ſiſter, and mother.

1 Of the true ſanctifying of the ſabbath, and the abrogating of it.
* *Deut.* 23. 25. *Mark* 2. 23. *Luk.* 6. 1.

AT [1] that time * Jeſus went on the ſabbath-day through the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Phariſees ſaw *it*, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do upon the ſabbath-day.

* 1 *Sam.* 21. 6.
2 The Hebrews call it bread of faces, becauſe it ſtood before the Lord all the week upon the golden table appointed to that ſervice, *Levit.* 24. 6.
* *Exod.* 29. 32, 33. *Levit.* 8. 31. & 24. 9.

3 But he ſaid unto them, Have ye not read * what David did when he was an hungred, and they that were with him,

4 How he entred into the houſe of God, and did eat the [a] ſhew-bread, which was not lawful for him to eat, neither for them which were with him, * but onely for the prieſts?

5 Or have ye not read in the * law, how that on the ſabbath-days the prieſts in the temple [b] profane the ſabbath, and are blameleſs?

* *Num.* 28. 9.
b when the prieſts do Gods ſervice upon the ſabbath-day, yet they break not the law: much leſs doth the Lord of the ſabbath break the ſabbath.
* *Hoſ.* 6. 6. *Chap.* 9. 13.

6 But I ſay unto you, that in this place is *one* greater then the temple.

7 But if ye had known what this meaneth, * I will have mercy and not ſacrifice, ye would not have condemned the guiltleſs.

8 For the Son of man is Lord even of the ſabbath-day.

9 * [2] And when he was departed thence, he went into their ſynagogue.

* *Mark* 3. 1. *Luk.* 6. 6.
2 The ceremonies of the law are not againſt the love of our neighbour.

10 ¶ And behold, there was a man which had *his* hand withered: and they asked him, ſaying, Is it lawful to heal on the ſabbath-days? that they might accuſe him.

11 And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better then a ſheep? wherefore it is lawful to do well on the ſabbath-days.

13 Then ſaith he to the man, Stretch forth thine hand: and he ſtretched *it* forth; and *it* was reſtored whole, like as the other.

14 ¶ [3] Then the Phariſees went out, and ‡ held a council againſt him, how they might deſtroy him.

3 How fit all is what reſpect we may give place to the unbridledneſs of the wicked.
‡ Or, *took counſel.*

15 But when Jeſus knew *it*, he withdrew himſelf from thence: and great multitudes followed him, and he healed them all,

16 And charged them that they ſhould not make him known:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18 * Behold, my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew [c] judgment to the Gentiles.

* *Iſa.* 42. 1.
c By judgment is meant a ſetled ſtate, becauſe Chriſt was to publiſh true religion among the Gentiles, and to caſt out ſuperſtition, which thing whereſoever it is done, the Lord is ſaid, to reign and judge there: *that is to ſay*, To govern and rule matters.

19 He ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets.

20 A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he [d] ſend forth judgment unto victory.

d He ſhall pronounce ſentence and judgment, maugre the world and Satan, and ſhew himſelf conqueror over all his enemies.

21 And in his name ſhall the Gentiles truſt.

22 ¶ * [4] Then was brought unto him one poſſeſſed with a devil, blind and dumb: and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

* *Luk.* 11. 14.
4 A truth, be it never ſo manifeſt, is ſubject to the ſlander of the wicked: yet notwithſtanding it ought to be avouched ſtoutly.

23 And all the people were amazed, and ſaid, Is not this the ſon of David?

24 * But when the Phariſees heard *it*, they ſaid, This *fellow* doth not caſt out devils, but by Beelzebub the prince of the devils.

* *Chap.* 9. 14.

25 [5] And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt it ſelf, is brought to deſolation: and every city or houſe divided againſt it ſelf, ſhall not ſtand.

5 The kingdom of Chriſt, and the kingdom of the devil cannot conſiſt together.

26 And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdom ſtand?

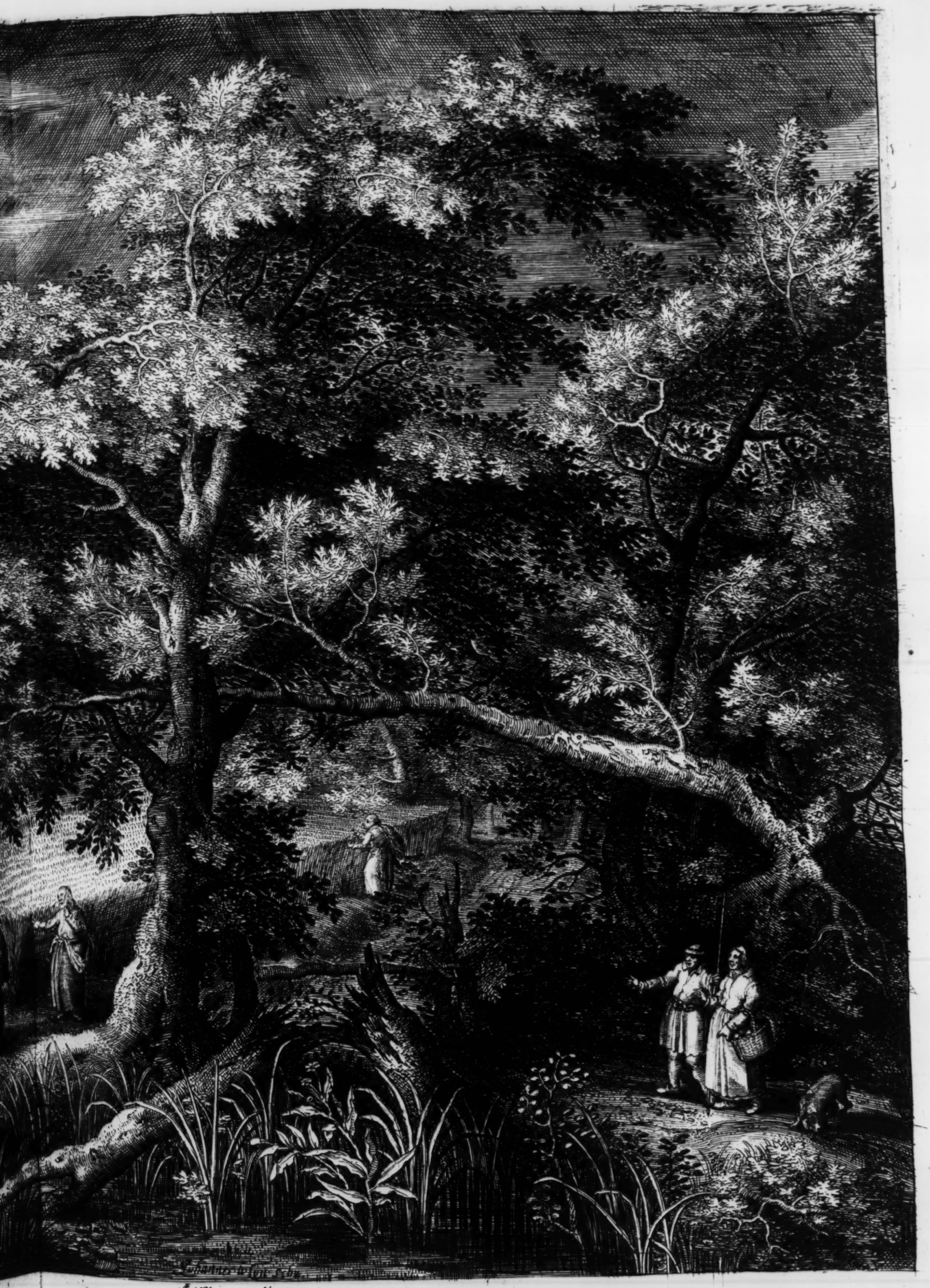
27 And if I by Beelzebub caſt out devils, by whom do your children caſt *them* out? therefore they ſhall be your judges.

28 But

UMI

Christ & his Desciples in y^e^ Corn.

Matt. 12. 1.



Visscher excudit

28 But if I caſt out devils by the ſpirit of God, then the kingdom of God is come unto you.

29 Or elſe, how can one enter into a ſtrong mans houſe, and ſpoil his goods, except he firſt bind the ſtrong man? and then he will ſpoil his houſe.

30 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad.

a *Mark* 3. 28. *Luk.* 12. 10. 1 *John* 5. 16.

31 ¶ Wherefore I ſay unto you, * All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy *againſt* the *holy* Ghoſt ſhall not be forgiven unto men.

6 Of Blaſphemy againſt the holy Ghoſt.

32 And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: [6] but whoſoever ſpeaketh againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or elſe make the tree corrupt, & his fruit corrupt: for the tree is known by *his* fruit.

* Hypocrites at the length bewray themſelves even by their own mouth. * *Luk.* 6. 45.

34 [7] O generation of vipers, how can ye, being evil, ſpeak good things? * for out of the abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of the heart, bringeth forth good things: and an evil man out of the evil treaſure, bringeth forth evil things.

e Vain and unprofitable trifles, which the moſt part of men ſpend their lives in.

36 But I ſay unto you, That every [e] idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

8 Againſt froward deſirers of miracles. * *Chap.* 16. 1. *Luk.* 11. 29. 1 *Cor.* 1. 22.

38 ¶ [8] * Then certain of the ſcribes and of the Phariſees anſwered, ſaying, Maſter, we would ſee a ſign from thee.

f Baſtards which fell from Abrahams faith, or forſook the true worſhip of God. * *Jonas* 1. 17.

39 But he anſwered and ſaid to them, An evil and [f] adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas.

40 * For as Jonas was three days and three nights in the whales belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth.

9 Chriſt teacheth by the ſorrowful example of the Jews, that there are none more miſerable then they which put out the light of the Goſpel, which was kindled in them. * *Jonas* 3. 5. * 1 *King.* 10 1. g He meaneth the Queen of Saba: whoſe country is ſouth, in reſpect of the land of Iſrael. h For Saba is ſituate in the utmoſt coaſt of happy Arabia, upon the mouth of the Arabian Sea. * *Luk.* 11. 24.

41 [9] The men of Nineveh ſhall riſe in judgment with this generation, and ſhall condemn it, * becauſe they repented at the preaching of Jonas, and behold, a greater then Jonas *is* here.

42 * The queen of the [g] ſouth ſhall riſe up in the judgment with this generation, and ſhall condemn it: for ſhe came from the [h] uttermoſt parts of the earth to hear the wiſdom of Solomon, and behold, a greater then Solomon *is* here.

43 * When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and findeth none.

44 Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth *it* empty, ſwept, and garniſhed.

45 Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked then himſelf, and they enter in and dwell there: * and the laſt ſtate of that man is worſe then the firſt. Even ſo ſhall it be alſo unto this wicked generation.

13 * *Heb.* 6. 4. & 10. 26. 2 *Pet.* 2. 20.

46 ¶ [10] While he yet talked to the people, * behold, his mother and his brethren ſtood without, deſiring to ſpeak with him.

10 Chriſt teacheth by his own example, how that all things ought to be ſet apart, in reſpect of Gods glory. * *Mark* 3. 31. *Luk.* 8. 20.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.

48 But he anſwered and ſaid unto him, that told him, Who is my mother? and who are my brethren?

49 [11] And he ſtretched forth his hand towards his diſciples, and ſaid, Behold my mother, and my brethren.

11 None are more near unto us, then they that are of the houſhold of faith.

50 For whoſoever, ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

CHAP. XIII.

3 *The parable of the ſowr and the ſeed:* 18 *the expoſition of it.* 24 *The parable of the tares,* 31 *of the muſtard-ſeed,* 33 *of the leaven,* 44 *of the hidden treaſure,* 45 *of the pearl,* 47 *of the draw-net caſt into the ſea,* 53 *and how Chriſt is contemned of his own country men.*

THe ſame day went Jeſus out of the houſe, * and ſat by the ſea-ſide.

* *Mark* 4. 1.

2 [1] And great multitudes were gathered together unto him, ſo that he went into a ſhip, and ſat, and the whole multitude ſtood on the ſhore.

1 Chriſt ſheweth, in putting forth this parable of the ſower, that the ſeed of life which is ſown in the world, commeth not on ſo well in one as in another and the reaſon is, the moſt part, either do not receive it, or ſuffer it not to ripen. * *Luk.* 8. 5.

3 And he ſpake many things unto them in parables, ſaying, * Behold, a ſower went forth to ſow.

4 And when he ſowed, ſome *ſeeds* fell by the way-ſide, and the fowls came and devoured them up.

5 Some fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſs of earth:

6 And when the ſun was up, they were ſcorched, and becauſe they had not root, they withered away.

7 And ſome fell among thorns: and the thorns ſprung up and choked them.

8 But other fell into good ground, and brought forth fruit, ſome an hundred-fold, ſome ſixty-fold, ſome thirty-fold.

9 Who hath ears to hear, let him hear.

10 And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables?

11 [2] He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given.

2 The gift of underſtanding and of faith is proper to the elect, and all the reſt are blinded through the juſt judgment of God. * *Chap.* 25. 29.

12 * For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath.

13 Therefore ſpeak I to them in parables: becauſe they ſeeing, ſee not: and hearing, they hear not, neither do they underſtand.

14 And in them is fulfilled the prophecy

of Eſaias, which ſaith, * By hearing ye ſhall hear, and ſhall not underſtand: and ſeeing ye ſhall ſee, and ſhall not perceive.

14 * *Iſa.* 6. 9. *Mark.* 4. 12. *Luk.* 8. 10. *John* 12. 40. *Act.* 28. 26. *Rom.* 11. 8.

15 For this peoples heart is waxed groſs, and their ears arè dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with *their* eyes, and hear with *their* ears, and ſhould underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

3 The condition of the church under, and ſince Chriſt, is better then it was in the time of the fathers under the law.

16 [3] But bleſſed *are* your eyes, for they ſee; and your ears, for they hear.

* *Luk.* 10. 24.

17 For verily I ſay unto you, * that many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen *them:* and to hear thoſe things which ye hear, and have not heard *them.*

18 ¶ Hear ye therefore the parable of the ſower.

19 When any one heareth the word of the kingdom, and underſtandeth *it* not, then cometh the wicked one, and catcheth away that which was ſown in his [a] heart: this is he which received ſeed by the way-ſide.

a Though there be mention made of the heart, yet his ſowing is referred to hearing, without underſtanding: for whether the ſeed be received in the heart or no, yet he that ſoweth, ſoweth to the heart.

20 But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.

22 He alſo that received ſeed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulneſs of riches choke the word, and he becometh unfruitful.

23 But he that received ſeed into the good ground, is he that heareth the word, and underſtandeth *it*, which alſo beareth fruit, and bringeth forth ſome an hundred-fold, ſome ſixty, ſome thirty.

4 Chriſt ſheweth in another parable of the evil ſeed mixt with the good, that the church ſhall never be free and quit from offences, both in doctrine and manners until the day appointed for the reſtoring of all things to come, and therefore the faithful have to arm themſelves with patience and conſtancy.

24 ¶ [4] Another parable put he forth unto them, ſaying, The kingdom of heaven is likned unto a man which ſowed good ſeed in his field:

25 But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

26 But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

27 So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares?

28 He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up?

29 But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them.

30 Let both grow together until the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

5 God beginneth his kingdom with very ſmall beginnings, to the end that by the growing on of it, beſide the expectation and hope of all men, his mighty power and working may be the more ſeen.

31 ¶ [5] Another parable put he forth unto them, ſaying, * The kingdom of heaven is like to a grain of muſtard-ſeed, which a man took and ſowed in his field.

* *Mark* 4. 30. *Luk.* 13. 19.

32 Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree: ſo that the birds of the air come and lodge in the branches thereof.

33 ¶ * Another parable ſpake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three † meaſures of meal, till the whole was leavened.

* *Luk.* 13. 21.

† The word in the Greek is, *A meaſure containing about a peck and a half, wanting little more then a pint.*

34 * All theſe things ſpake Jeſus unto the multitude in parables, and without a parable ſpake he not unto them:

* *Mark* 4. 33.

35 That it might be fulfilled which was ſpoken by the prophet, ſaying, * I will open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world.

* *Pſal.* 78. 2.

36 Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

6 He expounds the former parable of the good and evil ſeed.

37 [6] He anſwered and ſaid unto them, He that ſoweth the good ſeed, is the Son of man:

38 The field is the world: the good ſeed are the children of the kingdom: but the tares are the children of the wicked one:

39 The enemy that ſowed them, is the devil: * the harveſt is the end of the world: and the reapers are the angels.

* *Joel* 3. 13. *Rev.* 14. 15.

40 As therefore the tares are gathered and burnt in the fire; ſo ſhall it be in the end of this world.

41 The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all ‡ things that offend, and them which do iniquity;

‡ Or, *ſcandals.*

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

43 * Then ſhall the righteous ſhine forth as the ſun, in the kingdom of their Father. Who hath ears to hear, let him hear.

* *Dan.* 12. 3.

7 Few men underſtand how great the riches of the kingdom of heaven are, and no man can be partaker of them, but he that redeemeth them with the loſs of all his goods.

44 ¶ [7] Again, the kingdom of heaven is like unto treaſure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man, ſeeking goodly pearls:

46 Who when he had found one pearl of great price, he went and ſold all that he had, and bought it.

8 There ſay many in the church, which notwithſtanding are not of the church, and therefore at length ſhall be caſt out: but the full and perfect cleanſing of them is deferred to the laſt day.

47 ¶ [8] Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind.

48 Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away.

49 So ſhall it be at the end of the world: the angels ſhall come forth, and ſever the wicked from among the juſt;

50 And

UMI

The Parable of ye Tares.

DUM DORMIUNT HOMINES INIMICUS

Matt. 13. 24.

ZIZANIA INTERSERIT TRITICO. Math. 13. 24.

UMI

50 And ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth.

51 [g] Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

52 Then ſaid he unto them, Therefore every ſcribe which is inſtructed unto the kingdom of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.

53 ¶ And it came to paſs, that when Jeſus had finiſhed theſe parables, he departed thence.

54 * [h] And when he was come into his own country, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdom, and theſe mighty works?

55 * Is not this the carpenters ſon? is not his mother called Mary? and his brethren, James, and Joſes, and Simon, and Judas?

56 And his ſiſters, are they not all with us? whence then hath this man all theſe things?

57 And they were offended in him. But Jeſus ſaid unto them, * A prophet is not without honour, ſave in his own country, and in his own houſe.

58 And he did not many mighty works there, becauſe of their unbelief.

CHAP. XIV.

1 *Herods opinion of Chriſt.* 3 *Wherefore John Baptiſt was beheaded.* 13 *Jeſus departeth into a deſert place:* 15 *where he feedeth five thouſand men with five loaves and two fiſhes.* 22 *He walketh on the ſea to his diſciples:* 34 *and landing at Geneſaret, healeth the ſick by the touch of the hem of his garment.*

AT [i] that time * Herod the tetrarch heard of the fame of Jeſus,

2 And ſaid unto his ſervants, This is John the Baptiſt, he is riſen from the dead, and therefore [a] mighty works ‡ do ſhew forth themſelves in him.

3 ¶ * For Herod had laid hold on John, and bound him, and put *him* in priſon for Herodias ſake, his brother Philips wife.

4 For John ſaid unto him, * It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, * becauſe they counted him as a prophet.

6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleaſed [b] Herod.

7 Whereupon he promiſed with an oath, to give her whatſoever ſhe would aſk.

8 And ſhe, being before inſtructed of her mother, ſaid, Give me here John Baptiſts head in a charger.

9 And the king was ſory: nevertheleſs for the oaths ſake, and them which ſat with him at meat, he commanded *it* to be given *her*.

10 And he ſent and beheaded John in the priſon.

11 And his head was brought in a charger, and given to the damſel: and ſhe brought *it* to her mother.

12 And his diſciples came, and took up the body and buried it, and went and told Jeſus.

13 ¶ * When Jeſus heard *of it*, he departed thence by ſhip into a deſert place, apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 [c] And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them, and he healed their ſick.

15 ¶ * And when it was evening his diſciples came to him, ſaying, This is a deſert place, and the time is now paſt; ſend the multitude away, that they may go into the villages, and buy themſelves victuals.

16 But Jeſus ſaid unto them, They need not depart, give ye them to eat.

17 And they ſay unto him, We have here but five loaves, and two fiſhes.

18 He ſaid, Bring them hither to me.

19 And he commanded the multitude to ſit down on the graſs, and took the five loaves, and the two fiſhes, & looking up to heaven, he bleſſed, and brake, and gave the loaves to *his* diſciples, and the diſciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baſkets full.

21 And they that had eaten were about five thouſand men, beſide women and children.

22 ¶ And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.

23 * And when he had ſent the multitudes away, he went up into a mountain apart to pray: * and when the evening was come, he was there alone.

24 [d] But the ſhip was now in the midſt of the ſea, toſſed with waves: for the wind was contrary.

25 And in the [e] fourth watch of the night, Jeſus went unto them walking on the ſea.

26 And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a [d] ſpirit; and they cried out for fear.

27 But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer, it is I, be not afraid.

28 [f] And Peter anſwered him and ſaid, Lord, if it be thou, bid me come unto thee on the water.

29 And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water, to go to Jeſus.

30 But when he ſaw the wind ‡ boiſtrous, he was afraid: and beginning to ſink, he cried, ſaying, Lord ſave me.

31 And immediatly Jeſus ſtretched forth *his* hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?

32 And when they were come into the ſhip, the wind ceaſed.

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g They ought to be diligent, which have not only to be wiſe for themſelves, but to diſpence the wiſdom of God to others.

h Men do not only ſin of ignorance, but alſo wittingly and willingly ſtumbling-block in their own ways, that when God calleth them, they may not obey, and ſo moſt plainly deſtroy and caſt away themſelves.

* Mark 6. 1. Luk. 4. 16.
* John 6. 42.

* Mark 6. 4. Luk. 4. 24. John 4. 44.

i Here is John, an example of an invincible courage, which all faithful miniſters of Gods word ought to follow: in Herod, an example of tyrannous vanity, pride, and cruelty, and to be ſhort, of a corrupt conſcience, and of their miſerable ſlavery which have once given themſelves over to pleaſures: in Herodias and her daughter, an example of whorliſh wantonneſs and womanly cruelty.

* Mark 6. 14. Luk. 9. 7.
a By works, he meaneth that force and power, whereby works are wrought, and not the works, as is ſeen oft before.
‡ Or, are wrought by him.
* Luk. 3. 19, 20.
b Levit. 18. 16. & 20. 21.
* Chap. 21. 26.

b There were three Herods: the firſt of them was Antipaters ſon, who is alſo called *Ahaſuerus*, in whoſe reign Chriſt was born, and he it was that cauſed the children to be ſlain. The ſecond was called *Antipas Magnus* his ſon, whoſe mothers name was Mariamne, or Martaca, and this was called Tetrarch, by reaſon of enlarging his dominion, whom Auguſtus baniſhed to Vienna in France. The third was *Agrippa Magnus* his nephew by Ariſtobulus, and he it was that ſlew James.

* Mark 6. 17. Luk. 3. 19.
* Mark 6. 20.
c Jeſus refuſeth not a great multitude with five loaves and two little fiſhes, ſhewing thereby that they ſhall want nothing, which lay all things aſide, and ſeek the kingdom of heaven.
* Mark 6. 35. John 6. 5.

* Mark 6. 46.

* John 6. 16.

d We muſt ſail even through mighty tempeſts and Chriſt will never forſake us, ſo that we go whither he hath commanded us.
e By the fourth watch is meant the time near to day by aking: for in old time they divided the night into four watches, in which they ſcouted.
d A ſpirit, *a* it is very likely, is that which a man imagineth to himſelf vainly in his mind, perſwading himſelf that he ſeeth ſomething, & ſeeth nothing.
f By faith we tread under our feet even the tempeſts themſelves, but yet by the vertue of Chriſt, which helpeth that vertue, which he of his mercy hath given.
‡ Or, ſtrong.

16

33 Then they that were in the ſhip, came and worſhipped him, ſaying, Of a truth thou art the Son of God.

34 ¶ * And when they were gone over, they came into the land of [e] Genneſaret.

35 [5] And when the men of that place had knowledge of him, they ſent out into all that country round about, and brought unto him all that were diſeaſed,

36 And beſought him, that they might onely touch the hem of his garment: and as many as touched were made perfectly whole.

* *Mark 6. 53.*
e This Genneſaret was a lake nigh to Capernaum, which is alſo called the ſea of Galilee, and Tiberias, ſo that the country it ſelf grew to be called by that name.
5 In that that Chriſt healeth the ſick, we are given to underſtand, that we muſt ſeek remedy, for ſpiritual diſeaſes at his hands: and that we are bound not only to run our ſelves, but alſo to bring others unto him.

CHAP. XV.

3 Chriſt reproveth the ſcribes and Phariſees, for tranſgreſſing Gods commandments, through their own traditions; 11 teaching how that which goeth into the mouth, doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with ſeven loaves, and a few little fiſhes, feedeth four thouſand men, beſides women and children.

THen * [1] came to Jeſus ſcribes and Phariſees, which were of Jeruſalem, ſaying,

2 Why do thy diſciples tranſgreſs the tradition of the elders? for they [a] waſh not their hands when they eat bread.

3 [2] But he anſwered and ſaid unto them, Why do you alſo tranſgreſs the commandment of God by your tradition?

4 For God commanded, ſaying, * [b] Honour thy father and mother: and, * he that curſeth father or mother, let him die the death.

5 But ye ſay, [c] Whoſoever ſhall ſay to *his* father or *his* mother, * *It is* a gift by whatſoever thou mighteſt be profited by me,

6 And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none [d] effect by your tradition.

7 [3] Ye hypocrites, well did Eſaias propheſy of you, ſaying,

8 * This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 But in vain they do worſhip me, teaching *for doctrines* the commandments of men.

10 ¶ * [4] And he called the multitude, and ſaid unto them, Hear and underſtand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended after they heard this ſaying?

13 But he anſwered and ſaid, * Every plant which my heavenly Father hath not planted, ſhall be rooted up.

14 Let them alone: * they be blind leaders of the blind. And if the blind lead the blind, both ſhall fall into the ditch.

15 * Then anſwered Peter and ſaid unto him, Declare unto us this parable.

* *Mark 7. 1.*
1 None commonly are more bold contemners of God, then they whom God appointeth keepers of his law.
a which they received of their anceſtors from hand to hand, or their elders allowed, which were the governours of the church.
2 Their wicked boldneſs in corrupting the commandments of God, and that upon pretence of godlineſs, and uſurping authority to make laws is here reproved.
b By honour is meant, all kind of duty which children owe to their parents.
* *Exod. 20. 12. Deut. 5. 16.*
* *Exod. 21. 17. Lev. 20. 9. Prov. 20. 20.*
c *The meaning is this*: whatſoever I beſtow upon the temple, is to thy profit, for it is as good as if I gave it thee, for (as the Phariſees of our time ſay) it ſhall be meritorious for thee, for under this colour of religion they raked all to themſelves, as though that he that had given any thing to the temple, had done the duty of a child.
* *Mark 7. 11, 12.*
d You made it of no power and authority as much as lay in you: for otherwiſe the commandments of God ſtand faſt in the Church of God, in deſpite of the world and Satan.
3 The ſame men are condemned for hypocriſy and ſuperſtition, becauſe they made the kingdom of God to ſtand in outward things. * *Iſa. 29. 13.* * *Mark 7. 14.* 4 Chriſt teacheth us, that hypocriſy of falſe teachers which deceive our ſouls, is not to be born withall, no not in indifferent matters, and there is no reaſon why their ordinary vocation ſhould blind our eyes: otherwiſe we are like to periſh with them. * *John 15. 2.* * *Luk. 6. 39.* * *Mark 7. 17.*

16 And Jeſus ſaid, Are ye alſo yet without underſtanding?

17 Do not ye yet underſtand, that whatſoever entreth in at the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 * For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaphemies.

* *Gen. 6. 5. & 8. 21.*

20 Theſe are the things which defile a man: but to eat with unwaſhen hands, defileth not a man.

21 ¶ * Then Jeſus went thence, and departed into the [e] coaſts of Tyre and Sidon.

22 And behold, a woman of [f] Canaan came out of the ſame coaſts, and cryed unto him, ſaying, Have mercy on me, O Lord, thou ſon of David; my daughter is grievouſly vexed with a devil.

23 [5] But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe cryeth after us.

24 But he anſwered and ſaid, * I am not ſent, [g] but unto the loſt ſheep of the houſe of Iſrael.

25 Then came ſhe and worſhipped him, ſaying, Lord, help me.

26 But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs.

27 And ſhe ſaid, Truth Lord: yet the dogs eat of the crumbs which fall from their maſters table.

28 Then Jeſus anſwered and ſaid unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 * [6] And Jeſus departed from thence, and came nigh unto the ſea of Galilee, and went up into a mountain, and ſat down there.

30 * And great multitudes came unto him, having with them thoſe that were lame, blind, dumb, [h] maimed, and many others, and caſt them down at Jeſus feet, and he healed them:

31 Inſomuch that the multitude wondred when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee: and they glorified the God of Iſrael.

32 ¶ * [7] Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they [i] continue with me now three days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way.

33 And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude?

34 And Jeſus ſaith unto them, How many loaves have ye? and they ſaid, Seven, and a few little fiſhes.

35 And he commanded the multitude to [k] ſit down on the ground.

* *Mark 7. 24.*
e Coaſts which were next to Tyre and Sidon, *that is*, in that quarter where Paleſtina bendeth toward Phenice, and the ſea of Syria.
f Of the ſtock of the Cananites, which dwelled in Phenicia.
5 In that Chriſt doth ſometimes as it were ſtop his ears againſt the prayers of his Saints, he doth it for his glory, and our profit.
* *Chap. 10. 6.*
g Of the people of Iſrael, which people was divided into tribes, but all thoſe tribes came of one houſe.

* *Mark 7. 31.*
6 Chriſt ceaſeth not to be beneficial even there where he is contemned, and in the midſt of wolves he gathereth together and noſtreth his flock.
* *Iſa. 35. 5, 6.*
h in whoſe members were weaked with the palſey, or by nature, forſterward it is ſaid, he healed them. Now Chriſt was wont to heal in this wiſe, that ſuch members as were weak, he reſtoreth to health, and yet he could eaſily, if he had would, have given them hands and feet, and other members which wanted them.
* *Mark 8. 1.*
7 By doing again this miracle Chriſt ſheweth that he will never be wanting to them that follow him no not in the wilderneſs.
i Go not from my ſide.
k *Word for word*, To lie down backward as rowers do in rowing, they draw their oars to them.

36 And

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven [1] baskets full.

1 A kind of vessel wrought with twigs.

38 And they that did eat, were four thousand men, beside women and children.

39 And he sent away the multitude, & took ship, and came into the coasts of Magdala.

CHAP. XVI.

1 *The Pharisees require a sign.* 6 *Jesus warneth his disciples of the leaven of the Pharisees and Sadducees.* 13 *The peoples opinion of Christ,* 16 *and Peters confession of him.* 21 *Jesus foreshewеth his death,* 23 *reproving Peter for disswading him from it.* 24 *And admonisheth those that will follow him, to bear the cross.*

THe *[1] Pharisees also with the Sadducees, came, and [a] tempting, desired him that he would shew them a sign from heaven.

* *Mark* 8. 11. *Luk.* 12. 54.

1 The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victory, and triumpheth over them.

2 To try whether he could do that which they desired, but their purpose was naught, for they thought to find some thing in him by that means, whereupon they might have just occasion to reprehend him, or else distrust & curiosity moved them so to do, for by such means also is God said to be tempted, *that is to say*, Provoked to anger, as though men would strive with him.

2 He answered and said unto them, When it is evening, ye say, *it will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the [b] face of the sky, but can ye not *discern* the signs of the times?

b The outward shew and countenance, as it were of all things, is called in the Hebrew tongue, a face.

4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the [c] sign of the prophet Jonas. And he left them, and departed.

c The article sheweth the notableness of the deed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ [2] Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees.

2 False teachers must be taken heed of.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus [d] perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread?

d Not by others, but by virtue of his divinity.

9 * Do ye not yet understand, neither remember the [e] five loaves of the five thousand, and how many baskets ye took up?

* *Chap.* 14. 17.

e That five thousand men were filled with so many loaves.

10 * Neither the seven loaves of the four thousand, and how many baskets ye took up?

* *Chap.* 15. 34.

11 [f] How is it that ye do not understand, that I [g] spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

f A demand or question joyned with admiration.

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

g Said, for commanded.

13 ¶ [3] When Jesus came into the coasts of [h] Cesarea Philippi, he asked his disciples, saying, * Whom do men say, that I, the Son of man, am?

3 There are divers judgments and opinions of Christ, notwithstanding he is known of his alone.

h There were two Cesareas, the one called, *Stratonis* upon the sea Mediterrane, which Herod built sumptuously in the honour of *Octavius*, *Joseph. lib.* 15. The other was Cesarea Philippi, which Herod the great, the Tetrarchs son by *Cleopatra*, built in the honour of *Tiberias*, at the foot of Libanon, *Joseph. lib.* 15.

14 And they said, Some *say that thou art* [i] John the Baptist, some Elias, and others Jeremias, or one of the prophets.

i As Herod thought. * *Mark* 8. 27. *Luk.* 9. 18.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, * Thou art Christ the Son of the living God.

* *John* 6. 69.

17 [4] And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for [k] flesh and bloud hath not reveiled *it* unto thee, but my Father which is in heaven.

4 Faith is of grace, not of nature.

k By this kind of speech is meant mans natural procreation upon the earth, the creature, not being destroyed which was made, but deformed through sin: *so then this is the meaning*, This was not reveiled to thee by any understanding of man, but God shewed it thee from heaven

18 [5] And I say also unto thee, that * thou art [l] Peter, and upon this rock I will build my church: and the [m] gates of hell shall not prevail against it.

5 That is true faith, which confesseth Christ, the virtue whereof is invincible.

* *John* 1. 42.

l Christ spake in the Syrian tongue, & therefore used not this descanting betwixt *Petros*, which signifieth Peter, and *Petra*, which signifieth a Rock, but in both places used this word *Cepha*: but his mind was that wrot in Greek, by the divers termination to make a difference between Peter which is a piece of the building, & Christ the *Petra*, *that is*, The rock and foundation: or else he gave his name Peter, because of the confession of his faith, which is the churches as well as his, as the old fathers witness *for so saith Theoph.* That confession which thou hast made, shall be the foundation of the believers.

19 * [6] And I will give unto thee the [n] keys of the kingdom of heaven: and whatsoever thou shalt [o] bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

m The enemies of the church are compared to a strong kingdom and therefore by gates are meant, cities which are made strong with counsel and fortresses, *and this is the meaning*, whatsoever Satan can do by counsel or strength: So doth Paul, 2 *Cor.* 10. 4. call them strong holds

* *John* 20. 23.

6 The authority of the church is from God.

20 [7] Then charged he his disciples that they should tell no man that he was Jesus the Christ.

n A Metaphor taken of stewards which carry the keys, and here is set forth the power of the minister of the word, *as Esa.* 22. 22, and that power is common to all ministers, *as Chap.* 18. 18, and therefore the ministry of the Gospel, may rightly be called the key of the kingdom of heaven. o They are bound whose sins are retained, heaven is shut against them, because they receive not Christ by faith: on the other side how happy are they, to whom heaven is open, which imbrace Christ, and are delivered by him, and become fellow heirs with him? 7 Men must first learn, and then teach. 8 The minds of men are in time to be prepared, and made ready against the stumbling-block of persecution. p It was a name of dignity, and not of age: and it is put for them which were the Judges, which the Hebrews call Sanhedrin. q Took him by the hand, and led him aside, as they use to do, which mean to talk familiarly with one. 9 Against preposterous zeal. r The Hebrews call him Satan: *that is to say*, An adversary, whom the Grecians call *diabolos*, *that is to say*, Slanderer, or tempter: but it is spoken of them, that either of malice, as Judas, *John* 6. 70. or of lightness and pride, resist the will of God. f By this word we are taught, that Peter sinned through a false persuasion of himself. * *Chap.* 10. 38. *Mark* 8. 34. 10 No men do worse provide for themselves, then they that love themselves more then God. t Shall gain himself: *and this is his meaning*, They that deny Christ to save themselves, do not only lose that which they look for, but also lose the thing they would have kept, *that is*, Themselves, which loss is the greatest of all: but as for them that doubt not to die for Christ, it fareth far otherwise with them u Like a king, *as Chap.* 6. 29. * *Psal.* 62. 12. *Rom.* 2 6. * *Mark* 9. 1. *Luk.* 9. 27. x By his kingdom is understood, The glory of his ascension, and what followeth thereof, *Ephes.* 4. 10. or, the preaching of the Gospel, *Mark* 9. 1.

21 ¶ [8] From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the [p] elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter [q] took him, and began to rebuke him, saying, be it far from thee, Lord: this shall not be unto thee.

23 [9] But he turned, and said unto Peter, Get thee behind me, [r] Satan, thou art an offence unto me: for thou [s] savourest not the things that be of God, but those that be of men.

24 ¶ * [10] Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall [t] find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the [u] glory of his Father, with his angels; * and then he shall reward every man according to his works.

28 Verily I say unto you, * There be some standing here, which shall not taste of death, till they see the Son of man coming in his [x] kingdom.

CHAP. XVII.

1 The transfiguration of Christ. 14 He healeth the lunatick, 22 foretelleth his own passion, 24 and payeth tribute.

* Mark 9. 2. Luk. 9. 28.
1 Christ is in such sort humble in the gospel, that in the mean season he is Lord both of heaven and earth.
a Luke reckoneth eight days, containing in that number the first and last, and Matthew speaketh but of them that were betwixt them.
b Changed into another hue.

AND *[1] after [a] six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was [b] transfigured before them, and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

* 2 Pet. 1. 17.
c *The article is*, Severeth Christ from other children, for he is Gods natural Son, we by adoption, therefore he is called, *The first begotten among the brethren*: because that although he be of right the onely Son, yet is he chief among many, in that he is the fountain and head of the adoption.

5 * While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This [c] is my beloved Son, in whom I am well pleased; hear ye him.

d Fell down flat on their faces, and worshipped him, as *Chap.* 2. 11.
e which they saw, otherwise the word used in this place is properly spoken of that which is seen in a dream.

6 And when the disciples heard *it*, they fell on their [d] face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus onely.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the [e] vision to no man, until the Son of man be risen again from the dead.

* *Chap.* 11. 14. *Mark* 9. 11.

10 And his disciples asked him, saying, * Why then say the scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

* Mark 9. 17. *Luk.* 9. 38.
2 Men are unworthy of Christ his goodness, yet notwithstanding he regardeth them.
f As men that make supplications use to do.
g They that at certain times of the moon are troubled with the falling sickness, or any other kind of disease: but in this place, we must so take it, that besides the natural disease he had a devilish frenzy.

14 ¶ * [2] And when they were come to the multitude, there came to him a *certain* man, [f] kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is [g] lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

3 Incredulity and distrust, hinder and break the course of Gods benefits.
* *Luk.* 17. 6.

19 [3] Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, * If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be unpossible unto you.

4 The remedy against distrust.
h To give us to understand the watchfulness and diligence of earnest prayer, which cannot be without sobriety.
* *Chap.* 20. 17. *Mark* 9. 31. *Luk.* 9. 44.

21 [4] Howbeit this kind goeth not out, but by [h] prayer and fasting.

22 ¶ * [5] And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again: and they were exceeding sory.

5 Our minds must be prepared more and more against the offence of the cross.

24 ¶ [6] And when they were come to Capernaum, they that received ‡ tribute-*mony*, came to Peter, and said, [i] Doth not your master [k] pay [l] tribute?

6 In that Christ doth willingly obey Cesars edicts, he sheweth that civil policy is not taken away by the gospel.
‡ *Called in the original Didrachma, being in value fifteen pence.*
i He denieth not, but he asketh
k Ought he not to pay?
l They that were from twenty years of age to fifty, paid half a shekel of the sanctuary, *Exod.* 30. 13. This was an Attick didrachma, which the Romans exacted after they had subdued Judea.

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own [m] children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a [n] piece of mony: that take, and give unto them for me and thee.

m By children we must not understand subjects which pay tribute, but natural children. n *A stater, it is half an ounce of silver, in value two shillings six pence, after five shillings the ounce.*

CHAP. XVIII.

1 Christ warneth his disciples to be humble and harmless, 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren, when they offend us, 21 and how oft to forgive them; 23 which he setteth forth by a parable of the king, that took account of his servants, 32 and punished him who shewed no mercy to his fellow.

AT * the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

* *Mark* 9. 33. *Luk.* 9. 46.

2 [1] And Jesus called a [a] little child unto him, and set him in the midst of them,

1 Humbleness of mind is the right way to preeminence.
a A child in years.

3 And said, Verily I say unto you, * Except ye be [b] converted, and become as little children, ye shall not enter into the kingdom of heaven.

* *Chap.* 19. 14. 1 *Cor.* 14. 20.
b A kind of speech taken from the Hebrews, and it is as much as *Repent.*

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 * [2] But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

* *Mark* 9. 42. *Luk.* 17. 1, 2.
2 we ought to have great respect to our brethren be they never so base: and he that doth otherwise shall be sharply punished.

7 ¶ [3] Wo unto the world because of offences: for it must needs be that [c] offences come: but wo to that man by whom the offence cometh.

3 A good man cannot but go through the midst of offences, yet he must cut off offences.
c Lets and hinderances which stop the course of good works, *The Greek word importeth thus much*, Things which we stumble at.

8 * Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be cast into everlasting fire.

* *Chap.* 5. 30. *Mark* 9. 45.

9 And if thine eye offend thee, pluck it out, and

and caſt *it* from thee: it is better for thee to enter into life with one eye, rather then having two eyes to be caſt into hell-fire.

10 [4] Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11 * For the ſon of man is come to ſave that which was loſt.

12 * How think ye? if a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray?

13 And if ſo be that he find it, verily I ſay unto you, he rejoyceth more of that *ſheep*, then of the ninety and nine which went not aſtray.

14 Even ſo it is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

15 ¶ Moreover, * [5] if thy brother ſhall treſpaſs againſt [e] thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in * the [f] mouth of two or three witneſſes every word may be [g] eſtabliſhed.

17 And if he ſhall [h] neglect to hear them, tell it unto the church: but if he neglect to hear the [i] church, let him be unto thee as an * [k] heathen man and a publican.

18 Verily I ſay unto you, * Whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.

19 Again I ſay unto you, that if two of you ſhall [l] agree on earth as touching any thing that they ſhall ask, it ſhall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midſt of them.

21 ¶ [7] Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? * till ſeven times?

22 Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but, until ſeventy times ſeven.

23 ¶ Therefore is the kingdom of heaven likned unto a certain king which would take account of his ſervants.

24 And when he had begun to reckon, one was brought unto him which ought him [m] ten thouſand ‡ talents.

25 But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.

26 The ſervant therefore fell down, and ‡[n] worſhipped him, ſaying, Lord have [o] patience with me, and I will pay thee all.

27 Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.

28 But the ſame ſervant went out, and found one of his fellow-ſervants which ought him an hundred ‡ pence: and he laid hands on him, and took *him* by the throat, ſaying, Pay me that thou oweſt.

29 And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all.

30 And he would not: but went and caſt him into priſon, till he ſhould pay the debt.

31 So when his fellow-ſervants ſaw what was done, they were very ſory, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me:

33 Shouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentours, till he ſhould pay all that was due unto him.

35 So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

CHAP. XIX.

2 *Chriſt healeth the ſick;* 3 *anſwereth the Phariſees concerning divorcement:* 10 *ſheweth when marriage is neceſſary:* 13 *receiveth little children:* 16 *inſtructeth the young man how to attain eternal life,* 20 *and how to be perfect:* 23 *telleth his diſciples how hard it is for a rich man to enter into the kingdom of God:* 27 *and promiſeth reward to thoſe that forſake any thing, to follow him.*

AND it came to paſs, * that when Jeſus had finiſhed theſe ſayings, he [a] departed from Galilee, and came into the coaſts of Judea, beyond Jordan:

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a man to [b] put away his wife for every cauſe?

4 And he anſwered and ſaid unto them, Have ye not read, * that he which made *them* at the beginning, made them male and female?

5 And ſaid, * For this cauſe ſhall a man leave father and mother, and ſhall [c] cleave to his wife: and * they [d] twain ſhall be one fleſh.

6 Wherefore they are no more twain, but one fleſh. What therefore God hath [c] joyned together, let not man put aſunder.

7 [2] They ſay unto him, * Why did Moſes then command, to give a writing of divorcement, and to put her away?

8 He ſaith unto them, Moſes [f] becauſe of the hardneſs of your hearts, [g] ſuffered you to put away your wives: but from the beginning it was not ſo.

19 ‡ Or, *beſought him.*
n This was a civil reverence which was very uſual in the eaſt.
o Yeild not too much to thine anger againſt me: ſo is God called in the ſcripture, *ſlow to anger*, that is to ſay, *gentle*, and one that refraineth the ſtorming of his mind, *Pſal.* 86. 5. *patient and of great mercy.*
‡ *The Roman peny is the eighth part of an ounce, which after five ſhillings the ounce is ſeven pence half-peny.*

4 The weaker that a man is, the greater care we ought to have of his ſalvation, as God teacheth us by his own example.
* *Luk.* 19. 10.

* *Luk.* 15. 4.

* *Lev.* 19. 17. *Luk.* 17. 3.
5 we muſt labour for concord, not to revenge injuries.
e If his offence be ſuch, that thou onely knoweſt thy brothers offence.
* *Deut.* 19. 15. *John.* 8. 17. 2 *Cor.* 13. 1. *Heb.* 10. 28.
f *That* is, By the word & witneſs, the mouth is ſometime taken for the word or ſpeech, *Numb.* 3 15. and alſo for a ſtill witneſs, *to wit*, when the matter ſpeaketh of it ſelf, *as beneath Chap.* 21. 16.
g Sure & certain.
6 He that contemneth the judgment of the church, contemneth God.
h *Word for word.* Do not vouchſafe to hear, or make as though he did not hear.

i He ſpeaketh not of any kind of policy, but of an eccleſiaſtical aſſembly: for he ſpeaketh afterward of the power of looſing and binding, which belongeth to the order uſed in thoſe days, at what time the elders had the judgment of church matters in their hands, *John.* 9. 22. & 12. 42. & 16. 2. and uſed caſting out of the Synagogue for a punishment as we do now excommunication.
* 1 *Cor.* 5. 9. 2 *Theſ.* 3. 14.
k Prophane and void of religion: ſuch men, the Jews called Gentiles: whoſe company they ſhunned, as they did the publicans.
* *John.* 20. 23. 1 *Cor.* 5. 4.
l This word is tranſlated from the body to the mind, for it belongeth properly to ſong. 7 They ſhall find God ſevere, and not to be pleaſed, which do not forgive their brethren, although they have been diverſly and grievouſly injured by them. * *Luk.* 17. 4. m Here is ſet down a very great ſum of threeſcore hundred thouſand crowns, and a ſmall ſum of ten crowns, that the difference may be the greater, for there is no proportion between them. ‡ *A talent is* 750 *ounces of ſilver, which after five ſhillings the ounce, is* 187 *l.* 10 *ſhillings.*

1 The band of marriage ought not to be broken, unleſs it be for fornication.
b To ſend her a book of divorcement, *afore chap.* 5. 31.
* *Gen.* 1. 27.
* *Gen.* 2. 24. *Epheſ.* 5. 31.
c *The Greek word importeth*, To be glewed unto, whereby is ſignified that ſtrait knot, which is between man and wife, as though they were glewed together.
* 1 *Cor.* 6. 16.
d They which were two, become as it were one: and this word fleſh is by a figure taken for the whole man, or the body, after the manner of the Hebrews.
e Hath made them yoke-fellows as the marriage it ſelf is by a borrowed kind of ſpeech called a yoke.
* *Deut.* 24. 1. 2 Becauſe politick laws are conſtrained to bear with ſome things, it followeth not by and by that God alloweth them. * *Deut.* 24 1. f Being occaſioned by reaſon of the hardneſs of your hearts. g By a politick law, not by the moral law: for this law is a perpetual law of Gods juſtice, the other boweth and bendeth as the carpenters level.

20

* *Chap.* 5. 32. *Mark.* 10. 11. *Luke.* 16. 18. † *Cor.* 7. 11.

h Therefore in theſe days the laws that were made againſt adulterers, were not regarded: for they ſhould have needed no divorcement, if marriage had been our ſlander with puniſhment by death.

9 * And I ſay unto you, Whoſoever ſhall put away his wife, except *it be* for [h] fornication, and ſhall marry another, committeth adultery: and whoſo marrieth her which is put away, doth commit adultery.

10 ¶ His diſciples ſay unto him, If the [i] caſe of the man be ſo with *his* wife, it is not good to marry.

i If the matter ſtand ſo between man and wife, or in marriage.

11 But he ſaid unto them, All men cannot [k] receive this ſaying, ſave *they* to whom it is given.

k The gift of continency is peculiar, and therefore no man can ſet a Law to himſelf of perpetual continency.

12 For there are ſome [l] eunuchs, which were ſo born from *their* mothers womb: and there are ſome eunuchs, which were made eunuchs of men: and there be ennuchs, which have [m] made themſelves eunuchs for the kingdom of heavens ſake. He that is able to receive *it*, let him receive *it*.

k Receive and admit, as by tranſlation we ſay, that a ſtrait and narrow place, is not able to receive many things.

l The word eunuch is a general word, and hath divers kinds under it, as gelded men, and burthen men.

m which abſtain from marriage, and live continently through the gift of God.

13 ¶ * [n] Then were there brought unto him little children, that he ſhould put *his* hands on them, and pray: and the diſciples rebuked them.

* *Mark.* 10. 13. *Luke.* 18. 15.

n Infants & little children are contained in the free covenant of God.

14 But Jeſus ſaid, Suffer little children, and forbid them not to come unto me: for of ſuch is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ * And behold, one came and ſaid unto him, Good maſter, what good thing ſhall I do that I may have eternal life?

17 [r] And he ſaid unto him, Why calleſt thou me good? *there is* none good but one *that is* God: but if thou wilt enter into life, keep the commandments.

r They neither know themſelves nor the Law, that ſeek to be ſaved by the Law.

* *Mark.* 10. 17. *Luke.* 18. 18. * *Exod.* 20. 13.

18 He ſaith unto him, Which? Jeſus ſaid, * Thou ſhalt do no murder, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs.

19 Honour thy father and *thy* mother: and, Thou ſhalt love thy neighbour as thy ſelf.

20 The young man ſaith unto him, All theſe things have I kept from my youth up: what lack I yet?

21 Jeſus ſaid unto him, If thou wilt be [s] perfect, go *and* ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven: and come *and* follow me.

s The young man did not anſwer truely in ſaying, That he had kept all the commandements: and therefore he layeth out an example of true charity before him, to ſhew the diſeaſes that lay lurking in his mind.

22 But when the young man heard that ſaying, he went away ſorrowful: for he had great poſſeſſions.

23 ¶ [t] Then ſaid Jeſus unto his diſciples, verily I ſay unto you, that a rich man ſhall hardly enter into the kingdom of heaven.

t Rich men have need of a ſingular gift of God to eſcape out of the ſnares of Satan.

24 And again I ſay unto you, It is [u] eaſier for a [p] camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.

u *Word for word,* It is of leſs labour.

p *Theophylact* notes, That by this word is meant a cable rope: but *Caninius alledgeth out of the Thalmudiſts,* That it is a proverb, and the word, Camel, ſignifieth the beaſt it ſelf.

25 When his diſciples heard *it*, they were exceedingly amazed, ſaying, Who then can be ſaved?

26 But Jeſus beheld them, and ſaid unto them, With men this is unpoſſible, but with God all things are poſſible.

27 ¶ * Then anſwered Peter, and ſaid unto him, Behold, we have forſaken all, and followed thee; what ſhall we have therefore?

* *Mark.* 10. 28. *Luke.* 18. 28.

28 [x] And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the [q] regeneration, when the Son of man ſhall ſit in the throne of his glory, * ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael.

x It is not loſt, that is neglected for Gods ſake.

q The regeneration is taken for that day, wherein the elect ſhall begin to live a new life, that is to ſay, when they ſhall enjoy the heavenly inheritance both in body and ſoul.

29 And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive an hundred-fold, and ſhall inherit everlaſting life.

* *Luke.* 18. 29. * *Chap.* 20. 16. *Mark.* 10. 31. *Luke.* 13. 30.

30 * [y] But many *that are* firſt, ſhall be laſt; and the laſt *ſhall be* firſt.

y To have regard well, and not to continue unto the end doth not only not profit, but alſo hurteth very much.

Chap. XX.

1 Chriſt by the ſimilitude of the Labourers in the vineyard, ſheweth that God is debter unto no man, 17 foretelleth his paſſion. 20 by anſwering the mother of Zebedees children, teacheth his diſciples to be lowly, 30 and giveth two blind men their ſight.

FOr the kingdom of heaven is like unto a man that is an [a] houſholder, which went out early in the morning to hire labourers into his vineyard.

a God is unto no man, as therefore it is meet, conſidered, and whenſoever he liſteth. The onely ſure way ought to be heed of, and reſpect before in whole endeavor, that we go forward and come to the mark where all ſtopping & haggering at our carriage to examine the reaſonableneſs of the judgment of God.

2 And when he had * agreed with the labourers for a ‡ peny a day, he ſent them into his vineyard.

* *Word for Word,* fell in tune. It is a kind of ſpeech taken from Muſick. ‡ *The Romans* had three ſeveral ſorts of coin, *viz.* *Aureus, Denarius, Seſtertius.*

3 And he went out about the third hour, and ſaw others ſtanding idle in the market-place,

4 And ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way.

5 Again he went out about the ſixth and ninth hour, and did likewiſe.

6 And about the [b] eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle?

b The laſt ſomme in the day was twelve hours long, as the firſt hour began at the riſing.

7 They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, *that* ſhall ye receive.

8 So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them *their* hire, beginning from the laſt unto the firſt.

9 And when they came that *were hired* about the eleventh hour, they received every man a peny.

10 But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny.

c Or, have murmured one againſt another. Nought, that is to ſay, Doeſt thou envy at my goodneſs towards them? for the Hebrews by an unuſual manner, becauſe ſuch diſpoſitions appear chiefly in the eye. *Mat.* 6. 23. It is ſet to anſwer the word, *ſingle*, and it is taken there for corrupt: for whereas he ſaid there afore, *Mat.* 22 *If thine eye be ſingle*, he addeth in the 23. but if thine eye be wicked, or corrupt, the word being the ſame in that place as it is here.

11 And when they had received *it*, they murmured againſt the good-man of the houſe,

12 Saying, Theſe laſt [c] have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day.

13 But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny?

14 Take *that* thine *is*, and go thy way: I will give unto this laſt, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? [d] is thine eye evil becauſe I am good?

d So

7 It is not loſt, that is neglected for Gods ſake.

q The regeneration is taken for that day, wherein the elect ſhall begin to live a new life, that is to ſay, when they ſhall enjoy the heavenly inheritance both in body and ſoul.

* *Luke.* 22. 30. * *Chap.* 20. 16. *Mark.* 10. 31. *Luke.* 13. 30.

t To have regard well, and not to continue unto the end doth not only not profit, but alſo hurteth very much.

1 God is unto no man, as therefore it is meet, conſidered, and whenſoever he liſteth. The onely ſure way ought to be heed of, and reſpect before in whole endeavor, that we go forward and come to the mark where all ſtopping & haggering at our carriage to examine the reaſonableneſs of the judgment of God.

a *Word for Word,* fell in tune. It is a kind of ſpeech taken from Muſick. ‡ *The Romans* had three ſeveral ſorts of coin, *viz.* *Aureus, Denarius, Seſtertius.*

b The laſt ſomme in the day was twelve hours long, as the firſt hour began at the riſing.

c Or, have murmured one againſt another. d Nought, that is to ſay, Doeſt thou envy at my goodneſs towards them? for the Hebrews by an unuſual manner, becauſe ſuch diſpoſitions appear chiefly in the eye. *Mat.* 6. 23. It is ſet to anſwer the word, *ſingle*, and it is taken there for corrupt: for whereas he ſaid there afore, *Mat.* 22 *If thine eye be ſingle*, he addeth in the 23. but if thine eye be wicked, or corrupt, the word being the ſame in that place as it is here.

The Labourers in y^{e} Vineyard.

Matt. 20. 1. 2.

Chriſt riding to Jeruſalem.

Matt. 21. 8.

Matthæus Cap. 21 vers 8. Visscher Excu.

UMI

* *Chap. 19. 30.*

16 * So the last shall be first, and the first last: for many be called, but few chosen.

* *Mark 10. 32. Luk. 18. 31.*
2 Christ goeth to the cross necessarily, but yet willingly
3 They that least ought, are the greatest persecuters of Christ.

17 ¶ *2 And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 3 Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

* *Joh 18. 32.*
4 The ignominy of the cross, is the sure way to the glory of everlasting life.

19 * 4 And shall deliver him to the Gentiles to mock and to scourge, and to crucify *him:* and the third day he shall rise again.

* *Mark 10. 35.*
5 The manner of the heavenly kingdom is quite contrary to the earthly kingdom.

20 ¶ * 5 Then came to him the mother of Zebedees children, with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

d This is spoken by a figure, taking the cup, for that which is contained in the cup. And again, the Hebrews understand by this word cup, sometime the manner of punishment which is rendred to sin, as *Psal 11. 6.* or the joy that is given to the faithful, as *Psal. 23. 5.* and sometime a lot, or condition, as *Psal. 16. 5.*
e This is applied to affliction, as David commonly useth.
f The almightiness of Christ his divinity is not shut out by this, but it sheweth the debasing of himself by taking mans nature upon him.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to d drink of the cup that I shall drink of, and to be baptized with the e baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not f mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

* *Luk. 22. 25.*
g Somewhat sharply and roughly.

25 But Jesus called them unto him, and said, * Ye know that the princes of the Gentiles exercise g dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

* *Phil. 2. 7.*

28 Even as the * Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.

* *Mark 10. 46. Luk 18 35.*
6 Christ by healing these blind men with an onely touch, *foreseeth*, That he is the onely light of the world.

29 * 6 And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

h Himself, not by other mens means.

32 And Jesus stood still, and h called them, and said, What will ye that I shall do unto you?

33 They say unto him, LORD, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAP. XXI.

1 Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig-tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 35 and the husbandmen, who slew such as were sent unto them.

21

* *Mark 11. 1. Luk 19. 29.*
1 Christ by his humility triumphing over the pride of this world, ascendeth to true glory by ignominy of the Cross.

AND * 1 when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he 2 will send them.

2 He that shall say any thing to you, shall let them go, *to wit*, The ass and the colt.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

* *Isa. 62. 11. Zach. 9. 9. Joh. 12. 15.*
b The city of Sion. An Hebrew kind of speech, commonly used in the Lamentations of Jeremy.

5 * Tell ye the b daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

* *Mark 11. 2.*

6 * And the disciples went, and did as Jesus commanded them,

c Their uppermost garments.
d Upon their garments, not upon the ass and the colt.

7 And brought the ass, and the colt, and put on them their c clothes, and they set *him* d thereon.

e This was an ancient kind of crying, which they used in the feast of Tabernacles, when they carried boughs, according as God commanded, Lev. 23. 40. And the word is corruptly made of two, for we should say, *Hoshianna*, which is as much to say, *Assist I pray thee.*

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cryed, saying, e Hosanna to the son of David: f blessed is he that cometh in the name of the Lord, Hosanna in the highest.

f well be it to him that cometh in the name of the Lord, *that is to say*, whom the Lord hath given us for our king.

* *Mark 11. 15. Luk. 19. 46.*
g *That is*, All the men of Jerusalem were moved.

10 * And when he was come into Jerusalem, g all the city was moved, saying, Who is this?

* *Isa. 56. 7. Jer. 7. 11. Matt 21. 13. Luk 19. 45. Joh. 2. 13.*
2 Such as should be master of godliness, are they that do most envy the glory of Christ: but in vain.

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

* *Psal 8. 2.*
h Thou hast made most perfect. We read in *David* Thou hast established or grounded, and if the matter be considered well, it is all one that the Evangelist saith, for that is stable and sure, which is most perfect.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the mony-changers, and the seats of them that sold doves,

13 And said unto them, It is written, * My house shall be called the house of prayer, * but ye have made it a den of theives.

i Christ doth so forsake the wicked, that yet he hath a consideration and regard of his Church.

14 And the blind and the lame came to him in the temple, and he healed them.

15 2 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Heareſt thou what these say? And Jesus saith unto them, Yea; have ye never read, * Out of the mouth of babes and sucklings thou hast h perfected praise?

4 Hypocrites shall at length have their mask discovered, and vizards plucked from their faces.

17 ¶ And he left them, and went out of the city into Bethany, and he lodged there.

18 * Now in the morning as he returned into the city, he hungred.

19 * And

22

19 * And when he ſaw a fig-tree in the way, he came to it, and found nothing thereon, but leaves onely, and ſaid unto it, Let no fruit grow on thee henceforward for ever. And preſently the fig-tree withered away.

* *Mark* 11. 13.

20 And when the diſciples ſaw *it*, they marvelled, ſaying, How ſoon is the fig-tree withered away?

§ How great the force of faith is.

21 § Jeſus anſwered and ſaid unto them, Verily I ſay unto you, If ye have faith and [i] doubt not, ye ſhall not onely do this *which is done* to the fig-tree, but alſo if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea; it ſhall be done.

i The Greek word ſignifieth a ſticking or wavering of mind, ſo that we cannot tell which way to take.

22 And all things whatſoever ye ſhall ask in prayer, believing, ye ſhall receive.

* *Mark* 11. 27. *Luk.* 20. 1.

23 ¶ * 6 And when he was come into the temple, the chief prieſts and the elders of the people came unto him as he was teaching, and ſaid, By what [k] authority doeſt thou theſe things? and who gave thee this authority?

6 Againſt them which overſlipping the doctrine, find the calling and vocation to an ordinary ſucceſſion, going about by that falſe pretext, to ſtop Chriſts mouth.

k Or by what power.

24 And Jeſus anſwered and ſaid unto them, I alſo will [l] ask you one thing, which if ye tell me, I in like wiſe will tell you by what authority I do theſe things.

l One word, that is to ſay, I will ask you in one word.

25 The [m] baptiſm of John, whence was it? from [n] heaven, or of men? and they [o] reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay unto us, Why did ye not then believe him?

m Johns preaching is called by a figure, Baptiſm, becauſe he preached the Baptiſm of repentance, &c.

n From God, and ſo it is plainly ſeen, how theſe are ſet one againſt another.

o Beat their heads about it and muſed, or laid their heads together.

26 But if we ſhall ſay, Of men; we fear the people; * for all hold John as a prophet.

* *Chap.* 14. 5.

27 And they anſwered Jeſus, and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what authority I do theſe things.

28 ¶ 7 But what think you? A certain man had two ſons, and he came to the firſt, and ſaid, Son, go work to day in my vineyard.

7 It is no new thing to ſee them to be the worſt of all men, which ought to ſhew the way of godlineſs to others.

29 He anſwered and ſaid, I will not: but afterward he repented, and went.

30 And he came to the ſecond, and ſaid likewiſe. And he anſwered and ſaid, I *go* ſir; and went not.

31 Whether of them twain did the will of his father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, that the publicans and the harlots [p] go into the kingdom of God before you.

p They make haſt to the kingdom of God, and you ſlack, ſo that at leaſt wiſe you ſhould have followed their example. *Mark then*, That this word, go before, is improperly taken in this place, whereas no man followeth.

32 For * John came unto you in the [q] way of righteouſneſs, and ye believed him not: but the publicans and the harlots believed him. And ye when ye had ſeen *it*, repented not afterward, that ye might believe him.

* *Chap.* 3. 8.

q Living uprightly, being of a good and honeſt converſation: For the Hebrews uſe this word, way, for life and manners.

33 ¶ 8 Hear another parable: There was a certain houſholder* which planted a vineyard, and hedged it round about, and digged a winepreſs in it, and built a [r] towr, and let it out to husbandmen, and went into a far country.

8 Thoſe men oftentimes are the cruelleſt enemies of the Church, to whoſe fidelity it is committed: But the vocation of God is neither tied to time, place, nor perſon.

* *Iſa.* 5. 1. *Jer* 2. 21. *Mark* 12. 1. *Luk.* 20. 9.

r Made the place ſtrong, for a towr is the ſtrongeſt place of a wall.

34 And when the time of the fruit drew near, he ſent his ſervants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his ſervants, and beat one, and killed another, and ſtoned another.

36 Again, he ſent other ſervants, mo then the firſt: and they did unto them likewiſe.

37 But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon.

38 But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, * come, let us kill him, and let us [s] ſeiſe on his inheritance.

* *Chap.* 26. 3. *John* 11. 53.

s *Word for word*, Let us hold it faſt.

39 And they caught *him*, and caſt him out of the vineyard, and ſlew *him*.

40 When the Lord therefore of the vineyard cometh, what will he do unto thoſe husbandmen?

41 They ſay unto him, He will [t] miſerably deſtroy thoſe wicked men, and will let out *his* vineyard unto other husbandmen, which ſhall render him the fruits in their ſeaſons.

t A kind of proverb, ſhewing what end the wicked are worthy of.

42 Jeſus ſaith unto them, * Did ye never read in the ſcriptures, The ſtone which the [u] builders rejected, the ſame is [x] become the [y] head of the corner: this is the [z] Lords doing, and it is marvellous in our eyes?

* *Pſal.* 118. 22. *Acts* 4. 11.

u Maſter builders, which are chief builders of the houſe, *That is*, Of the Church.

x Began to be.

y The chief ſtone in that comes is called the head of the corner: which beareth up the couplings or joints of the whole building.

z That matter ſin that the ſtone which was caſt away is made the head) is the Lords doing which we behold and greatly marvail at.

43 Therefore ſay I unto you, The kingdom of God ſhall be taken from you, and given to a nation bringing forth the [a] fruits thereof.

a They bring forth the fruits of the kingdom of God, which bring forth the fruits of the ſpirit, and not of the fleſh, *Gal.* 5. 22, 23.

44 And whoſoever * ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will [b] grind him to powder.

* *Iſa.* 8. 14, 15. *Rom.* 9. 33. 1 *Pet* 2. 7.

b As chaff uſeth to be ſcattered with the wind, for he uſeth a word which ſignifieth properly to ſeparate the chaff from the corn with winnowing, and to ſcatter it abroad.

45 And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them.

46 [9] But when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a prophet.

9 The wicked can do nothing but what God will.

CHAP. XXII.

1 The parable of the marriage of the kings ſon. 9 The vocation of the Gentiles. 12 The puniſhment of him that wanted the wedding-garment. 15 Tribute ought to be paid to Ceſar. 23 Chriſt confuteth the Sadducees for the reſurrection, 34 anſwereth the lawyer, which is the firſt and great commandment, 41 and poſeth the Phariſees about the Meſſias.

AND [1] Jeſus anſwered * and ſpake unto them again by parables, and ſaid,

1 Not all the whole company of them that are called by the voice of the Goſpel, are the true Church before God: for the moſt part of them had rather follow the commodities of this life: and ſome do moſt cruelly perſecute thoſe that call them: but they are the true Church, which obey when they are called, ſuch as for the moſt part they are, whom the world deſpiſeth.

* *Luk.* 14. 16. *Rev.* 19. 9.

2 The kingdom of heaven is like unto a certain king, which made a marriage for his ſon,

3 And ſent forth his ſervants to call them that were bidden to the wedding: and they would not come.

4 Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* [a] killed, and all things *are* ready: come unto the marriage.

a The word here uſed is commonly uſed in ſacrifices, and is by tranſlation uſed for other feaſts alſo: for feaſts and banquets were wont to be begun with ſacrifices.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandiſe:

6 And the remnant took his ſervants, and entreated *them* ſpitefully, and ſlew *them*.

7 [2] But when the king heard *thereof*, he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city.

2 A dreadful deſtruction of them that contemn Chriſt.

8 Then ſaith he to his ſervants, The [b] wedding

b The marriage feaſt.

is

is ready, but they which were bidden were not worthy.

9 [3] Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the *high*-ways, and gathered together all as many as they found, both [c] bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was [d] speechless.

13 Then said the king to the [e] servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.

14 * For many are called, but few *are* chosen.

15 ¶ * Then went the Pharisees, and took counsel how they might [f] intangle him in *his* talk.

16 And they sent out unto him their disciples, with the [g] Herodians, saying, Master, we know that thou art true, and teachest the way of God in [h] truth, neither carest thou for any man: for thou regardest not the [i] person of men.

17 [5] Tell us therefore, What thinkest thou? Is it lawful to give [k] tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-mony. And they brought unto him a ‡ [l] peny.

20 And he saith unto them, Whose *is* this image and ‡ superscription?

21 They say unto him, Cesars. Then saith he unto them, * Render therefore unto Cesar, the things which are Cesars: and unto God, the things that are Gods.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ * [6] The same day came to him the Sadducees, * which say that there is no resurrection, and asked him,

24 Saying, Master, * Moses said, If a man die, having no [m] children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage; but are as the [n] angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ [7] But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then [o] one of them *which was* a lawyer, asked *him* a question, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, * Thou shalt love the Lord thy God with all thy heart, and with all thy [p] soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, * Thou shalt love thy [q] neighbour as thy self.

40 On these two commandments hang all the law and the prophets.

41 ¶ * [8] While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? [r] whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him LORD, saying,

44 * The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any mo questions.

CHAP. XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the evil examples of the scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocricy and blindness. 34 and propheseth of the destruction of Jerusalem.

THen spake Jesus to the multitude, and to his disciples,

2 Saying, The [1] scribes and the Pharisees [a] sit in Moses seat.

3 [b] All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 * [2] For they bind heavy burdens, and grievous to be born, and lay *them* on mens shoulders, but they themselves will not move them with one of their fingers.

5 ¶ [3] But all their works they do, for to be

3 God doth first call us, when we think nothing of it.

c The general calling offereth the Gospel to all men; but their life is examined that enter in.

4 In the smal number which come at the calling, there are some cast-aways which do not confirm their faith with newnes of life.

d *Word for word*, haultered, *that is to say*, He held his peace, as though he had had a bridle or an halter about his neck.

e To them that served the guests.

* *Chap.* 20. 16.

* *Mark* 12. 13. *Luk.* 20. 20.

f Snare him in his words, or take. The Greek word is derived of snares which hunters lay.

g They which with Herod made a new religion, patched together of the heathenish and of the Jewish religion.

h Truely, and sincerely.

i Thou art not moved with any appearance and outward shew.

5 The Christians must obey their Magistrates, although they be wicked, and extortioners, but so far forth as the authority that God hath over us may remain safe unto him, and his honour not be diminished.

k The word that is used here, signifieth a valuing and rating of mens substance, according to the proportion whereof they payed tribute in those provinces, which were subject to tribute and it is here taken for the tribute it self.

‡ *In value seven pence half peny. Chap.* 20. 2.

l Before, *Chap.* 17. 24. there is mention made of a didrachm, and here of a peny whereas a didrachm is more by the seventh part then a peny: so that there seemeth to be a jar in those two places: but they may easily be accorded thus. The peny was paid to the Romans for tribute, according to the proportion they were rated at, the didrachm was paid of every one to the temple, which also the Romans took to themselves, when they had subdued Judea.

‡ Or, *inscription*. * *Rom.* 13. 7. * *Mark* 12. 18. *Luk.* 20. 27. 6 Christ voucheth the resurrection of the flesh against the Sadducees. * *Acts* 23. 8. * *Deut.* 25. 5. m Under which name are daughters also comprehended, but yet as touching the family and name of a man, because he that left daughters, was in no better case, then if he had left no children at all, (for they were not reckoned in the family) by the name of children are sons understood.

n He saith not that they shall be without bodies, for then they should not be men any more, but they shall be as Angels, for they shall neither marry not be married. * *Exod.* 3. 6.

7 The Gospel doth not abolish the precepts of the law, but doth rather confirm them.

o A scribe, so *Mark* 12. 28. now what a scribe is, look *Chap* 2. 4.

* *Deut.* 6. 5.

p The Hebrew text readeth, *Deut.* 6. 5. with thine heart, soul, and strength: and in *Mark* 12. 30. *& Luk.* 10. 27. we read, with soul, heart, strength and thought.

* *Lev.* 19. 18.

q Another man.

* *Mark* 12. 35. *Luk.* 20. 41.

8 Christ proveth manifestly that he is Davids son, according to the flesh, but otherwise Davids Lord, and very God.

r Of whose stock or family: for the Hebrews call a mans posterity, *sons*.

* *Psal.* 110. 1.

1 we ought to hear whatsoever any wicked teachers teach us purely out of the word of God, yet so that we eschew their evil manners.

a Because God appointed the order, therefore the Lord would have his word to be heard even from the mouth of hypocrites and hirelings.

b Provided always, that they deliver Moses his doctrine which they profess, which thing the metaphor of the seat sheweth, which they occupied as teachers of Moses his learning. * *Luk.* 11. 46. 2 Hypocrites for the most part are most severe exactours of those things which they themselves chiefly neglect. 3 Hypocrites are ambitious.

seen

24 ſeen of men: * they make broad their [c] phylacteries, and enlarge the [d] borders of their garments,

6 * And love the uppermoſt rooms at feaſts, and the [e] chief ſeats in the ſynagogues,

7 And greetings in the markets, and to be called of men, [f] Rabbi, Rabbi.

8 * [4] But be not ye called [g] Rabbi: for [h] one is your maſter, *even* Chriſt, and all ye are brethren.

9 And call no man your [i] father upon the earth: * for one is your father which is in heaven.

10 Neither be ye called [k] maſters: for one is your maſter, *even* Chriſt.

11 But he that is greateſt among you, ſhall be your ſervant.

12 * And whoſoever ſhall [l] exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted.

13 ¶ [5] But * wo unto you ſcribes and Phariſees, [m] hypocrites: for ye ſhut up the kingdom of heaven againſt men: for ye neither go in your ſelves, neither ſuffer ye them that are [n] entring, to go in.

14 [6] Wo unto you ſcribes and Phariſees, hypocrites; * for ye devour widows houſes, and for a [o] pretence make long prayer; therefore ye ſhall receive the greater damnation.

15 Wo unto you ſcribes and Phariſees, hypocrites; for ye compaſs ſea and [p] land to make one proſelyte, and when he is made, ye make him twofold more the child of hell then your ſelves.

16 Wo unto you, ye blind guides, which ſay, Whoſoever ſhall ſwear by the temple, it is nothing: but whoſoever ſhall ſwear by the gold of the temple, he is a [q] debter.

17 Ye fools, and blind: for whether is greater, the gold, or the temple that [r] ſanctifieth the gold?

18 And whoſoever ſhall ſwear by the altar, it is nothing: but whoſoever ſweareth by the gift that is upon it, he is ‡ guilty.

19 Ye fools, and blind: for whether *is* greater, the gift, or the altar that ſanctifieth the gift?

20 Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon.

21 And whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein.

22 And he that ſhall ſwear by heaven, ſweareth by the [s] throne of God, and by him that ſitteth thereon.

23 [7] Wo unto you ſcribes and Phariſees, hypocrites; * for ye pay tithe of mint and aniſe, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and [t] faith: theſe ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which ſtrain at a gnat, and ſwallow a camel.

25 [8] Wo unto you ſcribes and Phariſees, hypocrites; * for ye make clean the outſide of the cup and of the platter, but within they are full of extortion and exceſs.

26 Thou blind Phariſee, cleanſe firſt that *which is* within the cup and platter, that the out ſide of them may be clean alſo.

27 Wo unto you ſcribes and Phariſees, hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleaneſs.

28 Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocricy and iniquity.

29 [9] Wo unto you ſcribes and Phariſees, hypocrites; becauſe ye build the tombes of the prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had been in the days of our fathers, we would not have been partakers with them in the bloud of the prophets.

31 Wherefore ye be witneſſes unto your ſelves, that ye are the children of them which killed the prophets.

32 [u] Fill ye up then the meaſure of your fathers.

33 Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation [x] of hell?

34 ¶ [10] Wherefore behold, I ſend unto you prophets, and wiſe men, and ſcribes; and *ſome* of them ye ſhall kill and crucify, and *ſome* of them ſhall ye ſcourge in your ſynagogues, and perſecute *them* from city to city:

35 [11] That upon you may come all the righteous bloud ſhed upon the earth, * from the bloud of righteous Abel, unto the bloud of Zacharias, ſon of [y] Barachias, whom ye ſlew between the temple and the altar.

36 Verily I ſay unto you, all theſe things ſhall come upon this generation.

37 * [12] O Jeruſalem, Jeruſalem, thou that killeſt the prophets, * and ſtoneſt them which are ſent unto thee, how often would I have [z] gathered thy children together even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your houſe is left unto you deſolate.

39 For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

CHAP. XXIV.

1 *Chriſt foretelleth the deſtruction of the temple:* 3 *what and how great calamities ſhall be before it.* 29 *The ſigns of his coming to judgment.* 36 *And becauſe that day and hour is unknown,* 42 *we ought to watch like good ſervants, expecting every moment our maſters coming.*

AND * Jeſus went out, and departed from the temple: and his diſciples came to *him* for to ſhew him the buildings of the temple.

2 [1] And

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* *Num.* 15. 38. *Deut.* 22. 12.

c It was a thread, or riband of blue ſilk in the fringe of a garment, the beholding whereof made them to remember the laws and ordinances of God: and therefore was it called a phylactery, as ye would ſay, a keeper, *Num.* 15. 38. *Deut.* 6. 8. which order the Jews afterward abuſed, as they do now a days, which hang S. Johns Goſpel about their necks: a thing condemned many years ago in the councel of Antioch.

d *Word for word,* Twiſted taſſels of thread, which hanged at the nethermoſt hems of their garments.

* *Mark* 12 38,39. *Luk.* 11. 43.

e when aſſemblies and councels are gathered together.

f *This word Rab,* ſignifieth one that is above his fellows, and is as good as a number of them: and we may ſee by the repeating of it, how proud a title it was. Now they were called Rabbi, which by laying on of hands were uttered and declared to the world to be wiſemen.

* *James* 3. 1.

4 Modeſty is a ſingular ornament of Gods miniſters.

g Seek not ambitiouſly after it: for our Lord doth not forbid us to give the magiſtrate and our maſters the honour that is due to them. *Auguſtinus de ſermone verbi Domini ex Mat. Chap.* 11.

h He ſeemeth to allude to a place of Eſaias, *Chap.* 54. 13. & Jer. 31. 24.

i He ſhooteth at a faſhion which the Jews uſed, for they called the Rabbins, our Fathers.

* *Mal.* 1 6.

k It ſeemeth that the ſcribes did very greedily hunt after ſuch titles, whom *verſe* 16. he calleth blind guides.

* *Luk.* 14. 11. & 18 14.

l He ſeemeth to allude to the name of the Rabbins, for Rab ſignifieth one that is aloft.

5 Hypocrites can abide none to be better then themſelves.

* *Luk.* 11. 52.

m Chriſt when he reproveth any man ſharply, uſeth this word, to give us to underſtand, that there is nothing more deteſtable then hypocricy and falſehood in religion. n which are even at the door 6 It is a common thing amongſt hypocrites to abuſe the pretence of zeal to covetouſneſs and extortion. * *Mark* 12.40. *Luk.* 20 47. o *Word for word,* Under a colour of long praying And this word, *Even,* noteth a double naughtineſs in them: the one, that they devoured widows goods: the other, that they did it under a colour of godlineſs. p The dry part: now that part of the earth is called dry, which the Lord hath given us to dwell upon. q Sins are called in the Syrians tongue, *Debts:* and it is certain that Chriſt ſpake in the Syrian tongue. r Cauſeth the gold to be counted holy, which is dedicate to an holy uſe. ‡ Or *debter,* or, *bound.* ſ If heaven be Gods throne, then is he no doubt above all this world. 7 Hypocrites are careful in trifles, and neglect the greateſt things of purpoſe. * *Luk.* 11. 42.

t Faithfulneſs in keeping of promiſes.

8 Hypocrites are too much careful of outward things, and the inward they utterly contemn.

* *Luk.* 11. 39.

9 Hypocrites when they go moſt about to cover their wickedneſs, then do they by the juſt judgment of God ſhame themſelves.

u A proverb uſed of the Jews, which hath this meaning, Go ye on alſo, and follow your anceſtours, that at length your wickedneſs may come to the full.

x Look *Cap.* 5. 22.

10 Hypocriſie muſt be cruel.

11 The end of them which perſecute the Goſpel, under the pretence of zeal.

* *Gen.* 4. 8.

y Of Joiada, who was alſo called Barachiah, that is, bleſſed of the Lord.

* *Luk.* 13. 34.

12 where the mercy of God was greateſt there was greateſt wickedneſs and rebellion, and at length the moſt ſharp judgments of God.

* 2 *Chron.* 24. 21.

z He ſpeaketh of the outward miniſtery, and as he was promiſed for the ſaving of this people, ſo was he alſo careful for it, even from the time that the promiſe was made to Abraham.

* *Mark* 13. 1. *Luk.* 21. 5.

2 [1] And Jeſus ſaid unto them, See ye not all theſe things? verily I ſay unto you, * There ſhall not be left here one ſtone upon another, that ſhall not be thrown down.

1 The deſtruction of the city, and eſpecially of the temple is foretold.
* *Luk.* 19. 44.

3 ¶ And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us, when ſhall theſe things be? and what *ſhall be* the ſign of thy coming, and of the end of the world?

4 [2] And Jeſus anſwered and ſaid unto them, Take heed that no man deceive you.

2 The church ſhall have a continual conflict with infinite miſeries and offences, *and that more is*, with falſe prophets, until the day of victory and triumph cometh.

5 For many ſhall come in my name, ſaying, I am Chriſt: and ſhall deceive many.

6 And ye ſhall hear of wars, and rumours of wars: ſee that ye be not troubled: for all *theſe things* muſt come to paſs, but the end is [a] not yet.

a *That is*, when thoſe things are fulfilled, yet the end ſhall not come.

7 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes in [b] divers places.

b Every where.

8 All theſe *are* the beginning of [c] ſorrows.

c *Word for word*, Of great torments, like unto women in travail.

9 * Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations for my names ſake.
* *Chap.* 10. 17. *Luk.* 21. 12. *John* 16. 2.

10 And then ſhall many be offended, & ſhall betray one another, & ſhall hate one another.

11 And many falſe prophets ſhall riſe, and ſhall deceive many.

12 And becauſe iniquity ſhall abound, the love of many ſhall wax cold.

3 The Goſpel ſhall be ſpread abroad, rage the world and the devil never ſo much: and they which do conſtantly believe ſhall be ſaved.

13 [3] But he that ſhall endure unto the end, the ſame ſhall be ſaved.

14 And this [d] goſpel of the kingdom ſhall be preached in [e] all the world, for a witneſs unto all nations, and then ſhall the end come.

d Joyful tidings of the kingdom of heaven.
e Through all that part that is dwelt in.

15 * [4] When ye therefore ſhall ſee the [f] abomination of deſolation, ſpoken of by * Daniel the prophet, ſtand in the holy place, (whoſo readeth, let him underſtand)
* *Mark* 13. 14.

4 The kingdom of Chriſt ſhall not be aboliſhed when the city of Jeruſalem is utterly deſtroyed, but ſhall be ſtretched out even to the world.

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the houſe-top, not come down to take any thing out of his houſe:

18 Neither let him which is in the field, return back to take his [g] clothes.

f The abomination, *that is to ſay*, which all men deteſt, and cannot abide, by reaſon of the foul & ſhameful filthineſs of it: and he ſpeaketh of the idols that were ſet up in the temple, or as others think, he meant the marring of the doctrin of the church.
* *Dan.* 9. 27.
g This betokeneth the great fear that ſhall be.

19 And wo unto them that are with child, and to them that give ſuck in thoſe days.

20 But pray ye that your flight be not in the winter, neither on the [h] ſabbath-day:

h It was not lawful to take a journy on the ſabbath-day, *Joſeph. lib.* 13.

21 For then ſhall be great tribulation, ſuch as was not ſince the beginning of the world to this time, no, nor ever ſhall be.

22 And except thoſe days ſhould be ſhortned, there ſhould no [k] fleſh be ſaved, but for the elects ſake thoſe days ſhall be ſhortned.

23 * Then if any man ſhall ſay unto you, Lo, here *is* Chriſt, or there: believe *it* not.

24 For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall [l] ſhew great ſigns and wonders, inſomuch that (if *it were* poſſible) they ſhall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, *he is* in the ſecret chambers, believe *it* not.

1 Thoſe things which befel the people of the Jews in the 34 years when as the whole land was waſted, and at length the city of Jeruſalem taken, and both it, and their temple deſtroyed, are mixed with thoſe which ſhall come to paſs before the laſt coming of our Lord. k The whole nation ſhould utterly be deſtroyed: *and this word Fleſh*, is by a figure taken for man, as the Hebrews uſe to ſpeak. * *Mark* 13. 21. *Luk.* 17. 23. l Shall openly lay forth great ſigns for men to behold.

27 For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be.

28 * [5] For whereſoever the [m] carcaſe is, there will the eagles be gathered together.

5 The only remedy againſt the furious rage of the world, is to be gathered and joyned to Chriſt.
m Chriſt who will come with ſpeed, and his preſence will come with ſpeed, and his preſence will be with a majeſty to whom all ſhall flock even as eagles.

29 ¶ [6] Immediately after the tribulation of thoſe days, * ſhall the ſun be darkned, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken.

6 Everlaſting damnation ſhall be the end of the ſecurity of the wicked, and everlaſting bliſs, of the miſeries of the godly.
* *Iſa.* 13. 10. *Ezek.* 32. 7. *Joel* 2. 31. *Mark* 13. 24. *Luk.* 21. 25.

30 And then ſhall appear the [n] ſign of the Son of man in heaven: and then ſhall all the [o] tribes of the earth [p] mourn, * and they ſhall ſee the Son of man [q] coming in the clouds of heaven, with power and great glory.

n The exceeding glory & majeſty, which ſhall beat witneſs, that Chriſt the Lord of heaven and earth draweth near to judge the world.
o All nations, and he alludeth to the diſperſion which we read of, *Gen.* 13 & 11. or to the dividing of the people of Iſrael.
p They ſhall be in ſuch ſorrow, that they ſhall ſtrike themſelves: and it is transferred to the mourning.
* *Rev.* 1. 7.
q Sitting upon the clouds, as he was taken up into heaven.

31 * And he ſhall ſend his angels ‡ with a great ſound of a trumpet, and they ſhall gather together his elect from the [r] four winds, from one end of heaven to the other.
* 1 *Cor.* 15. 52. 1 *Theſ* 4. 16.
‡ Or, *with a trumpet, and a great voice.*
r From the four quarters of the world.

32 [7] Now learn a parable of the fig-tree: When his branch is yet [s] tender, and putteth forth leaves, ye know that ſummer *is* nigh:

7 If God hath preſcribed a certain order to nature, much more hath he done ſo to his eternal judgments, but the wicked underſtand it not, or rather make a mock at it, but the godly do mark it, and wait for it.
s When his tenderneſs ſheweth that the ſap which is the life of the tree, is come from the root into the bark.

33 So likewiſe ye, when ye ſhall ſee all theſe things, know that it is near, *even* at the doors.

34 Verily I ſay unto you, This [t] generation ſhall not paſs, till all theſe things be fulfilled.

t This age: *this word generation or age*, being uſed for the men of this age.
* *Mark* 13. 30.

35 * [8] Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

8 The Lord doth now begin the judgment, which he will make an end off in the latter day.

36 ¶ [9] But of that day and hour knoweth no man, no, not the angels of heaven, but my Father onely.

9 It is ſufficient for us to know that God hath appointed a latter day for the reſtoring of all things, but when it ſhall be, it is hidden from us all, for our profit, that we may be ſo much

37 But as the days of Noe *were*, ſo ſhall alſo the coming of the Son of man be.

38 * For as in the days that were before the floud, they were [u] eating and drinking, marrying and giving in marriage, until the day that Noe entred into the ark,

39 And knew not until the floud came, and took them all away; ſo ſhall alſo the coming of the Son of man be.

40 * [10] Then ſhall two be in the field, the one ſhall be taken, and the other left.

41 [x] Two *women ſhall be* grinding at the mill, the one ſhall be taken, and the other left.

42 ¶ * [11] Watch therefore, for ye know not what hour your Lord doth come.

43 * But know this, that if the good-man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up.

44 Therefore be ye alſo ready: for in ſuch an hour as you think not, the Son of man cometh.

45 * Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon?

the more watchful, that we be not taken, as they were in old time, in the floud. * *Gen.* 7. *Luk.* 17. 26. u The word which the Evangeliſt uſeth, expreſſeth the matter more fully then ours doth: for it is a word which is proper to bruit beaſts: *and his meaning is*, That in thoſe days men ſhall be given to their bellies like unto bruit beaſts: for otherwiſe it is no fault to eat and drink? * *Luk.* 17. 26. 10 Againſt them that perſwade themſelves that God will be merciful to all men, and do by that means give over themſelves to ſin, that they may in the mean while live in pleaſure, void of all care. * *Mark* 13. 35. x The Greek women and the Barbarians grind & bake, *Plutarch lib. Problem.* 11 An example of the horrible careleſneſs of men in thoſe things whereof they ought to be moſt careful. * *Luk.* 12. 39. 1 *Theſ.* 5. 2. *Rev.* 16. 15. * *Luk.* 12. 42.

25

26

46 Bleſſed *is* that ſervant, whom his Lord when he cometh, ſhall find ſo doing.

47 Verily I ſay unto you, that he ſhall make him ruler over all his goods.

48 But and if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming,

49 And ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken:

50 The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not ware of;

51 And ſhall ‡ [y] cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

‡ Or, *cut him off.*
[y] *To wit,* From the reſt, or will cut him into two parts, which was a moſt cruel kind of punishment wherewith ſt Juſtine Martyr witneſſeth, Iſaiah the prophet was executed by the Jews: the like kind of punishment we read of, 1 *Sam.* 15. 33. & *Dan.* 3. 29.

CHAP. XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.*
31 *Alſo the deſcription of the laſt judgment.*

THen [1] ſhall the kingdom of heaven be likned unto ten virgins, which took their lamps, and [a] went forth to meet the bridegroom.

1 we muſt deſire ſtrength at Gods hand, which may ſerve us as a torch whiles we walk through this darkneſs, to bring us to our deſired end: otherwiſe if we become ſlothful and negligent, as weary of our pains and travel we ſhall be ſhut out of the doors.
a The pomp of bridals was wont for the moſt part to be kept in the night ſeaſons, and that by damſels.

2 And five of them were wiſe, and five *were* fooliſh.

3 They that were fooliſh took their lamps, and took no oyl with them:

4 But the wiſe took oyl in their veſſels with their lamps.

5 While the bridegroom tarried, they all [b] ſlumbred and ſlept.
b Their eyes being heavy with ſleep.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all thoſe virgins aroſe, and trimmed their lamps.

8 And the fooliſh ſaid unto the wiſe, Give us of your oyl, for our lamps are ‡ gone out.

‡ Or, *going out.*

9 But the wiſe anſwered, ſaying, *Not ſo;* leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for your ſelves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was ſhut.

11 Afterward came alſo the other virgins, ſaying, Lord, Lord, open to us.

12 But he anſwered and ſaid, Verily I ſay unto you, I know you not.

13 * Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

* *Chap.* 24. 42. *Mark* 13. 33. * *Luk.* 19. 12.

14 ¶ * [2] For *the kingdom of heaven is* as a man travelling into a far country, who called his own ſervants, and delivered unto them his goods:

2 Chriſt witneſſeth that there ſhall be a long time between his departure to his Father, and his coming again to us, but yet notwithſtanding, that he will at that day take an account not onely of the rebellious and obſtinate, how they have beſtowed that which they received of him, but alſo of his houſhold ſervants, which have not through ſlothfulneſs employed thoſe gifts which he beſtowed upon them.

15 And unto one he gave five ‡ talents, to another two, and to another one, to every man according to his ſeveral [c] ability, and ſtraightway took his journy.

‡ *A talent is* 187 *pound ten ſhillings, Chap.* 18. 24.
c According to the wiſdom and skill in dealing, which was given them.

16 Then he that had received the five talents, went and traded with the ſame, and made *them* other five talents.

17 And likewiſe he that *had received* two, he alſo gained other two.

18 But he that had received one, went and digged in the earth, and hid his lords mony.

19 After a long time, the lord of thoſe ſervants cometh, and reckoneth with them.

20 And ſo he that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold, I have gained beſides them five talents mo.

21 His lord ſaid unto him, Well done, thou good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: [d] enter thou into the joy of thy lord.

d Come and receive the fruit of my goodneſs: now the Lords joy is double, Joan 15. 11. that my joy may remain in you, and your joy be fulfilled.

22 He alſo that had received two talents, came and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them.

23 His lord ſaid unto him, Well done, good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou haſt *that is* thine.

26 His lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrawed:

27 Thou oughteſt therefore to have put my mony to the [e] exchangers, and then at my coming I ſhould have received mine own with uſury.

e Table-men which have their ſhop bulks, or tables ſet abroad, where they lend mony to uſury.

28 Take therefore that talent from him, and give it unto him which hath ten talents.

29 * For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken away, even that which he hath.

* *Chap.* 13. 12. *Mark* 4. 25. *Luke* 8. 18.

30 And caſt ye the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.

31 ¶ [3] When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

3 A lively ſetting forth of the everlaſting judgment which is to come.

32 And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats:

33 And he ſhall ſet the ſheep on his right hand, but the goats on the left.

34 Then ſhall the King ſay unto them on his right hand, Come ye [f] bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.

f Bleſſed and happy, upon whom my Father hath moſt abundantly beſtowed his benefits.

35 * For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in:

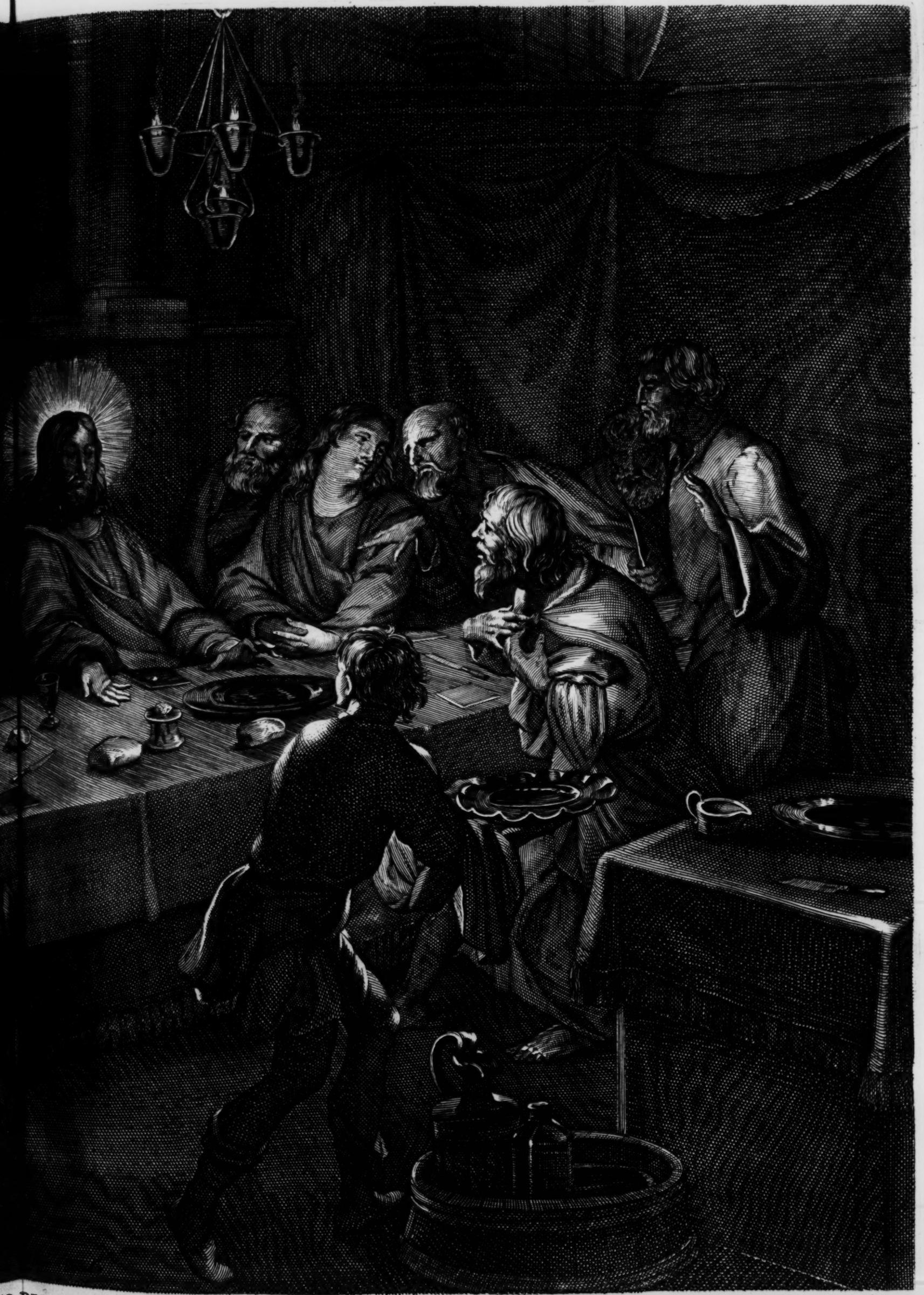
* *Iſa.* 58. 7. *Ezek.* 18. 7.

36 Naked

Christ eateth ye Passover.

CÆNANTIBUS EIS ACCEPIT IESUS PANEM, ET BENEDIXIT AC FREGIT; DEDITQ; DISC

Matt. 26. 7.



IQ; DISCIPULIS SUIS, ET AIT, ACCIPITE ET COMEDITE; HOC EST CORPUS MEUM. Math. 26.

UMI

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, * Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

* *Psal.* 6. 8. *Chap.* 7. 23.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did *it* not to one of the least of these, ye did *it* not to me.

* *Dan.* 12. 2. *John* 5. 29.

46 And * these shall go away into everlasting punishment: but the righteous into life eternal.

Chap. XXVI.

1 The rulers conspire against Christ. 6 The woman anointeth his feet. 14 Judas selleth him. 17 Christ eateth the pass-over: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kiss, 57 is carried to Caiaphas, 69 and denied of Peter.

1 Christ witnesseth by his voluntary going to death, that he will make full satisfaction for the sin of Adam, by his obedience.

AND [1] it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 * [2] Ye know that after two days is *the feast of* the pass-over, and the Son of man is betrayed to be crucified.

* *Mark* 14. 1. *Luk.* 22. 1. *John* 13. 1.

2 God himself and not men appointed the time that Christ should be crucified in.

3 * Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

* *John* 11. 47.

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, Not on the [a] feast *day*, lest there be an uproar among the people.

a By this word *Feast*, is meant the whole feast of unleavened bread: the first & eighth day whereof, were so holy, that they might do no manner of work therein, though the whole company of the Sanhedrin determined otherwise: And yet it came to pass through Gods providence, that Christ suffered at that time, to the end that all the people of Israel might be witnesses of his everlasting sacrifice. * *Mark* 14. 3. *John* 11. 1.

6 ¶ * [3] Now when Jesus was in Bethany, in the house of Simon the leper,

3 By this sudden work of a sinful woman, Christ giveth the guests to understand of his death and burial which was nigh, the savour whereof shall bring life to all sinners which flee unto him. But Judas taketh an occasion hereby to accomplish his wicked purpose and counsel.

7 [b] There came unto him a woman having an alabaster-[c] box of very precious ointment, and poured *it* on his head, as he sat at *meat.*

b For these things were done before Christ came to Jerusalem, and yet some think that the Evangelists recite two histories.

c These boxes were of alabaster, which in old time men made hollow to put in ointments: for some write that alabaster keepeth ointment very well without corruption, *Plin. lib.* 13. *ch.* 1.

8 But when his [d] disciples saw *it*, they had indignation, saying, To what purpose *is* this [e] waste?

d This is a figure called Synecdoche: for it is laid but of Judas, that he was moved thereat, *John* 12. 14.

e Unprofitable spending.

9 For this ointment might have been sold for much, and given to the poor.

10 [4] When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

4 we ought not rashly to condemn that which is not orderly done.

11 * [5] For ye have the poor always with you, but me ye have not always.

* *Deut.* 15. 11.

5 Christ who was once anointed in his own person, must always be anointed in the poor.

12 For [f] in that she hath poured this ointment on my body, she did *it* for my burial.

f In that she poured this ointment upon my body, she did it to bury me.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ * Then one of the twelve, called Judas Iscariot, went unto the chief priests,

* *Mark* 14. 10. *Luk.* 22. 3.

15 And said *unto them*, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ * [6] Now the [g] first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the pass-over?

* *Mark* 14. 12. *Luk.* 22. 7.

6 Christ verily purposing to bring us into our country out of hand, and so to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and custom of the Jews: and therewithal sheweth that all things shall so come to pass by the ministry of men, that the secret counsel of God shall govern them.

18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand, I will keep the pass-over at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the pass-over.

g This was the fourteenth day of the first month: and the first day of unleavened bread should have been the fifteenth, but because this days evening (which after the manner of the Romans was referred to the day before) did belong by the Jews manner to the day following, therefore it is called the first day of unleavened bread. * *Mark* 14. 18. *Luk.* 22. 14. *John* 13. 21.

20 * Now when the even was come, he [h] sat down with the twelve.

h Because the Law appointed them to be shod, and have their staves in their hands, as though they were in haste, thereby it is to be gathered, that they sate not down when they did eat the Pass-over, but stood, for otherwise when they went to meat, they put off their shoes: therefore he speaketh here in this place, not of the Pass-over, but of the Supper which was celebrated after that the Pass-over was solemnly done. * *Psal.* 41. 9.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, * He that [i] dippeth his hand with me in the dish, the same shall betray me.

i *That is to say*, whom I vouchsafed to come to my table, alluding to the place, *Psal.* 41. 10. which is not so to be understood as though at the self same instant that the Lord spake these words, Judas had had his hand in the dish (for that had been an undoubted token) but it is meant of his tabling and eating with him.

24 The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

25 Then [k] Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.

k whose head was about nothing else but to betray him.

26 ¶ [7] And as they were eating, * Jesus took bread, and ‡ [l] blessed *it*, and brake *it*, and gave

7 Christ minding forthwith to fulfil the promises of the old covenant, instituteth a new covenant with new signs. * 1 *Cor.* 11. 23, 24. ‡ Many Greek copies have, *Gave thanks.* l Mark saith, *Had given thanks*: and therefore blessing is not a consecrating, with a conjuring kind of murmuring and force of words, and yet the bread and the wine are changed, not in nature, but in quality, for they become undoubted tokens of the body and blood of Christ, not of their own nature or force of words, but by Christ his institution, which must be recited, and laid forth, that faith may find what to lay hold on, both in the word and in the elements.

28 *it* to the disciples, and said, Take, eat; this is
m my m body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye n all of it:

28 ° For this is my bloud of the p new testament which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.

30 And when they had sung an ‡ q hymn they went out into the mount of Olives.

31 r Then saith Jesus unto them, * All ye shall be offended because of me this night: for it is written, * I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, * I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, * Verily I say unto thee, that this night before the crok crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ * s Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him, Peter, and the two sons of Zebedee, and began to be t sorrowful, and very heavy.

38 u Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, x let this y cup pass from me: nevertheless, not as I will, but as thou *wilt*.

40 z And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 a Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And * while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves b from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master; and kissed him.

50 c And Jesus said unto him, d Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his ear.

52 e Then said Jesus unto him, Put up again thy sword into his place: * for all they that f take the sword, shall perish with the sword.

53 g Thinkest thou that I cannot now pray to my Father, and he shall presently give me more then twelve legions of angels?

54 h But how then shall the scriptures be fulfilled, * that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the * scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ * i And they that had laid hold on Jesus, led *him* away to k Caiaphas the high priest, where the scribes & the elders were assembled.

58 But Peter followed him afar off, unto the high priests l palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the councel, sought false witness against Jesus to put him to death,

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false winesses,

61 And said, This *fellow* said, * I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? m What *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, * n Hereafter shall ye see the Son of man o sitting on the right hand of power, and coming in the p clouds of heaven.

65 Then the high priest q rent his clothes, saying, He hath spoken blasphemy; what fur-

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m This is a figurative speech, which is called, *Metonymia: that is to say*, The putting of one name for another: so calling the bread his body, which is the sign and sacrament of his body: & yet notwithstanding, it is so a figurative and changed kind of speech, that the faithful do receive Christ indeed with all his gifts (though by a spiritual means) and become one with him.

n Therefore they which took away the cup from the people did against Christ his institution.

o *To wit*, This cup or wine, is my bloud sacramentally, as *Luk.* 22. 10.

p Or, the covenant, *that is to say*, whereby the new league and covenant is made: for in making of leagues, they used pouring of wine and shedding of bloud.

‡ Or, *psalm.*

q when they had made an end of their solemn singing, which some think was six psalms, beginning at the 112 to the 117.

r Christ being more careful of his disciples then of himself, forewarneth them of their flight, and putteth them in better comfort.

* *Mark* 14. 27. *John* 16. 32.

* *Zech.* 13. 7.

* *Mark* 14. 28. & 16. 7.

* *John* 13. 38.

* *Mark* 14. 32. *Luk.* 22. 39.

s Christ having regard to the weakness of his disciples, leaving all the rest in safety, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in.

t The word which he useth, signifieth great sorrow, and marvelous and deadly grief: which thing, as it betokneth the truth of mans nature, which shunneth death, as a thing that entred in against nature, so it sheweth that though Christ were void of sin, yet he sustained this horrible punishment, because he felt the wrath of God kindled against us for sins, which he revenged and punished in his person.

u Christ a true man going about to suffer the punishment which was due unto us, for forsaking of God, is forsaken of his own: he hath a terrible conflict with the horrour and fear of the curse of God: out of which he escaping as conquerour, causeth us not to be any more afraid of death.

x Let it pass me, and not touch me.

y *That is*, which is at hand, and is offered and prepared for me: a kind of speech which the Hebrews used for the wrath of God, and the punishment he sendeth: *above Chap.* 20. 22.

z An example of the carelesness of man.

a Christ offereth himself willingly to be taken, that in so obeying willingly, he might make satisfaction for the wilful fall of man.

* *Mark* 14. 43. *Luk.* 22. 47. *John* 18. 3.

b Sent from the high priests.

c Christ is taken, that we might be delivered.

d Christ reprehendeth Judas tauntingly, and rebuketh him sharply, for he knew well enough for what cause he came.

e Our vocation must be the rule of our zeal.

* *Gen.* 9. 6. *Rev.* 13. 10.

f They take the sword to whom the Lord hath not given it, *Rom.* 13. 4. They which use the sword, and are not called to it.

g Christ awaken, because he was willing to be taken.

h By this questioning, he answereth a by-objection, for they might have asked him, why he did not in this his great extremity of danger, call to his Father for aid: but to this he answereth by a question.

* *Isa.* 53. 10.

* *Lam.* 4. 20.

* *Mark* 14. 53. *Luk.* 22. 54. *John* 18. 13.

i Christ being innocent, is condemned of the high priest for that wickedness whereof we are guilty.

k From Annas to Caiaphas before whom the multitude was assembled.

l The word here used, signifieth properly an open large room before an house, as we see in kings palaces and noble mens houses: we call it a court, for it is open to the air, and by a figure Synecdoche, is taken for the house it self.

* *John* 2. 19.

m How comest it to pass that these men witness against thee?

* *Chap.* 16. 27. *Rom.* 14. 10. 1 *Thes.* 4. 6.

n This word distinguisheth his first coming from the latter.

o Sitting with God in like and equal honour at the right hand of his power, *that is*, In greatest power: for the right hand signifieth among the Hebrews, that that is mighty and of great power.

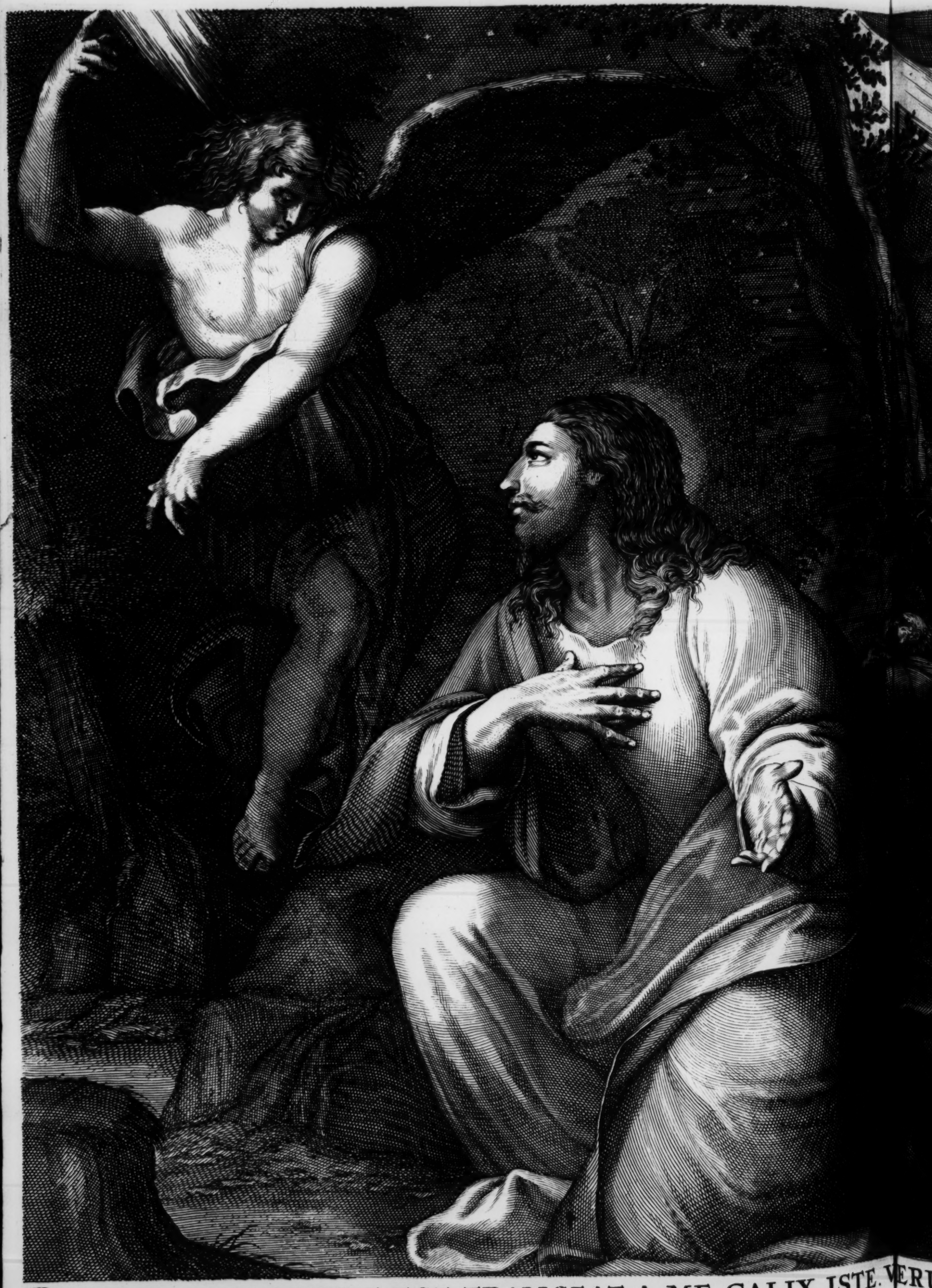
p Clouds of heaven, *that is to say*, they bound to do,

q This was an usual matter among the Jews: for so were they bound to do, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmud in the book of the Magistrate, of the tittle of the four kinds of death.

ther

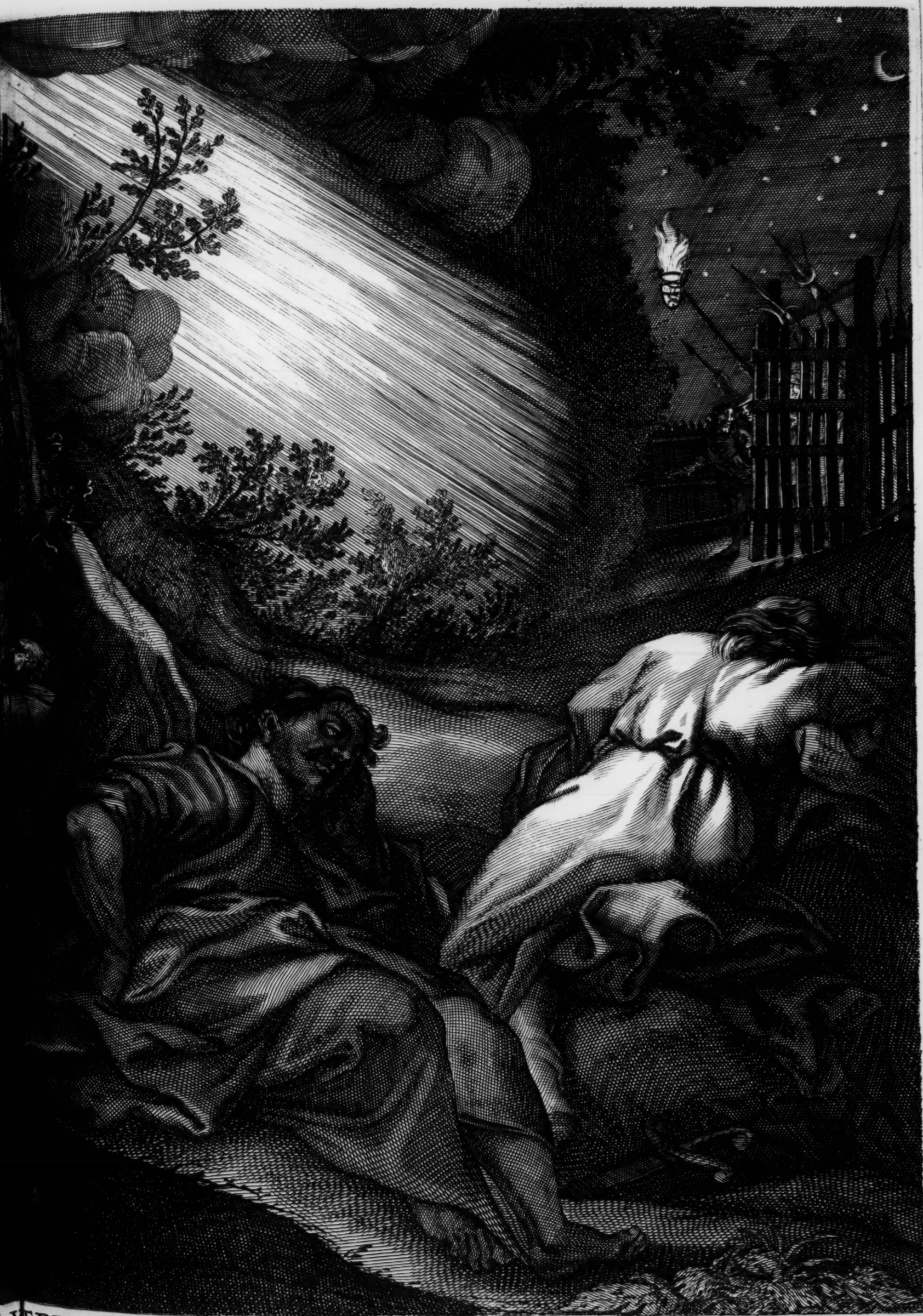
UMI

Christ praying in y^e^ Garden.



PATER MI, SI POSSIBILE EST, TRANSEAT A ME CALIX ISTE. VERU

Matt. 26.36.



. VERUNTAMEN NON SICUT EGO VOLO. SED SICUT TU. Matth 26.

UMI

UMI

Christ betrayed.

IUDAS VERO QUI PRODEBAT IESUM, DEDERAT TURBÆ SIGNUM, DICEN

Matt. 26. 47.

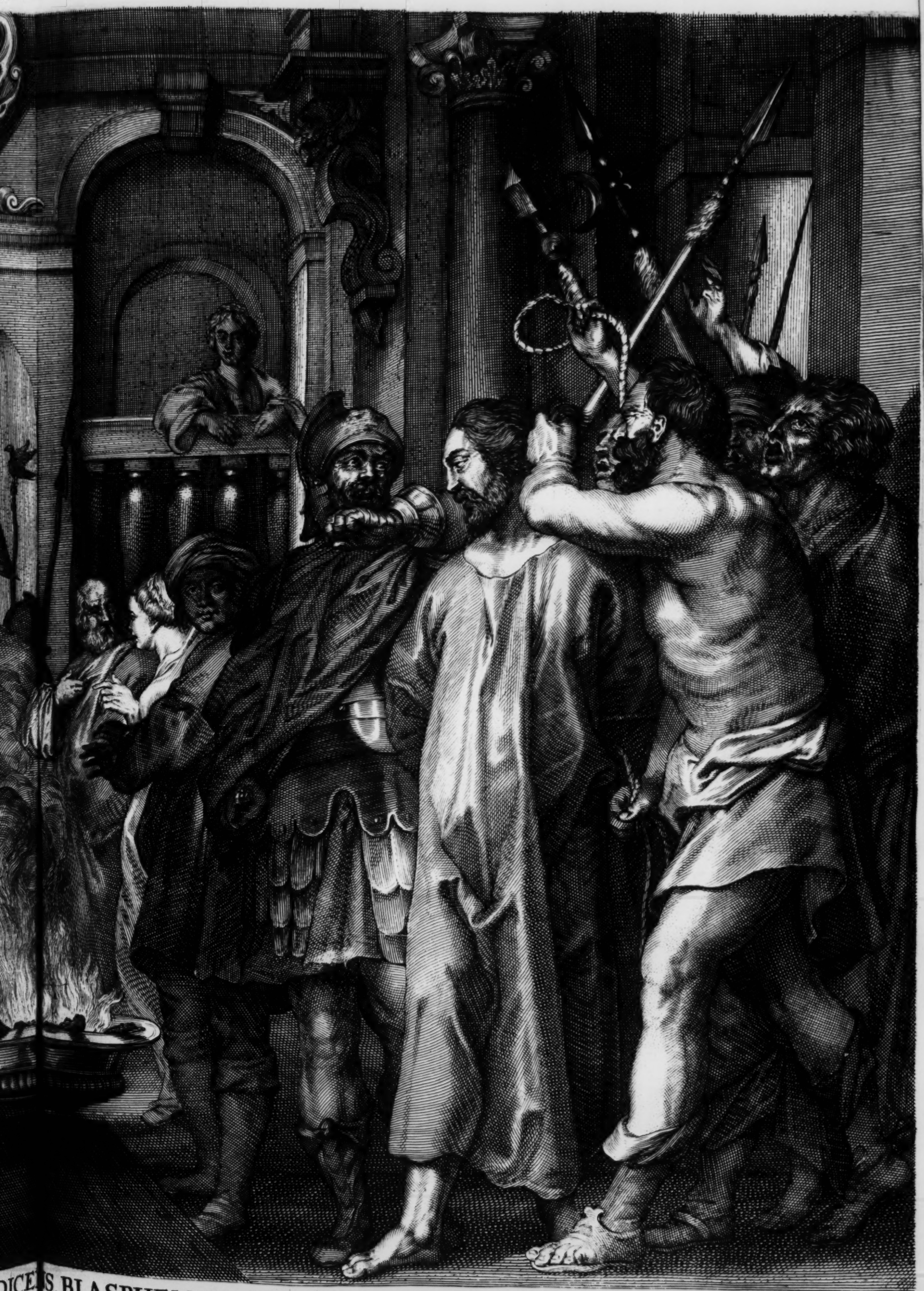
I, DICENS; QUEM OSCULATUS FUERO IS EST, PREHENDITE EUM. Matthæi. 26. 48.

UMI

Christ brought before Caiaphas.

TUNC PRINCEPS SACERDOTUM SCIDIT VESTIMENTA SUA, DICE[N]S

Matt. 26. 57.



DICE[illegible]S, BLASPHEMAVIT: QUID ADHUC EGEMUS TESTIBUS. Matthe. 26. 57.

UMI

Christ mocked.

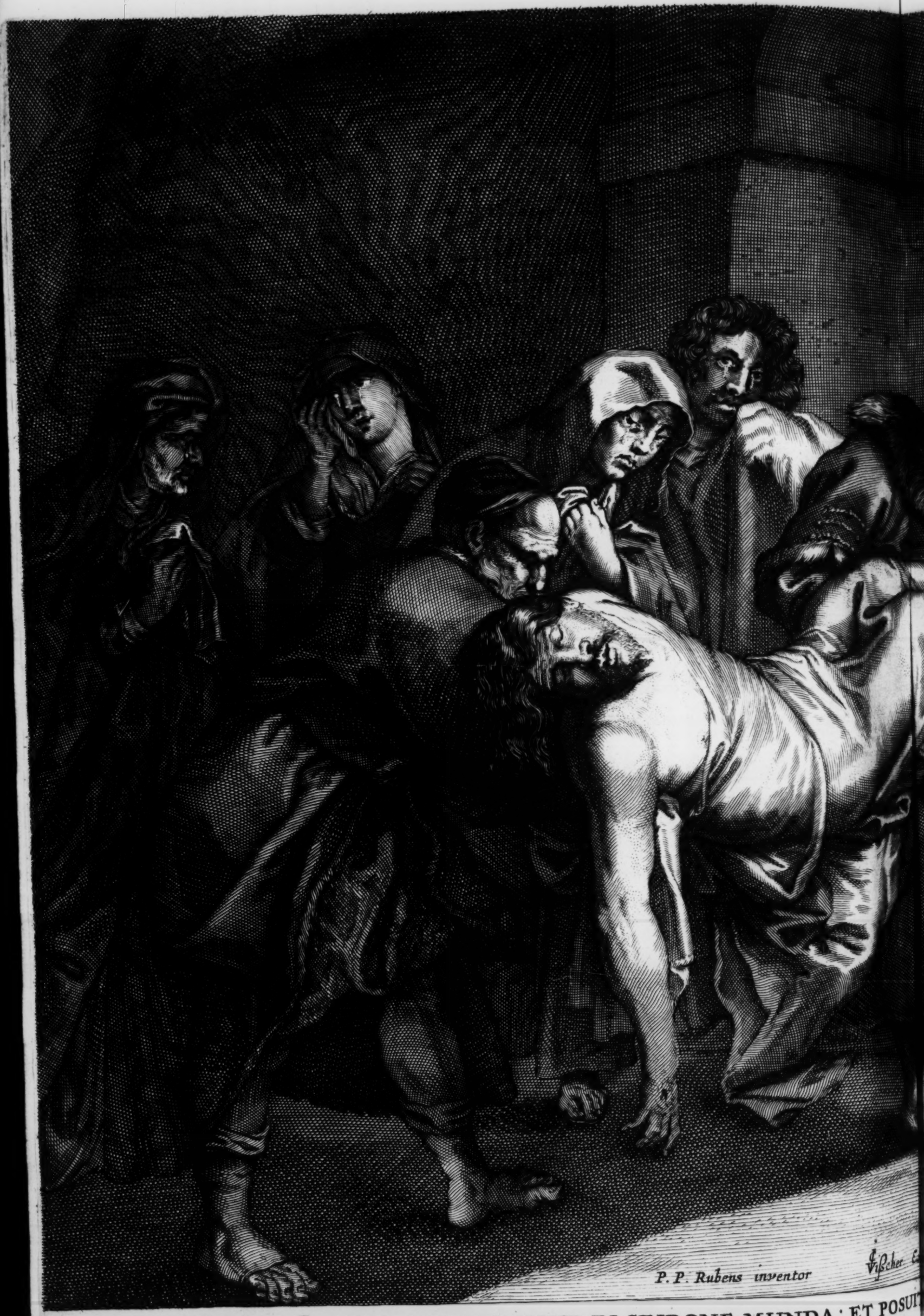
PLECTENTES CORONAM DE SPINIS, POSUERUNT SUPER CAPUT EIUS, ET ARUN

Matt. 27. 28.

ARUN NEM IN DEXTRA EIUS. ET GENU FLEXO ANTE EUM, ILLUDEBANT EI. Matth. 27. 28.

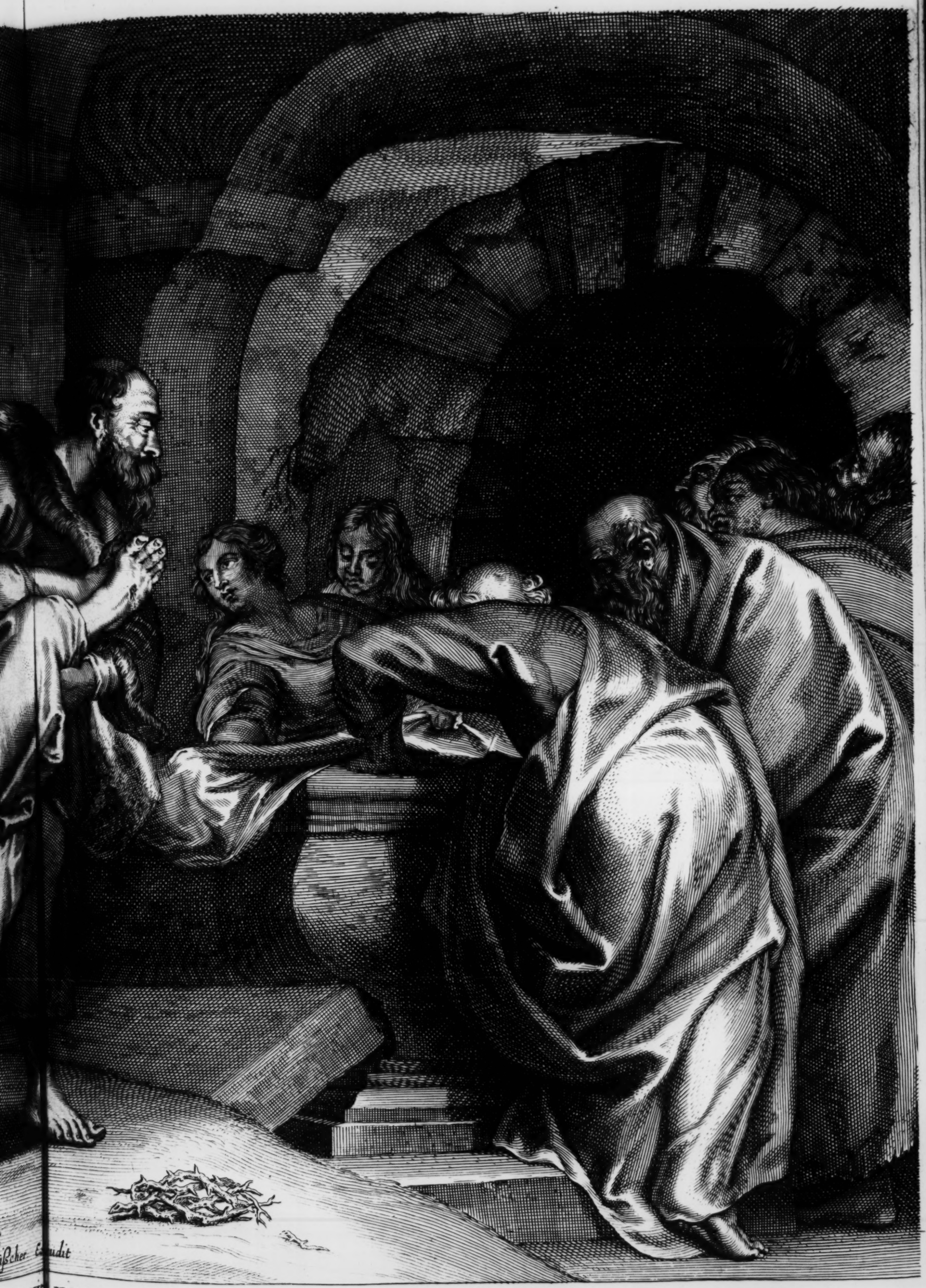
UMI

Christ's Burial.



ACCEPTO CORPORE IOSEPH INVOLVIT ILLUD IN SINDONE MUNDA: ET POSUI

Matt. 27. 59.



POSUIT ILLUD IN MONUMENTO SUO NOVO, QUOD EXCIDERAT IN PETRA. Math. 27. 59.

UMI

ther need have we of witneſſes? behold, now ye have heard his blaſphemy.

66 What think ye? They anſwered and ſaid, He is guilty of death.

67 * Then did they ſpit in his face, and buffeted him, and others ſmote *him* with ‡ the palms of their hands,

68 Saying, Propheſy unto us, thou Chriſt, who is he that ſmote thee?

69 ¶ * [17] Now Peter [h] ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee.

70 But he denied before them all, ſaying, I know not what thou ſayeſt.

71 And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that ſtood by, & ſaid to Peter, Surely thou alſo art *one* of them, for thy ſpeech bewrayeth thee.

74 Then began he to [i] curſe and to ſwear, *ſaying*, I know not the man. And immediately the crok crew.

75 And Peter remembred the words of Jeſus, which ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And he went out, and wept bitterly.

* *Iſa.* 50. 6.

‡ Or, *rods.*

* *Mark* 14. 66. *Luk.* 22. 55. *John* 18. 25.

17 Peter by the wonderful providence of God, appointed to be a witneſs of all theſe things, is prepared to the example of ſingular conſtancy, by the experience of his own incredulity.

h *That is*, without the place where the Biſhop ſat, but not without the houſe, for afterward he went from thence into the porch.

i He ſwore and curſed himſelf.

CHAP. XXVII.

1 *Chriſt is delivered bound to Pilate.* 3 *Judas hangeth himſelf.* 19 *Pilate admoniſhed of his wife,* 24 *waſheth his hands,* 26 *and looſeth Barabbas.* 29 *Chriſt is crowned with thorns,* 34 *crucified,* 40 *reviled,* 50 *dieth, and is buried.* 66 *His ſepulchre is ſealed and watched.*

* *Mark* 15. 1. *Luk.* 22. 66. *John* 18. 28.

WHen the morning was come, * all the chief prieſts and elders of the people, took counſel againſt Jeſus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governour.

3 ¶ [1] Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders,

4 Saying, I have ſinned, in that I have betrayed the innocent bloud. And they ſaid, what *is that* to us? ſee thou *to that*.

5 And he caſt down the pieces of ſilver in the temple, * and [a] departed, and went and hanged himſelf.

6 And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the [b] treaſury, becauſe it is the price of [c] bloud.

7 And they took counſel, and bought with them the potters field, to bury [d] ſtrangers in.

8 Wherefore that field was called, * The field of bloud unto this day.

9 (Then was fulfilled that which was ſpoken by [e] Jeremy the prophet, ſaying, * And [f] they took the thirty pieces of ſilver, the price of him that was valued, ‡ whom they of the children of Iſrael did value:

1 An example of the horrible judgment of God, as well againſt them which ſell Chriſt, as againſt them which buy Chriſt.

* *Acts* 1. 18.

a Out of mens ſights.

b The treaſure of the temple.

c Of life and death.

d Strangers and gueſts whom the Jews could not abide to be joyned unto, no not after they were dead.

* *Acts* 1. 19.

e Seeing this propheſy is read in *Zech.* 11. 12. it cannot be denied but Jeremies name crept into the text either through the printers fault, or by ſome others ignorance: it may be alſo that it came out of the margent, by reaſon of the abbreviation of the letters, the one being Jod, the other Zad, which are not much unlike: But in the Syrian text the prophets name is not ſet down at all.

‡ Or, *whom they bought of the children of Iſrael.*

* *Zech.* 11. 13. f The Evangeliſt doth not follow the prophets words, but his meaning, which he ſheweth to be fulfilled.

10 And gave them for the porters field, as the Lord appointed me) 29

11 [2] And Jeſus ſtood before the governour; and the governour aſked him, ſaying, Art thou the king of the Jews? And Jeſus ſaid unto him, Thou ſayeſt.

12 And when he was accuſed of the chief prieſts and elders, he anſwered nothing.

13 Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee?

14 And he anſwered him to never a word, inſomuch that the governour marvelled greatly.

15 * [3] Now at *that* feaſt the governour was wont to releaſe unto the people a priſoner, whom they would.

16 And they had then a notable priſoner, called Barabbas.

17 Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt?

18 For he knew that for envy they had delivered him.

19 ¶ When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him.

20 * But the chief prieſts and elders perſwaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus.

21 The governour anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas.

22 Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified.

23 And the governour ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified.

24 ¶ [4] When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and [g] waſhed his hands before the multitude, ſaying, I am innocent of the [h] bloud of this juſt perſon: ſee ye *to it*.

25 ¶ Then anſwered all the people, and ſaid, His [i] bloud *be* on us, and on our children.

26 ¶ Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified.

27 * Then the ſouldiers of the governour took Jeſus into the ‡ common hall, and gathered unto him the whole band *of ſouldiers*.

28 [5] And they ſtripped him, and [k] put on him [l] a ſcarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail King of the Jews.

33 And they ſpit upon him, and took the reed, and ſmote him on the head.

31 And after that they had mocked him,

2 Chriſt holdeth his peace when he is accuſed, that we may not be accuſed: acknowledging our guiltineſs, and there withall his own innocency.

* *Luk.* 23. 17.

3 Chriſt is firſt quitted of the ſame judge, before he be condemned, that we might ſee how the Juſt died for the unjuſt.

* *John* 18. 40. *Acts* 3. 14.

4 Chriſt being quit by the teſtimony of the judge himſelf, is notwithſtanding condemned by the ſame, to quit us before God.

g It was a manner in old time, when any man was murdered, and in other ſlaughters, to waſh their hands in water, to declare themſelves guiltleſs.

h Of the murder, an Hebrew kind of ſpeech.

i If there be any offence committed in ſlaying him, let us & our poſterity ſuffer for it.

* *John* 19. 1.

‡ Or, *governours houſe.*

5 Chriſt ſuffereth that reproach which was due to our ſins, notwithſtanding in the mean time by the ſecret providence of God, he is intituled King by them which did him that reproach.

k They caſt a cloak about him, and wrapped it about him, for it lacked ſleeves.

l John and Mark make mention of a purple robe, which is alſo a very pleaſant red. But there prophane and mala-part ſaucy ſouldiers clad Jeſus in this aray, to mock him withall, who was indeed a true King

30 they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 * And as they came out, they found a man of Cyrene, Simon by name: him they [m] compelled to bear his croſs.

33 *[6] And when they were come unto a place called Golgotha, that is to ſay, A place of a ſcul,

34 ¶ [7] They gave him vineger to drink, mingled with gall: and when he had taſted *thereof*, he would not drink.

35 [8] And they crucified him, and parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the prophet, *They parted my garments among them, and upon my veſture did they caſt lots.

36 And ſitting down, they watched him there:

37 [9] And ſet up over his head, his accuſation written, THIS IS JESUS THE KING OF THE JEWS.

38 [10] Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ [11] And they that paſſed by, reviled him, wagging their heads,

40 And ſaying, Thou that deſtroyeſt the temple, and buildeſt *it* in three days, ſave thy ſelf: if thou be the Son of God, come down from the croſs.

41 Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid,

42 He ſaved others, himſelf he cannot ſave: if he be the king of Iſrael, let him now come down from the croſs, and we will believe him.

43 * He truſted in God; let him deliver him now if he will have him: for he ſaid, I am the Son of God.

44 The [n] thieves alſo which were crucified with him, caſt the ſame in his teeth.

45 [12] Now from the ſixth hour there was darkneſs over all the land unto the ninth hour.

46 And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, * My God, my God, why haſt thou [o] forſaken me?

47 Some of them that ſtood there, when they heard that, ſaid, This man calleth for [p] Elias.

48 And ſtraightway one of them ran, and took a ſpunge, *and filled *it* with vineger, and put *it* on a reed, and gave him to drink.

49 The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50 ¶ [13] Jeſus, when he had cried again with a loud voice, yeilded up the ghoſt.

51 [14] And behold, the [q] vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent,

52 And the [r] graves were opened, and many bodies of ſaints, which ſlept, aroſe,

53 And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

55 And many women were there (beholding afar off) which followed Jeſus from Galilee, miniſtring unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of Zebedees children.

57 *[15] When the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple:

58 He went to Pilate, and begged the body of Jeſus: then Pilate commanded the body to be delivered.

59 And when Joſeph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre.

62 ¶ [16] Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again.

64 Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt errour ſhall be worſe then the firſt.

65 Pilate ſaid unto them, Ye have a [f] watch, go your way, make *it* as ſure as you can.

66 So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

CHAP. XXVIII.

1 Chriſts reſurrection is declared by an angel to the women. 9 He himſelf appeareth unto them. 11 The high prieſts give the ſouldiers mony to ſay that he was ſtolen out of his ſepulchre. 16 Chriſt appeareth to his diſciples, 19 and ſendeth them to baptize and teach all nations.

IN [1] the *end of the [a] ſabbath, as it [b] began to dawn towards the firſt *day* of the week, came Mary Magdalene, and the other Mary, to ſee the ſepulchre.

2 And behold, there ‡ was a great earthquake; for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it.

3 His [c] countenance was like lightning, and his raiment white as ſnow.

4 And for fear of him the keepers did ſhake, and became as dead men.

5 And the angel anſwered and ſaid unto the women, [d] Fear not ye: for I know that ye ſeek Jeſus, which was crucified.

6 He is not here: for he is riſen, as he ſaid: come, ſee the place where the Lord lay.

7 And go quickly and tell his diſciples that

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30 * *Mark* 15. 21. *Luk.* 23. 26.
m They compelled Simon to bear his burdenſom croſs, whereby it appeareth that Jeſus was ſo ſore handled before, that he fainted by the way, and was not able to bear his croſs through: for John writeth, that he did bear the croſs, *to wit*, At the beginning.
* *John* 19. 17.
6 He is led out of the city that we might be brought into the heavenly kingdom.
7 Chriſt found no comfort any where, that in him we might be filled with all comfort.
8 He is made a curſe, that in him we may be bleſſed: he is ſpoiled of his garments, that we might be enriched by his nakedneſs.
* *Pſal.* 22. 18.
9 He is pronounced the true Meſſias, even of them of whom he is rejected.
10 Chriſt began then to judge the world, when after his judgment, he hung between two thieves.
11 To make full ſatisfaction for us, Chriſt ſuffereth and overcometh not onely the torments of the body, but alſo the moſt horrible torments of the mind.
* *Pſal.* 22. 8.
n This his ſpoken by the figure *Synecdoche*, for there was but one of them that did revile him.
m Heaven it ſelf is darkned, for very horrour, and Jeſus crieth out from the depth of hell, and in the mean while he is mocked.
* *Pſal.* 22. 1.
o *To wit*, In this miſery: And this crying out is proper to his humanity, which notwithſtanding was void of ſin, but yet it felt the wrath of God, which is due to our ſins.
p They allude to Elias name, not for want of underſtanding the tongue, but of a prophane impudency and ſaucineſs, and he repeated thoſe words to the end that this better harping upon the name, might be underſtood.
* *Pſal.* 69. 21.
13 Chriſt after he had overcome other enemies, at length provoketh and ſetteth upon death it ſelf.
14 Chriſt when was dead, ſhewed himſelf to be God Almighty, even his enemies confeſſing the ſame. q which divided the holieſt of all. r *That is to ſay*, The ſtones clave inſunder, and the graves did open themſelves, to ſhew by this token that death was overcome: and the reſurrection of the dead, followed the reſurrection of Chriſt, as appeareth by the next verſe following.

* *Mark*, 15. 42. *Luk.* 23. 50. *John* 19. 38.
15 Chriſt is buried not privily, or by ſtealth, but by the governours conſent, by a famous man in a place not far diſtant, in a new ſepulchre, ſo that it cannot be doubted of his death.
16 The keeping of the ſepulchre is committed to Chriſt's own murderers, that there might be no doubt of his reſurrection.
f The ſouldiers of the garriſon which were appointed to keep the temple.

1 Chriſt having put death to flight in the ſepulchre, riſeth by his own power as ſtraightway the angel witneſſeth.
* *Mark* 16. 1. *John* 20. 1.
a At the going on of the ſabbath, *that is*, About day break after the Romans count, which reckon the natural day from the ſun riſing to the next ſun riſing: and not as the Hebrews, which count from evening to evening.
b when the morning of the firſt day after the Sabbath began to dawn: and that firſt day is the ſame, which we now call Sunday, or the Lords day.
‡ Or, *had been.*
c The beams of his eyes, and by the figure Synedoche, for the countenance. d The word (*Te*) is ſpoken with force to confirm the women, now that the ſouldiers were afraid.

he

UMI

John ye Baptiſt in ye Wilderneſs.

Gillis Dehondecoutre Inuentor
Viſcher excudit

Vox ego Sum clamans paſtus Baptiſta locuſtis,

Mark. 1. 4.

Sylvarum, favis, et amictus veste cameli.

Ionannes a Londerseius Schul

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he is risen from the dead; and behold, he goeth before you into Galilee, there shall ye see him, lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

2 Christ appeareth himself after his resurrection, and sending the women to his disciples, *sheweth*, That he hath not forgotten them.

9 ¶ [2] And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

3 The more the sun shineth, the more are the wicked blinded.

11 ¶ [3] Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large mony unto the souldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this [c] come to the governours ears, we will perswade him, and secure you.

c For it was to be feared, that it would be brought to the governours ears.

15 So they took the mony, and did as they were taught: and this saying is commonly reported among the Jews until this day.

4 Christ appeareth also to his disciples, whom he maketh apostles.

16 ¶ [4] Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

5 The sum of the apostleship, is the publishing of the doctrine received of Christ throughout all the world, and the ministring of the sacraments: the efficacy of which things hangeth not of the ministers, but of the Lord.

19 ¶ [5] * Go ye therefore and teach all nations, baptizing them in the [f] name of the Father, and of the Son, and of the holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you [g] alway even unto the end of the world. Amen.

* *Mark*, 16. 15. f Calling upon the name of the Father, the Son, and the Holy Ghost. g For ever: and this place is meant of the manner of the presence of his spirit, by meanes were of he maketh us partakers both of himself, and of all his benefits; but is absent from us in body.

¶ THE GOSPEL ACCORDING TO S. MARK.

CHAP. I.

1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted: 14 he preacheth: 16 calleth Peter, Andrew, James and John: 23 healeth one that had a devil, 29 Peters mother in law, 32 many diseased persons: 41 and cleanseth the leper.

THE beginning of the gospel of Jesus Christ the Son of God,

1 John goeth before Christ as it was forespoken by the prophets.

2 [1] As it is written in the [a] prophets, * Behold, [b] I send my messenger [c] before thy face, which shall prepare thy way before thee.

a This is the figure *Metonymia*, whereby is meant the books of the prophets Malachiah and Isaiah.

* *Mal.* 3. 1.

b The prophet useth the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it.

c A Metaphor taken from the usage of kings, which use to have ushers go before them.

3 * The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.

* *Isa.* 40. 3. *Luk.* 3. 4. *John* 1. 23.

4 [2] * John did baptize in the wilderness, and preach the [d] baptism of repentance, ‡ for the remission of sins.

2 The sum of Johns doctrine, or rather Christs, is remission of sins and amendment of life.

* *Mat.* 3. 1.

d The Jews used many kinds of washings: but here is spoken of a peculiar kind of washing, which hath all the parts of true baptism, amendment of life, and forgiveness of sins.

5 * And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was * clothed with camels hair, and with a girdle of a skin about his loyns: and he did eat locusts and wild hony:

7 [3] And preached, saying, There cometh one mightier then I after me, the latchet of whose shoes I am not worthy to [e] stoup down and unloose.

‡ Or, *unto*. * *Mat.* 3. 5. * *Mat.* 3. 4. 3. John and all ministers cast their eyes upon Christ the Lord. e The Evangelist his meaning was to express the condition of the basest servant.

8 I indeed have [f] baptized you with water: but he shall baptize you with the holy Ghost.

f *He sheweth*, That all the force of baptism proceedeth from Christ, who baptizeth within.

9 * [4] And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

* *Mat.* 3. 13.

4 Christ doth consecrate our baptism in himself.

10 [5] And straightway coming up out of the water, [g] he saw the heavens ‡ opened, and the Spirit like a dove descending upon him.

5 The vocation of Christ from heaven, as head of the church.

g John that went down into the water with Christ.

‡ O, *cloven*, or, *rent*.

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am [h] well pleased.

h *Look Mat.* 3. 17.

12 * [6] And immediately the spirit [i] driveth him into the wilderness.

* *Mat.* 4. 1.

6 Christ being tempted overcometh.

13 And he was there in the wilderness fourty days tempted of Satan, and was with the wild beasts, and the angels ministred unto him.

i *Here is*, no violent and forcible driving out meant: but the divine power cladeth Christ (who had lived until this time as a private man) with a new person, and prepareth him to the combate that was at hand, and to his ministry.

14 [7] Now after that John was put in prison, * Jesus came into Galilee, preaching the gospel of the kingdom of God,

7 After that John is taken, Christ sheweth himself fully.

* *Mat.* 4. 12.

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.

16 [8] * Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers)

8 The calling of Simon and Andrew.

* *Mat.* 4. 18.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 [9] And when he had gone a little further thence

9 The calling of James and John.

32 thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

* *Mat.* 4. 13.
k From the city Nazareth.

21 * And they went into [k] Capernaum, and straightway on the sabbath-day he entred into the synagogue, and taught.

* *Mat.* 7. 28.

22 * And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

* *Luk.* 4. 33.
10 He preacheth that doctrine, by which alone Satan is driven out of the world, which also he confirmeth by a miracle.
l *Word for word*, A man in an unclean spirit, *that is to say*, possessed with an evil spirit.
m He was born in Bethlehem, but through the errour of the people, he was called a Nazarite, because he was brought up in Nazareth.
n He alludeth to that name that was written in the golden plate which the high priest wore, Exod. 28. 36.
o *Look beneath Chap.* 9. 20.
p As men amazed.
q By his own authority, or as a Lord.

23 * [10] And there was in their synagogue a [l] man with an unclean spirit, and he cried out,

24 Saying, Let us alone, what have we to do with thee, thou [m] Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the [n] holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit [o] had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned [p] among themselves, saying, What thing is this? what new doctrine *is* this? for with authority [q] commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region [r] round about Galilee.

r Not onely into Galilee, but also into the countrys bordering upon it.

29 * [11] And forthwith, when they were come out of the synagogue, they entred into the house of Simon and Andrew, with James and John.

* *Mat.* 8. 14.
11 By healing of divers diseases, *he sheweth*, That he hath brought true life into the world.

30 But Simons wives mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lift her up; and immediately the fever left her, and she ministred unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, and [s] suffered not the devils ‡ to speak, because they knew him.

s For it belongeth not to the devils to preach the Gospel, *Acts* 16. 18.
‡ Or, *to say that they knew him.*

35 And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed,

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the [t] next towns, that I may preach there also: for therefore came I forth.

t Villages which were as cities.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

* *Mat.* 8. 2.
12 By healing the leprous, *he sheweth*, That he came for this cause to wipe out the sins of the world with his touching.

40 * [12] And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will, be thou clean.

42 And assoon as he had spoken, immediately the leprocy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 [13] And saith unto him, See thou say nothing to any man: but go thy way, shew thy self to the [u] priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.

13 He witnesseth that he was not moved with ambition, but with the onely desire of his Fathers glory, and love towards poor sinners.
u All the posterity of Aaron might judge of a leper.
* *Luk.* 5. 15.

45 * But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAP. II.

2 Christ healeth one sick of the palsy, 14 calleth Matthew from the receit of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath-day.

* *Mat.* 9. 1.
1 *Christ sheweth*, By healing this man, which was sick of the palsy, that men recover in him, though faith onely, all their strength which they have lost.

AND again * he entred into Capernaum, [1] after *some* days, and it was noised that he was in the [a] house.

a In the house where he used to remain: for he chose Capernaum to dwell in, and left Nazareth.

2 And straightway many were gathered together, insomuch that [b] there was no room to receive *them*, no not so much as about the door: and he preached the word unto them.

b Neither the house nor the entry was able to hold them.

3 And they come unto him, bringing one sick of the palsy, which was born of four.

4 And when they could not come nigh unto him for preass, they uncovered the roof where he was: and when they had broken *it* up, they [c] let down the [d] bed wherein the sick of the palsy lay.

c They brake up the upper part of the house, which was plain, and let down the man that was sick of the palsy into the lower part where Christ preached for they could not otherwise come unto his sight.
d The word signifieth the worst kind of bed whereupon men use to lay down themselves at noontide, and such other times to refresh themselves, we call it a couch.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and [e] reasoning in their hearts,

e In their minds disputing upon that matter, on both sides.

7 Why doth this man thus speak blasphemies? * who can forgive sins but God onely?

* *Job.* 14. 4. *Isa.* 43. 25.

8 And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all [f] amazed, and glorified God, saying, we never saw it on this fashion.

f *Word for word*, Past themselves, or out of their wits.

13 [2] And he went forth again by the seaside, and all the multitude resorted unto him, and he taught them.

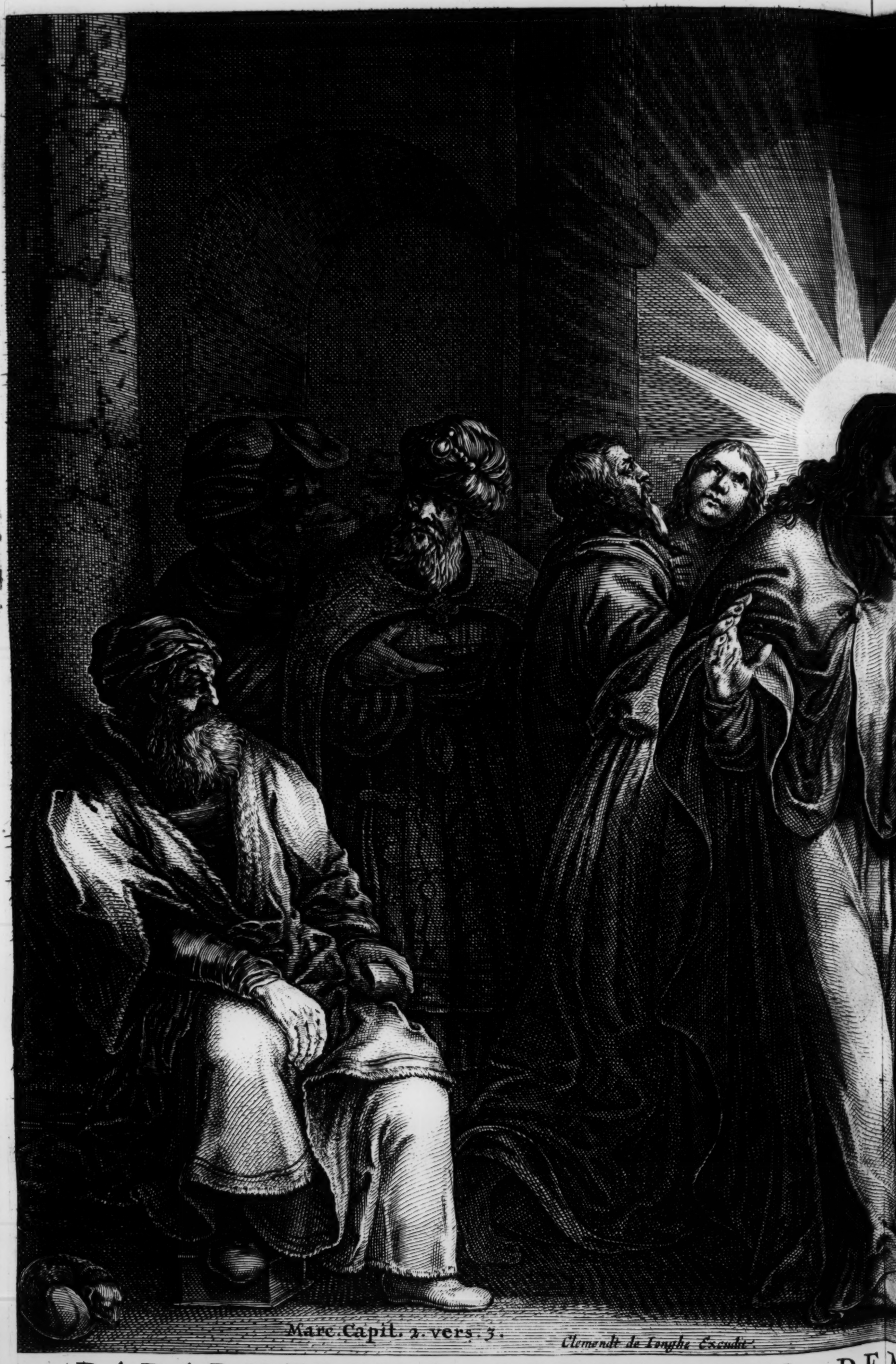
2 The Gospel offendeth the proud, and saveth the humble.

14 * And as he passed by, he saw [g] Levi *the son* of Alpheus sitting ‡ at the receit of custom

* *Mat.* 9. 9.
g Matthews other name.
‡ Or, *at the place where the custom was received.*

UMI

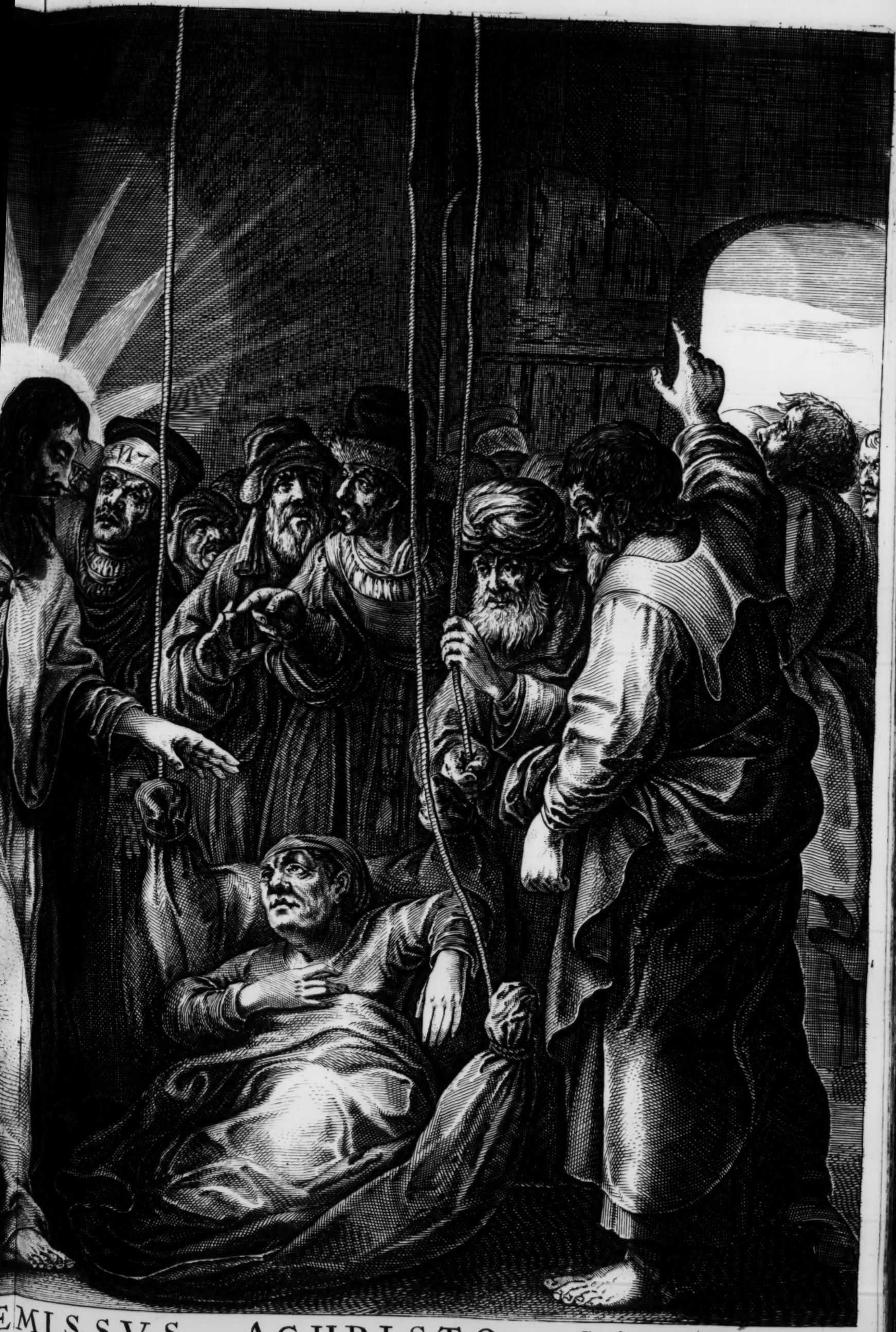
Chriſt healeth one ſick of ye Palſy.



Marc. Capit. 2. vers. 3. *Clemendt de Longhe Excudit.*

PARALYTICVS PERTECTVM DE

Mark. 2. 3.



EMISSVS ACHRISTO SANATVR

cuſtom, and ſaid unto him, Follow me. And he aroſe and followed him.

15 And it came to paſs, that as Jeſus ſat at meat in his houſe, many publicans & ſinners ſat alſo together with Jeſus and his diſciples: for there were many, and they followed him.

16 And when the ſcribes and Phariſees ſaw him eat with publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with publicans and ſinners?

17 When Jeſus heard *it*, he ſaith unto them, They that are whole, have no need of the phyſician, but they that are ſick: I came not to call the righteous, but ſinners to repentance.

18 * [3] And the diſciples of John, and of the Phariſees uſed to faſt; and they come, and ſay unto him, Why do the diſciples of John, and of the Phariſees faſt, but thy diſciples faſt not?

19 And Jeſus ſaid unto them, Can the children of the bride-chamber faſt, while the bridegroom is with them? as long as they have the bridegroom with them they cannot faſt.

20 But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

21 No man alſo ſeweth a piece of ‡ new cloth on an old garment: elſe the new piece that filled it up, taketh away from the old, and the rent is made worſe.

22 And no man putteth new wine into old bottles, elſe the new wine doth burſt the bottles, and the wine is ſpilled, and the bottles will be marred: but new wine muſt be put into new bottles.

23 * [4] And it came to paſs, that he went through the corn-fields on the [h] ſabbath-day, and his diſciples began as they went, to pluck the ears of corn.

24 And the Phariſees ſaid unto him, Behold, why do they on the ſabbath-day that which is not lawful?

25 And he ſaid unto them, Have ye never read what David did, when he had need & was an hungred, he, and they that were with him?

26 How he went into the houſe of God in the days of [i] Abiathar the high prieſt, and did eat the ſhew-bread, which is not lawful to eat, but for the prieſts, and gave alſo to them which were with him?

27 And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath:

28 Therefore the Son of man is Lord alſo of the [k] ſabbath.

* *Mat.* 9. 14. *Luk.* 5. 33.

3 The ſuperſtitious and hypocrites do raſhly put the ſum of godlineſs in things indifferent, and are here for three cauſes reprehended. *Firſt*, For that not conſidering what every mans ſtrength is able to bear, they raſhly make all manner of laws concerning ſuch things, without all diſcretion.

‡ Or, *raw*, or *unwrought*.

* *Mat.* 12. 1.

4 *Secondarily*, for that they make no difference between the laws which God made concerning the ſame things, and laws that are made of things which are utterly unlawful.

h *Word for word*, On the Sabbaths, *that is*, on the holy days.

i 1 *Sam.* 21. 1. He is called Ahimelech, and his ſon Abiathar, but by conference of other places, it is plain that both of them had two names, *Look* 1 *Chron.* 24. 6. 2 *Sam.* 8. 17. & 15. 29. 1 *Kng.* 2. 25. 2 *Kng.* 25. 18.

k Hath the Sabbath-day in his power, and may rule it as him liſteth.

CHAP. III.

1 *Chriſt healeth the withered hand,* 10 *and many other infirmities:* 11 *rebuketh the unclean ſpirits:* 13 *chooſeth his twelve apoſtles:* 22 *convinceth the blaſphemy of caſting out devils by Beelzebub:* 31 *and ſheweth who are his brother, ſiſter, and mother.*

* *Mat.* 12. 9.

AND * [1] he entred again into the Synagogue, and there was a man there which had a [a] withered hand.

2 And they watched him, whether he would heal him on the ſabbath-day, that they might accuſe him.

1 *Firſt*, the true uſe of the ceremonial law. a *That is*, Unprofitable and dead.

3 And he ſaith unto the man which had the withered hand, Stand forth.

4 And he ſaith unto them, Is it lawful to do good on the ſabbath-days, or to do evil? to ſave [b] life, or to kill? but they held their peace.

5 And when he had looked round about on them [c] with anger, being grieved for the ‡ [d] hardneſs of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched *it* out: and his hand was reſtored whole as the other.

6 [2] And the Phariſees went forth, & ſtraightway took counſel with the [e] Herodians againſt him, how they might deſtroy him.

7 But Jeſus withdrew himſelf with his diſciples to the ſea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jeruſalem, and from Idumea, and from [f] beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he ſpake to his diſciples, that a ſmall ſhip ſhould [g] wait on him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many, inſomuch that they ‡ preaſſed upon him for to touch him, as many as had [h] plagues,

11 And [i] unclean ſpirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Son of God.

12 And he ſtraitly charged them, that they ſhould not make him known.

13 * And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 [3] And he [k] ordained twelve, that they ſhould be with him, and that he might ſend them forth to preach:

15 And to have power to heal ſickneſſes, and to caſt out devils.

16 And Simon he ſurnamed Peter.

17 And James *the ſon* of Zebedee, and John the brother of James (and he ſurnamed them Boanerges, which is, The ſons of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſon* of Alpheus, and [l] Thaddeus, and Simon the Canaanite,

19 And Judas Iſcariot, which alſo betrayed him: and they went [m] ‡ into an houſe.

20 And the multitude cometh together again, ſo that they could not ſo much as eat bread.

21 [4] And when his ‡ [n] friends heard *of it*, they went out to lay hold on him: for they ſaid, He is beſide himſelf.

22 ¶ And the ſcribes which came down from Jeruſalem, ſaid, * He hath Beelzebub, and by the prince of the devils caſteth he out devils.

23 And he called them unto him, and ſaid unto them in parables, How can Satan caſt out Satan?

b A figurative ſpeech, by the figure *Synecdoche*, for this kind of ſaying, *To ſave the life*, is as much as to ſave the man.

c Men when they have wrong done unto them, are angry, but not without vice: but Chriſt is angry without vice, neither is he ſorry ſo much for the injury that is done to his own perſon, as for their wickedneſs: and therefore he had pity upon them, and for that cauſe is he ſaid to have mourned.

‡ Or, *blindneſs*.

d As though their heart had been ſo cloſed up, and grown together, that wholeſome doctrine could prevail no more with them.

2 The more the truth is kept under the more it cometh out.

e *Look Mat.* 22. 16.

f which Joſephus calleth ſtony or rocky

g Should always be ready for him.

‡ Or, *ruſhed*.

h Diſeaſes wherewith God ſcourgeth men as it were with whips.

i In them whom they had entred into: or by the figure called *Metonimy*, for them which were vexed with the unclean ſpirits.

* *Mat.* 10. 1.

3 The twelve apoſtles are ſet apart to be trained up to the office of the apoſtleſhip.

k Choſe and appointed out twelve to be familiar and converſant with him.

l whom Luke alſo calleth Judas: and for difference ſake, the other Judas is called Iſcariot.

m The diſciples whom Chriſt had taken to be of his train and to live with him, came home to his houſe, to be with him always after.

‡ Or, *home*.

4 None are worſe enemies of the Goſpel then they that leaſt ought.

‡ Or, *kinſmen*.

n *Word for word*, They that were of Him, *that is*, His kinſtolks: for they that were mad were brought to their kinſmen.

* *Mat.* 9. 34.

24 And

34

24 And if a kingdom be divided againſt it ſelf, that kingdom cannot ſtand.

25 And if a houſe be divided againſt it ſelf, that houſe cannot ſtand.

o Satans imps or bands.

26 And if [o] Satan riſe up againſt himſelf, & be divided, he cannot ſtand, but hath an end.

27 No man can enter into a ſtrong mans houſe, and ſpoil his goods, except he will firſt bind the ſtrong man, and then he will ſpoil his houſe.

* *Mat.* 12. 31.
s They onely are without hope of ſalvation, which do maliciouſly oppugn Chriſt, whom they know.

28 * [s] Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme:

29 But he that ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation:

p Theſe are the words of the evangeliſt.

30 [p] Becauſe they ſaid, He hath an unclean ſpirit.

* *Mat.* 12. 46.
q Under this name Brother, the Hebrews underſtand all that are of the ſame ſtock and kindred.
t The ſpiritual kindred is far otherwiſe to be accounted of, then the carnal or fleſhly.

31 ¶ * There came then his [q] brethen and his mother, and ſtanding without, ſent unto him, calling him.

32 And the multitude ſat about him, and they ſaid unto him, behold, thy mother and thy brethren without ſeek for thee.

33 And he anſwered them, ſaying, Who is my mother, or my brethren?

34 [t] And he looked round about on them which ſat about him, and ſaid, Behold my mother and my brethren.

35 For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and mother.

CHAP. IV.

1 *The parable of the ſower,* 14 *and the meaning thereof.* 21 *We muſt communicate the light of our knowledge to others.* 26 *The parable of the ſeed growing ſecretly,* 30 *and of the muſtard-ſeed.* 35 *Chriſt ſtilleth the tempeſt on the ſea.*

* *Mat.* 13. 1.
a Sea-ſide of Tyberias.
b In a ſhip which was lanched into the Sea.

AND * he began again to teach by the [a] ſea-ſide: and there was gathered unto him a great multitude, ſo that he entred into a ſhip, and ſat [b] in the ſea, and the whole multitude was by the ſea, on the land.

2 And he taught them many things by parables, and ſaid unto them in his doctrine,

x The ſelf ſame doctrine of the Goſpel is ſown every where, but it hath not like ſucceſs, indeed through the fault of man, but yet by the juſt judgment of God.

3 [x] Hearken, Behold, there went out a ſower to ſow:

4 And it came to paſs as he ſowed, ſome fell by the way-ſide, and the fowls of the air came and devoured it up.

5 And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth.

6 But when the ſun was up, it was ſcorched, and becauſe it had no root, it withred away.

7 And ſome fell among thorns, and the thorns grew up, and choked it, and it yeilded no fruit.

8 And other fell on good ground, and did yeild fruit that ſprang up and increaſed, and brought forth ſome thirty, and ſome ſixty, and ſome an hundred.

9 And he ſaid unto them, He that hath ears to hear, let him hear.

10 And when he was [c] alone, they that were [d] about him with the twelve, aſked of him the parable.

c *Word for word* ſolitary.
d They that followed him at the heels.

11 And he ſaid unto them, Unto you it is given to know the myſtery of the kingdom of God: but unto them that are [e] without, all *theſe* things are done in parables:

e *That is to ſay,* To ſtrangers and ſuch as are none of ours.

12 * That ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand; leſt at any time they ſhould be converted, and *their* ſins ſhould be forgiven them.

* *Mat.* 13. 14.

13 And he ſaid unto them, Know ye not this parable? and how then will you know all parables?

14 ¶ The ſower ſoweth the word.

15 And theſe are they by the way-ſide, where the word is ſown, but when they have heard, Satan cometh immediately, and taketh away the word that was ſown in their hearts.

16 And theſe are they likewiſe which are ſown on ſtony ground, who when they have heard the word, immediately receive it with gladneſs:

17 And have no root in themſelves, and ſo endure but for a time: afterward when affliction or perſecution ariſeth for the words ſake, immediately they are offended.

18 And theſe are they which are ſown among thorns: ſuch as hear the word,

19 And the cares [f] of this world, * and the deceitfulneſs of riches, and the luſts of other things entring in, choke the word, and it becometh unfruitful.

f which perta into this life.
* 1 *Tim.* 6. 17.

20 And theſe are they which are ſown on good ground, ſuch as hear the word, and receive *it*, and bring forth fruit, ſome thirtyfold, ſome ſixty, and ſome an hundred.

21 ¶ * [z] And he ſaid unto them, Is a candle brought to be put under a ‡ buſhel, or under a bed? and not to be ſet on a candleſtick?

* *Mat.* 5. 15.
z Although the light of the Goſpel be rejected of the world, yet it ought to be lighted, if it were for no other cauſe then this, that the wickedneſs of the world might be made manifeſt.
‡ The word in the original ſignifieth a leſs meaſure, as *Mat.* 5. 15.

22 * For there is nothing hid which ſhall not be manifeſted: neither was any thing kept ſecret, but that it ſhould come abroad.

* *Mat.* 10 26.

23 If any man have ears to hear, let him hear.

24 [a] And he ſaid unto them, Take heed what you hear: * with what meaſure ye mete, it ſhall be meaſured to you: and unto you that hear ſhall more be given.

a The more literally that we communicate ſuch gifts as God hath given us with our brethren, the more bountiful will God be toward us.
* *Mat.* 7. 2.

25 * For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken even that which he hath.

* *Mat.* 13. 12.

26 ¶ [b] And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground,

b Chriſt the Lord ſoweth & reapeth after a manner unknown to men.

27 And [g] ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up, [h] he knoweth not how.

g *That is,* when he hath done ſowing, would paſs the time both day and night, nothing doubting but that the ſeed ſhould ſpring, which groweth both by day and night.

28 For the earth bringeth forth fruit [i] of her ſelf, firſt the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is ‡ brought forth,

h It is the part of the miniſters to labour the ground with all diligence, and commend the ſucceſs to God: for that mighty working whereby the ſeed cometh to blade and ear is ſecret, and is onely known by the fruit. i By a certain power which moveth it ſelf. ‡ Or, *ripe.*

imme-

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Christ healeth y^{e} Woman of y^{e}

bloody Issue. *Mark. 5. 25.*

immediately he putteth in the ſi ckle, becauſe the harveſt is come.

5 God far otherwiſe then men uſe, beginneth with the leaſt, and endeth with the greateſt.
* *Mat.* 13. 31.

30 ¶ [f] And he ſaid, * Whereunto ſhall we liken the kingdom of God? or with what compariſon ſhall we compare it?

31 *It is* like a grain of muſtard-ſeed, which when it is ſown in the earth, is leſs then all the ſeeds that be in the earth.

32 But when it is ſown it groweth up, and becometh greater then all herbs, and ſhooteth out great branches, ſo that the fowls of the air may lodge under the ſhadow of it.

» *Mat.* 13. 34.
k According to the capacity of the the hearers.

33 * And with many ſuch parables ſpake he the word unto them as [k] they were able to hear *it*.

l *Word for word*, Looſed, *as you would ſay*, read them the hard riddles.
* *Mat.* 8. 23.

34 But without a parable ſpake he not unto them: and when they were alone, he [l] expounded all things to his diſciples.

35 * And the ſame day when the even was come, he ſaith unto them, Let us paſs over unto the other ſide.

36 And when they had ſent away the multitude, they took him even as he was in the ſhip, and there were alſo with him other little ſhips.

6 They that ſail with Chriſt, although he ſeem to ſleep never ſo ſoundly when they are in danger, yet they are preſerved of him in time convenient, being awaked.

37 [6] And there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full.

38 And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?

39 And he aroſe, and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill: and the wind ceaſed, and there was a great calm.

m How cometh it to paſs that you have no faith?

40 And he ſaid unto them, [m] Why are ye ſo fearful? how is it that you have no faith?

41 And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

Chap. V.

1 *Chriſt delivering the poſſeſſed of the legion of devils,* 13 *they enter into the ſwine.* 25 *He healeth the woman of the bloudy iſſue,* 35 *and raiſeth from death Jairus his daughter.*

* *Mat.* 8. 28.
1 Many have the virtue of Chriſt in admiration, and yet they will not redeem it with the loſs of the leaſt thing they have.
2 Look *Mat.* 8. 30.

AND * [1] they came over unto the other ſide of the ſea, into the country of the [2] Gadarenes.

b *Word for word*, In an unclean ſpirit: now they are ſaid to be in the ſpirit, becauſe the ſpirit holdeth them faſt locked up, and as it were bound.

2 And when he was come out of the ſhip, immediately there met him out of the tombes, a man with an [b] unclean ſpirit,

3 Who had *his* dwelling among the tombes, and no man could bind him, no not with chains:

4 Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day, he was in the mountains, and in the tombes, crying, and cutting himſelf with ſtones.

6 But when he ſaw Jeſus afar off, he ran and worſhipped him,

7 And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, thou Son of the moſt high God? I [c] adjure thee by God, that thou torment me not.

c *That is*, Aſſure me by an oath, that thou wilt not vex me.

8 (For he ſaid unto him, Come out of the man, thou unclean ſpirit)

9 And he aſked him, What *is* thy name? and he anſwered, ſaying, My name *is* legion: for we are many.

d That devil that played the meſſenger for his fellows.

10 And he [d] beſought him much, that he would not ſend them away out of the country.

e This whole country is for the greater part of it very hilly, for the mountains of Galiad run through it.

11 Now there was there nigh unto the [e] mountains, a great herd of ſwine feeding.

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

13 And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entred into the ſwine, and the herd ran violently down a ſteep place into the [f] ſea, (they were about two thouſand) and were choked in the ſea.

f *Strabo in the ſixteenth book ſaith*, That in Gadaris there is a ſtanding pool of very naughty water, which if beaſts taſte of, they ſhed their hair, nailes, or hooves and horns.

14 And they that fed the ſwine fled, and told *it* in the city, and in the country. And they went out to ſee what it was that was done.

15 And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting, and clothed, and in his right mind, and they were afraid.

16 And they that ſaw *it*, told them how it befell to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

17 And they began to pray him to depart out of their coaſts.

18 And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him.

19 Howbeit, Jeſus ſuffered him not, but ſaith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.

20 And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all men did marvel.

21 And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him, and he was nigh unto the ſea.

* *Mat.* 9. 18.
g The whole company aſſembled not diſorderly, but in every Synagogue there were certain men which governed the people.

22 * And [g] behold, there cometh one of the rulers of the ſynagogue, Jairus by name, and when he ſaw him, he fell at his feet,

23 And beſought him greatly, ſaying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her that ſhe may be healed, and ſhe ſhall live.

24 And *Jeſus* went with him, and much people followed him, and thronged him.

2 Jeſus being touched with true faith, although it be but weak, doth heal us by his virtue.

25 [2] And a certain woman which had an iſſue of bloud twelve years,

26 And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe,

27 When ſhe had heard of Jeſus, came in the preaſs behind, and touched his garment.

28 For

36 28 For ſhe ſaid, If I may touch but his clothes, I ſhall be whole.

29 And ſtraightway the fountain of her bloud was dried up: and ſhe felt in her body that ſhe was healed of that plague.

30 And Jeſus immediately knowing in himſelf, that virtue had gone out of him, turned him about in the preaſs, and ſaid, Who touched my clothes?

31 And his, diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32 And he looked round about to ſee her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he ſaid unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet ſpake, there came from the ruler of the ſynagogues *houſe, certain* which ſaid, Thy daughter is dead, why troubleſt thou the Maſter any further?

3 Fathers apprehend by faith, the promiſes of life even for their children.

36 [3] Aſſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, onely believe.

37 And he ſuffered no man to follow him, ſave Peter, and James, and John the brother of James.

38 And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but ſleepeth.

4 Such as mock and ſcorn Chriſt are unworthy to be witneſſes of his goodneſs.

40 [4] And they laughed him to ſcorn: but when he had put them all out, he taketh the father and the mother of the damſel, and them

h The three diſciples.

[h] that were with him, and entreth in where the damſel was lying.

41 And he took the damſel by the hand, and ſaid unto her, Talitha cumi, which is being interpreted, Damſel (I ſay unto thee) ariſe.

42 And ſtraightway the damſel aroſe, and walked; for ſhe was *of the age* of twelve years: and they were aſtoniſhed with a great aſtoniſhment.

43 And he charged them ſtraitly, that no man ſhould know it: and commanded that ſomething ſhould be given her to eat.

CHAP. VI.

1 *Chriſt is contemned of his countrymen.* 7 *He giveth the twelve power over unclean ſpirits:* 14 *Divers opinions of Chriſt.* 18 *John Baptiſt is beheaded,* 29 *and buried.* 30 *The apoſtles return from preaching* 34 *The miracle of five loaves and two fiſhes.* 48 *Chriſt walketh on the ſea:* 53 *and healeth all that touch him.*

* *Mat.* 13. 54.

AND * he [1] went out from thence, and came into his own country, and his diſciples follow him.

1 The faithleſs world doth no whit at all diminiſh the virtue of Chriſt, but wittingly and willingly depriveth it ſelf of the efficacy of it, being offered unto them.

2 And when the ſabbath-day was come, he began to teach in the ſynagogue: and many hearing *him* were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdom *is* this which is given unto him, that even ſuch [a] mighty works are wrought by his hands?

a *The word ſignifieth*, powers *or*, virtues, *whereby are meant* Thoſe wonderful works that Chriſt did, which ſhewed and ſet forth the virtue and power of his God-head to all the world.

3 Is not this the carpenter, the ſon of Mary, the brother of James and Joſes, and of Juda, and Simon? and are not his [b] ſiſters here with us? And they were offended at him.

Mat. 7. 22.

b After the manner of the Hebrews who, *by brethren and ſiſters*, underſtand, *all their kinſfolk.*

4 But Jeſus ſaid unto them, * A prophet is not without [c] honour, but in his own country, and among his own kin, and in his own houſe.

* *John* 4. 44.

c Not onely that hath that honour, which of right is due to him, taken from him, but is alſo evil ſpoken of, and miſreported.

5 And he [d] could there do no mighty work, ſave that he laid his hands upon a few ſick folk, and healed *them.*

d *That is*, He would not: for we muſt need have faith if we will receive the works of God.

6 And he marvelled becauſe of their unbelief. * And he went round about the villages, teaching.

* *Mat.* 9. 35. *Luk.* 13. 22.

7 ¶ *[2] And he calleth unto him the twelve, and began to ſend them forth by two and two, and gave them power over unclean ſpirits,

* *Mat.* 10. 1.

2 The diſciples are prepared to the general apoſtleſhip, by a peculiar ſending forth.

8 [3] And commanded them that they ſhould take nothing for *their* journy, ſave a ſtaff onely: no ſcrip, no bread, no ‡ mony in *their* purſe:

3 Faithful paſtors ought not *to have* their minds ſet, no not on things that are neceſſary for this life, if they may be an hinderance unto them, be it never ſo little.

‡ The word ſignifieth, *A piece of braſs mony in value ſome what leſs then a farthing*, Mat. 10. 9 but here it is taken in general for *mony.*

9 But *be* ſhod with [e] ſandals: and not put on [f] two coats.

e The word ſignifieth properly, *womens ſhoes.*

10 And he ſaid unto them, In what place ſoever ye enter into an houſe, [g] there abide till ye depart from that place.

f *That is*, They ſhould take no change of garments with them, that they might be lighter for this journy, and make more ſpeed.

11 *[4] And whoſoever ſhall not receive you, nor hear you, when ye depart thence, * ſhake off the duſt under your feet, for a teſtimony againſt them. Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the day of judgment, then for that city.

g *That is*, Change not your Inne in this ſhort journy.

* *Mat.* 10. 14.

4 The Lord is a moſt ſevere revenger of his ſervants.

12 And they went out and preached that men ſhould repent.

* *Acts* 13. 51. * *James* 5. 14.

13 And they caſt out many devils, * and [h] anointed with oyl many that were ſick, and healed *them.*

h That oyl was a token and a ſign of this marvellous virtue: and ſeeing that the gift of healing is ceaſed a good while ſince, the ceremony which is yet retained of ſome, is to no purpoſe.

14 *[5] And king Herod heard *of him*, (for his name was ſpread abroad) and he ſaid, that John the Baptiſt was riſen from the dead, and therefore [i] mighty works do ſhew forth themſelves in him.

* *Mat.* 14. 1.

5 The goſpel confirmeth the godly, and vexeth the wicked.

15 Others ſaid, that it is Elias. And others ſaid, That it is a prophet, or as one of [k] the prophets.

i *The word ſignifieth*, powers, *whereby is meant*, The powers whereby is meant, The power of working miracles.

16 * But when Herod heard *thereof*, he ſaid, It is John whom [l] I beheaded, he is riſen from *the* dead.

k Of the old prophets.

* *Luk.* 3. 19.

17 For Herod himſelf had ſent forth and laid hold upon John, and bound him in priſon for Herodias ſake, his brother Philips wife; for he had married her.

l Commanded to be beheaded.

* *Lev.* 18. 16.

18 For John had ſaid unto Herod, * It is not lawful for thee to have thy brothers wife.

19 Therefore Herodias [m] had ‡ a quarrel againſt him, and would have killed him, but ſhe could not.

m Sought all means to do him hurt.

20 For Herod feared John, knowing that he was a juſt man and an holy, and ‡ obſerved him, and when he heard, him, he did many things, and heard him [n] gladly.

‡ Or, *an inward grudge.* ‡ Or, *kept him*, or, *ſaved him.* n The tyrant was very well content to hear

21 And when a convenient day was come, that Herod on his birth-day made a ſupper to

ſentence pronounced againſt himſelf, but the ſeed fel upon aſtony place.

his

UMI

John Baptiſt beheaded.

FILIA HERODIADIS DAT CAPUT IOHANNIS BAPTISTÆ, IUSSU

Mark. 6. 27.

USSU HERODIS DECOLLATI, MATRI SUÆ IN PATINA. Marci. 6. 27.

UNCLASSIFIED

his lords, high captains, and chief eſtates of Galilee:

22 And when the daughter ° of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give *it* thee.

° Which the ſame Herodias had not by Herodes Antipas, but by Philip, *and Joſephus called her Salome.*

23 And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give *it* thee, unto the half of my kingdom.

24 And [p] ſhe went forth, and ſaid unto her mother, What ſhall I aſk? And ſhe ſaid, The head of John the Baptiſt.

p For women uſed not to ſit at table with men.

25 And ſhe came in ſtraightway with haſte unto the king, and aſked, ſaying, I will that thou give me by and by in a charger, the head of John the Baptiſt.

26 And the king was exceeding ſory, *yet* for his oaths ſake, and for their ſakes which ſat with him, he would not reject her.

27 And immediately the king ſent ‡ [q] an executioner, and commanded his head to be brought: and he went and beheaded him in the priſon,

‡ Or, *one of his guard.*
q *The word ſignifieth*, one that beareth a dart, and the kings guard was ſo called, becauſe they did bear darts.

28 And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother.

29 And when his diſciples heard *of it*, they came and took up his corps, & laid it in a tomb.

30 * And the apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught.

* *Luk.* 9. 10.

31 [6] And he ſaid unto them, Come ye your ſelves apart into a deſert place, and reſt a while: for there were many coming and going, and they had no leiſure ſo much as to eat.

6 Such as follow Chriſt ſhall want nothing, no not in the wilderneſs, but ſhall have abundance. And how wicked a thing it is, not to look for this tranſitory life at his hands, who giveth everlaſting life.

32 * And they departed into a deſert place by ſhip privately.

* *Mat.* 14. 13.

33 And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and out went them, & came together unto him.

34 * And Jeſus, when he came out, ſaw much people, and was moved with conpaſſion toward them, becauſe they were as ſheep not having a ſhepherd: and he began to teach them many things.

* *Mat.* 9. 36.

35 * And when the day was now far ſpent, his diſciples came unto him, and ſaid, This is a deſert place, and now the time *is* far paſſed:

* *Mat.* 14. 15.

36 Send them away, that they may go into the country round about, and into the villages, and buy themſelves bread: for they have nothing to eat.

37 He anſwered and ſaid unto them, Give ye them to eat. And they ſay unto him, [r] Shall we go and buy [l] two hundred ‡ peny-worth of bread, and give them to eat?

r This is a kind of demand and wondring, not without a privy mock, which men do commonly uſe, when beginning to be in a fume, they deny to do a thing.
l which is about twenty crowns: which is five pound.
‡ *The Roman peny is ſeven pence-half-peny, as Mat.* 18. 28.

58 He ſaith unto them, How many loavs have ye? go and ſee. And when they knew, they ſay, Five, and two fiſhes.

39 And he commanded them to make all ſit down by [t] companies upon the green graſs.

t *Word for word*, By bankets, after the manner of the Hebrews who have no diſtributives, *as Chap.* 6. 7. Now he calleth the rows of the ſuters, *Bankets.*

40 And they ſat down in [u] ranks by hundreds, and by fifties.

u The word ſignifieth the beds in a garden, and it is word for word, by beds and beds, *meaning thereby*, that they ſat down in rowes one by another, as beds in a garden.

41 And when he had taken the five loavs and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loavs, and gave *them* to his diſciples to ſet before them; and the two fiſhes divided he among them all.

42 And they did all eat and were filled.

43 And they took up twelve baſkets full of the fragments, and of the fiſhes.

44 And they that did eat of the loavs, were about five thouſand men.

45 [7] And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go to the other ſide before ‡ unto Bethſaida, while he ſent away the people.

7 The faithful ſervants of God after their little labour, are ſubject to a great tempeſt, which Chriſt doth ſo moderate, being preſent in power, although abſent in body, that he bringeth them to an happy heaven, at ſuch time, and by ſuch means, as they looked not for: A lively image of the church toſſed to and fro in this world.
‡ Or, *over againſt Bethſaida.*

46 And when he had ſent [x] them away, he departed into a mountain to pray.

x His diſciples.

47 * And when even was come, the ſhip was in the midſt of the ſea, & he alone on the land.

* *Mat.* 14. 23.

48 And he ſaw them toyling in rowing: (for the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the ſea, and would have paſſed by them.

49 But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out.

50 (For they all ſaw him, and were troubled) And immediately he talked with them, & ſaith unto them, Be of good cheer, it is I, be not afraid.

y They were ſo far from leaving to be amazed, when they knew that it was no ſpirit, that they were much more aſtoniſhed then ever they were before when they ſaw the wind and the ſeas obey his commandments.

51 And he went up unto them into the ſhip, and the wind ceaſed: and they were [y] ſore amazed in themſelves beyond meaſure, and wondred.

52 For they [z] conſidered not *the miracle* of the loavs, for their heart was hardned.

z Either they perceived not, or had not well conſidered that miracle of the five loaves, in ſomuch that that virtue of Chriſt was no leſs ſtrange to them, then if they had not been preſent at that miracle which was done but a little before.

53 * And when they had paſſed over, they came into the land of Geneſaret, and drew to the ſhore.

* *Mat.* 14. 34.

54 [8] And when they were come out of the ſhip, ſtraightway they knew him,

8 Chriſt being rejected in his own country, and arriving upon a ſudden amongſt them, of whom he was not looked for, is received to their great profit

55 And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

56 And whitherſoever he entred, into villages, or cities, or country, they laid the ſick in the ſtreets, and beſought him that they might touch, if it were but the border of his garment: and as many as touched [a] ‡ him, were made whole.

a Or, the hem of the garment.
‡ Or, *it.*

Chap. VII.

1 The Phariſees find fault at the diſciples, for eating with unwaſhen hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not the man. 24 He healeth the Syrophenician womans daughter of an unclean ſpirit, 31 and one that was deaf and ſtammered in his ſpeech.

THen* [1] came together unto him the Phariſees, and certain of the ſcribes, which came from Jeruſalem.

* *Mat.* 15. 1.
1 None do more reſiſt the wiſdom of God, then they that ſhould be wiſeſt, and that upon a zeal of their own traditions: for men do not pleaſe themſelves more in

2 And when they ſaw ſome of his diſciples [a] eat bread with [b] ‡ defiled (that is to ſay, with unwaſhen) hands, they found fault.

any thing then in ſuperſtition, *that is to ſay*, In a worſhip of God fondly deviſed of themſelves. a *Word for word*, Eat bread: a kind of ſpeech which the Hebrews uſe, taking bread for all kind of food. b For the Phariſees would not eat their meat with unwaſhen hands, becauſe they thought that their hands were defiled with common handling of things, *Mat.* 15. 11, 12. ‡ Or, *common.*

38

‡ Or, *diligently*: in the Original, *with the fist*: Theophylact, *up to the elbow.*

c Observing diligently.

d *That is to say*, from civil affairs and worldly, they go not to meat, unless they wash themselves first.

‡ *Sextarius is about a pint and an half.*

e By these words are understood all kinds of vessels, which are appointed for our daily use.

‡ Or, *beds.*

f why live they not? a kind of speech taken from the Hebrews: for among them, the way is taken for trade of life.

2 Hypocrisy is always joyned with superstition.

* *Isa.* 29. 13. *Mat.* 15. 8.

3 The more earnest the superstitious are mad in promising themselves Gods favour by their deserts.

4 The devises of superstitious men do not onely not fulfil the law of God (as they blasphemously perswade themselves) but also do utterly take it away.

5 True religion, which is clean contrary to superstition, consisteth in spiritual worship: and all enemies of true religion, although they seem to have taken deep root, shall be pluckt up.

‡ Or, *frustrate.*

g without hope of pardon, he shall be put to death.

* *Mat.* 15. 5.

* *Mat.* 15. 10.

3 For the Pharisees, and all the Jews, except they wash *their* hands ‡ oft, eat not, [c] holding the tradition of the elders.

4 And *when they come* from the [d] market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups and ‡ [e] pots, brasen vessels, and of ‡ tables.

5 Then the Pharisees and scribes asked him, Why [f] walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 [2] He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, * This people honoureth me with *their* lips, but their heart is far from me.

7 [3] Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 [4] For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 [5] And he said unto them, Full well ye ‡ reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him [g] die the death.

11 But ye say, If a man shall say to his father or mother, *It is* * Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ * And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

15 There is nothing from without a man that entring into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entred into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entreth into the man, it cannot defile him.

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, [h] purging all meats?

h For that that goeth into the draught, purgeth all meats.

20 And he said, That which cometh out of the man, that defileth the man.

* *Gen.* 6. 5. & 8. 21. *Mat.* 15. 19.

21 * For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

i All kind of craftiness whereby men profit themselves by other mens losses

k Cankered malice.

22 Thefts, [i] covetousness, wickedness, deceit, lasciviousness, an [k] evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ * [6] And from thence he arose, and went into the [l] borders of Tyre and Sidon, and entred into an house, and would have no man know *it*; but he could not be hid.

* *Mat.* 15. 21.

6 That which the proud do reject when it is offered unto them, that same to the modest and humble sinners, as it were, violently wring out.

l Into the uttermost coasts of Palestine, which were near to Tyre and Sidon.

25 For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a ‡ Greek, a [m] Syrophenician by nation) and she besought him that he would cast forth the devil out of her daughter.

‡ Or, *gentile.*

m By profession, prophane.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, [o] Yes Lord: yet the dogs under the table eat of the childrens crums.

n Neighbour, or near to Damascus.

o As if she said, It is as thou saist, Lord, for it is enough for all the dogs, if they can but gather up the crums that are under the table: therefore I crave the crums and not the childrens bread.

29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ [7] And again departing from the coasts of Tyre & Sidon, he came unto the sea of Galilee, through the midst of the coasts of [p] Decapolis.

7 As the Father created us to his life in the beginning in his onely son, so doth he also in him alone renew us unto everlasting life.

p It was a little country, & so called of ten cities, which the four governments do run between and compass, *Plin. lib. 3. Chap. 8.*

32 And they bring unto him one that was deaf, and had an impediment in his speech: & they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue.

34 And looking up to heaven, he sighed, & saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*,

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAP. VIII.

1 *Christ feedeth the people miraculously:* 10 *refuseth to give a sign to the Pharisees:* 14 *admonisheth his disciples to beware of the leaven of the Pharisees, & of the leaven of Herod:* 22 *giveth a blind man his sight:* 27 *acknowledgeth that he is the Christ, who should suffer and rise again:* 34 *and exhorteth to patience in persecution for the profession of the gospel.*

IN those days * the multitude being very great, & having nothing to eat, Jesus called his disciples unto him, and saith unto them,

* *Mat.* 15. 32.

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will [a] faint by the way: for divers of them came from far.

a *Word for word*, They will fall in sunder, or be dissolved, for when men fall in a sound, their sinewes fall one from another.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loavs have ye? And they said, Seven.

6 And he commanded the people to sit down

down on the ground: and he took the ſeven loavs, and gave thanks, and brake, and gave to his diſciples to ſet before *them:* and they did ſet *them* before the people.

7 And they had a few ſmall fiſhes: and he bleſſed, and commanded to ſet them alſo before *them.*

8 So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets.

9 And they that had eaten were about four thouſand; and he ſent them away.

10 ¶ And ſtraightway he entred into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 * [1] And the Phariſees [b] came forth, and began to queſtion with him, ſeeking of him a ſign from heaven, tempting him.

12 And he [c] ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſign? verily I ſay unto you, There ſhall no [d] ſign be given to this generation.

13 And he left them, and entring into the ſhip again, departed to the other ſide.

14 ¶ * Now *the diſciples* had forgotten to take bread, neither had they in the ſhip with them more then one loaf.

15 [2] And he charged them, ſaying, Take heed, beware of the leaven of the Phariſees, and *of* the leaven of Herod.

16 [3] And they reaſoned among themſelves, ſaying, *It is* * becauſe we have no bread.

17 And when Jeſus knew *it*, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? perceive ye not yet, neither underſtand? have ye your heart yet hardned?

18 Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loavs among five thouſand, how many baſkets full of fragments took ye up? They ſay unto him, Twelve.

20 And when the ſeven among four thouſand, how many baſkets full of fragments took ye up? And they ſaid, ſeven.

21 And he ſaid unto them, [e] How is it that ye do not underſtand?

22 ¶ [4] And he cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had ſpit on his eyes, and put his hands upon him, he aſked him if he ſaw ought.

24 And he looked up, and ſaid, [f] I ſee men as trees, walking.

25 After that, he put *his* hands again upon his eyes, and [g] made him look up: and he was reſtored, and ſaw every man clearly.

26 [5] And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ [6] * And Jeſus went out, and his diſciples, into the towns of Ceſarea Philippi: and by the way he aſked his diſciples, ſaying unto them, Whom do men ſay that I am?

28 And they anſwered, John the Baptiſt: but ſome *ſay*, Elias; & others, One of the prophets. 39

29 And he ſaid unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, Thou art the Chriſt.

30 [7] And he charged them that they ſhould tell no man of him.

31 [8] And he began to teach them, that the Son of man muſt ſuffer many things, and be rejected of the elders, and of the chief prieſts, and ſcribes, and be killed, and after three days riſe again.

32 [9] And he ſpake that ſaying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan: for thou [h] ſavoureſt not the things that be of God, but the things that be of men.

34 ¶ [10] And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, * Whoſoever will come after me, let him deny himſelf, and take up his croſs, and follow me.

35 For whoſoever will ſave his life, ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the goſpels, the ſame ſhall ſave it.

36 [11] For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul?

37 Or what ſhall a man give in exchange for his ſoul?

38 * Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

2 *Jeſus is transfigured.* 11 *He inſtructeth his diſciples concerning the coming of Elias:* 14 *caſteth forth a dumb and deaf ſpirit:* 30 *foretelleth his death and reſurrection:* 33 *exhorteth his diſciples to humility:* 38 *bidding them not to prohibit ſuch as be not againſt them, nor to give offence to any of the faithful.*

AND he ſaid unto them, * Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the [a] kingdom of God come with power.

2 ¶ * [1] And after ſix days, Jeſus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves: and he was transfigured before them.

3 And his raiment became [b] ſhining, exceeding white as ſnow; ſo as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moſes: and they were talking with Jeſus.

5 And Peter anſwered and ſaid to Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias.

6 For he wiſt not what to ſay, for they were ſore [c] afraid.

7 And there was a cloud that overſhadowed them: and a voice came out of the cloud, ſaying, This is my beloved Son: hear him.

8 And

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* *Mat.* 16. 1.
1 The ſtubborn enemies of the doctrine of the goſpel, giving no credit to the miracles already done, require new: but Chriſt being angry with them, doth utterly forſake them.
b A common kind of ſpeech, which the Hebrews uſe, whereby is meant that the phariſees went from their houſes of purpoſe to encounter with him.
c Theſe ſighs came even from his heart root, for the Lord was very much moved with theſe mens ſo great infidelity.
d *Wonder for wonder,* It a ſign be given: It is a cutting kind of ſpech very common among the Hebrews, wherein ſome ſuch words as theſe muſt be underſtood, Let me be taken for a liar, or ſome ſuch like. And when they ſpeak out the whole, *thus ſay,* The Lord do thus and thus by me.
* *Mat.* 16. 5.
2 we muſt eſpecially take heed of them which corrupt the word of God, what degree ſoever they be of, either in the church, or in civil policy.
3 They that have their minds fixed on earthly things, are utterly blind in heavenly things although they be never ſo plainly ſet forth unto them.
* *Mat.* 16. 7.
e How cometh it to paſs, that you underſtand not theſe things which are ſo plain and evident?
4 A true image of our regeneration, which Chriſt ſeparating us from the world, worketh and accompliſheth by little and little in us.
f He perceived ſome moving of men when he could not diſcern their bodies.
g He commanded him again, to try indeed, whether he could ſee well or no.
5 Chriſt will not have his miracles to be ſeparated from his doctrine.
6 Many praiſe Chriſt, which yet notwithſtanding ſpoil him of his praiſe.
* *Mat.* 16. 13.

7 Chriſt hath appointed his times to the preaching of the goſpel, and therefore here deferreth it to a more commodious time, leſt ſudden haſte ſhould rather hinder then further the myſtery of his coming.
8 Chriſt ſuffered all that he ſuffered for us, not unwillingly, neither unawares, but foreknowing it, and willingly.
9 None are more mad then they that are wiſe beſide the word of God.
h This is not godly, but worldly wiſdom.
10 The diſciples of Chriſt muſt bear ſtoutly, what burden ſoever the Lord layeth upon them, and ſubdue the affections of the fleſh.
* *Mat.* 10. 38.
11 They are the moſt fooliſh of all men, which purchaſe the enjoying of his life with the loſs of everlaſting bliſs.

* *Mat.* 10. 33.

* *Mat.* 16. 28.
a when he ſhall begin his kingdom through the preaching of the goſpel: *that is to ſay,* After the reſurrection.
* *Mat.* 17. 1.
1 The heavenly glory of Chriſt which ſhould within a ſhort ſpace be abaſed upon the croſs, is avouched by viſible ſigns, by the preſence and talk of Elias and Moſes, and by the voice of the Father himſelf, before three of his diſciples, which are witneſſes, againſt whom lyeth no exception.
b Did ſparkle as it were.
c They were beſides themſelves for fear.

40

8 And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

a The Lord hath appointed his times for the publishing of the gospel.

9 [a] And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

d Even very hardly as it were.
e They questioned not together touching the general resurrection, which shall be in the latter day, but they understood not what he meant by that which he spake of his own peculiar resurrection.

10 And they [d] kept that saying with themselves, [e] questioning one with another what the rising from the dead should mean.

11 ¶ [3] And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things, and * how it is written of the Son of man, that he must suffer many things, and be set at nought.

3 The foolish opinion of the Rabbins is here refelled, touching Elias coming, which was, that either Elias should rise again from the dead, or that his soul should enter into some other body.
* *Isa.* 53. 24.
* *Mat.* 17. 14.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ * [4] And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

4 Christ sheweth by a miracle even to the unworthy, that he is come to bridle the rage of Satan.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye ‡ with them?

‡ Or, *among your selves.*

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

‡ Or, *dasheth him.*
f Vexeth him inwardly, as the cholike useth to do.

18 And whersoever he taketh him, he ‡[f] teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when [g] he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed foming.

g So soon as Jesus had looked upon the boy that was brought unto him, the devil began to rage after his manner.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, [h] all things *are* possible to him that believeth.

h There is nothing but Christ can and will do it, for them that believe in him.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him.

5 The nearer that the vitue of Christ is, the more outragiously doth Satan rage.

26 [5] And *the spirit* cried, and rent him sore, and came out of him; and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 [6] And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

6 we have need of faith, & therefore of prayer and fasting, to cast Satan out of his old possession.

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ * And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

* *Mat.* 17. 22.
i He and his disciples together.

31 [7] For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

7 Christ forewarneth us with great diligence, to the end we should not be oppressed with sudden calamities, but the slothfulness of man is wonderful.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ * [8] And he came to Capernaum, and being in the [k] house, he asked them, What was it that ye disputed among your selves, by the way?

* *Mat.* 18. 1.
8 Onely humility doth exalt.
k where he was wont to make his abode.

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down & called the twelve, & saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, [l] but him that sent me.

l He doth not onely receive me, but also him that sent me.

38 ¶ * [9] And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbad him, because he followeth not us.

* *Luk.* 9. 49.
9 God, who is the authour of an ordinary vocation worketh also extraordinarily so oft as it pleaseth him: But an extraordinary vocation is tryed by the doctrine and the effects.

39 But Jesus said, Forbid him not: * for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

* 1 *Cor.* 12. 3.

40 For he that is not against us, is on our part.

41 * For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

* *Mat.* 10. 42.

42 * [10] And whosoever shall offend one of *these* little ones that believe in me, it is better for him, that a millstone were hanged about his neck, and he were cast into the sea.

* *Mat.* 18. 6.
10 God is so severe a revenger of offences, that it is better to suffer any loss, then to be an occasion of offence unto any.

43 * And if thy hand ‡ offend thee, cut it off: it is better for thee to enter into life maimed, then having two hands, to go into hell, into the fire that never shall be quenched:

* *Mat.* 5. 29. & 18. 8.
‡ Or, *cause thee to offend.*

44 * Where their [m] worm dieth not, and the fire is not quenched.

* *Isa.* 66. 24.
m Their worm which shall be cast into that flame.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, then having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

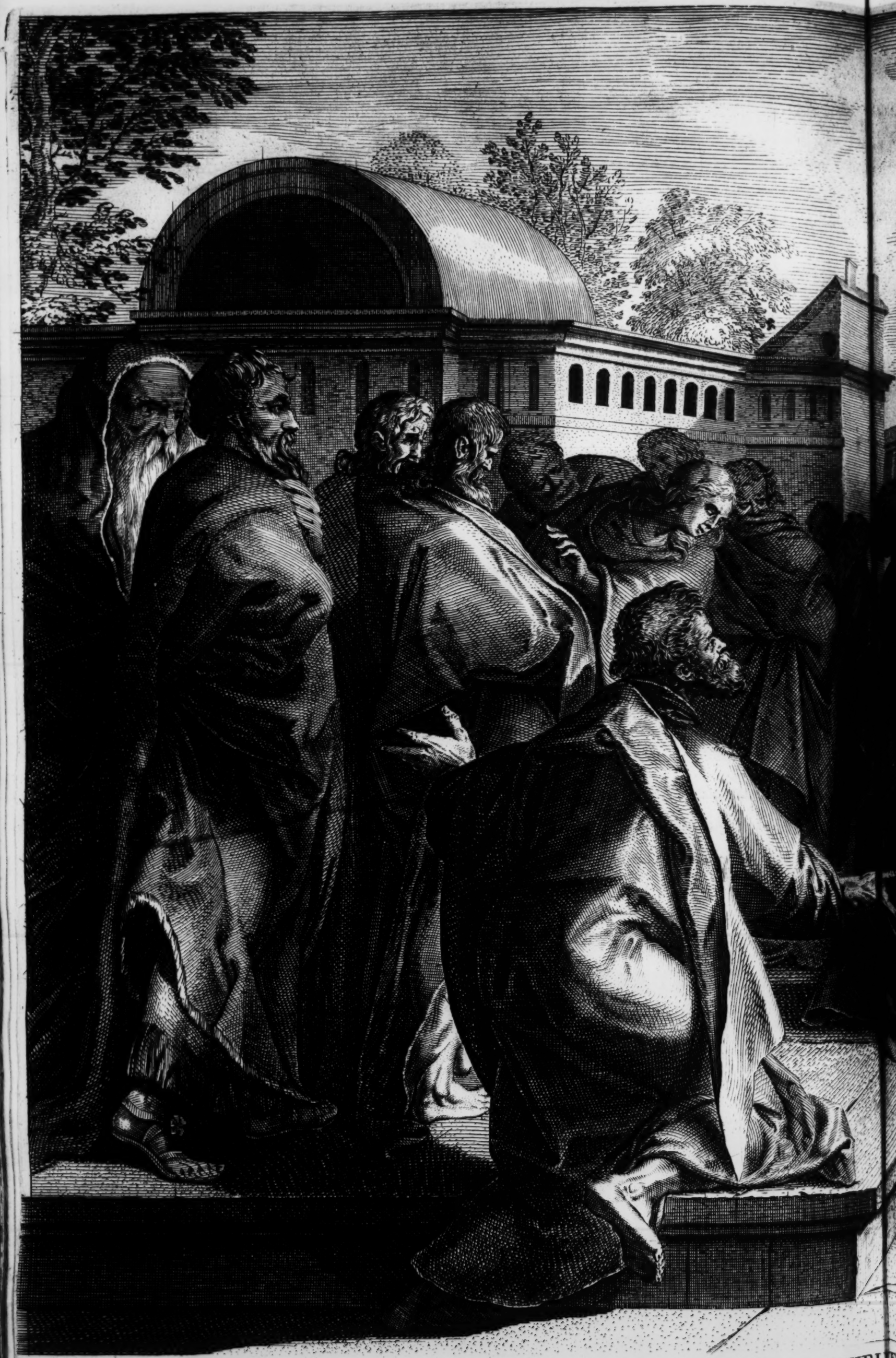
47 And if thine eye ‡ offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, then having two eyes to be cast into hell fire:

‡ Or, *cause thee to offend.*

48 Where

UMI

Christ blesseth ye little Children.



SINITE PARVULOS VENIRE AD ME, ET NE PROHIBU

Mark. 10. 14.

Clemendt de Ionghe Excudit.

BUERITIS EOS: TALIUM ENIM EST REGNUM DEI. *Marc. 10. v. 14.*

48 Where their worm dieth not, and the fire is not quenched.

11 we must be seasoned and powdred by God, both that we may be acceptable sacrifices unto him, and also, that we being knit together, may season one another.

49 [11] For every one shall be [n] salted with fire, * and every sacrifice shall be salted with salt.

50 * Salt *is* good: but if the salt have lost his saltness, wherewith will you season it? Have salt in your selves, and have peace one with another.

n *That is*, Shall be consecrate to God being seasoned with the incorruptible word.

Chap. X.

Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suiters to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.

a *Mat.* 19. 1.

AND * he [a] arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; &, as he was wont, he taught them again.

a *That is to say*, Departed & went from thence: for in the Hebrew tongue, sitting and dwelling are all one, and so arising and going forth.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

1 God did never allow those divorces which the law did tolerate.

5 [1] And Jesus answered and said unto them, For the hardness of your heart, he wrote you this [b] precept.

b Look *Mat.* 19, For Moses gave them no commandment to put away their wives, but rather made a good provision for the wives against the stubborn hardness of their husbands.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joyned together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

* *Mat.* 5. 32. & 19. 9.

11 And he saith unto them, * Whosoever shall put away his wife, and marry another, [c] committeth adultery against her.

c whom he putteth away, for he is an adulterer by keeping company with another.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

* *Mat.* 19. 13.

2 God of his goodness comprehendeth in the covenant not onely the fathers, but the children also: and therefore he blesseth them.

13 ¶ * [2] And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them.*

3 we must in malice become children, if we will enter into the kingdom of heaven.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

* *Mat.* 19. 16.

4 Two things are chiefly to be eschewed of them which earnestly seek eternal life: *that is to say*, An opinion of their merits or deservings, which is not onely understood, but condemned by the due consideration of the law: And the love of riches, which turneth aside many from that race wherein they ran with a good courage.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God [3] as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ * [4] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good, but one, *that is* God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, [d] Defraud not, Honour thy father and mother.

d Neither by force nor deceit, nor any other means whatsoever.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ * [5] Then Peter began to say unto him, Lo, we have left all, and have followed thee.

* *Mat.* 19. 27.

5 To neglect all things in comparison of Christ, is a sure way to eternal life, so that we fall not away by the way.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospels,

30 But he shall [e] receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with [f] persecutions; and in the world to come eternal life.

e An hundredfold as much, if we look to the true use and commodities of this life, so that we measure them after the will of God, and not after the wealth it self, & our greedy desire.

f Even in the mids of persecution.

31 * But many *that are* first, shall be last: and the last, first.

* *Mat.* 19. 30.

32 ¶ * [6] And they were in the way going up to Jerusalem: and Jesus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

* *Mat.* 20. 17.

6 The disciples are again prepared to patience, not to be overcome, by the foretelling unto them of his death, which was at hand, and therewithall of life, which should most certainly follow.

33 *Saying*, behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes: and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ * [7] And James and John the sons of Zebedee come unto him, saying, Master, [g] we would that thou shouldst do for us whatsoever we shall desire.

* *Mat.* 20. 20.

7 we must first strive before we triumph.

g we pray thee.

42

36 And he ſaid unto them, What would ye that I ſhould do for you?

37 They ſaid unto him, Grant unto us that we may ſit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jeſus ſaid unto them, Ye know not what ye aſk: can ye drink of the cup that I drink of? and be baptized with the baptiſm that I am baptized with?

39 And they ſaid unto him, We can. And Jeſus ſaid unto them. Ye ſhall indeed drink of the cup that I drink of; and with the baptiſm that I am baptized withall, ſhall ye be baptized:

40 But to ſit on my right hand and on my left hand, is not mine to give, but *it ſhall be given* to them for whom it is prepared.

41 And when the ten heard *it*, they began to be much diſpleaſed with James and John.

42 [g] But Jeſus called them to him, and ſaith unto them, * Ye know that [h] they which ‡ are accounted to rule over the Gentiles, exerciſe lordſhip over them; and their great ones exerciſe authority upon them.

43 But ſo ſhall it not be among you: but whoſoever will be great among you, ſhall be your miniſter:

44 And whoſoever of you will be the chiefeſt, ſhall be ſervant of all.

45 For even the Son of man came not to be miniſted unto, but to miniſter, and to give his life a ranſome for many.

46 ¶ * [9] And they came to Jericho: and as he went out of Jericho with his diſciples, and a great number of people, blind Bartimeus, the ſon of Timeus, ſat by the high-way ſide, begging.

47 And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus, thou ſon of David, have mercy on me.

48 And many charged him that he ſhould hold his peace: but he cried the more a great deal, Thou ſon of David, have mercy on me.

49 And Jeſus ſtood ſtill, and commanded him to be called: and they call the blind man, ſaying unto him, Be of good comfort, riſe; he calleth thee.

50 And he caſting away his garment, roſe, and came to Jeſus.

51 And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

52 And Jeſus ſaid unto him, Go thy way; thy faith hath ‡ made thee whole. And immediately he received his ſight, and followed Jeſus in the way.

g The magiſtrates according to Gods appointment rule over their ſubjects: but the paſtors are not called to rule, but to ſerve according to the example of the Son of God himſelf, who went before them, for ſo much as he alſo was a Miniſter of his Fathers will.
* *Luk.* 22. 25.
h They to whom it is decreed and appointed.
‡ Or, *think good.*

* *Mat.* 20. 29.
9 Chriſt onely, being called upon by faith, healeth our blindneſs.

‡ Or, *ſaved thee.*

CHAP. XI.

1 Chriſt rideth with triumph into Jeruſalem. 12 Curſeth the fruitleſs leafy tree: 15 purgeth the temple: 20 exhorteth his diſciples to ſtedfaſtneſs of faith, and to forgive their enemies: 27 and defendeth the lawfulneſs of his actions, by the witneſs of John, who was a man ſent of God.

* *Mat.* 21. 1.
1 A lively image of the ſpiritual kingdom of Chriſt on earth.

AND * [1] when they came nigh to Jeruſalem, unto Bethphage, and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples,

2 And ſaith unto them, Go your way into the village over againſt you; and aſſoon as ye be entred into it, ye ſhall find a colt tied, whereon never man ſat; looſe him, and bring *him.*

3 And if any man ſay unto you, Why do ye this? ſay ye that the Lord hath need of him; and ſtraightway he will ſend him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they looſe him.

5 And certain of them that ſtood there, ſaid unto them, What do ye looſing the colt?

6 And they ſaid unto them even as Jeſus had commanded: and they let them go.

7 And they brought the colt to Jeſus, and caſt their garments on him; and he ſat upon him.

8 And many ſpread their garments in the way: and others cut down branches of the trees, and ſtrawed *them* in the way.

9 And they that went before, and they that followed, cried, ſaying, Hoſanna, * bleſſed *is* he that cometh in the name of the Lord.

10 [b] Bleſſed *be* the kingdom of our father David, that cometh in the name of the Lord; Hoſanna in the higheſt.

11 And Jeſus entred into Jeruſalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungry.

13 * [2] And ſeeing a fig-tree afar off, having leavs, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leavs; for the time of figs was not *yet.*

14 And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever. And his diſciples heard *it.*

15 ¶ * [3] And they come to Jeruſalem: and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the mony-changers, and the ſeats of them that ſold doves;

16 And would not ſuffer that any man ſhould carry any [c] veſſel through the temple.

17 And he taught, ſaying unto them, Is it not written, My houſe ſhall be [d] called of all nations the houſe of prayer? but ye have made it a den of thieves.

18 And the ſcribes and chief prieſts heard *it*, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtoniſhed at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ * [4] And in the morning, as they paſſed by, they ſaw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, ſaith unto

a well be it to him that cometh to us from God, or that is ſent of God.
b Happy and proſperous.

* *Mat.* 21. 19.
2 An example of that vengeance which hangeth over the heads of hypocrites.

* *Mat.* 21. 12.
3 Chriſt ſheweth indeed that he is the true King and high Prieſt, and therefore the revenger of the divine ſervice of the temple.

c *That is*, Any prophane inſtrument of which thoſe fellows had a number, that made the court of the temple a market place.
d Shall openly be ſo accounted and taken.

* *Mat.* 21. 19.
4 The force of faith is exceeding great, and charity is ever joyned with it.

unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

22 And Jesus answering, saith unto them, ‡ [e] Have faith in God.

‡ Or, *have the faith of God.*
e God is that assured faith and trust which we have in him.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

* *Mat.* 7. 7.

24 Therefore I say unto you, * What things soever ye desire when ye pray, believe that [f] ye receive *them*, and ye shall have *them*.

f *Word for word*, That you receive it, speaking in the time that now is, to shew the certainty of the thing, and the performance indeed.

25 And when ye stand, praying, [g] * forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

* *Mat.* 6. 14.
g when you shall appear before the altar.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 ¶ [5] And they come again to Jerusalem: * and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

5 The Gospel hath been assulted long time since, under the pretence of an ordinary succession.
* *Mat.* 21. 23.

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask you one ‡ question, and answer me, and I will tell you by what authority I do these things.

‡ Or, *thing.*

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

6 A reward of an evil conscience to be afraid of those, of whom they should and might have been feared.

32 [6] But if we shall say, Of men, they feared the people: for all men counted John, that he was as prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

Chap. XII.

1 *In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles.* 13 *He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar:* 18 *convinceth the errour of the Sadducees, who denied the resurrection:* 28 *resolveth the scribe, who questioned of the first commandment:* 35 *refuteth the opinion that the scribes held of Christ:* 38 *bidding the people to beware of their ambition and hypocricy:* 41 *and commendeth the poor widow for her two mites, above all.*

* *Mat.* 21. 33.
1 The calling of God is not tied either to place, person, or time without exception.
a This word parable which the Evangelists use, doth not onely signify a comparing of things together, but also dark speeches and allegories.
b when the fruits of the ground use to be gathered.

AND * [1] he began to speak unto them by [a] parables. A *certain* man planted a vineyard, and set an hedge about it, and digged *a place for* the wine-fat, and built a towr, and let it out to husbandmen, and went into a far country.

2 [b] And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him* and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again, he sent another; and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one son, his welbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and destoy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture? * The stone which the builders rejected is become the head of the corner.

* *Psal.* 118. 22.

11 This was the Lords doing, and it is marvellous in our eyes.

12 And they [c] sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

c They were greedy and very desirous.

13 ¶ * [2] And they send unto him certain of the Pharisees, and of the Herodians, to catch him in *his* words.

* *Mat.* 22. 15.
2 The gospel joyneth the authority of the magistrate with the service of God.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou [d] regardest not the person of men, but teachest the [e] way of God in truth: Is it lawful to give tribute to Cesar, or not?

d Thou dost not so judge by outward appearance, that the truth is thereby darkned any with at all.
e The way whereby we come to God.

15 Shall we give, or shall we not give? But he knowing their hypocricy, said unto them, Why tempt ye me? bring me a ‡ peny, that I may see *it*.

‡ *Valuing of our money seven pence half-peny, &c.* Mat. 18. 28.

16 And they brought *it*: and he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesars.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesars, and to God the things that are Gods. And they marvelled at him.

18 ¶ * [3] Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

* *Mat* 22. 23.
3 The resurrection of the body is avouched against the foolish ignorance and malice of the Sadducees.

19 Master, Moses wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, & raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

44

25 For when they ſhall riſe from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they riſe: have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I *am* the God of Abraham, and the God of Iſaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ * [4] And one of the ſcribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, Which is the firſt commandment of all?

* *Mat.* 22. 35.
4 Sacrifices and outward worſhip never pleaſed God, unleſs ſuch neceſſary duties as we owe to God and our neighbours went afore.

29 And Jeſus anſwered him, The firſt of all the commandments *is*, Hear, O Iſrael, the Lord our God is one Lord;

30 And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength: this is the firſt commandment.

31 And the ſecond *is* like, *namely* this, Thou ſhalt love thy neighbour as thy ſelf: there is none other commandment greater then theſe.

32 And the ſcribe ſaid unto him, Well Maſter, thou haſt ſaid the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love *his* neighbour as himſelf, is more then all whole-burnt-offerings and ſacrifices.

34 And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God. And no man after that durſt ask him any queſtion.

* *Mat.* 22. 41.
5 Chriſt proveth his Godhead even out of David himſelf, of whom he came according to the fleſh.
* *Pſal.* 110. 1.
f *Word for word*, In the holy Ghoſt, and there is a great force in this kind of ſpeech, whereby is meant, that it was not ſo much David, as the holy Ghoſt that ſpake, who did in a manner poſſeſs David.

35 ¶ * [5] And Jeſus anſwered and ſaid, while he taught in the temple, How ſay the ſcribes that Chriſt is the ſon of David?

36 For David himſelf ſaid by the [f] holy Ghoſt, * The LORD ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool.

37 David therefore himſelf calleth him Lord; and whence is he *then* his ſon? and the common people heard him gladly.

6 The manners of miniſters are not raſhly to be followed as an example.
g whiles he taught them.
* *Mat.* 23. 5.
h The word is a ſtole, which is a kind of womans garment, long even down to the heels, and is taken generally, for any garment made for comlineſs, but in this place it ſeemeth to ſignify, That fringed garment, mentioned in *Deut.* 22. 11.
* *Mat.* 23. 14.
* *Luk.* 21. 1.

38 ¶ [6] And he ſaid unto them in his [g] doctrine, * Beware of the ſcribes, which love to go in [h] long clothing, and *love* ſalutations in the market-places,

39 And the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts:

40 * Which devour widows houſes, and for a pretence make long prayers: theſe ſhall receive greater damnation.

41 ¶ * [7] And Jeſus ſat over againſt the treaſury, and beheld how the people caſt ‡ [i] mony into the treaſury: and many that were rich caſt in much.

42 And there came a certain poor widow, and ſhe threw in two ‡ mites, which make a farthing.

7 The doing of our duties, which God alloweth, is not eſteemed according to the outward value, but to the inward affects of the heart ‡ *A piece of braſs mony*, *See Mat.* 10. 29.
i Mony of any kind of metal as the Romans uſed, who in the beginning did ſtamp or coin braſs, and after uſed it for current mony.

‡ *It is the ſeventh part of one piece of that braſs mony.*

43 And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in, then all they which have caſt into the treaſury.

44 For all *they* did caſt in of their abundance: but ſhe of her want did caſt in all that ſhe had, *even* all her living.

CHAP. XIII.

1 Chriſt fortelleth the deſtruction of the temple: 9 the perſecutions for the goſpel: 10 that the goſpel muſt be preached to all nations: 14 that great calamities ſhall happen to the Jews: 24 and the manner of his coming to judgment. 32 The hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

AND * [1] as he went out of the temple, one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones, and what buildings *are here.*

* *Mat.* 24. 1.
1 The deſtruction of the temple, city, and whole nation is foretold, and the troubles of the church: but yet there are annexed many comforts, and laſt of all, the end of the world is deſcribed.

2 And Jeſus anſwering ſaid unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

3 And as he ſat upon the mount of Olives, over againſt the temple, Peter, and James, and John, and Andrew asked him privately,

4 * Tell us, when ſhall theſe things be? and what *ſhall be* the ſign when all theſe things ſhall be fulfilled?

* *Mat.* 24. 3.

5 And Jeſus anſwering them, began to ſay, Take heed leſt any man deceive you.

6 For many ſhall come in my name, ſaying, I am *Chriſt:* and ſhall deceive many.

7 And when ye ſhall hear of wars, & rumours of wars, be ye not troubled: for *ſuch things* muſt needs be; but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be earthquakes in *divers* places, and there ſhall be famins, and troubles: theſe *are* the beginnings of ‡ ſorrows.

‡ *The word in the original importeth the pains of a woman in travail.*

9 ¶ But take heed to your ſelves: for they ſhall deliver you up to councels; and in the ſynagogues ye ſhall be beaten, and ye ſhall be brought before rulers and kings for my ſake, for a [a] teſtimony againſt them.

a The hearing of your preaching, ſhall be a moſt evident witneſs againſt them, ſo that they ſhall not be able to pretend ignorance.

10 And the Goſpel muſt firſt be publiſhed among all nations.

* *Mat.* 10. 19.
b we are not forbidden to think beforehand, but penſive carefulneſs, whereby men diſcourage themſelves, which proceedeth from diſtruſt, and want of confidence and ſure hope of Gods aſſiſtance, that carfulneſs we are willed to beware of, *Look Mat.* 6. 27.
c By any kind of artificious and cunning kind of tale what to ſpeak.

11 * But when they ſhall lead *you*, and deliver you up, [b] take no thought beforehand what ye ſhall ſpeak, neither do ye [c] premeditate: but whatſoever ſhall be given you in that hour, that ſpeak ye: for it is not ye that ſpeak, but the holy Ghoſt.

12 Now the brother ſhall betray the brother to death, and the father the ſon: and children ſhall riſe up againſt *their* parents, and ſhall cauſe them to be put to death.

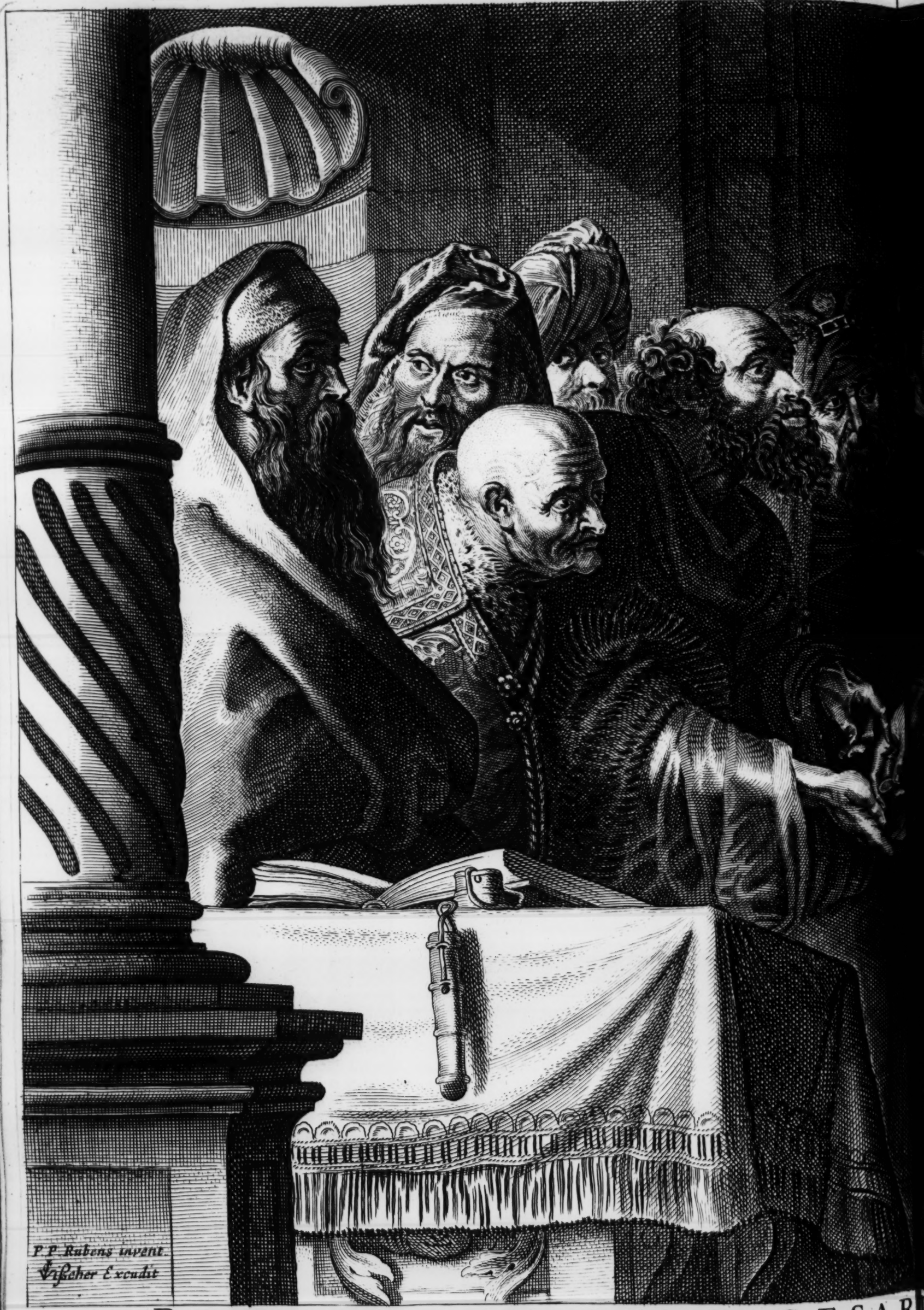
13 And ye ſhall be hated of all men for my [d] names ſake: but he that ſhall endure unto the end, the ſame ſhall be ſaved.

d For me.
* *Mat.* 24. 15.
e when the heathen and profane people ſhall not onely enter into the temple, and defile both it, and the city, but alſo clean deſtroy it.

14 ¶ * But when ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, [e] ſtanding where it ought not, (let him that

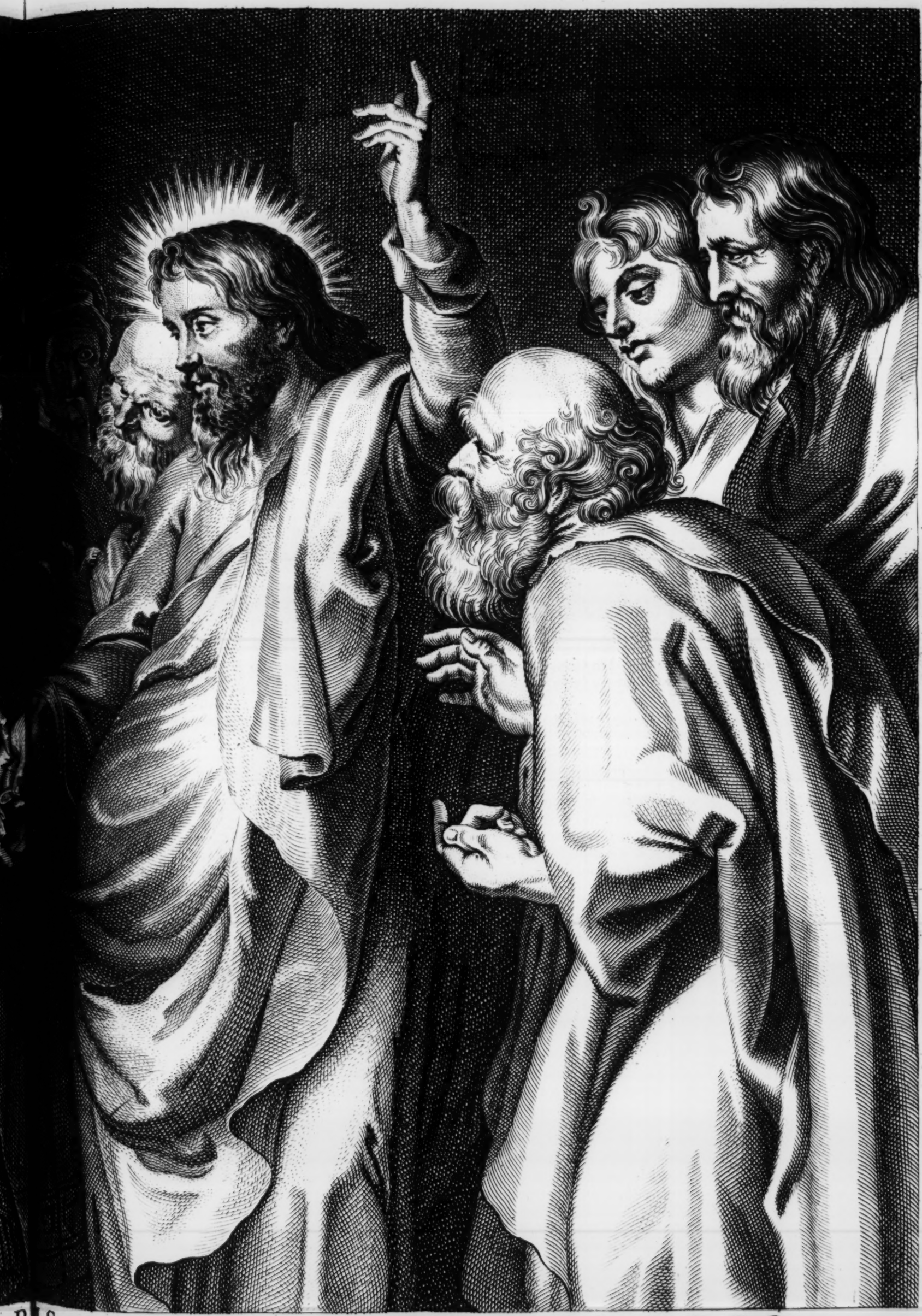
UMI

Christs Answer to y^e^ Pharisees who endeavor



REDDITE QUÆ SUNT CÆSAR

to enſnare him. *Mark.12.17.*



ARIS CÆSARI ET QUÆ DEI DEO.

UMI

that readeth, understand) then let them that be in Judea, flee to the mountains:

15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For [f] in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

[f] This is a kind of speech which the Hebrews use, and it hath a great force in it, for it giveth us to understand that in all that time one misery shall so follow upon another, as if the time it self were very misery it self, So the prophet *Amos* 5. 20. saith, that the day of the Lord shall be darkness.

20 And except that the Lord had shortned those days, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortned the days.

21 * And then, if any man shall say to you, Lo, here *is* Christ, or lo, *he is* there: believe *him* not.

* Mat. 24. 23.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ * But in those days, after that tribulation, the sun shall be darkned, and the moon shall not give her light:

* Mat. 24. 29.

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leavs, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

[z] The latter day is not curiously to be searched for, which the Father alone knoweth: but let us rather take heed, that it come not upon us unawares.

32 ¶ [z] But of that day and *that* hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

* Mat. 24. 42.

33 * Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journy, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning)

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch. 45

Chap. XIV.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his master for mony. 12 Christ himself foretelleth how he shall be betrayed of one of his disciples: 22 after the pass-over prepared, and eaten, instituteth his supper: 26 declareth aforehand the flight of all his disciples, and Peters denial. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 55 falsly accused, and impiously condemned of the Jews councel, 65 shamefully abused by them, 66 and thrice denied of Peter.

After* two days, was *the feast of* the pass-over, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

* Mat. 26. 2.

1 By the will of God, against the counsel of men, it came to pass that Christ should be put to death upon the solemn day of the pass-over, that in all respects the truth might agree to the figure.

2 But they said, Not on the feast-*day*, lest there be an uproar of the people.

3 ¶ * And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of ‡ spikenard, very precious, and she brake the box, and poured it on his head.

* Mat. 26. 6.

‡ Or, *pure nard*, or, *liquid nard*.

4 [2] And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

2 Rash judgments are frustrate before God.

5 For it might have been sold for more then three hundred ‡ [a] pence, and have been given to the poor. And they murmured against her.

‡ See *Mat.* 18. 28.

a which is about six pounds *English*.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

3 Christ suffered himself to be anointed once or twice for certain considerations: but his will is to be daily anointed in the poor.

7 [3] For you have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

4 This woman by the secret instinct of the spirit, anointing Christ, setteth before mens eyes his death and burial, which were at hand.

8 [4] She hath done what she could: she is come aforehand to anoint my body to the burying.

* Mat. 26. 14.

5 Covetousness cloaked with a zeal of charity, is an occasion to betray and crucify Christ.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

* Mat. 26. 17.

6 Christ being made subject to the law for us, doth celebrate the pass-over according to the law: and therewithal by a miracle sheweth, that notwithstanding he in the flesh shall straightway suffer, yet that he is God.

10 ¶ * [5] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him mony. And he sought how he might conveniently betray him.

12 ¶ * [6] And the first day of [b] unleavened bread, when they ‡ [c] killed the [d] pass-over, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the pass-over?

[b] That is, upon which day, and at the evening of the same day which was the beginning of the fifteenth, *Look*, *Mat.* 26. 17.

‡ Or, *sacrificed*.

[c] They used to sacrifice.

[d] This is spoken thus, by the figure *Metonymia*, which is usual in sacraments, and by the pass-over is meant the paschal lamb.

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And whereſoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the pass-over with my disciples?

[e] *The Greek word signifieth*, That part of the house that is highest from the ground, to what use soever it be put, because they used to sup in that part of the house, they called it a supping chamber.

15 And he will shew you a [e] large upper room furnished and prepared: there make ready for us.

16 And

46

16 And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſs-over.

17 And in the evening he cometh with the twelve.

* *Mat.* 26 20.
7 The figure of the law which is by and by to be fulfilled, is abrogated: and in place thereof are but figures of the new covenant anſwerable unto them, which ſhall continue to the worlds end.
f That uſeth to eat meat with me.

18 * [7] And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, one of you which eateth with me, ſhall betray me.

19 And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another *ſaid*, Is it I?

20 And he anſwered and ſaid unto them, *It is* one of the twelve, that [f] dippeth with me in the diſh.

21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born.

* *Mat.* 26. 26.

22 ¶ * And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he ſaid unto them, This is my bloud of the new teſtament, which is ſhed for many.

25 Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

‡ Or, *pſalm.*

26 ¶ And when they had ſung an ‡ hymn, they went out into the mount of Olives.

* *Mat.* 26. 31.
8 Chriſt foretelleth how he ſhall be forſaken of his, but yet that he will never forſake them.

27 * [8] And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd and the ſheep ſhall be ſcattered.

28 But after that I am riſen, I will go before you into Galilee.

* *Mat.* 26. 33.
9 Here is ſet forth in an excellent perſon, a moſt ſorrowful example of mans raſhneſs and weakneſs.

29 * [9] But Peter ſaid unto him, Although all be offended, yet *will* not I.

30 And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, *even* in this night before the cock crow twice, thou ſhalt deny me thrice.

g That doubling of words ſetteth out more plainly Peters vehement affirmation.
10 Chriſt ſuffering for us, in that fleſh which he took upon him for our ſakes, the moſt horrible terrours, of the curſe of God, receiveth the cup at his fathers hands, which he, being juſt, doth ſtraightway drink off for the uniuſt.

31 But he ſpake the [g] more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all.

32 [10] * And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, while I ſhall pray.

* *Mat.* 26. 36.
h This doubling of the word, was uſed in thoſe days when their languages were ſo mixed together: *for this word, Abba, is a Syrian word.*
11 An horrible example of ſluggiſhneſs of men, even in the diſciples whom Chriſt had choſen.

33 And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy,

34 And ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were poſſible the hour might paſs from him.

36 And he ſaid, [h] Abba, Father, All things *are* poſſible unto thee, take away this cup from me: nevertheleſs, not what I will, but what thou wilt.

37 [11] And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldſt not thou watch one hour?

38 Watch ye and pray, leſt ye enter into temptation: the ſpirit truly *is* ready, but the fleſh *is* weak.

39 And again he went away, and prayed, and ſpake the ſame words.

40 And when he returned, he found them aſleep again, (for their eyes were heavy) neither wiſt they what to anſwer him.

41 And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of ſinners.

42 Riſe up, let us go; lo, he that betrayeth me is at hand.

* *Mat.* 26, 47.
12 As men did willingly ſpoil God their Creatour of his praiſe, in forſaking and betraying him: ſo Chriſt willingly going about to make ſatisfaction for this ruine, is forſaken of his own, and betrayed by one of his familiars, as a thief, that the puniſhment might be agreeable to the ſin, and we who are very traytors, forſakers, and ſacrilegers, might be delivered out of the devils ſnare.
i So diligently, that he eſcape not out of your hands.
k *That is*, Peter.

43 ¶ * [12] And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief prieſts, and the ſcribes, and the elders.

44 And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead *him* away [i] ſafely.

45 And aſſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, Maſter; and kiſſed him.

46 ¶ And they laid their hands on him, and took him.

47 [k] And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear.

48 And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and *with* ſtaves to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the ſcriptures muſt be fulfilled.

50 And they [l] all forſook him, and fled.

l All his diſciples.
13 Under pretence of godlineſs, all things are lawful to ſuch as do violence againſt Chriſt.
m which he caſt about him, when he hearing that ſtir in the night, ſuddenly ran forth: whereby we many underſtand with how great licentiouſneſs theſe villains violently ſet upon him.

51 [13] And there followed him a certain young man, having a [m] linen cloth caſt about his naked body; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

* *Mat.* 26. 57.
n The higheſt councel was aſſembled, becauſe Chriſt was accuſed as a blaſphemer, and a falſe prophet: for as for the other crime of treaſon, it was forged againſt him by the prieſts, to enforce Pilate by that means to condemn him.

53 ¶ * And they led Jeſus away to the high prieſt: and with him were aſſembled [n] all the chief prieſts, and the elders, and the ſcribes.

54 And Peter followed him afar off, even into the palace of the high prieſt: and he ſat with the ſervants, and warmed himſelf at the fire.

* *Mat.* 26. 59.
14 Chriſt, who was ſo innocent that he could not be oppreſſed, no not by falſe witneſſes, is at length, for confeſſing God to be his Father, condemned of impiety before the high prieſts: that we, who denied God, and were indeed wicked, might be quit before God.

55 * [14] And the chief prieſts, and all the councel ſought for witneſs againſt Jeſus to put him to death; and found none.

56 For many bare falſe witneſs againſt him, but their witneſs agreed not together.

57 And there aroſe certain, and bare falſe witneſs againſt him, ſaying,

58 We heard him ſay, I will deſtroy this temple that is made with hands, and within

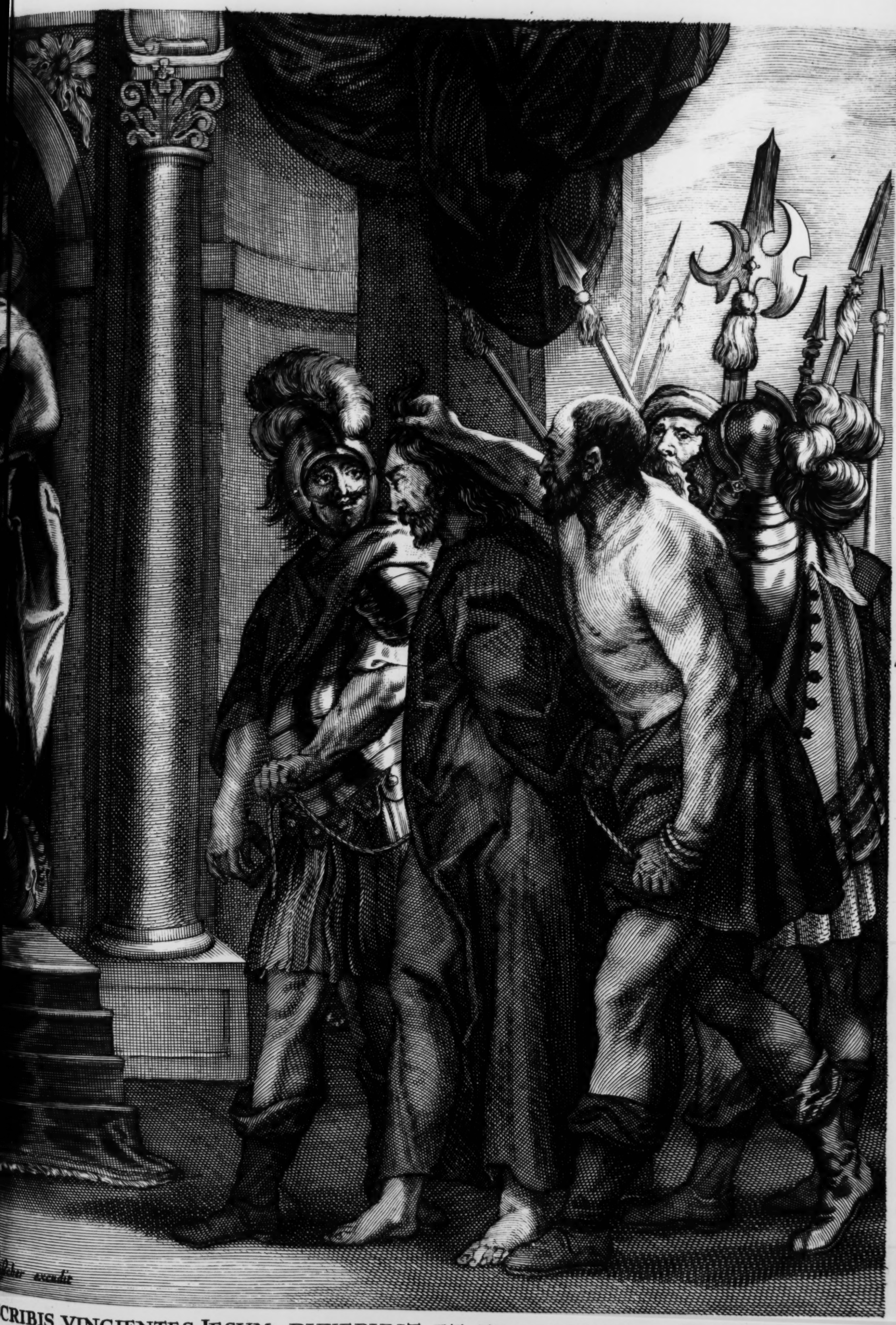
three

UMI

Christ accused before Pilate.

MANE CONSILIUM FACIENTES SUMMI SASERDOTES CUM SENIORIBUS ET SCRIB

Mark. 15. 1. 2. &c.



CRIBIS, VINCIENTES IESUM, DUXERUNT ET TRADIDERUNT PILATO. Marci 15.

UMI

three days I will build another made without hands.

59 But neither ſo did their witneſs agree together.

60 And the high prieſt ſtood up in the midſt, and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee?

61 But he held his peace, and anſwered nothing. Again the high prieſt asked him, and ſaid unto him, Art thou the Chriſt, the Son of the ° bleſſed?

° Of God who is moſt worthy of all praiſe.

62 And Jeſus ſaid, I am: * and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven.

* *Mat.* 24. 30.

63 Then the high prieſt rent his clothes, & ſaith, What need we any further witneſſes?

64 Ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death.

65 [15] And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſie: and the ſervants did ſtrike him with the palms of their hands.

15 Chriſt ſuffering all kind of reproach for our ſakes, getteth everlaſting glory to them that believe in him.

66 ¶ * [16] And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt.

* *Mat.* 26. 69.

16 An heavy example of the frailneſs of man, together with a moſt comfortable example of the mercy of God, who giveth the ſpirit of repentance and faith to his elect.

67 And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.

68 But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch, and the cock crew.

69 [p] And a maid ſaw him again, and began to ſay to them that ſtood by, This is *one* of them.

p If we compare the Euangeliſts diligently together, we ſhall perceive that Peter was known of many through the maidens report: yea, and in Luke when the ſecond denial is ſpoken of there is a man ſervant mentioned, and not a maid.

70 And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy ſpeech agreeth *thereto*.

71 But he began to curſe and to ſwear, *ſaying*, I know not this man of whom ye ſpeak.

* *Mat.* 26. 75.

72 * And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, ‡ he wept.

‡ Or, *he wept abundantly*, or, *he began to weep.*

Chap. XV.

1 Jeſus brought bound and accuſed before Pilate. 15 upon clamour of the common people, the murderer Barabbas is looſed, and Jeſus delivered up to be crucified. 17 He is crowned with thorns, 19 ſpit on, and mocked: 21 fainteth in bearing his croſs: 27 hangeth between two thieves: 29 ſuffereth the triumphing reproaches of the Jews: 39 but confeſſed by the centurion to be the Son of God: 43 and is honourably buried by Joſeph.

* *Mat.* 27. 1.

1 Chriſt being brought before the judgment ſeat of an earthly judge, in open aſſembly is condemned as guilty unto the death of the croſs, not for his own ſins, (as appeareth by the judges own words) but for all ours, that wee moſt guilty creatures being delivered from the guiltineſs of our ſins, might be quitted before the judgment ſeat of God, even in open aſſembly of the angels. a It was not lawful for them to put any man to death, for all cauſes of life and death were taken away from them, firſt by Herod the great, and afterward by the Romans, about fourty years before the deſtruction of the temple, and therefore they deliver Jeſus to Pilate.

AND *, [1] ſtraightway in the morning the chief prieſts held a conſultation with the elders and ſcribes, and the whole councel, and bound Jeſus, and carried *him* away, and [a] delivered *him* to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he anſwering ſaid unto him, Thou ſayeſt it.

3 And the chief prieſts accuſed him of many things: but he anſwered nothing. 47

4 * And Pilate asked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſs againſt thee. * *Mat.* 27. 13.

5 But Jeſus yet anſwered nothing; ſo that Pilate marvelled.

6 Now at that feaſt he [b] releaſed unto them one priſoner, whomſoever they deſired. b Uſed to deliver.

7 And there was *one* named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection.

8 And the multitude crying aloud, began to deſire *him to do* as he had ever done unto them.

9 But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews?

10 (For he knew that the chief prieſts had delivered him for envy)

11 But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them.

12 And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do *unto him* whom ye call the king of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And *ſo* Pilate willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged *him*, to be crucified.

16 And the ſouldiers led him away into the hall, called Pretorium, and they call together the whole band.

17 [2] And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

2 Chriſt going about to take away the ſins of men, who went about to uſurp the throne of God himſelf, is condemned as one that hunted after the kingdom, and mocked with a falſe ſhew of a kingdom, that we on the other ſide, who ſhall indeed be eternal kings, might receive the crown of glory at Gods own hand.

18 And began to ſalute him, Hail king of the Jews.

19 And they ſmote him on the head with a reed, and did ſpit upon him, and bowing *their* knees, worſhipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 * And they [3] compel one Simon a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs.

* *Mat.* 27. 32.

3 The rage of the wicked hath no meaſure, but in the mean ſeaſon, even the weakneſs of Chriſt, being in pain under the heavy burden of the croſs, doth manifeſtly ſhew that a lamb is led to be ſacrificed.

22 [4] And they bring him unto the place Golgotha, which is, being interpreted, the place of a ſcull.

4 Chriſt is led out of the walls of the earthly Jeruſalem, into a foul place of dead mens carcaſes as a man moſt unclean, not touching himſelf, but touching our ſins, which were laid upon him, to the end that we being made clean by his bloud, might be brought into the heavenly ſanctuary. 5 Chriſt hangeth naked upon the croſs and as the wickedſt caitif that ever was, moſt vilely reproved: that we being clothed with his righteouſneſs, and bleſſed with his curſes, and ſanctified by his onely oblation, may be taken up into heaven.

23 And they gave him to drink, wine mingled with myrrh: but he received *it* not.

24 [5] And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take.

25 And

48

25 And it was the third hour, and they crucified him.

26 And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the ſcripture was fulfilled, which ſaith, * And he was numbred with the tranſgreſſours.

* *Iſa.* 53. 12.

29 And they that paſſed by, railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt *it* in three days,

30 Save thy ſelf, and come down from the croſs.

31 Likewiſe alſo the chief prieſts mocking, ſaid among themſelves with the ſcribes, He ſaved others, himſelf he cannot ſave.

32 Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him, reviled him.

33 And when the ſixth hour was come, there was [6] darkneſs over the whole [c] land, until the ninth hour.

34 And at the [7] ninth hour Jeſus cried with a loud voice, ſaying, * Eloi, Eloi, lama ſabachthani? which is, being interpreted, My God, my God, why haſt thou forſaken me?

35 And ſome of them that ſtood by, when they heard *it*, ſaid, Behold, he calleth Elias.

36 And one ran, and filled a ſpunge full of vineger, and put *it* on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down.

37 And Jeſus cried with a loud voice, and gave up the ghoſt.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion which ſtood over againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truely, this man was the Son of God.

40 [1] There were alſo women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the leſs and of Joſes, and Salome;

41 Who alſo when he was in Galilee, * followed him, and miniſtred unto him; and many other women which came up with him unto Jeruſalem.

42 ¶ * And now when the even was come, (becauſe it was the preparation, that is, the day before the ſabbath)

43 Joſeph of Arimathea, an [d] honourable counſeller, which alſo waited for the kingdom of God, came, and went in [e] boldly unto Pilate, and craved the body of Jeſus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joſeph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a ſepulchre which was hewn out of a rock, and rolled a ſtone unto the door of the ſepulchre.

47 And Mary Magdalene, and Mary the mother of Joſes, beheld where he was laid.

CHAP. XVI.

1 *An angel declareth the reſurrection of Chriſt to three women,* 9 *Chriſt himſelf appeareth to Mary Magdalene:* 12 *to two going into the country:* 14 *then to the apoſtles,* 15 *whom he ſendeth forth to preach the goſpel:* 19 *and aſcendeth into heaven.*

AND when the ſabbath was paſt, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought ſweet ſpices, that they might come and anoint him.

2 * And very early in the morning, the firſt *day* of the week, they came unto the ſepulchre at the riſing of the ſun.

* *Luk.* 24. 1. *John* 20. 1.

3 And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre?

4 (And when they [a] looked, they ſaw that the ſtone was rolled away) for it was very great.

[a] when they caſt their eyes towards the ſepulchre.

5 * And entring into the [b] ſepulchre, they ſaw a young man ſitting on the right ſide, clothed in a long white garment; and they were affrighted.

* *John* 20. 11.
[b] into the cave wherein the ſepulchre was cut out.

6 And he ſaith unto them, Be not affrighted: ye ſeek Jeſus of Nazareth, which was crucified: he is riſen, he is not here: behold the place where they laid him.

7 But go your way, tell his diſciples & Peter, that he goeth before you into Galilee: there ſhall ye ſee him, * as he ſaid unto you.

* *Mat.* 26. 32.

8 And they went out quickly, and fled from the ſepulchre; for they trembled, and were amazed: neither ſaid they any thing to any man; for they were afraid.

9 ¶ [1] Now when *Jeſus* was riſen early, the firſt *day* of the week, * he appeared firſt to Mary Magdalene, * out of whom he had caſt ſeven devils.

[1] Chriſt himſelf appeareth to Mary Magdalene, to upbraid the diſciples incredulity.
* *Joh.* 20. 14.
* *Luk.* 8. 2.

10 *And* ſhe went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, & had been ſeen of her, believed not.

12 ¶ [2] After that, he appeared in another form * unto two of them, as they walked, and went into the country.

[2] Chriſt appeareth to two other diſciples, and at length to the eleven.
* *Luk.* 24. 13.

13 And they went and told *it* unto the reſidue: neither believed they them.

14 ¶ * [c] Afterward he appeared unto the eleven, as they ſat ‡ at meat, and upbraided them with their unbelief, and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen.

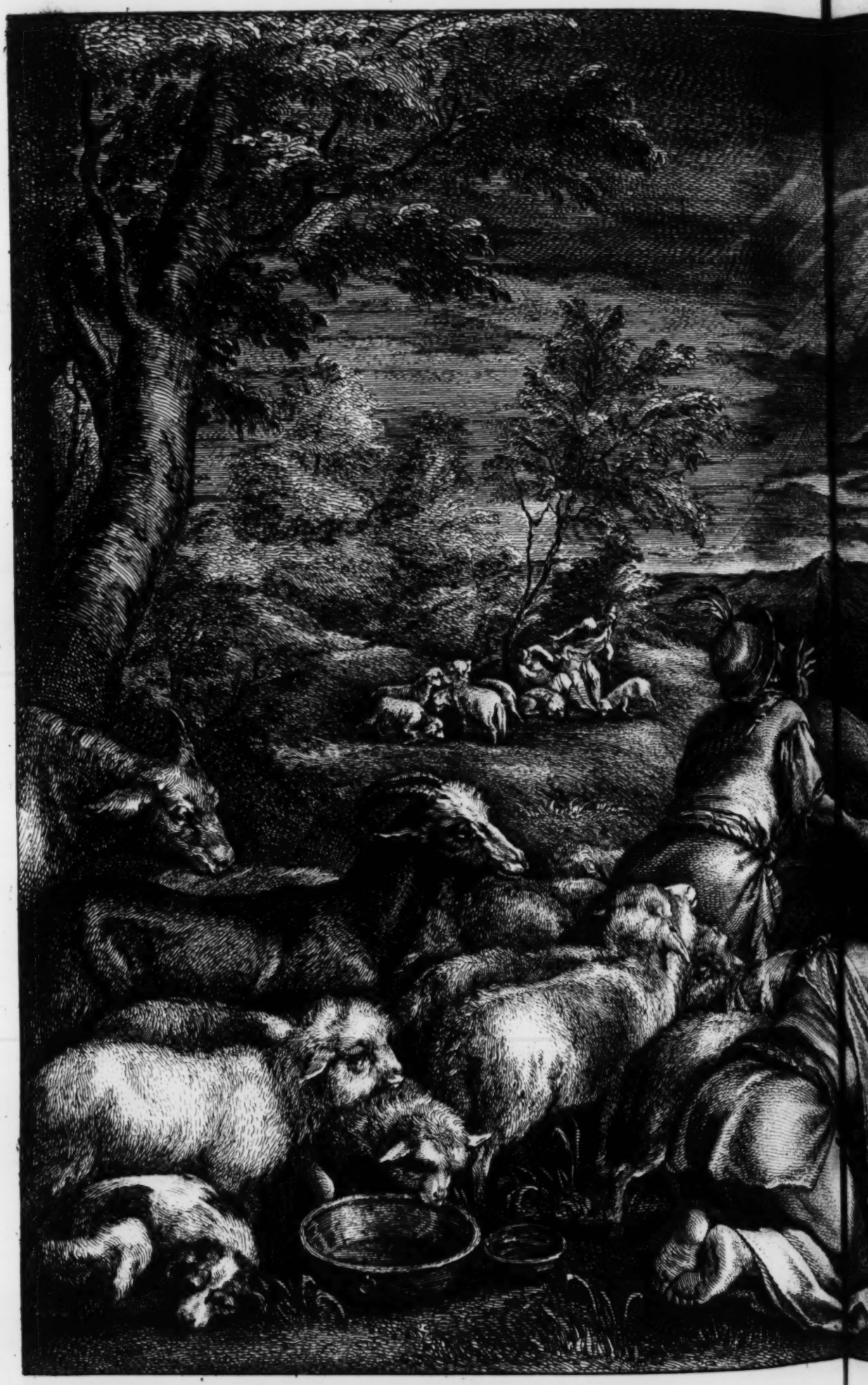
* *Luk.* 24. 36. *John* 20. 19.
[c] The Evangeliſt conſidered not the order of the time, but the courſe of his hiſtory, which he divided into three parts: *The firſt ſheweth*, how he appeared to the women, *The ſecond*, To his diſciples, *The third*, To his apoſtles, and therefore he ſaith finally. ‡ Or, *together.*

15 * [3] And

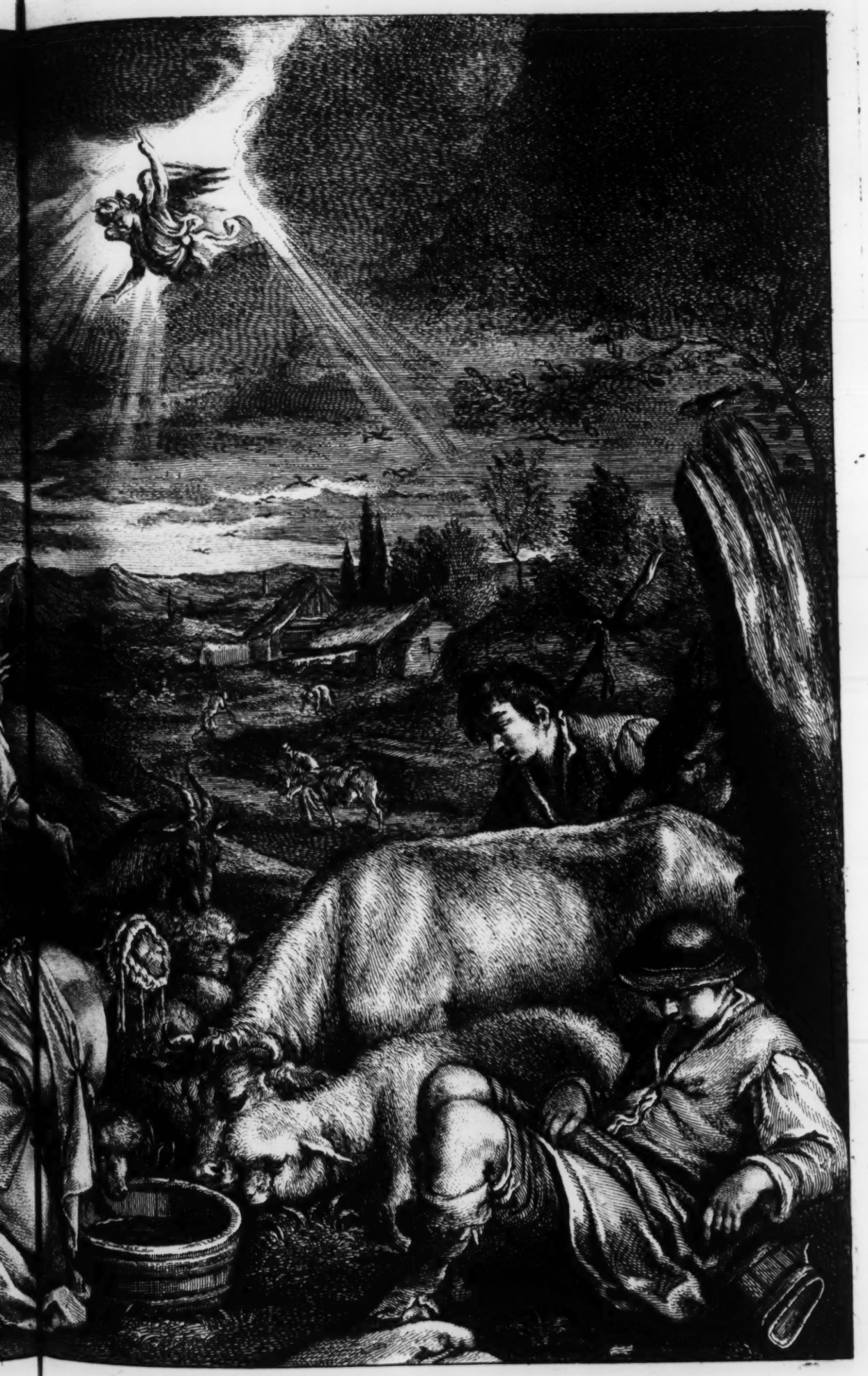
6 How angry God was againſt our ſins, which he puniſhed in our ſurety, his Son, it appeareth by this horrible darkneſs.
c By this word Land *he meaneth*, Paleſtina: ſo that the ſtrangeneſs of the wonder, is ſo much the more ſet forth in that, that at the feaſt of the paſs-over, and in the full moon, when the ſun ſhined over all the reſt of the world, and at midday, that corner of the world, wherein ſo wicked an act was committed, was overcovered with moſt groſs darkneſs.
7 Chriſt ſtriving mightily with Satan, with ſin, and with death, all three armed with the horrible curſe of God, grievouſly tormented in body hanging upon the croſs, and in ſoul plunged in the depth of hell, yet he rideth himſelf, crying with a mighty voyce: and notwithſtanding the wound which he received of death, in that he died, yet by ſmiting, both things above, and things beneath, by renting of the vail of the temple, and by the teſtimony wrung out of them which murdered him, he ſheweth evidently unto the reſt of his enemies which are as yet obſtinate, and mock at him, that he ſhall be, known out of hand to be conquerour and Lord of all.
* *Mat.* 27. 46.
8 Chriſt to the great ſhame of men which forſook the Lord, choſe women for his witneſſes, which beheld all this whole action * *Luk.* 8. 3. * *Mat.* 27. 57. d A man of great authority, of the counſel of the Sanhedrin, or elſe taken into counſel by Pilate. e If we conſider what danger Joſeph caſt himſelf into, we ſhall perceive how bold he was.

UMI

The Angel appearing to y^e



Shepherds. *Luke. 2. 8.*



15 * 3 And he ſaid unto them, Go ye into all the world, and preach the goſpel to every [d] creature.

16 He that believeth and is baptized, ſhall be ſaved; * but he that believeth not, ſhall be damned.

17 And theſe ſigns ſhall follow them that believe; * In my name ſhall they caſt out devils, * they ſhall ſpeak with new [e] tongues.

18 * They ſhall take up ſerpents, and if they drink any deadly thing it ſhall not hurt them; * they ſhall lay hands on the ſick, and they ſhall recover.

19 ¶ 4 So then after the Lord had ſpoken unto them, he was * received up into heaven, and ſat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, * and confirming the [f] word with ſigns following. Amen.

49

* *Acts* 28. 8.

* *Mat.* 28. 19. 3 The apoſtles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to miniſter the ſacraments, which Chriſt hath inſtituted, having beſides power to do miracles.

d Not to the Jews onely, nor in Judea onely, but to all men, and every where: and ſo muſt all the apoſtles do. * *John* 12. 48. * *Acts* 16. 18. * *Acts* 2. 4. e Strange tongues, ſuch as they knew not before. * *Acts* 28. 5.

4 Chriſt having accompliſhed his office on earth, aſcendeth into heaven, from whence (the doctrine of his Apoſtles being confirmed with ſigns) he will govern his church, unto the worlds end.

* *Luk.* 24. 51. * *Heb.* 2. 4.

f *To wit*, The doctrine: therefore doctrine muſt go before, and ſigns muſt follow after.

THE GOSPEL ACCORDING TO S. LUKE.

CHAP. I.

1 *The preface of Luke to his whole goſpel.* 5 *The conception of John the Baptiſt,* 26 *and of Chriſt.* 39 *The prophecy of Elizabeth, and of Mary concerning Chriſt.* 57 *The nativity and circumciſion of John.* 67 *The prophecy of Zachary both of Chriſt,* 76 *and of John.*

FOraſmuch as [1] many have [a] taken in hand to ſet forth in order a declaration of thoſe things which are moſt ſurely believed among us,

2 [b] Even as they delivered them unto us, which from the beginning were eye-witneſſes, and miniſters of the word:

3 It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write unto thee in order, [c] moſt excellent Theophilus,

4 [d] That thou mighteſt [e] know the certainty of thoſe things wherein thou haſt been inſtructed.

1 Luke commendeth the witneſſes that ſaw this hiſtory.

a Many took it in hand, but did not perform, Luke wrot his goſpel before Matthew and Mark.

b Luke was not an eye-witneſs and therefore it was not he, to whom the Lord appeared, when Cleopas ſaw him: and he was taught not onely by Paul, but by others of the apoſtles alſo.

c *That is*, Moſt mighty, & therefore Theophilus was a very honourable man, and in place of great dignity.

d Luke began his goſpel a great deal further off, then the other did.

e Have fuller knowledge of thoſe things, which before thou knewеſt but meanly.

5 ¶ THere [2] was in the [f] days of [g] Herod the king of Judea, a certain prieſt named Zacharias, of the [h] courſe of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Eliſabeth.

6 And they were both [i] righteous before God, [k] walking in all the [l] commandments and ordinances of the Lord, [m] blameleſs.

7 And they had no child, becauſe that Eliſabeth was barren, and they both were *now* well ſtricken in years.

2 John who was another Elias, and appointed to be the herauld of Chriſt, coming of the ſtock of Aaron, and of two famous and blameleſs parents, hath ſhewed in his conception, which was againſt the courſe of nature, a double miracle, to the end, that men ſhould be more readily ſtirred up to the hearing of his preaching, according to the forwarning of the prophets. f *Word for word*, In the days: ſo ſpeak the Hebrews, giving us to underſtand, how ſhort and frail a thing the power of princes is. g Herod the great. h For the poſterity of Aaron was divided into courſes. i The true mark of righteouſneſs is, To be liked and allowed of in the judgment of God. k Lived, ſo ſpeak the Hebrews, for our life is a way, wherein we muſt walk, until we come to the mark. l In all the moral and ceremonial law. m whom no man could juſtly reprove: now ſo it is, that the fruits of juſtification are ſet forth here, and not the cauſe, which is faith onely, and nothing elſe.

8 And it came to paſs, that while he executed the prieſts office before God in the order of his courſe,

9 According to the cuſtom of the prieſts office, his lot was to burn incenſe when he went into the [n] temple of the Lord.

10 * And the whole multitude of the people were praying without, at the time of incenſe.

11 And there appeared unto him an angel of the Lord, ſtanding on the right ſide of the altar of incenſe.

12 And when Zacharias ſaw *him*, he was troubled, and fear fell upon him.

13 But the angel ſaid unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Eliſabeth ſhall bear thee a ſon, and thou ſhalt call his name John.

14 And thou ſhalt have joy and gladneſs, and many ſhall rejoyce at his birth.

15 For he ſhall be great in the [o] ſight of the Lord, and ſhall drink neither wine nor [p] ſtrong drink; and he ſhall be filled with the holy Ghoſt, even from his mothers womb.

16 * And many of the children of Iſrael ſhall he [q] turn to the Lord their God.

17 And he ſhall go before [r] him [ſ] in the ſpirit and power of Elias, to turn the [t] hearts of the fathers to the children, and the diſobedient ‡ to the [u] wiſdom of the juſt, to make ready a people prepared for the Lord.

18 And Zacharias ſaid unto the angel, Whereby ſhall I know this? for I am an old man, and my wife well ſtricken in years.

19 And the angel anſwering ſaid unto him, I am Gabriel, that [x] ſtand in the preſence of God: and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings.

n The temple was one, and the court another, for Zacharias went out of the court, or outward room, where all the people were, and therefore are ſaid to be without, in the temple.

* *Exod.* 30. 7. *Lev.* 16. 17.

o So ſpeak the Hebrews, when it ſignified a rare kind of excellency, ſo it is ſaid of Nimrod, *Gen.* 10. 9, *He was a valiant hunter before God.*

p Any drink that may make drunken.

* *Mal.* 4. 6.

q Shall be a means to bring many to repentance and turn themſelves to the Lord from whom they fell.

r As they uſe to go before kings, and when you know the king is not far off.

ſ This is ſpoken by the figure *Metonymia*, taking the ſpirit, for the gift of the Spirit, as you would ſay, The cauſe, for that which cometh of the cauſe.

t By the figure *Synechdoche*, he ſheweth that he ſhall take away all kinds of enemies, which uſe to breed great troubles and turmoils amongſt men. ‡ Or, *by*. u wiſdom and goodneſs are two of the chiefeſt cauſes, which make men to reverence and honour their fathers. x That appear, for ſo the Hebrews uſe this word (To ſtand) *meaning*, That they are ready to do his commandment.

50

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, & marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckned unto them, and remained speechless.

23 And it came to pass, that assoon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, & hid her self five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 [3] And in the sixth month, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the [y] house of David; and the virgins name *was* Mary.

28 And the angel came in unto her, and said, Hail thou that art ‡ [z] highly favoured, the Lord *is* with thee: [a] blessed *art* thou among women.

29 And when she saw him, she was [b] troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found [c] favour with God.

31 * And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.

32 He shall be great, and shall be [d] called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

33 * And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, [e] How shall this be, seeing [f] I know not a man?

35 And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest [g] shall overshadow thee: therefore also that [h] holy thing which shall be born of thee, shall be [i] called the Son of God.

36 And behold, thy [k] cousin Elisabeth, she hath also conceived a son in her old age: and this is the [l] sixth month with her, who was called barren.

37 For with God nothing shall be unpossible.

38 And Mary said, Behold the hand-maid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the [m] hill-country with haste, into a [n] city of Juda,

40 And entred into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe [o] leaped in her womb: and Elisabeth was filled with the holy Ghost.

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the [p] fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For lo, assoon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she ‡ that believed: for there shall be a performance of those things which were told her from the Lord.

46 [5] And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoyced in God my Saviour.

48 For he hath [q] regarded the [r] low estate of his hand-maiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy *is* his name.

50 And his mercy *is* on them that [f] fear him, from generation to generation.

51 * He hath shewed strength with his [t] arm, * he hath [u] scattered the proud, in the [x] imagination of their hearts.

52 * He hath [y] put down the mighty from *their* seats, and exalted them of [z] low degree.

53 * He hath filled the [a] hungry with good things, and the rich he hath sent empty away.

54 [b] He hath holpen his servant Israel, * in remembrance of *his* mercy,

55 * As he [c] spake to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 [6] Now Elisabeths full time came, that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoyced with her.

59 And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, & his tongue *loosed*, & he [d] spake, & praised God.

65 And

3 The angel serving the Lord which should be born, is sent to the virgin Mary, in whom the Son of the most High, promised to David, is conceived by the virtue of the holy Ghost.

y As much is to be said of Mary, otherwise Christ had not been of the stock, nor the Son of David.

‡ Or, *graciously accepted*, or, *much graced*: See, *vers.* 30.

z It might be rendred word for word, *Full of favour and grace*, and he sheweth straight after, laying out plainly unto us, what that favour is, in that he saith, the Lord is with thee.

a Of God.

b Moved at the strangeness of the matter.

c So spake the Hebrews, saying, That men have found favour, which are in favour.

* *Isa.* 7. 14. *Mat.* 1. 21.

d He shall be declared so to be, for he was the Son of God from everlasting, but was made manifest in the flesh in his time.

* *Dan.* 7. 14. *Mic.* 4. 7.

e The greatness of the matter causeth the virgin to ask this question, not that she destrusteth any whit at all, for she asketh onely of the manner of the conceiving, so that it is plain, she believed all the rest.

f So speak the Hebrews, signifying by this modest kind of speech, The company of man & wife together, & this is the meaning of it: how shall this be, for seeing I shall be Christ his mother, I am very sure, I shall not know any man: for the godly virgin had learned by the prophets, that the Messias should be born of a virgin. g *That is*, The holy Ghost shall cause thee to conceive by his mighty power. h That pure thing and void of all spot of uncleaness: for he that was to take away sin, must needs be void of sin. i Declared and shewed to the world to be the Son of God. k Though Elisabeth were of the tribe of Levi yet she might be Maries cousin: for whereas it was forbidden by the law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe: for the Levites had no portion allotted them, when the land was divided among the people. l This is now the sixth month from the time when she conceived.

4 Elisabeth being great with child of John, and Mary with Christ, by the inspiration of the holy Ghost, do rejoyce each for other.

m which is on the south-side of Jerusalem.

n *That is to say*, Hebron, which was in times past called Kiriath-arba, which was one of the towns that were given to the Levites, in the tribe of Judah, and is said to be in the mountains of Judah, *Josh.* 12. 15. & 21. 11.

o This was no ordinary nor usual kind of moving.

p Christ is blessed in respect of his humanity.

‡ Or, *which believed that there.*

5 Christ the Redeemer of the afflicted, and revenger of the proud, of long time promised to the fathers, is now at length exhibited indeed.

q Hath freely and graciously loved.

r *Word for word*, My baseness, that is my base estate: so that the Virgin vaunteth not her deserts, but the grace of God.

f To them that live godly and religiously, so speak the Hebrews.

* *Isa.* 51. 9.

t This is an heaping up of words more then needs, which the Hebrews use very much, & the arm is taken for strength.

* *Psal.* 33. 10.

u As the wind doth the chaff.

x He hath scattered them, and the imagination of their hearts: or by, and through the imagination of their own hearts: so that their wicked counsel turned to their own destruction.

* 1 *Sam.* 2. 6.

y The mighty and rich men.

z Such as none account is made of, and are vile in mens eyes, which are indeed the poor in spirit, *that is*, such as challenge nothing to themselves in the sight of God.

* *Psal* 34. 10.

a Them that are brought to extream poverty.

b He hath holpen up Israel with his arm, being clean cast down.

* *Jer.* 31. 3, 20.

* *Gen.* 17. 19. *Psal.* 132. 11.

c Promised.

6 Johns nativity is set out with new miracles.

d All this that was said and done.

UMI

The Salutation of Mary.

INGRESSUS ANGELUS, AD EAM DIXIT. AVE GRATIA PLENA. DOMI

Luke. 1. 26.

Marten de Voss inventor

C. Visscher Excudit

DOMINUS TECUM BENEDICTA TU IN MULIERIBUS. Luce. 1. 26.

UMI

UMI

The Salutation of Elizabeth.

SURGENS MARIA PROFECTA EST IN MONTANAM CUM FESTINATIONE IN URBEM I

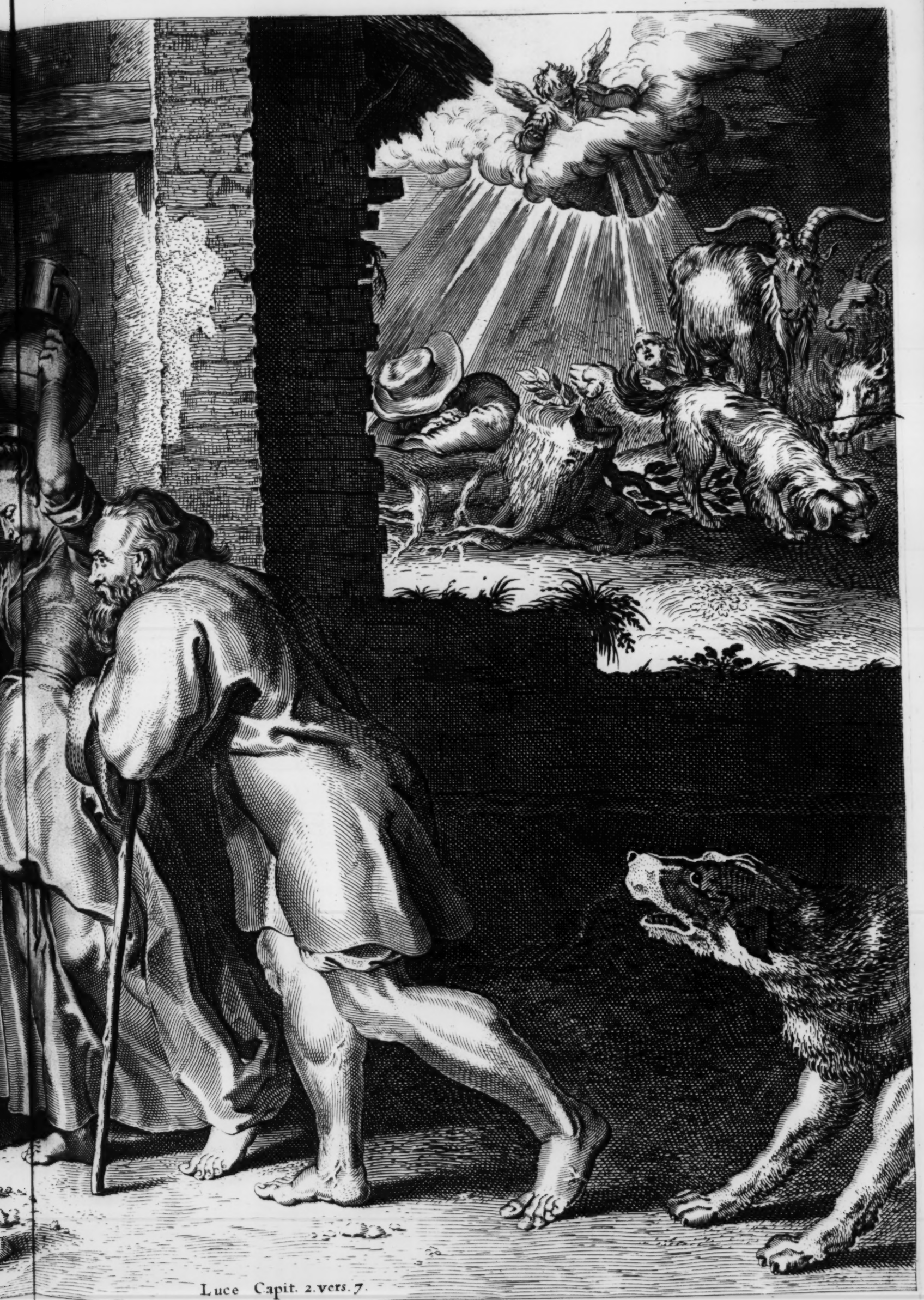
EM IUDA, ET INGRESSA EST DOMUM ZACHARIÆ ET SALUTAVIT ELIZABETAM Luce 1, 39.

UMI

UMI

Christ's Nativity.

Luke. 2.7.



Luce Capit. 2. vers. 7.

65 And fear came on all that dwelt round about them, and [d] all these ‡ sayings were noised abroad throughout all the hill-country of Judea.

66 And all they that had heard *them*, [e] laid *them* up in their hearts, saying, What manner of child shall this be? and the [f] hand of the Lord was with him.

67 [7] And his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, for he hath [g] visited and [h] redeemed his people,

69 * And hath raised up an [i] horn of salvation for us, in the house of his servant David;

70 * As he spake by the mouth of his holy prophets, which have been since the world began,

71 That we should be saved from our enemies, and from the hand of all that hate us.

72 To perform the mercy *promised* to our fathers, [k] and to remember his holy covenant:

73 * The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

75 In holiness and righteousness [l] before him, all the days of our life.

76 And thou [m] child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To [n] give knowledge of salvation unto his people, ‡ by the remission of their sins,

78 Through the ‡ tender mercy of our God; whereby the ‡ [p] day-spring from on high hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the [q] way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

d All this that was said and done.
‡ Or, *things.*
e Thought upon them diligently and earnestly, and as it were printed them in their hearts.
f *That is*, The present favour of God, and a singular kind of virtue appeareth in him.
7 John yet scarce born, by the authority of the holy Ghost is appointed to his office.
g That he hath shewed himself mindful of his people, in so much that he came down from heaven himself to visit us in person, and to redeem us.
h Hath paid the ransom, *that is to say*, the price of our redemption
* *Psal.* 132. 17.
i This word, *Horn*, in the Hebrew tongue signifieth, *Might*, and it is a metaphor, taken from beasts, that fight with their horns: and by raising up the might of Israel, *is meant*, That the kingdom of Israel was defended, and the enemies thereof laid on the ground, even then when the strength of Israel seemed to be utterly decayed.
* Jer. 23. 6.
& 30. 10.
k Declare indeed that he was mindful.
* Gen. 22. 16.
l To Gods good liking.
m Though thou be at this present never so little.
n Open the way.
‡ Or, *for.*
o Forgiveness of sins is the means whereby God saveth us, *Rom.* 4. 7.
‡ Or, *bowels of the mercy.* ‡ Or, *sun-rising*, or, *branch*, *Num.* 24. 17. *Isa* 11. 1. *Zech* 3. 8. *Mal.* 4. 2. p Or, bud, he alludeth unto the places in *Jer.* 23. 5. *Zach.* 6. 12. and he is called a bud from on high, *that is*, Sent from God unto us, and not as other buds which bud out of the earth.
q Into the way which leadeth us to true happiness.

Chap. II.

1 Augustus taxeth all the Roman empire. 6 The nativity of Christ. 8 One angel relateth it to the shepherds. 13 Many sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 28 Simeon and Anna prophesy of Christ: 40 who increaseth in wisdom, 46 questioneth in the temple with the doctours, 51 and is obedient to his parents.

1 Christ the Son of God, taking upon him the form of a servant, and making himself of no reputation, is poorly born in a stable: and by the means of *Augustus* the mightiest prince in the world (thinking nothing less) hath his cradle prepared in Beth-lehem, as the prophets forewarned.

AND [1] it came to pass in those days, that there went out a decree from Cesar Augustus, that all the [a] world should be ‡ [b] taxed.

2 (And this taxing was first made when Cyrenius was governour of Syria)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto * the [c] city of David, which is called Beth-lehem, (because he was of the house & linage of David)

5 To be taxed with Mary his espoused wife, being great with child.

a So far as the empire of the Romans did stretch.
‡ Or, *enrolled.*
b *That is*, The inhabitants of every city should have their names taken, and their goods rated at a certain value, that the emperour might understand how rich every country, city, family, and house was.
* *John* 7. 42. c In which David was born, and brought up in.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swadling clothes, and laid him in a manger, because there was no room for them in the inn.

8 [2] And there were in the same country shepherds [d] abiding in the field, keeping ‡ watch over their flock by night.

9 And lo, the angel of the Lord [e] came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swadling clothes lying in a manger.

13 And suddenly there was with the angel a [f] multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, [g] good will towards men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth-lehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, & found Mary & Joseph, & the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it*, wondred at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 * [3] And when eight days were accomplished for the circumcising of the child, his name was called * JESUS, which was so named of the angel before he was conceived in the womb.

22 [4] And when the days of her [h] purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord,

23 (As it is written in the law of the Lord, * Every male that openeth the womb shall be called holy to the Lord)

24 And to offer a sacrifice according to * that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 [5] And behold, there was a man in Jerusalem, whose name *was* Simeon; & the same man *was* just & devout, waiting for the consolation of Israel: and the holy Ghost was upon him.

2 The Angels themselves declare to poor shepherds (nothing regarding the pride of the mighty) the Godhead and office of the child lying in the crib.
d Lodging without doors & open in the air.
‡ Or, *the night-watches.*
e Come suddenly upon them, when they thought of no such matter.
f whole armies of angels, which compass the Majesty of God round about, as it were souldiers.
g Gods ready, good, infinite, and gracious favour towards men.

* *Gen.* 17. 12.
3 Christ the head of the church, made subject to the law, to deliver us from the curse of the law, (as the name of Jesus doth well declare) being circumcised, doth ratify and seal in his own flesh the circumcision of the fathers.
* *Mat.* 1. 21.
4 Christ upon whom all our sins were laid, being offered to God according to the law, doth purify both Mary and us all in himself.
h This is meant for the fulfilling of the law: for otherwise the virgin was not defiled, nor unclean by the birth of this child.
* *Exod.* 13. 2. *Num.* 18. 15.
* *Lev* 12. 2, 6.
5 Simeon doth openly in the temple foretel the peace, of the coming of Messias, and of the calling of the Gentiles. i He as endued with the gifts of the holy Ghost, and this is spoken by the figure *Metonymia.*

52

26 And it was reveiled unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt.

27 And he came by the ſpirit into the temple: and when the [k] parents brought in the child Jeſus, to do for him after the cuſtom of the law,

28 Then took he him up in his arms, and bleſſed God, and ſaid,

29 Lord now [l] letteſt thou thy ſervant depart in peace, according to thy [m] word.

30 For [n] mine eyes have ſeen [o] thy ſalvation:

31 Which thou haſt prepared [p] before the face of all people:

32 A light to lighten the Gentiles, and the glory of thy people Iſrael.

33 And Joſeph and his mother marvelled at thoſe things which were ſpoken of him.

34 And Simeon bleſſed them, and ſaid unto Mary his mother, behold, this *child* is [q] ſet for the * [r] fall and riſing again of many in Iſrael; and for a [ſ] ſign which ſhall be ſpoken againſt:

35 (Yea, a ſword ſhall [t] pierce through thy own ſoul alſo) that the thoughts of many hearts may be reveiled.

36 [6] And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an huſband ſeven years from her virginity:

37 And ſhe *was* a widow of about fourſcore and four years: which departed not from the temple, but ſerved *God* with faſtings and prayers night and day.

38 And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in ‡ Jeruſalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed ſtrong in ſpirit, [u] filled with wiſdom; and the grace of God was upon him.

41 [7] Now his parents went to Jeruſalem * every year at the feaſt of the paſs-over.

42 And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt.

43 And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not *of it*.

44 But they ſuppoſing him to have been in the company, went a days journy; and they ſought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46 And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctours, both hearing them, and aſking them queſtions.

47 And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48 [s] And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

49 And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Fathers buſineſs?

50 And they underſtood not the ſaying which he ſpake unto them.

51 [9] And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdom and ‡ ſtature, and in favour with God and man.

Chap. III.

1 The preaching and baptiſm of John: 15 His teſtimony of Chriſt, 20 Herod impriſoneth John. 21 Chriſt baptized, receiveth teſtimony from heaven. 23 The age and genealogy of Chriſt from Joſeph upwards.

NOw [1] in the fifteenth year of the reign of Tiberius Ceſar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyſanias the tetrarch of Abilene,

2 [a] Annas and Caiaphas being the high prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs.

3 * And he came into all the country about Jordan, preaching the baptiſm of repentance, for the remiſſion of ſins;

4 As it is written in the book of the words of Eſaias the prophet, ſaying, * The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth;

6 And all fleſh ſhall ſee the ſalvation of God.

7 Then ſaid he to the multitude that came forth to be baptized of him, * O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits ‡ worthy of repentance, and begin not to ſay within your ſelves, We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

9 And now alſo the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and caſt into the fire.

10 And the people aſked him, ſaying, What ſhall we do then?

11 He anſwereth and ſaith unto them, * He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe.

12 Then came alſo publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do?

13 And

k Joſeph & Mary: and ſo he ſpeaketh as it was commonly taken.

l Letteſt me depart out of this life, to be joyned to my fathers.
m As thou promiſedſt me.
n *That is*, For I have ſeen with my very eyes: for he ſaw before in mind, as it is ſaid of Abraham, he ſaw my day, and rejoyced.
o *That is*, wherein thy ſalvation is conteined.
p As a ſign ſet up in an high place, for all men to look upon.
q Is appointed, and ſet of God for a mark.
* *Iſa.* 8. 14. *Rom.* 9. 32.
r Fall of the reprobats, which periſh through their own default: and for the riſing of the elect, unto whom God ſhall give faith to believe.
ſ *That is*, A mark, which all men ſhall ſtrive earneſtly to hit.
t Shall wound and grieve moſt ſharply.
6 Another witneſs beſide Simeon, againſt whom no exception may be brought, inviting all men to the receiving of the Meſſias.

‡ Or, *Iſrael.*

u As Chriſt grew up in age, ſo the virtue of his Godhead ſhewed it ſelf more and more.
7 The ſcribes and Phariſees are ſtirred up, to hear the wiſdom of Chriſt in his time, by an extraordinary deed.
* *Deut.* 16. 1.

s All duties which we owe to men, as they are not to be neglected, ſo are they according to our vocation, not to be preferred before the glory of God.

9 Chriſt very man is made like unto us in all things, except ſin.

‡ Or, *age.*

1 John cometh at the time foretold of the prophets, & layeth the foundation of the Goſpel which is exhibited unto us, ſetting forth the true obſerving of the law, and free mercy in Chriſt, which cometh after him, uſing alſo baptiſm the effectual ſign both of regeneration, & alſo of forgiveneſs of ſins.
a *Joſephus* calleth him *Ananus.*
* *Mat.* 3. 1.

* *Iſa.* 40. 3.

* *Mat.* 3. 7.

‡ Or, *meet for.*

* *Jam.* 2. 15. 1 *John* 3. 17.

13 And he said unto them, Exact no more
b Require no more then that sum, that is appointed for the tribute mony.
then that which is [b] appointed you.

14 And the souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, ‡ Do violence to no man, neither accuse *any* falsely, and be content with your † [c] wages.
‡ Or, *put no man in fear*
‡ Or, *allowance.*
c which was paid them partly in mony, and partly in victuals.

15 [2] And as the people were ‡ in expectation, and all men † mused in their hearts of John, whether he were the Christ or not:
2 If we will rightly, and fruitfully receive the sacraments, we must neither rest in the signs, neither in him that ministereth the signs, but lift up our eyes to Christ, who is the authour of the sacraments, and the giver of that which is represented by the sacraments.
‡ Or, *in suspense.*
† Or, *reasoned*, or, *debated.*

16 John answered, saying unto them all, * I indeed baptize you with water, but one mightier then I cometh, the latchet of whose shoes I am not worthy to unloose; he shall babtize you with the holy Ghost, and with fire:
* *Mat.* 3. 11.

17 [3] Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.
3 The gospel is the fan of the world.

18 And many other things in *his* exhortation preached he unto the people.

19 [4] * But Herod the tetrarch, being reproved by him for Herodias his bother Philips wife, and for all the evils which Herod had done,
4 Johns preaching is confirmed with his death.
* *Mat.* 14. 3.

20 Added yet this above all, that he shut up John in prison.

21 [5] Now when all the people were baptized, * it came to pass that Jesus also being baptized, and praying, the heaven was opened:
5 Our baptisme is sanctified in the head of the church and Christ also is pronounced by the voice of the Father, to be our everlasting King, Priest, and Prophet.
* *Mat.* 3. 13.

22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.

23 [6] And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,
6 The stock of Christ according to the flesh, is brought by order even to Adam, and so to God, that it might appear that he onely it was, whom God promised to Abraham and David, & appointed from everlasting to his church, which is gathered together of all sorts of men.

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Judah,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er.

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonam, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Judah,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

Chap. IV.

1 The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil. 38 Peters mother in law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reproved for it. 43 He preacheth through the cities.

AND * [1] Jesus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the wilderness.
* *Mat.* 4. 1.
1 Christ being caried away (as it were out of the world) into the desart, after the fast of fourty days, and the overcoming of Satan thrice, coming as it were suddenly from heaven, beginneth his office.

2 Being fourty days tempted of the devil, and in those days he did eat nothing: and when they were ended, he afterward hungred.

3 [2] And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
2 Christ being stirred up of Satan, first, to distrust in God: secondly, to the desire of riches and honour: and lastly, to a vain confidence of himself, overcometh him thrice by the word of God.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this [a] power will I give thee, and the glory of them; for that is, [b] delivered unto me, and to whomsoever I will, I give it.
a By this word power, are the kingdoms themselves meant, which have the power: and so it is spoken by the figure *Metonymia.*
b *That is*, Sure so, for he is prince of the world, yet not absolutely, and as the sovereign over it, but by sufferance, and way of intreaty, and therefore he saith not true, that he can give it to whom he will.

7 If thou therefore wilt ‡ worship me, all shall be [c] thine.
‡ Or, *fall down before me.*

8 And Jesus answered and said unto him,
c Out of an high place, which had a goodly champion country underneath it, he shewed him the situation of all countrys.

54 Get thee behind me, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.

9 And he brought him to Jeruſalem, and ſet him on a pinnacle of the temple, and ſaid unto him, If thou be the Son of God, caſt thy ſelf down from hence.

10 For it is written, He ſhall give his angels charge over thee, to keep thee.

11 And in *their* hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

12 And Jeſus anſwering, ſaid unto him, it is ſaid, Thou ſhalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a ſeaſon.

14 ¶ And Jeſus returned in the powr of the ſpirit into Galilee, and there went out a fame of him through all the region round about.

15 And he taught in their ſynagogues, being glorified of all.

3 who Chriſt is, and wherefore he came, he ſheweth out of the prophet Iſay.
* *Mat.* 13. 54.

16 ¶ [3] And he came to *Nazareth, where he had been brought up, and as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read.

17 And there was delivered unto him the book of the prophet Eſaias, and when he had

d Their books in thoſe days were rolled up as ſcrolles upon a ruler: and ſo Chriſt unrolled or unfolded it, which is here called opened.
* *Iſa.* 61. 1.

[d] opened the book, he found the place where it was written,

18 * The ſpirit of tho Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed,

19 To preach the acceptable year of the Lord.

20 And he cloſed the book, and he gave *it* again to the miniſter, and ſat down: and the eyes of all them that were in the ſynagogue were faſtened on him.

21 And he began to ſay unto them, this day is this ſcripture fulfilled in your ears.

4 Familiarity cauſeth Chriſt to be contemned and therefore he oftentimes goeth to ſtrangers.
e Approved theſe things which he ſpake, with common conſent and voice: for this word, witneſs, ſignifieth in this place, and many other, to allow and approve a thing with open confeſſion.
f Not onely the doctours, but alſo the common people were preſent at this conference of the ſcriptures: and beſides that, their mother tongue was uſed, for elſe how could the people have wondred? Paul appointed the ſame order in the church at Corinth, as 1 *Cor.* 14.
g words full of the mighty power of God, which appeared in all his doings, as well & attuted men marvellouſly unto him, *Pſal.* 45. 2. grace is powred into thy lips. * *Mat.* 13. 57.
* 1 *King* 17. 9. h Land of Iſrael, Look *Mark* 15. 38. * 2 *King.* 5. 14.

22 [4] And all [e] bare him witneſs, and [f] wondred at the [g] gracious words which proceeded out of his mouth. And they ſaid, Is not this Joſephs ſon?

23 And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician, heal thy ſelf: whatſoever we have heard done in Capernaum, do alſo here in thy country.

24 And he ſaid, Verily I ſay unto you, No * prophet is accepted in his own country.

25 But I tell you of a truth, * many widows were in Iſrael in the days of Elias, when the heaven was ſhut up three years & ſix months, when great famine was throughout all the [h] land:

26 But unto none of them was Elias ſent, ſave unto Sarepta *a city* of Sidon, unto a woman that was a widow.

27 * And many lepers were in Iſrael in the time of Eliſeus the prophet: and none of them was cleanſed, ſaving Naaman the Syrian.

28 [5] And all they in the ſynagogue, when they heard theſe things, were filled with wrath,

5 The more ſharply the world is rebuked, the more it rageth openly: but the life of the godly is not ſimply ſubject; to the pleaſure of the wicked.
‡ Or, *edge.*

29 And roſe up, and thruſt him out of the city. and let him unto the ‡ brow of the hill (whereon their city was built) that they might caſt him down headlong.

30 But he paſſing through the midſt of them went his way.

31 And came down to Capernaum, a city of Galilee, and taught them on the ſabbath-days.

32 And they were aſtoniſhed at his doctrine: * for his word was with power.
* *Mat.* 7. 28.

33 ¶ * And in the ſynagogue there was a man which had a ſpirit of an unclean devil, and cried out with a loud voice.
* *Mark* 1. 23.

34 [6] Saying, ‡ Let us alone, what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, the holy one of God.

6 Chriſt ſtoniſheth not onely men, be they never ſo blockiſh, but even the devils alſo whether they will or not.
‡ Or, *away.*

35 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had thrown him in the midſt, he came out of him and hurt him not.

36 And they were all amazed, and ſpake among themſelves, ſaying, What a word *is* this? for with authority and power he commandeth the unclean ſpirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ [7] * And he aroſe out of the ſynagogue, and entred into Simons houſe, and Simons wives mother was taken with a great fever, and they beſought him for her.

7 In that the Chriſt healeth the diſeaſes of the body with his word onely, he proveth that he is God Almighty ſent for mans ſalvation.
* *Mat.* 8. 14.

39 And he ſtood over her, and rebuketh the fever, and it left her, And immediately ſhe aroſe and miniſtred unto them.

40 ¶ Now when the ſun was ſetting, all they that had any ſick with divers diſeaſes, brought them unto him: and he laid his hands on every one of them, and healed them.

41 * [8] And devils alſo came out of many, crying out, & ſaying, Thou art Chriſt the Son of God. And he rebuking them, ſuffered them not ‡ to ſpeak: for they knew that he was Chriſt.

* *Mark* 1. 34.
8 Satan, who, as continual enemy to the truth, ought not to be heard, not then, when he ſpeaketh the truth.
‡ Or, *to ſay that they knew him to be Chriſt.*

42 [9] And when it was day, he departed and went into a deſert place, and the people ſought him, and came unto him, and ſtayed him, that he ſhould not depart from them.

9 No colour of zeal ought to hinder us in the race of our vocation.

43 And he ſaid unto them, I muſt preach the kingdom of God to other cities alſo: for therefore am I ſent.

44 And he preached in the ſynagogues of Galilee.

Chap. V.

1 Chriſt teacheth the people out of Peters ſhip; 4 in a miraculous taking of fiſhes, ſheweth how he will make him and his partners fiſhers of men; 12 cleanſeth the leper; 16 prayeth in the wilderneſs; 18 healeth one ſick of the palſy; 27 calleth Matthew the publican; 29 eateth with ſinners, as being the phyſician of ſouls; 34 fortelleth the faſtings and afflictions of the apoſtles after his aſcenſion; 36 and likeneth faint-hearted and weak diſciples to old bottles, and worn garments.

1 Chriſt adverti-ſeth the four diſciples, which he had taken unto him, of the office of the Apoſtleſhip, which ſhould hereafter be committed unto them.
* *Mat.* 4 18.

AND [1] * it came to paſs, that as the people [a] preſſed upon him to hear the word of
a Did, as it were, ly upon him, ſo deſirous they were both to ſee him and hear him, and therefore he taught them out of a ſhip.

God

UMI

The Miraculous draught of fishes.

DUC IN ALTUM, ET LAXATE RETIA VESTRA IN CAPTURAM PISCIUM. ET CUM HO FE

Luke. 5. 4.

HO[illegible]FECISSENT, CONCLUSERUNT PISCIUM MULTITUDINEM COPIOSAM. Luce 5. 4.

UMI

God, he ſtood by the lake of Gennesareth,

2 And ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing *their* nets.

3 And he entred into one of the ſhips which was Simons, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip.

4 Now when he had left ſpeaking, he ſaid unto Simon, Lanch out into the deep, and let down your nets for a draught,

5 And Simon anſwering, ſaid unto him, [b] Maſter, we have toiled all the night, and have taken nothing: nevertheleſs at thy word I will let down the net.

[b] The word ſignifieth him that hath rule over any thing.

6 And when they had this done, they encloſed a great multitude of fiſhes; and their net brake.

7 And they beckned unto *their* partners, which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink.

8 When Simon Peter ſaw *it*, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinfull man, O Lord.

9 For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken.

10 And ſo *was* alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men.

11 And when they had brought their ſhips to land, they forſook all and followed him.

* *Mat.* 8. 2. 2 Chriſt by healing the leper with his onely touch, and ſending him to the prieſt, witneſſeth that it is he, through whom, and by whom, apprehended by faith, all we which are unclean, according to the law, by the witneſs of God himſelf, are pronounced to be pure and clean.

12 ¶ *[2] And it came to paſs, when he was in a certain city, behold, a man full of leproſy: who ſeeing Jeſus, fell on *his* face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean:

13 And he put forth *his* hand, and touched him, ſaying, I will be thou clean: and immediately the leproſy departed from him.

14 And he charged him to tell no man: but go, and ſhew they ſelf to the prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them.

[3] Chriſt had rather to be famous by his doctrins then by miracles, and therefore he departeth from them that ſeek him as Phyſician of the body, and not as the authour of ſalvation.

15 [3] But ſo much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himſelf into the wilderneſs, and prayed.

[4] Chriſt in healing him that was ſick of the palſy, ſheweth the cauſe of all diſeaſes, and the remedy.

17 [4] And it came to paſs on a certain day, as he was teaching, that there were Phariſees, and doctours of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was [c] *preſent* to heal them.

[c] The mighty power of Chriſts Godhead, ſhewed it ſelf in him at that time.

18 ¶ * And behold, men brought in a bed a man which was taken with a palſy: and they ſought means to bring him in, and to lay *him* before him.

* *Mat.* 9. 2.

19 And when they could not find by what *way* they might bring him in, becauſe of the multitude, they went upon the houſe top, and let him down through the tiling with *his* couch, into the midſt before Jeſus.

20 And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee.

21 And the Scribes and the Phariſees began to reaſon, ſaying, Who is this which ſpeaketh blaſphemies? Who can forgive ſins but God alone?

22 But when Jeſus perceived their thoughts, he anſwering ſaid unto them, What reaſon ye in your hearts?

23 Whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, Riſe up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive ſins, (he ſaid unto the ſick of the palſy) I ſay unto thee, Ariſe, and take up thy couch, and go into thine houſe.

25 And immediately he roſe up before them and took up that whereon he lay, and departed to his own houſe, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to day.

27 ¶ * [5] And after theſe things he went forth, and ſaw a publicane named Levi, ſitting at the receit of cuſtome: and he ſaid unto him, Follow me.

* *Mat.* 9. 9. 5 The church is a company of ſinners, through the grace of Chriſt repentant, which banquet with him, to the great offence of the proud and envious worldlings.

28 And he left all, roſe up, and followed him.

29 And Levi made him a great feaſt in his own houſe: and there was a great company of publicanes, and of others that ſat down with them.

30 But their Scribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with publicanes and ſinners?

31 And Jeſus anſwering, ſaid unto them, They that are whole need not a phyſician: but they that are ſick.

32 I came not to call the righteous, but ſinners to repentance.

33 ¶ [6] And they ſaid unto him, * Why do the diſciples of John [7] faſt often, and make prayers, and likewiſe *the diſciples* of the Phariſees; but thine eat and drink?

6 It is the point of hypocrites and ignorant men to put an holineſs in things indifferent.

* *Mat.* 9. 14.

7 Lawes generally made without any conſideration of circumſtance, for faſting, and other things of like ſort, are not onely tyrannous, but very hurtfull in the church.

34 And he ſaid unto them, Can ye make the children of the bride-chamber faſt, while the bridegroom is with them?

35 But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

36 ¶ And he ſpake alſo a parable unto them, No man putteth a piece of a new garment upon an old: if otherwiſe, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth noth with the old.

37 And no man putteth new wine in old bottles; elſe the new wine will burſt the bottles, and be ſpilled, and the bottles ſhall periſh.

38 But new wine muſt be put into new bottles, and both are preſerved.

39 No man alſo having drunk old *wine*, ſtraightway deſireth new: for he ſaith, The old is better.

CHAP. VI.

1 *Chriſt reproveth the Phariſees blindneſs about the obſervation of the ſabbath, by ſcripture, reaſon, and miracle:* 13 *chooſeth twelve apoſtles:* 17 *healeth the diſeaſed:* 20 *preacheth to his diſciples before the people of bleſſings and curſes;* 27 *how we muſt love our enemies;* 46 *and joyn the obedience of good works to the hearing of the word, leſt in the evil day of temptation we fall like an houſe built upon the face of the earth without any foundation.*

AND * [1] it came to paſs on the ſecond ſabbath after the firſt, that he went through the corn-fields: and his diſciples [a] plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Phariſees ſaid unto them, Why do ye that which is not lawfull to do on the ſabbath-days?

3 And Jeſus anſwering them, ſaid, Have ye not read ſo much as this, what David did, when himſelf was an hungred, and they which were with him:

4 How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which is not lawfull to eat but for the prieſts alone?

5 And he ſaid unto them, That the Son of man is Lord alſo of the ſabbath.

6 * [2] And it came to paſs alſo on another ſabbath, that he entred into the ſynagogue and taught: and there was a man whoſe right hand was withered.

7 And the Scribes & Phariſees watched him, whether he would heal on the ſabbath day: that they might find an accuſation againſt him.

8 But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe up, and ſtand forth in the midſt. And he aroſe, and ſtood forth.

9 Then ſaid Jeſus unto them, I will ask you one thing, Is it lawfull on the ſabbath-days to do good, or to do evil? to ſave life, or to [b] deſtroy *it*.

10 And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand: and he did ſo: and his hand was reſtored whole as the other.

11 And they were filled with madneſs, and communed one with another what they might do to Jeſus.

12 [3] And it came to paſs in thoſe days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his diſciples: * and of them he choſe twelve, whom alſo he named Apoſtles:

14 Simon (whom he alſo named Peter) and Andrew his brother, James and John, Philip and Bartholomew.

15 Matthew and Thomas, James *the ſon* of Alpheus, and Simon called Zelotes,

16 And Judas * *the brother* of James, and Judas Iſcariot, which alſo was the traitour.

17 ¶ And he came down with them, and ſtood in the plain, and the company of his diſciples, and a great multitude of people out of all Judea and Jeruſalem, and from the [c] ſea-coaſt of Tyre and Sidon, which came to hear him, and to be healed of their diſeaſes:

18 And they that were vexed with unclean ſpirits: and they were healed.

19 And the whole multitude ſought to touch him: for there went vertue out of him, and healed them all.

20 ¶ [4] And he liefted up his eyes on his diſciples, and ſaid, * Bleſſed *be ye* poor: for yours is the kingdom of God.

21 Bleſſed *are ye* that hunger now: for ye ſhall be filled. Bleſſed *are ye* that weep now: for ye ſhall laugh.

22 Bleſſed *are ye* when men ſhall hate you, and when they ſhall [d] ſeparate you *from their company*, and ſhall reproach you, and caſt out your name as evil, for the Son of mans ſake.

23 Rejoyce ye in that day, and [e] leap for joy: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 * But wo unto you that are rich: for ye have [f] received your conſolation.

25 * Wo unto you that are full: for ye ſhall hunger. Wo unto you that laugh now: for ye ſhall mourn and weep.

26 Wo unto you when all men ſhall ſpeak well of you: for ſo did their fathers to the falſe prophets.

27 ¶ * [5] But I ſay unto you which hear, Love your enemies, do good to them which hate you.

28 Bleſs them that curſe you, and pray for them which deſpitefully uſe you.

29 * And unto him that ſmiteth thee on the *one* cheek, offer alſo the other: * and him that taketh away thy cloak, forbid not *to take thy* coat alſo.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask *them* not a gain.

31 * And as ye would that men ſhould do to you, do ye alſo to them likewiſe.

32 * For if ye love them which love you, [g] what thank have ye? for ſinners alſo love thoſe that love them.

33 And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame.

34 * And if ye lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for [h] nothing again: and your reward ſhall be great, and ye ſhall be the children of the higheſt: for he is kind unto the unthankfull, and *to* the evil.

36 Be ye therefore mercifull, as your Father alſo is mercifull.

37 * [6] Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: [i] forgive, and ye ſhall be forgiven:

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a *Mat.* 12. 1.
1 Chriſt ſheweth againſt the ſuperſtitious, who ſtick in every trifle that the law of the very ſabbath was not given to be kept without exception: much leſs that the ſalvation of man ſhould conſiſt in the outward keeping of it.
a Epiphanius noteth well in his treatiſe, where he confuteth Ebion, That the time when the diſciples plucked the ears of corn, was in the feaſt of unleavened bread Now whereas in thoſe feaſts, which were kept many days together, as the feaſt of tabernacles, and the paſs over, their firſt day is, and the laſt were of like ſolemnity, *Levit.* 23. *Luke* fitly calleth the laſt day the ſecond ſabbath though Theoph. underſtandeth it of any other of them, that followed the firſt.
* *Mat* 12. 9.
2 Charity is the rule of all ceremonies.

b whoſo helpeth not his neighbour, when he can, he killeth him.

3 In that, that Chriſt uſeth earneſt and long prayer in chuſing twelve of his own company, to the office of the apoſtleſhip, he ſheweth how religiouſly we ought to behave our ſelves in the choice of eccleſiaſticall perſons.
* *Mat.* 10. 1.

* *Jude* 1.

c From all the ſea coaſt, which is called, Syrophenicia.

4 Chriſt teacheth againſt all Philoſophers and eſpecially the Epicures, that the chiefeſt felicity of man is laid up in no place here in earth, but in heaven, and that perſecution for righteouſnes ſake, is the right way unto it.
* *Mat.* 5. 3.
d Caſt you out of their Synagogues, as John expoundeth it, *chap.* 16. 2. which is the ſharpeſt puniſhment the church hath, if ſo be the elders judge rightfully, and by the word of God.
e *Leap* (as cattel do when their provender prickeith) for exceeding joy.
* *Amos* 6. 1.
f That is, You reap now of your riches all the commodity and bleſſings you are ever like to have, and therefore you are not to look for any other reward. *Mat.* 6. 2.
* *Iſa* 65. 13.
* *Mat* 5. 44.
5 Chriſtian charity, which differeth much from the worldly, doth not only, not revenge injuries, but comprehendeth even our moſt grievous enemies, and that for our Fathers ſake which is in heaven: ſo far is it from ſeeking its own profit in doing well.
* *Mat.* 5. 39.
* 1. *Cor.* 6, 7.

* *Mat.* 7. 12. *Joh.* 4. 15.

* *Mat.* 5. 46.

g what is there in this your work, that is to be accounted of? for if you look to have commodity by loving, ſeek thoſe commodities which are commodities in deed: love your enemies, and ſo ſhall you ſhew to the world that you look for thoſe commodities which come from God.
* *Mat.* 5. 42.
h when you will lend, do it onely to benefit and pleaſure withall, and not for hope to recieve the principall again.

* *Mat.* 7. 1.
6 Brotherly reprehenſions muſt not proceed of curioſity nor churliſhnes nor malice, but they muſt be juſt, moderate and loving.
i He ſpeaketh not here of civill judgments, and therefore by the word. Forgive, is meant that good nature, which the Chriſtians uſe in ſuffering and pardonning wrongs.

UMI

Mary anointing Christ's feet.

P. P. Rubens Inv.

VENIENTEM AD ME

Luke. 7. 37.

7.0
Luc. 7.

NON EJICIAM FORAS.

UMI

38 Give, and it ſhall be given unto you; good meaſure, [k] preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withall, it ſhall be meaſured to you again.

k These are borrowed kinds of ſpeeches, taken from them which uſe to meaſure dry things, as corn and ſuch like, who uſe a frank kind of dealing therein, and thruſt it down and ſhake it together, and preſſe it, and heap it.

39 [7] And he ſpake a parable unto them, * Can the blind lead the blind? ſhall they not both fall into the ditch?

7 Unskilful reprehenders hurt both themſelves and others: for ſuch as the maſter is, ſuch is the ſcholler.

40 * The diſciple is not above his maſter: but every one ‡ that is perfect ſhall be as his maſter.

* *Mat.* 15. 14.

* *Mat.* 10. 24.

‡ Or, *ſhall be perfected as his maſter.*

41 * [8] And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye?

* *Mat.* 7. 3.

8 Hypocrites which are very ſevere reprehenders of others, are very quick of ſight to ſpy other mens faults, but very blind to ſee their own.

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

43 * [9] For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

* *Mat.* 7. 16.

9 He is a good man, not that is skilful to reprehend others, but he that proveth his uprightneſs both in word and deed.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-buſh gather they grapes.

45 A good man out of the good treaſure of his heart, bringeth forth that which is good: and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth ſpeaketh.

46 ¶ * And why call ye me Lord, Lord, and do not the things which I ſay?

* *Mat.* 7. 21.

47 [10] Whoſoever cometh to me, and heareth my ſayings, and doth them, I will ſhew you to whom he is like.

10 Affliction doth at the length diſcern true godlineſs from falſe and feigned.

48 He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the floud aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: for it was founded upon a rock.

49 But he that heareth, and doth not, is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruine of that houſe was great.

CHAP. VII.

1 *Chriſt findeth a greater faith in the centurion a Gentile, then in any of the Jews;* 10 *healeth his ſervant being abſent;* 11 *raiſeth from death the widows ſon at Nain;* 19 *anſwereth Johns meſſengers with the declaration of his miracles;* 24 *teſtifieth to the people what opinion he held of John;* 30 *inveigheth againſt the Jews, who with neither the manners of John nor of Jeſus could be won;* 36 *and ſheweth by occaſion of Mary Magdalene, how he is a friend to ſinners, not to maintain them in ſins, but to forgive them their ſins, upon their faith and repentance.*

1 Chriſt admoniſheth the Jews, by ſetting before them the example of the centurion, that for their obſtinacy and rebellion, he will go to the Gentiles.

NOw [1] when he had ended all his ſayings in the audience of the people, * he entred into Capernaum.

* *Mat.* 8. 5.

2 And a certain centurions ſervant, who was dear unto him, was ſick and ready to die.

3 And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant.

4 And when they came to Jeſus, they beſought him inſtantly, ſaying, that he was worthy for whom he ſhould do this.

5 For he loveth our nation, and he hath built us a ſynagogue.

6 Then Jeſus went with them. And when he was now not far from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thy ſelf, for I am not worthy that thou ſhouldeſt enter under my roof.

7 Wherefore neither thought I my ſelf worthy to come unto thee: but ſay in a word, and my ſervant ſhall be healed.

8 For I alſo am a man ſet under authority, having under me ſouldiers, and I ſay unto one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it.

9 When Jeſus heard theſe things, he marvelled at him, and turned him about, and ſaid unto the people that followed him, I ſay unto you, I have not found ſo great faith, no, not in Iſrael.

10 And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick.

11 ¶ [2] And it came to paſs the day after, that he went into a city called [a] Nain; and many of his diſciples went with him, and much people.

2 Chriſt avoucheth openly his power over death.

a Nain is the name of a town in Galilee which was ſituate on the other ſide of Kiſon, which falleth into the ſea of Galilee.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the onely ſon of his mother, and ſhe was a widow: and much people of the city was with her.

13 And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14 And he came and touched the ‡ bier, (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe.

‡ Or., *coffin.*

15 And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother.

16 And there came a fear on all: and they glorified God, ſaying, That a great prophet is riſen up among us; and, That God hath viſited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 * [3] And the diſciples of John ſhewed him of all theſe things.

* *Mat.* 11. 2.

3 John ſendeth from the priſon his unbelieving diſciples, to Chriſt himſelf to be confirmed.

19 ¶ And John calling unto him two of his diſciples, ſent *them* unto Jeſus, ſaying, Art thou he that ſhould come, or look we for another?

20 When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another?

21 And in that [b] ſame hour he cured many of *their* infirmities and plagues, and of evil ſpirits, and unto many that were blind he gave ſight.

b when Johns diſciples came to Chriſt.

22 Then Jeſus anſwering, ſaid unto them,

Go

58 Go your way, and tell John what things ye have ſeen and heard, how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the goſpel is preached.

23 And bleſſed is he whoſoever ſhall not be offended in me.

4 That which the prophets ſhewed long before, John ſheweth at hand: and Chriſt himſelf doth preſent it daily unto us in the goſpel, but for the moſt part in vain, for that many lack nothing els, but foolish toves and vain glory.

24 ¶ [4] And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſs for to ſee? A reed ſhaken with the wind?

25 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts.

26 But what went ye out for to ſee? A prophet? Yea, I ſay unto you, and much more then a prophet.

27 This is he of whom it is written, behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

28 For I ſay unto you, Among thoſe that are born of women, there is not a greater prophet then John the Baptiſt: but he that is leaſt in the kingdom of God, is greater then he.

29 And all the people that heard *him*, and the publicans [c] juſtified God, being baptized with the baptiſm of John.

c Said that he was juſt, good, faithfull, and merciful.

† Or, *fruſtrated.*
‡ Or, *within themſelves.*
d To their own hurt.

30 But the Phariſees and lawyers ‡ rejected the counſel of God ‡ [d] againſt themſelves, being not baptized of him.

5 what way ſoever God followeth in offering us the Goſpel, the moſt part of men procure offences unto themſelves: yet not withſtanding ſome church is gathered together.
* *Mat.* 11. 16.

31 ¶ [5] And the Lord ſaid, * Whereunto then ſhall I liken the men of this generation? and to what are they like?

32 They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced: We have mourned to you, and ye have not wept.

33 For John the Baptiſt came neither eating bread nor drinking wine; and ye ſay, He hath a devil.

34 The Son of man is come eating and drinking; and ye ſay, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and ſinners.

35 But wiſdom is juſtified of all her children.

* *Mark*, 14. 3.
6 Proud men deprive themſelves of the benefits of Chriſt, even then, when he it at home with them in their houſes, which the humble and baſe do enjoy.

36 ¶ * [6] And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſees houſe, and ſat down to meat.

37 And behold, a woman in the city, which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſees houſe, brought an alabaſter-box of ointment.

38 And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe *them* with the hairs of her head, and kiſſed his feet, and anointed *them* with the ointment.

7 Raſhneſs is the fellow of pride.

39 [7] Now when the Phariſee which had bidden him, ſaw *it*, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him: [e] for ſhe is a ſinner.

e The Phariſee reſpecteth the law which holdeth them defiled that touch the defiled. 8 To love Chriſt is a ſure and perpetual witneſs of remiſſion of ſins.

40 [8] And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on.

41 There was a certain creditour, which had two debters: the one ought five hundred ‡ pence, and the other fifty.

† *See*, Mat. 18. 28.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him moſt?

43 Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

44 And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entred into thine houſe, thou gaveſt me no water for my feet: but ſhe hath waſhed my feet with tears, & wiped *them* with the hairs of her head.

45 Thou gaveſt me no kiſs: but this woman, ſince the time I came in, hath not ceaſed to kiſs my feet.

46 Mine head with oyl thou didſt not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I ſay unto thee, Her ſins, which are many, are [f] forgiven; for ſhe loved much: but to whom little is forgiven, the ſame loveth little,

f *That is*, ſaith *Theophilact*, She hath ſhewed her faith abundantly: *and Baſil in his ſermon of baptiſm ſaith*, He that oweth much, hath much forgiven him, that he may love much more: and therefore Chriſts ſaying is ſo plain by the ſimilitude, that it is a wonder to ſee the enemies of the truth, draw and rack this place

48 And he ſaid unto her, Thy ſins are forgiven.

49 And they that ſat at meat with him, began to ſay within themſelves, Who is this that forgiveth ſins alſo?

50 And he ſaid to the woman, Thy faith hath ſaved thee; go in [g] peace.

ſo fondly, to eſtabliſh their meritorious works: for the greater ſum a man hath forgiven him, the more he loveth him that hath been ſo gracious to him: And this woman ſheweth by duties of love, how great the benefit was ſhe had received: and therefore the charity that is here ſpoken of is not to be taken for the cauſe; but as a ſign: for Chriſt ſaith not as the Phariſees did, that ſhe was a ſinner, but beareth her witneſs that the ſins of her life paſt are forgiven her.
g He confirmeth the benefit which he had beſtowed, with a bleſſing.

CHAP. VIII.

1 Women miniſter unto Chriſt of their ſubſtance. 4 Chriſt after he had preached from place to place attended with his apoſtles, propoundeth the parable of the ſower, 16 and of the candle; 21 declareth who are his mother, and brethren; 22 rebuketh the winds; 26 caſteth the legion of devils out of the man, into the herd of ſwine; 37 is rejected of the Gadarenes; 43 healeth the woman of her bloudy iſſue; 49 and raiſeth from death Jairus daughter.

AND it came to paſs afterward, that he went throughout every city and village preaching, and ſhewing the glad tidings of the kingdom of God: and the twelve *were* with him.

2 And certain women which had been healed of evil ſpirits and infirmities, Mary called Magdalene, * out of whom went ſeven devils.

* *Mark*. 16. 9.

3 And Joanna the wife of Chuza, Herods ſteward, and Suſanna, and many others which miniſtred unto him of their ſubſtance.

* *Mat.* 13. 2.
1 The ſelf ſame goſpel is ſowa every where, but not with like fruit: and that through the onely fault of men themſelves.

4 ¶ * [1] And when much people were gathered together, and were come to him out of every city, he ſpake by a parable:

5 A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the ways ſide, and it was

was troden down, and the fowls of the air devoured it.

6 And ſome fell upon a rock, and aſſoon as it was ſprung up, it withered away, becauſe it lacked moiſture.

7 And ſome fell among thorns, and the thorns ſprang up with it, and choked it.

8 And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear.

9 And his diſciples asked him, ſaying, What might this parable be?

10 And he ſaid, Unto you it is given to know the [a] myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand.

11 * Now the parable is this: The ſeed is the word of God.

12 Thoſe by the way-ſide, are they that hear: then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved.

13 They on the rock, *are they*, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, [b] go forth, and are choked with cares and riches, and pleaſures of *this* life, and [c] bring no fruit to perfection.

15 But that on the good ground, are they, which in an [d] honeſt and good heart, having heard the word, [e] keep it, and bring forth fruit with patience.

16 ¶ * [2] No man when he hath lighted a candle, covereth it with a veſſel, or putteth *it* under a bed: but ſetteth it on a candleſtick, that they which enter in may ſee the light.

17 * For nothing is ſecret, that ſhall not be made manifeſt: neither any thing hid, that ſhall not be known, and come abroad.

18 [3] Take [f] heed therefore how ye hear: * for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken even that which he [‡g] ſeemeth to have.

19 ¶ * [4] Then came to him his mother and his brethren, and could not come at him for the preaſs.

20 And it was told him *by certain*, which ſaid, Thy mother and thy brethren ſtand without, deſiring to ſee thee.

21 And he anſwered and ſaid unto them, My mother and my brethren are theſe which hear the word of God, and do it.

22 ¶ * [5] Now it came to paſs on a certain day, that he went into a ſhip with his diſciples: and he ſaid unto them, Let us go over unto the other ſide of the lake. And they lanched forth.

23 But as they ſailed, he [h] fell a ſleep: and there came down a ſtorm of wind on the lake, and they were [i] filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, ſaying, Maſter, maſter, we periſh. Then he aroſe, and rebuked the wind, and the raging of the water: and they ceaſed, and there was a calm.

25 And he ſaid unto them, where is your faith? And they being afraid, wondred, ſaying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 ¶ * [6] And they arrived at the country of the Gardarenes, which is over againſt Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in *any* houſe, but in the tombs.

28 When he ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, thou Son of God moſt high? I beſeech thee torment me not.

29 (For he had commanded the unclean ſpirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was [k] driven of the devil into the wilderneſs)

30 And Jeſus asked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many devils were entred into him.

31 And they beſought him that he would not command them to go out into the deep.

32 And there was there an herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them. And he ſuffered them.

33 Then went the devils out of the man, and entred into the ſwine: and the herd ran violently down a ſteep place into the lake, and were choked.

34 When they that fed them ſaw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to ſee what was done; and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid.

36 They alſo which ſaw *it*, told them by what means he that was poſſeſſed of the devils, was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about, beſought him to depart from them; for they were taken with great fear: and he went up into the ſhip, and returned back again.

38 Now the man out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying,

39 Return to thine own houſe, and ſhew how

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a Thoſe things are called myſteries which may not be uttered: for the word uſed here, is as much as we ſay in our tongue, to hold a mans peace.
* *Mat.* 13. 18.

b *That is*, So ſoon as they have heard the word, they go about their buſineſs.
c They bring not forth perfect and full fruit to the ripening: or they begin, but they bring not to an end.
d which ſeeketh not onely to ſeem ſuch a one, but is ſo indeed, ſo that this word, *Honeſt*, reſpecteth the outward life, and the word, *Good*, is referred to the good gifts of the mind.
e with much ado, for the devil and the fleſh fight againſt the Spirit of God, which is a new gueſt.
* *Mat.* 5. 15.
2 That every man hath received in private, he ought to beſtow to the uſe and profit of all men.
* *Mat.* 10. 26.
3 Heavenly gifts are loſt with niggardlineſs: and increaſe with liberallity.
f *That is*, with what minds you come to hear the word, and how you behave your ſelves, when you have heard it.
* *Mat.* 13. 12.
‡ Or, *thinketh that he hath.*
g Either to himſelf, or to other, or to both: for there are none ſo proud as theſe fellows, if it were poſſible to ſee that, that they cloke: neither are there that deceive the ſimple more then they do. * *Mat.* 12. 46. 4 There is no knot of fleſh and blood among men ſo nigh and ſtraight, as the band which is between Chriſt, and them who imbrace him with a true faith. * *Mat.* 8. 23. 5 It is expedient for us ſometime to come into extreme danger as though Chriſt paſſed not for us, that we may have a better trial, both of his power, and alſo of our weakneſs.

59

h Jeſus fell aſleep, and it appeareth that he was very faſt aſleep, becauſe they called him twice before he awoke.
i Not the diſciples, but the ſhip.

* *Mat.* 8. 28.
6 Chriſt ſheweth by caſting out a legion of devils, by his word onely, that his heavenly virtue was appointed to deliver men from the ſlavery of the devil: but fooliſh men will not, for the moſt part, redeem this ſo excellent grace freely offered unto them, with the leaſt loſs of their pelting pelf.

k By force and violence, as a horſe when he is ſpurred.

how great things God hath done unto thee. And he went his way, and publiſhed [l] throughout the whole city, how great things Jeſus had done unto him.

40 And it came to paſs, that when Jeſus was returned, the people *gladly* [m] received him: for they were all waiting for him.

41 ¶ * [7] And behold, there came a man named Jairus, and he was a ruler of the ſynagogue: and he fell down at Jeſus feet, and beſought him that he would come into his houſe:

42 For he had one onely daughter, about twelve years of age, and ſhe lay a dying. (But as he went, the people thronged him.

43 ¶ And a woman having an iſſue of bloud twelve years, which had ſpent all her [n] living upon phyſicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her iſſue of bloud ſtanched.

45 And Jeſus ſaid, Who touched me? When all denied, Peter, and they that were with him, ſaid, Maſter, the multitude throng thee, and preaſs *thee*, and ſayeſt thou, Who touched me?

46 And Jeſus ſaid, Some body hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediatly.

48 And he ſaid unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace)

49 ¶ While he yet ſpake, there cometh one from the ruler of the ſynagogues *houſe*, ſaying to him, Thy daughter is dead; trouble not the Maſter.

50 But when Jeſus heard *it*, he anſwered him, ſaying, Fear not: believe onely, and ſhe ſhall be made whole.

51 And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and [o] bewailed her: but he ſaid, Weep not; ſhe is not dead, but ſleepeth.

53 And they laughed him to ſcorn, knowing that ſhe was dead.

54 And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe.

55 And her ſpirit came again, and ſhe aroſe [p] ſtraightway: and he commanded to give her meat.

56 And her parents were aſtoniſhed: but he charged them that they ſhould tell no man what was done.

l *To wit*, The city of the Gadarenes: and though Mark ſay that he preached it in Decapolis, they diſſent not: *for Pliny recordeth, lib. 5. chap.* 18. That Gadara is a town of Decapolis, ſo that Decapolis was partly on this ſide Jordan, and partly on the other ſide.

m The multitude was glad he was come again, and rejoyced greatly.

* *Mat.* 9. 18.

7 Chriſt ſheweth by a double miracle, that he is Lord both of life and death.

n All that ſhe had to live upon.

o *The word ſignifieth*, To beat and ſtrike, and is transferred to the mournings and lamentations that are at burials, at which times men uſe ſuch kind of behaviour.

p The corps was layd out, and the wench received life, and roſe out of the bed, that all the world might ſee, ſhe was not only reſtored to life, but alſo void of all ſickneſs.

CHAP. IX.

1 Chriſt ſendeth his apoſtles to work miracles, and to preach. 7 Herod deſireth to ſee Chriſt. 17 Chriſt feedeth five thouſand: 18 enquireth what opinion the world had of him; foretelleth his paſſion: 23 propoſeth to all the pattern of his patience. 28 The tranſfiguration. 37 He healeth the lunatick: 43 again forewarneth his diſciples of his paſſion: 46 commendeth humility: 51 biddeth them to ſhew mildneſs towards all, without deſire of revenge. 57 Divers would follow him, but upon conditions.

THen * [1] he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes.

2 And he ſent them to preach the kingdom of God, and to heal the ſick.

3 And he ſaid unto them, Take nothing for your journy, neither ſtaves, nor ſcrip, neither bread, neither mony; neither have two coats apiece.

4 And whatſoever houſe ye enter into, [a] there abide, and thence depart.

5 And whoſoever will not receive you when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them.

6 And they departed and went through the towns, preaching the goſpel, and healing every where.

7 ¶ * [2] Now Herod the tetrach heard of all that was done by him: and he was [b] perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead:

8 And of ſome, that Elias had appeared: of others, that one of the old prophets was riſen again.

9 And Herod ſaid, John have I beheaded: but who is this of whom I hear ſuch things? And he deſired to ſee him.

10 ¶ [3] And the apoſtles when they were returned, told him all that they had done. * And he took them, and went aſide privately into a [c] deſert place, belonging to the city called Bethſaida.

11 And the people when they knew *it*, followed him: and he received them, and ſpake unto them of the kingdom of God, and healed them that had need of healing.

12 * And when the day began to wear away, then came the twelve and ſaid unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a deſert place.

13 But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loavs and two fiſhes; [d] except we ſhould go and buy meat for all this people.

14 For they were about five thouſand men. And he ſaid to his diſciples, make them ſit down by fifties in a company.

15 And they did ſo, & made them all ſit down.

16 Then he took the five loavs and the two fiſhes, and looking up to heaven, he [e] bleſſed them, and brake, and gave to the diſciples to ſet before the multitude.

17 And they did eat, and were all filled: and there

* *Mat.* 10. 1.

1 The twelve apoſtles are ſent forth at the onely commandment of Chriſt, and furniſhed with the power of the holy Ghoſt: both that none of the lifelites might pretend ignorance and alſo that they might be better prepared to their general embaſſy.

a when you depart out of any city, depart from thence, where you firſt took up your lodging: ſo that in few words, the Lord forbiddeth them to change their lodgings: for the publiſhing of this goſpel, was as it were a through paſſage, that none of Judea might pretend ignorance, as though he had not heard that Chriſt was come.

* *Mat.* 14. 1.

2 So ſoon as the world heareth tidings of the goſpel, it is divided into divers opinions, and the tyrants eſpecially are afraid.

b He ſtuck, as it were, faſt in the mire.

3 They ſhall lack nothing that follow Chriſt, no not in the wilderneſs.

* *Mat.* 14. 13.

c Note, This was not in the town Bethſaida, but part of the fields belonging to the town.

* *Mat.* 14. 15.

d This is unperfectly ſpoken, and therefore we muſt underſtand ſomething, as this, we cannot give them to eat, unleſs we go and buy, &c.

e He gave God thanks for theſe loavs and fiſhes and withall prayed him to feed this ſo great a multitude with ſo ſmal a quantity; and to be ſhort, that this whole banket might be to the glory of God.

there was taken up of fragments that remained to them, twelve baskets.

18 ¶ * [4] And it came to pass as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some *say* Elias: and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom *say* ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing.

22 [5] Saying, * The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ * And he said to *them* all, If any man will come after me, let him deny himself, and take up his cross [g] daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 * For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 * For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Fathers, and of the holy angels.

27 * But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

28 ¶ * [6] And it came to pass about an eight days after these ‡ sayings, he took Peter, and John, and Jams, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, *and* his raiment *was* white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his [h] decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them, and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone: and they kept *it* close, and told no man in [i] those days any of those things which they had seen.

37 ¶ * [7] And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine onely child.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him, that he foameth again, and [k] bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ [8] And they were all amazed at the mighty power of God: but while they wondered every one at all things which Jesus did, he said unto his disciples.

44 * [1] Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ * [9] Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ * [10] And John answered and said, Master, we saw one casting out devils in thy name, and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us, is for us.

51 ¶ [11] And it came to pass, when the time was come that he should be received up, he [m] stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face, and they went, and entred into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 [12] And when his disciples Jams & John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as * Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of [n] spirit ye are of.

56 For the Son of man is not come to

61

* *Mat.* 16. 13.
4 Although the world be tossed up and down, betwixt divers errours, yet we ought not to contemn the trueth, but be so much the more desirous to know it, and be more constant to confess it.
f Alone from the people.

5 Christ himself attained to the heavenly glory, by the cross and invincible patience.
* *Mat.* 17. 22.

6 *Mat.* 10. 38.

g Even as one day followeth another, so doth one cross follow another, and the cross is by the figure *Metonymia*, taken for the miseries of this life: for to be hanged, was the sorest and cruellest punishment, that was amongst the Jews.
* *Mat.* 16. 26. *Mark* 8. 36.
* *Mat.* 10. 33.

* *Mat.* 16. 28.

* *Mat.* 17. 1.
6 Lest the disciples of Christ should be offended at the debasing himself in his flesh, he teacheth them that it is voluntary, shewing there with all for a space, the brightness of his glory.
‡ Or, things.

h what death he should die in Jerusalem.

i Until Christ was risen again from the dead.

* *Mat.* 17. 14.
7 Christ is offended with nothing so much as with incredulity, although he bear with it for a time.

k As is fareth in the falling sickness.

8 we have no cause to promise our selves rest and quietness in this world, seeing that they themselves which seemed to fawn upon Christ, do shortly after crucify him.
* *Mal.* 17. 22.
1 Give diligent ear unto them, and when you have once heard them, see that you keep them.

* *Mat.* 18. 1. *Mark* 9. 34.
9 The end of ambition is ignominy: but the end of modest obedience is glory.

* *Mark* 9. 38.
10 Extraordinary things, are neither rashly to be allowed, nor condemned.

11 Christ goeth willingly to death.
m *Word for word*, He hardned his face, *that is*, He resolved with himself to die, & therefore ventured upon his journey, and cast away all fear of death, and went on.

12 we must take heed of the immoderateness of zeal & fond imitation even in good causes, that whatsoever we do, we do it to Gods glory, and the profit of our neighbour.
* 2 *King.* 1. 10.
n So speak the Hebrews, *that is*, you know not what will, mind, and counsel you are of: so the gifts of God are called the spirit, because they are given of Gods spirit, and so are they that are contrary to them which proceed of the wicked spirit of covetousness, of pride, and madness.

62 destroy mens lives, but to save *them*. And they went to another village.

* Mat. 8. 19.
13 Such as follow Christ, must prepare themselves to suffer all discommodities.

57 ¶ * [13] And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests, but the Son of man hath not where to lay *his* head.

* Mat. 8. 21.
14 The calling of God ought to be preferred, without all controversy, before all duties that we owe to man.
o who notwithstanding that they live in this frail life of man, yet are strangers from the true life, which is everlasting and heavenly.
15 Such as follow Christ, must at once renounce all wordly cares.

59 * [14] And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their [o] dead; but go thou and preach the kingdom of God.

61 [15] And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

1 *Christ sendeth out at once seventy disciples to work miracles, and to preach:* 17 *admonisheth them to be humble, and wherein to rejoyce:* 21 *thanketh his father for his grace:* 23 *magnifieth the happy estate of his church:* 25 *teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy:* 41 *reprehendeth Martha, and commandeth Mary her sister.*

* Mat. 10. 1.
1 The seventy are sent as the second forewarners of the coming of Christ.

AFter* [1] these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

* Mat. 9. 37.

2 Therefore said he unto them, *The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

2 The faithfull ministers of the word are in this world, as lambs among wolves, but if they be diligent to do their duty, he that sent them, will also preserve them.
* Mat. 10. 16.
a This is spoken after the manner of a figure, which men use when they put down more in words then is meant: usual among the Hebrews, when they command a thing to be done speedily without delay, *as* King. 4. 29, for otherwise courteous and gentle salutations are points of Christian duties: as for this calling, it was but for a season,

3 [2] Go your ways; * behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes, and salute [a] no man by the way.

5 * And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the [b] son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

* Mat. 10. 11.
b So speak the Hebrews: *that is*, He that favoureth the doctrin of peace and imbraceth it.
c Take up your lodging in that house, which ye first enter into, *that is*, Be not careful for commodious lodging, as men do which purpose to tarry long in a place: for here is not instituted that solemn preaching of the gospel, which was used afterward, when the churches were setled: but these are sent abroad to all the coasts of Judea, to give them to understand, that the last jubile is at hand. d Content your selves with that meat that is set before you. 3 God is a most severe revenger of the ministery of his gospel.

7 And in the same house [c] remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, [d] eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 [3] But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, then for that city.

13 * Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. * Mat. 11. 21.

14 But it shall be more tollerable for Tyre and Sidon at the judgment, then for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. * Mat. 10. 40.

17 ¶ [4] And the seventy returned again with joy, saying, Lord, even the devils are subject unto us [e] through thy name.

4 Neither the gift of miracles, neither what elsr soever excellent gift, but only our election giveth us occasion of true joy. And the onely publishing of the gospel is the destruction of Satan.
e For Christs disciples used no absolute authority, but wrought such miracles as they did, by calling upon Christs name.

18 And he said unto them, I beheld Satan as lightning, [f] fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means [g] hurt you.

f Paul placeth the devil and his angels in the ayre, as *Ephes.* 6. 12, and he is said to be cast down from thence by force, when his power is abolished by the voice of the gospel.
g Shall do you wrong.

20 Nothwithstanding in this rejoyce not, that the spirits are subject unto you: but rather rejoyce, because your names are written in heaven.

21 ¶ [5] In that hour Jesus rejoyced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the [h] wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight.

5 The church is contemptible, if we behold the outward face of it, but the wisdom of God is not so marvellous in any thing, as in it.
‡ Many ancient copies adde these words, *And turning to his disciples, he said.*
6 whosoever seeketh the Father without the Son, wandreth out of the way.

22 ‡ [6] All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal *him*.

7 The difference of the old testament and the new, consisteth in the measure of revelation.
* Mat. 13. 16.

23 ¶ [7] And he turned him unto *his* disciples, and said privately, * Blessed *are* the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

8 Faith doth not take away, but establisheth the doctrin of the law.
i One of them, that professed himself to be learned in the rites and laws of Moses.
* Mat. 22. 35.

25 ¶ [8] And behold, [i] a certain lawyer stood up, and tempted him, saying, * Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thy self.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

9 All they are comprehended in the name of our neighbour, by the law, whomsoever we may help.
k *That is*, To vouch his righteousnesse, or shew that he was just, *that is*, Void

29 [9] But he willing to [k] justify himself, said unto Jesus, And who is my neighbour?

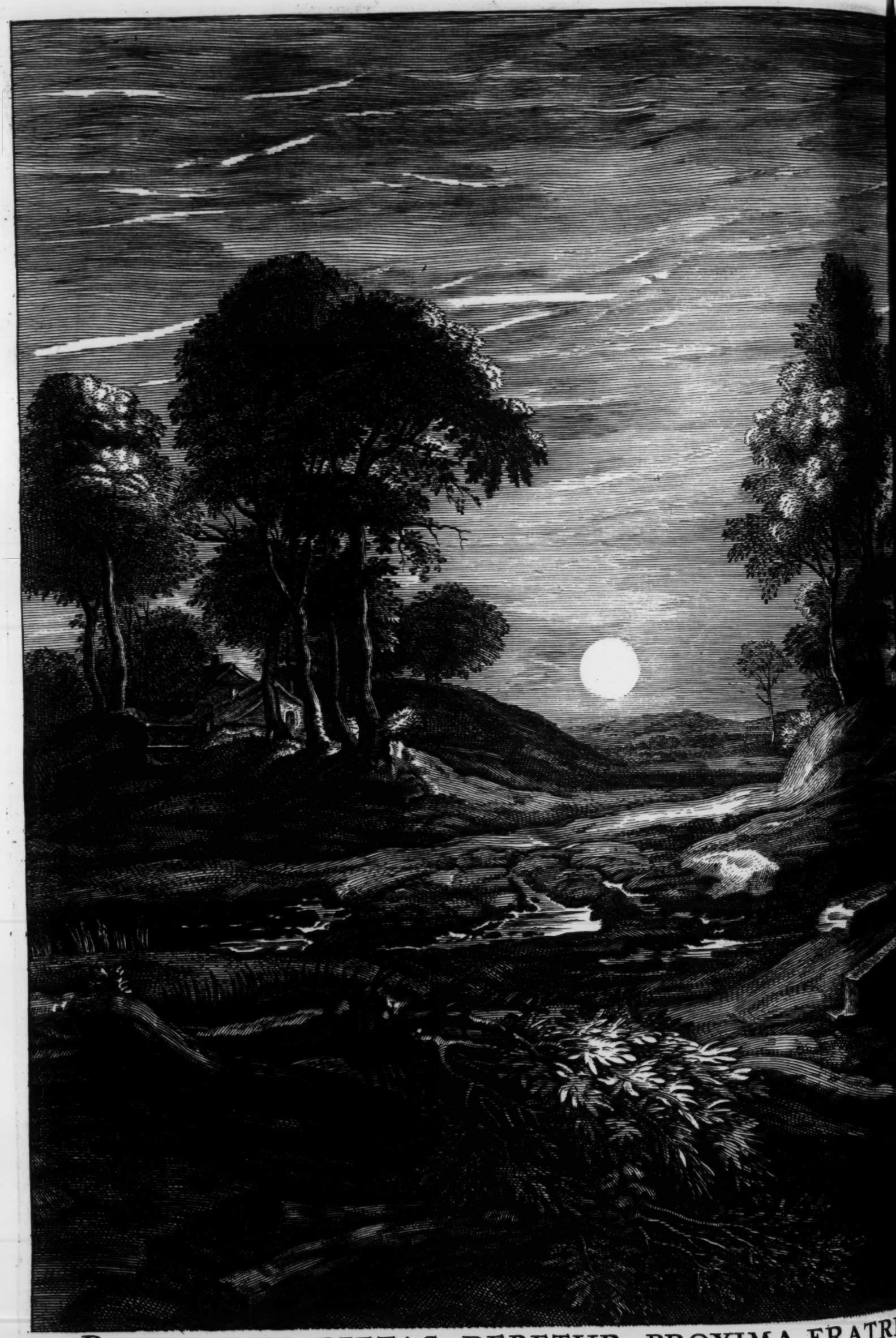
30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among theeves, which stripped him of

of all faults: and *James* 5, useth the word of justification in this sense.

his

UMI

The Good Samaritan.



PRIMA DEO PIETAS DEBETUR, PROXIMA FRATRI.

Luke. 10.30.

TRI. SIC SAMARITA TUAM SENTIT EGENUS OPEM. Lucæ 10. 29.

UMI

UMI

Jesus reprehendeth Martha

Visscher Excudebat.

Luce. Cap. 10. Vers. 38.

Luke 10.38.

UMI

UMI

Jesus casteth out a dumb Devil.

Ejicit è misero Dominus Cacodæmona Muto Protinus obsessus verba diserta sonat. Spiritibus

Luke. 11. 14.

ritibus Christus stygiis dominatur, et illos Cogit ad imperium cedere sede sua. Luce 11. 14.

UMI

his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain prieſt that way, and when he ſaw him, he paſſed by on the other ſide.

32 And likewiſe a Levite, when he was at the place, came and looked *on him*, and paſſed by on the other ſide.

33 But a certain Samaritan, as he journeyed, came where he was: and when he ſaw him, he had compaſſion *on him.*

34 And went to him, and bound up his wounds, pouring in oyl and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, ‡ See *Mat.* 20 2. he took out two ‡ pence, and gave *them* to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again I will repay thee.

36 Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the theeves?

37 And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

10 Chriſt careth not to be entertained delicately, but to be heard diligently, that is it, which he eſpecially requireth.

38 ¶ [10] Now it came to paſs, as they went, that he entred into a certain village: and a certain woman named Martha, received him into her houſe.

39 And ſhe had a ſiſter called Mary, which alſo ſat at Jeſus feet, and heard his word.

40 But Martha was cumbred about much ſerving, and came to him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe help me.

41 And Jeſus anſwered, and ſaid unto her, Martha, Martha, thou art carefull, and troubled about many things:

42 But one thing is needfull, and Mary hath choſen that good part, which ſhall not be taken away from her.

Chap. XI.

1 Chriſt teacheth to pray, and that inſtantly: 11 *aſſuring that God ſo will give us good things.* 14 *He caſting out a dumb devil, rebuketh the blaſphemous Phariſees:* 28 *and ſheweth who are bleſſed:* 29 *preacheth to the people:* 37 *and reprehendeth the outward ſhew of holineſs in the Phariſees, Scribes, and lawyers.*

AND it came to paſs, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples.

* *Mat* 6. 9. 1 A pattern of true prayer. ‡ Or, *For the day.* a *That is*, As much as is needfull for us this day, whereby we are not debarred to have an honeſt care for the maintenance of our lives, but that carking care, which killeth a number of men, is cut off and reſtained. 2 we muſt pray with faith.

2 And he ſaid unto them, When ye pray, ſay, * [1] Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, ſo in earth.

3 Give us ‡ day by day our [a] daily bread.

4 And forgive us our ſins; for we alſo forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 [2] And he ſaid unto them, Which of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend, lend me three loavs;

6 For a friend of mine ‡ in his journy is come to me, and I have nothing to ſet before him:

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† Or, *Out of his way.*

7 And he from within ſhall anſwer and ſay, Trouble me not, the door is now ſhut, and my children are with me in bed; I cannot riſe and give thee.

8 I ſay unto you, Though he will not riſe, and give him, becauſe he is his friend: yet becauſe of his [b] importunity, he will riſe and give him as many as he needeth.

b *Word for word*, Impudency: but that impudency which is ſpoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of ſuch importunity, * *Mat.* 7. 7.

9 * And I ſay unto you. Aſk, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.

10 For every one that aſketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

11 * If a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? or if *he aſk* a fiſh, will he for a fiſh give him a ſerpent?

* *Mat.* 7. 9.

12 Or if he ſhall aſk an egg, will he offer him a ſcorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more ſhall *your* heavenly Father give the holy Spirit to them that aſk him?

14 ¶ And he was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake: and the people wondered.

15 [3] But ſome of them ſaid, * He caſteth out devils through Beelzebub, the chief of the devils.

3 An example of horrible blindneſs, and ſuch as cannot be healed, when as upon an evil conſcience, and pretended malice, the power of God is blaſphemed. * *Mat.* 9. 34. & 12 24.

16 And others tempting *him*, ſought of him a ſign from heaven.

17 [4] But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt it ſelf, is brought to deſolation: and a houſe *divided* againſt a houſe, falleth.

4 The true way to know the true Chriſt from the falſe, is this, That the true Chriſt hath no accord or agreement with Satan. And it remaineth, that after we know him, we acknowledge him.

18 If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils [c] through Beelzebub.

c By the name and power of Beelzebub.

19 And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges.

20 But if I with the [d] finger of God caſt out devils, no doubt the kingdom of God is come upon you.

d *That is*, By the power of God: ſo it is ſaid, *Exod.* 8. 19.

21 When a ſtrong man armed keepeth his [e] palace, his goods are in peace.

e The word ſignifieth properly an open and void room before an houſe, and ſo by tranſlation is taken for Noble mens houſes.

22 But when a ſtronger then he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils.

23 [5] He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

5 Againſt indifferent men, and ſuch as love to have a mean, which ſeek means to reconcile Chriſt and Satan together.

24 * [6] When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt: and finding none, he ſaith, I will return unto my houſe whence I came out.

* *Mat.* 12. 43.

6 He that doth not continue, is in worſe caſe, then he that never begun.

25 And when he cometh, he findeth it ſwept and garniſhed.

26 Then goeth he, and taketh to him ſeven other ſpirits more wicked then himſelf, and they enter in, and dwell there, and the laſt ſtate of that man is worſe then the firſt.

27 ¶ [7] And

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7 Chriſt ſeeketh not praiſe in himſelf, but in our ſalvation.

27 ¶ [7] And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed *is* the womb that bare thee, and the paps which thou haſt ſucked.

28 But he ſaid, Yea, rather bleſſed *are* they that hear the word of God and keep *it*.

8 *Mat.* 12. 38. 8 They that are fond deſirers of miracles, in ſtead of miracles, ſhall receive puniſhment.

29 ¶ * [8] And when the people were gathered thick together, he began to ſay, This is an evil generation, they ſeek a ſign, and there ſhall no ſign be given it, but the ſign of Jonas the prophet.

30 For as Jonas was a ſign unto the Ninevites, ſo ſhall alſo the Son of man be to this generation.

31 The queen of the ſouth ſhall riſe up in the judgment with the men of this generation, and condemn them: for ſhe came from the utmoſt parts of the earth, to hear the wiſdom of Solomon; and behold, a greater then Solomon *is* here.

32 The men of Nineve ſhall riſe up in the jugdment with this generation, and ſhall condemn it: for they repented at the preaching of Jonas; & behold, a greater then Jonas *is* here.

* *Mat.* 5. 15. 9 Our minds are therefore lightned with the knowledge of God, that we ſhould give light unto others, and therefore our chiefeſt labour ought to be to pray for that light. ‡ See *Mat.* 5. 15. * *Mat.* 6. 22.

33 * [9] No *man* when he hath lighted a candle, putteth *it* in a ſecret place, neither under a ‡ buſhel; but on a candleſtick, that they which come in may ſee the light.

34 * The light of the body is the eye: therefore when thine eye is ſingle, thy whole body alſo is full of light: but when *thine eye* is evil, thy body alſo is full of darkneſs.

35 Take heed therefore, that the light which is in thee be not darkneſs.

36 If thy whole body therefore *be* full of light, having no part dark, the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light.

10 The ſervice of God conſiſteth not in outward cleanlineſs, and deviſed rites, or ceremonies, but in the ſpiritual righteouſneſs of the heart and charity. * *Mat.* 23. 25.

37 ¶ [10] And as he ſpake, a certain Phariſee beſought him to dine with him; and he went in and ſat down to meat.

38 And when the Phariſee ſaw *it*, he marvelled that he had not firſt waſhed before dinner.

39 * And the Lord ſaid unto him, Now do ye Phariſees make clean the out ſide of the cup and the platter: but your inward part is full of ravening and wickedneſs.

40 Ye fools, did not he that made that which is without, make that which is within alſo?

f *That is*, according to your ability: as who would ſay, in ſtead of your extortions, which hindered you, that you could not eat cleanly, uſe charity, and accordingly as your ability ſhall ſerve you, be good to the poor, and ſo ſhall that, that is, within the platter, be ſanctified, though the platter be unwaſhed. ‡ Or, *as you are able.*

41 But rather [f] give alms ‡ of ſuch things as you have: and behold, all things are clean unto you.

42 [11] But wo unto you, Phariſees: for ye [g] tithe mint and rue and [h] all manner of herbs, and paſs-over [i] judgment and the love of God: theſe ought ye to have done, and not to leave the other undone.

43 * [12] Wo unto you Phariſees: for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets.

11 It is the property of hypocrites, to ſtand ſtoutly for little trifles, and let paſs greater matters. g You decide by Gods law, that the tenth part is due to be paid h Of all kinds of herbs ſome, as Auguſtine expoundeth it in his Enchiridion to Laurence, *cap.* 99, where he ſheweth, in like ſort, how that place of Paul, i *Tim.* 2. 4, God will have all men to be ſaved, is to be expounded after the ſame manner. i *That is to ſay*, That, that is right and reaſon to do: for this word judgment, containeth the commandments of the ſecond table and the other words, the love of God containeth the firſt. * *Mat.* 2. 36. 12 Hypocriſy and ambition are commonly joyned together.

44 [13] Wo unto you Scribes and Phariſees, hypocrites: for ye are as graves which appear not, and the men that walk over *them*, are not aware of *them*.

13 Hypocrites deceive men with an outward ſhew.

45 ¶ [14] Then anſwered one of the lawyers, and ſaid unto him, Maſter, thus ſaying, thou reproacheſt us alſo.

14 Hypocrites are very ſevere againſt other men, but think all things lawfull to themſelves. * *Mat.* 23. 4.

46 * And he ſaid, Wo unto you alſo ye lawyers: for ye lade men with burdens grievous to be born, and ye your ſelves touch not the burdens with one of your fingers.

47 * [15] Wo unto you: for ye build the ſepulchres of the prophets, and your fathers killed them.

* *Mat.* 23. 29. 15 Hypocrites honour thoſe ſaints when they are dead, whom they moſt cruelly perſecute, when they are alive.

28 Truly ye [k] bear witneſs that ye allow the deeds of your fathers: for they indeed killed them, and ye build their ſepulchres.

k when you perſecute Gods ſervants, like mad men, even as your fathers did, though you colour it with a pretence of godlineſs, yet notwithſtanding, in that you beautify the ſepulchres of the prophets, what do you elſe but glory in your fathers cruelty, and ſet up monuments (as it were) in glory and triumph of it.

49 Therefore alſo ſaid the wiſdom of God, I will ſend them prophets and apoſtles, and *ſome* of them they ſhall [l] ſlay and perſecute:

l They ſhall ſever them and trouble them, that at length they ſhall baniſh them.

50 That the bloud of all the prophets, which was [m] ſhed from the foundation of the world, may be required of this generation:

m That you may be called to an account for it, yea, and be puniſhed for the ſhedding of that bloud of the prophets.

51 * From the bloud of Abel unto the bloud of Zacharias, which periſhed between the altar and the temple: verily I ſay unto you, it ſhall be required of this generation.

* *Gen.* 4 1. * *Mat.* 23. 13.

52 * [16] Wo unto you lawyers: for ye have [n] taken away the key of knowledge: ye entred not in your ſelves, and them that were entring in, ye ‡ hindred.

16 They have of long time chiefly hindered the people from entring into the knowledge of God, which ought to be the door keepers of the church. n You have hidden and taken away, ſo that it cannot be found any where. ‡ Or, *forbad.*

53 [17] And as he ſaid theſe things unto them, the Scribes and the Phariſees began to urge *him* vehemently, and to [o] provoke him to ſpeak of many things:

17 The more the world is reprehended, the worſe it is, and yet muſt we not betray the truth. o They propoſed many queſtions to him, to draw ſomething out of his mouth, which they might traiterouſly carp at.

54 Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

CHAP. XII.

1 Chriſt preacheth to his diſciples to avoid hypocriſy and fearfulneſs in publiſhing his doctrine: 13 warneth the people to beware of covetouſneſs, by the parable of the richman who ſet up greater barns. 22 We muſt not be over-carefull of earthly things, 31 but ſeek the kingdom of God, 33 give alms. 36 be ready at a knock to open to our Lord whenſoever he cometh. 41 Chriſts miniſters are to ſee to their charge, 49 and look for perſecution. 54 The people muſt take this time of grace, 58 becauſe it is a fearfull thing to die without reconciliation.

IN * [1] the mean time, when there were gathered together an [a] innumerable multitude of people, inſomuch that they trode one upon another, he began to ſay unto his diſciples firſt of all, Beware ye of the leaven of the Phariſees, which is hypocriſy.

* *Mat.* 16. 6. 1 The faithful teachers of Gods word, which are appointed by him for his people, muſt both take good heed of them, which corrupt the purity of doctrine with goodly gloſſes, & alſo take pains, through the help of God, to ſet forth ſincere doctrine, openly without fear. a *Word for word*, Tenthouſands of people, a certain number for an uncertain.

2 * For there is nothing covered, that ſhall not be revealed; neither hid, that ſhall not be known.

3 Therefore whatſoever ye have ſpoken in darkneſs, ſhall be heard in the light: and that which ye have ſpoken in the eare in cloſets, ſhall be proclaimed upon the houſe tops.

* *Mat.* 10. 26.

4 * [2] And

4 * [2] And I ſay unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will [b] forwarn you whom you ſhall fear: Fear him, which after he hath killed, hath power to caſt into hell: yea, I ſay unto you, Fear him.

6 Are not five ſparrows ſold for two * farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbred. Fear not therefore, ye are of more value then many ſparrows.

8 * [3] Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God.

9 But he that denieth me before men, ſhall be denied before the angels of God.

10 And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the holy Ghoſt, it ſhall not be forgiven.

11 [4] And when they bring you unto the ſynagogues, and *unto* magiſtrates, and powers, take ye no thought how or what thing ye ſhall anſwer, or what ye ſhall ſay:

12 For the holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

13 ¶ [5] And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me.

14 And he ſaid unto him, Man, who made me a judge, or a divider over you?

15 And he ſaid unto them, Take heed, and beware of [c] covetouſneſs: for a mans life [d] conſiſteth not in the abundance of the things which he poſſeſſeth.

16 [6] And he ſpake a parable unto them, ſaying, The [e] ground of a certain rich man brought forth plentifully.

17 And he [f] thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits?

18 And he ſaid, This will I do, I will pull down my barns, and build greater; and there will I beſtow all my fruits, and my goods.

19 And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years, take thine eaſe, eat, drink, *and* [g] be merry.

20 But God ſaid unto him, Thou fool, this night ‡ thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

21 So *is* he that layeth up treaſure [h] for himſelf, and is not rich towards God.

22 ¶ [7] And he ſaid unto his diſciples, Therefore I ſay unto you, * Take no thought for your life, what ye ſhall eat, neither for the body what ye ſhall put on.

23 The life is more then meat, and the body *is more* then raiment.

24 Conſider the ravens, for they neither ſow nor reap, which neither have ſtorehouſe nor barn, and God feedeth them. How much more are ye better then the fowls?

25 And which of you with taking thought can adde to his ſtature one cubit?

26 If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt?

27 Conſider the lilies how they grow, they toyl not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory, was not arayed like one of theſe.

28 If then God ſo clothe the graſs, which is to day in the field, and to morrow is caſt into the oven: how much more *will he clothe* you, O ye of little faith?

29 And ſeek not ye what ye ſhall eat, or what ye ſhall drink, ‡ neither be ye of [i] doubtfull mind.

30 For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things.

31 ¶ [8] But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you.

32 [9] Fear not, little flock; for it is your Fathers good pleaſure to give you the kingdom.

33 [10] Sell that ye have, and [k] give almes * provide your ſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approcheth, neither moth corrupteth.

34 For where your treaſure is, there will your heart be alſo.

35 * [11] Let your loyns be girded about, and *your* lights burning,

36 And ye your ſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh & knocketh, they may open unto him immediately.

37 Bleſſed *are* thoſe ſervants, whom the Lord when he cometh ſhall finde watching: verily, I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them.

38 And if he ſhall come in the ſecond watch, or come in the third watch, and find *them* ſo, bleſſed are thoſe ſervants.

39 * And this know, that if the good man of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.

40 [12] Be ye therefore ready alſo: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all?

42 And the Lord ſaid, Who then is that faithfull and wiſe ſteward, whom *his* lord ſhall make ruler over his houſhold, to give *them their* [l] portion of meat in due ſeaſon?

43 Bleſſed *is* that ſervant whom his lord when he cometh ſhall finde ſo doing.

44 Of a truth I ſay unto you, that he will make him ruler over all that he hath.

45 But and if that ſervant ſay in his heart, My lord delayeth his coming, and ſhall begin

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* *Mat.* 10. 28.
2 Although hypocrites have princes to execute their cruelty, yet there is no cauſe why we ſhould be afraid of them, the leaſt jot that may be, ſeeing they can do nothing, but what pleaſeth God, and God will not any thing that may be againſt the ſalvation of his elect.
* See *Mat.* 10. 29.
b He warned them of dangers that preſently hang over their heads, for thoſe that come upon the ſudden, do make the greaterwound.
* *Mat.* 10. 32.
2 *Tim.* 2. 12.
3 Great is the reward of a conſtant confeſſion, and horrible is the puniſhment of the denying of Chriſt, yea, impoſſible to be called back again ſhall the puniſhment be, if upon ſet purpoſe, both with mouth & heart we blaſpheme a known trueth.
* *Mat.* 10. 19.
4 It is a great and hard conflict to confeſs the trueth, yet he that can doe all things, and is almighty, will not be wanting to the weakeſt, which ſtrive and contend in his appointed time.
5 Chriſt would not for three cauſes be a judge to divide an inheritance. *Firſt*, that he would not foſter up and cheriſh the fleſhly opinion that the Jews had of Meſſias: *Secondly*, for that he would diſtinguiſh the civil governance, from the eccleſiaſticall: *Thirdly*, to teach us to beware of them which abuſe the ſhew of the Goſpel, and alſo the name of miniſters, to their own private commodities.
c By covetouſneſs is meant that greedy deſire to get, commonly with other mens hurt.
d God is the authour and preſerver of mans life, goods are not.
6 There are none more mad, then rich men, which hang upon their riches.
e Or rather country, for here is ſet forth a man that poſſeſſeth not a piece of ground onely, but an whole country, as they doe which joyn houſe to houſe, and field to field, *Eſa.* 5. 8.
f Made his reckoning with himſelf, which is the property of covetous churls, which ſpend their life in thoſe trifles.
g Be joyfull and make good cheer. ‡ Or, *do they require thy ſoul.* h Caring for no man but for himſelf, and minding to truſt in himſelf. 7 An earneſt thinking upon the providence of God, is a preſent remedy againſt the moſt fooliſh, and pining carefulneſs of men, for this life.
* *Mat.* 6. 25.

‡ Or, *live not in careful ſuſpenſe.*
i A metaphor taken of things that hang in the aire, for this worldly life, and hang upon the arme of man, have always wavering and doubtfull minds, ſwaying ſome times this way, and ſometimes that way.
8 They ſhall lack nothing, which are carefull for the kingdom of heaven.
9 It is a fooliſh thing not to looke for ſmall things at his hands which giveth us freely the greateſt things.
10 A godly bountifulneſſes is a ready way to get true riches.
k This is the figure *Metonymia*, for by this word, Almes, is meant that compaſſion, and friendlineſs of an heart, that tendreth the miſery and poor eſtate of a man, & ſheweth forth it ſelf by ſome gift, and hath the name given it in the Greek tongue of, mercy and compaſſion: and therefore he is ſaid to give almes who parteth with ſomething to another, and giveth to the poor ſhewing thereby that he pitieth their poor eſtate.
* *Mat.* 6. 20.
* 1 *Pet* 1. 13.
11 The life of the faithfull ſervants of God in this world, is a certain watchfull peregrination, having the light of the word going before it.
* *Mat.* 24. 43.
12 None have more need to watch, then they that have ſem degree of honour in the houſhold of God.
l *That is*, Every month ſuch meaſure of corn as was appointed them.

66 to beat the men-ſervants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that ſervant will come in a day when he looketh not *for him*, and at an hour when he is not aware, and will ‡ cut him in ſunder, and will appoint him his portion with the unbelievers.

‡ Or, *cut him off.*

47 And that ſervant which knew his lords will, and prepared not *himſelf*, neither did according to his will, ſhall be beaten with many *ſtripes*.

48 But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*. For unto whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him they will aſk the [m] more.

m More than of him, to whom ſo much was not given.

49 ¶ [13] I am come to ſend fire on the earth, and what will I, if it be already kindled?

13 The goſpel is the onely cauſe of peace betwixt the godly: and ſo is it the occaſion of great trouble among the wicked.

50 But I have a baptiſme to be baptized with, and how am I ‡ ſtraitned till it be accompliſhed!

‡ Or, *pained.*

51 * Suppoſe ye that I am come to give peace on earth? I tell you, Nay; but rather diviſion.

* *Mat.* 10. 34.

52 For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53 The father ſhall be divided againſt the ſon, and the ſon againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother in law againſt her daughter in law, and the daughter in law againſt her mother in law.

14 Men which are very quick of ſight in earthly things, are blind in thoſe things which pertain to the heavenly life, and that through their own malice.

54 ¶ [14] And he ſaid alſo to the people, * When ye ſee a cloud riſe out of the [n] weſt, ſtraightway ye ſay, There cometh a ſhower, and ſo it is.

* *Mat.* 16 2.

n which appeareth, and gathereth it ſelf together in that part of the aire.

55 And when *ye ſee* the ſouth-wind blow, ye ſay, There will be heat, and it cometh to paſs.

56 Ye hypocrites, ye can diſcern the face of the ſkie, and of the earth: but how is it, that ye do not diſcern this time?

15 Men that are blinded with the love of themſelves, and therefore are deteſtable and ſtubborn, ſhall beat the reward of their folly.

57 [15] Yea, and why even of your ſelves judge ye not what is right?

58 ¶ * When thou goeſt with thine adverſary to the magiſtrate, *as thou art* in the way, give diligence that thou mayeſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the [o] officer, and the officer caſt thee into priſon.

* *Mat.* 5 25.

o To him that had to demand and gather the amerciaments, which they were condemned unto, that had wrongfully troubled men: moreover, the magiſtrates officers make them which are condemned, pay, that they owe, yea, and oftentimes if they be obſtinate, they do not onely take the coſts and charges of them, but alſo impriſon them.

59 I tell thee, thou ſhalt not de part thence, till thou haſt payed the very laſt ‡ mite.

‡ See *Mark* 12. 42.

CHAP. XIII.

1 Chriſt preacheth repentance upon the puniſhment of the Galileans, and others. 6 The fruitleſs fig-tree may not ſtand. 11 He healeth the crooked woman: 18 ſheweth the powerfull working of the word in the hearts of his choſen, by the parable of the grain of muſtard-ſeed, and of leaven: 24 exhorteth to enter in at the ſtrait gate: 31 and reproveth Herod and Jeruſalem.

1 We muſt not rejoyce at the juſt puniſhment of others, but rather be inſtructed thereby to repentance.

THere [1] were preſent at that ſeaſon, ſome that told him of the Galileans, whoſe bloud [a] Pilate had mingled with their ſacrifice.

a Pontius Pilatus was governour of Judea almoſt ten years, and about the fourth year of his government, which might be about the fifteenth year of Tiberius reign, Chriſt finiſhed the work of our redemption by his death.

2 And Jeſus anſwering, ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans; becauſe they ſuffered ſuch things?

3 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

4 Or thoſe eighteen, upon whom the tower in [b] Siloam fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem?

b *To wit*, in the place, or river, for Siloam was a ſmall river, from whence the conduits of the city came, whereof *John* 9. 7. & *Iſa.* 8 6. and therefore it was a tower or caſtle, built upon the conduit ſide, which fell down ſuddenly and killed ſome.

5 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

6 ¶ [2] He ſpake alſo this parable: A certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none.

‡ Or, *debters.*

7 Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none: cut it down, why [c] cumbreth it the ground?

2 Great and long ſuffering is the patience of God, but yet ſo that at length he executeth judgment.

c Maketh the ground barren in that part which otherwiſe were good for vines.

8 And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung it.

9 And if it bear fruit, *well:* and if not, *then* after that thou ſhalt cut it down.

10 [3] And he was teaching in one of the ſynagogues on the ſabbath.

3 Chriſt came to deliver us from the bands of Satan.

11 ¶ And behold, there was a woman which had a [d] ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up her *ſelf*.

d Troubled with a diſeaſe which Satan brought.

12 And when Jeſus ſaw her, he called *her* to him, and ſaid unto her, Woman, thou art [e] looſed from thine infirmity.

e For Satan had the woman bound, as if ſhe had been in chans, in ſo much that for eighteen years ſpace, ſhe could not hold up her head.

13 And he laid *his* hands on her, and immediately ſhe was made ſtraight, and glorified God.

14 [4] And the [f] ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath-day, and ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the ſabbath-day.

4 A lively image of hypocriſy, & reward thereof.

f One of the rulers of the ſynagogue, for it appeareth by *Mark* 5. 22. & *Acts* 13. 15. that there were many rulers of the ſynagogue.

15 The Lord then anſwered him, and ſaid, Thou hypocrite, doth not each one of you on the ſabbath looſe his ox or *his* aſs from the ſtall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo theſe eighteen years, be looſed from this bond on the ſabbath-day?

17 And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoyced for all the glorious things that were done by him.

18 ¶ * Then ſaid he, Unto what is the kingdom of God like? and whereunto ſhall I reſemble it?

* *Mat.* 13. 31.

19 [5] It is like a grain of muſtard-ſeed, which a man took, and caſt into his garden, and it grew, and waxed a great tree: and the fowls of the aire lodged in the branches of it.

5 God beginneth his kingdom with ſmall beginnings, that the unlooked for proceeding of it may better ſet forth his power.

20 And again he ſaid, Whereunto ſhall I liken the kingdom of God?

21 It

21 It is like leaven, which a woman took and hid in three * meaſures of meal, till the whole was leavened.

* See *Mat.* 13.33.

22 * [6] And he went through the cities and villages, teaching and journeying towards Jeruſalem.

* *Mat.* 9.35.
6 Againſt them which had rather erre with many, then go right with a few, and by that means through their own ſlowneſs, are ſhut out of the kingdom of God.

23 Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them.

24 ¶ * Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

* *Mat.* 7. 13.

25 When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are:

26 [7] Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

7 He is in vain in the church, which is not of the church, which thing the cleanneſs of life ſheweth.

27 * But he ſhall ſay, I tell you, I know you not whence you are, depart from me all ye workers of iniquity.

* *Mat.* 7. 23.

28 [8] There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets in the kingdom of God, and you *your ſelves* thruſt out.

8 The caſting off of the Jews, and the calling of the Gentiles is foretold.

29 And they ſhall come from the [g] eaſt, and *from* the weſt, and from the north, and *from* the ſouth, and ſhall ſit down in the kingdom of God.

g From all the quarters of the world, and theſe are four of the chiefeſt.

30 * And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

* *Mat.* 19. 30.

31 ¶ [9] The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee.

9 we muſt go forward in the caſe of our calling, through the midſt of terrours, whether they be true or feigned.
h That deceitfull and treacherous man.

32 And he ſaid unto them, Go ye and tell that [h] fox, Behold, I caſt out devils, and I do cures to [i] day and to morrow, and the third day I ſhall be [k] perfected.

i *That is*, A ſmall time, and Theophylact ſaith, it is a proverb: or elſe, by To day, we may underſtand The time that now is, and by To morrow, The time to come; meaning thereby, All the time of his miniſtry and office.
k *To wit*, when the ſacrifice for ſin is ended.

33 [10] Nevertheleſs I muſt walk to day and to morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem.

10 There are no where more cruel enemies of the godly, then they which are within the ſanctuary, and church it ſelf: but God ſeeth it, and will in his time have an account of it.

34 * O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee: how often would I have gathered thy children together, *as a* hen *doth gather* her [l] brood under *her* wings, and ye would not?

* *Mat.* 23. 37.
l *Word for word*, The neſt: now the brood of chickens is the neſt.

35 Behold, your houſe is left unto you deſolate: And verily I ſay unto you, ye ſhall not ſee me, until the time come when ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

CHAP. XIV.

1 Chriſt healeth the dropſy on the ſabbath: 7 teacheth humility: 12 to feaſt the poor. 15 Under the parable of the great ſupper, ſheweth how worldly-minded men, who contemn the word of God, ſhall be ſhut out of heaven. 25 Thoſe who will be his diſciples, to bear their croſs, muſt make their accounts aforehand, leſt with ſhame they revolt from him afterward, 34 and become altogether unprofitable, like ſalt that hath loſt his ſavour.

AND [1] it came to paſs, as he went into the houſe of [a] one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him.

1 The law of the very ſabbath ought not to hinder the offices of charity
a Either one of the elders whom they called the Sanhedrin, or one of the chief of the Synagogue: for all the Phariſees were not chief men of the Synagogue, *John* 7. 48. for this word Phariſee was the name of a ſect, though it appear by the whole hiſtory that the Phariſees were in great credit.

2 And behold, there was a certain man before him which had the dropſy.

3 And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawfull to heal on the ſabbath-day?

4 And they held their peace. And he took *him* and healed *him*, and let him go:

5 And anſwered them, ſaying, which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day?

6 And they could not anſwer him again to theſe things.

7 ¶ [2] And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them,

2 The reward of pride is ignominy: and the reward of true modeſty is glory.

8 When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man then thou be bidden of him:

9 And he that bad thee and him, come and ſay to thee, Give this man place: and thou begin With ſhame to take the loweſt room.

10 * But when thou art bidden, go and ſit down in the loweſt room, that when he that bad thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

* *Prov.* 25. 6, 7

11 * For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

* *Mat.* 23. 12.

12 ¶ [3] Then ſaid he alſo to him that bad him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor *thy* rich neighbours; leſt they alſo bid thee again, and a recompenſe be made thee.

3 Againſt them which laviſh out their goods either ambitiouſly, or for hope of recompence, where as Chriſtian charity reſpecteth onely the glory of God, and the profit of our neighbour.

13 But when thou makeſt a feaſt, call * the poor, the maimed, the lame, the blind:

* *Tob.* 4. 7.

14 And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

15 ¶ And when one of them that ſat at meat with him, heard theſe things, he ſaid unto him, * Bleſſed *is* he that ſhall eat bread in the kingdom of God.

* *Rev.* 19. 9.

16 * Then ſaid he unto them, A certain man made a great ſupper, and bade many:

* *Mat.* 22. 2.

17 And ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready.

18 [4] And they all with [b] one *conſent* began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

4 The moſt part, even of them, to whom God hath revealed himſelf, are ſo mad, that ſuch helps as they have received of God, they willingly turn into lets and hinderances.
b As of ſet purpoſe, and a thing agreed upon before: for though they alledge ſeverall cauſes, yet all of them agree in this, that they have their excuſes, that they may not come to ſupper.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

68

21 So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly
e wide and broad quarters. into the [e] ſtreets & lanes of the city, & bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

23 And the lord ſaid unto the ſervant, Go out into the high-ways and hedges, and compell them to come in, that my houſe may be filled.

24 For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

5 Even thoſe affections, which are of themſelves worthy of praiſe and commendation, muſt be ruled and ordered, that godlineſs may have the upper hand and preeminence.
* *Mat.* 10. 37.
d If the matter ſtand between God and him, as Theophylact ſaith: and therefore theſe words are not ſpoken ſimply but by compariſon.
6 The true followers of Chriſt, muſt at once build and fight, and therefore be ready and prepared to ſuffer all kind of miſeries.
e At home, and caſteth all his coſt, before he begin the work.

25 ¶ [5] And there went great multitudes with him: and he turned, and ſaid unto them,

26 * If any man come to me, and [d] hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea and his own life alſo, he cannot be my diſciple.

27 [6] And whoſoever doth not bear his croſs, and come after me, cannot be my diſciple.

28 For which of you intending to build a tower, [e] ſitteth not down firſt, & counteth the coſt, whether he have *ſufficient* to finiſh *it*?

29 Leſt haply after he hath laid the foundation, and is not able to finiſh *it*, all that behold *it*, begin to mock him,

30 Saying, This man began to build, and was not able to finiſh.

31 Or what king going to make war againſt another king, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand, to meet him that cometh againſt him with twenty thouſand?

32 Or elſe, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace.

33 So likewiſe, whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple.

* *Mat.* 5. 13.
7 The diſciples of Chriſt muſt be wiſe both for themſelves, and for others: otherwiſe they become the fooliſheſt of all.

34 ¶ * [7] Salt *is* good: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned?

35 It is neither fit for the land, nor yet for the dunghill, *but men* caſt *it* out. He that hath ears to hear, let him hear.

CHAP. XV.

1 *The parable of the loſt ſheep*: 8 *of the piece of ſilver*: 11 *of the prodigall ſon.*

1 we muſt not deſpair of them, which have gone out of the way, but according to the example of Chriſt, we muſt take great pains about them.
2 Some Publicanes and ſinners came to Chriſt from all quarters.
* *Mat.* 18. 12.

THen drew near unto [1] him [2] all the publicanes and ſinners for to hear him.

2 And the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them.

3 ¶ And he ſpake this parable unto them, ſaying,

4 * What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it?

5 And when he hath found *it*, he layeth *it*, on his ſhoulders, rejoycing.

6 And when he cometh home, he calleth together *his* friends and neighbours, ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt.

7 I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more then over ninety and nine juſt perſons, which need no repentance.

8 ¶ Either what woman having ten * pieces of ſilver, if ſhe loſe one piece doth not light a candle, and ſweep the houſe: and ſeek diligently till ſhe find *it*?

* *Drachma* here tranſlated a piece of ſilver, is the eight part of an ounce, which cometh to ſeven pence half-penny, and is equall to the Roman penny, *Mat.* 18. 28.

9 And when ſhe hath found *it*, ſhe calleth *her* friends and her neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt.

10 Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

11 ¶ [2] And he ſaid, A certain man had two ſons:

2 Men by their voluntary falling from God, having ſpoiled themſelves of benefits which they received of him, call themſelves headlong into infinite calamities; but God of his ſingular goodneſs, offering himſelf freely to them, whom he called to repentance through the greatneſs of their miſery, wherwith they were tamed, doth not onely gently receive them, but alſo enricheth them with far greater gifts, and bleſſeth them with the chiefeſt bliſs.

12 And the younger of them ſaid to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after, the younger ſon gathered all together, and took his journy into a far country, and there waſted his ſubſtance with riotous living.

14 And when he had ſpent all, there aroſe a mighty famine in that land, and he began to be in want.

15 And he went and joyned himſelf to a citizen of that country, and he ſent him into his fields to feed ſwine.

16 And he would fain have filled his belly with the huſks that the ſwine did eat: and no man gave unto him.

17 [3] And when he came to himſelf, he ſaid, How many hired ſervants of my fathers have bread enough and to ſpare, and I periſh with hunger!

3 The beginning of repentance is the acknowledging of themery of God, which ſtirreth us up to hope well.

18 I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt [b] heaven, and before thee,

b Againſt God, becauſe he is ſaid to dwell in heven.

19 And am no more worthy to be called thy ſon: make me as one of thy hired ſervants.

20 And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him.

21 [4] And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.

4 In true repentance there is a feeling of our ſins joyned with ſorrow and ſhame, from whence ſpringeth a confeſſion, after which followeth forgiveneſs.

22 But the father ſaid to his ſervants, Bring forth the beſt robe, and put *it* on him, and put a ring on his hand, and ſhoes on *his* feet.

23 And bring hither the fatted calf, and kill *it*, and let us eat and be merry.

24 For this my ſon was dead, and is alive again; he was loſt, and is found. And they began to be merry.

25 [5] Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing.

5 Such as truely fear God, deſire to have all men to be their fellows.

26 And

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The Prodigall Son. *Luke 15. 11.*

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26 And he called one of the ſervants, and asked what theſe things meant.

27 And he ſaid unto him, Thy brother is come, & they father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he anſwering, ſaid to *his* father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends:

30 But aſſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

31 And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we ſhould make merry, and be glad: for this they brother was dead, and is alive again; and was loſt, and is found.

CHAP. XVI.

1 *The parable of the unjuſt ſteward.* 14 *Chriſt reproveth the hypocricy of the covetous Phariſees.* 19 *The rich glutton, and Lazarus the begger.*

1 Seeing that men oftentimes purchaſe friendſhip to themſelves, by other mens coſts, it is ſhame for us, if with a free and liberall beſtowing of the goods which the Lord hath given us, to that purpoſe we do not pleaſe him, not procure the good will of our neighbours, ſeeing that by this only means, riches, which are oftentimes occaſions of ſin, are turned to another end and purpoſe.

AND he ſaid alſo unto his diſciples, [1] There was a cerrain rich man which had a ſteward, and the ſame was accuſed unto him that he had waſted his goods.

2 And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of they ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed.

4 I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 So he called every one of his lords debters unto him, and ſaid unto the firſt, How much oweſt thou unto my lord?

‡ *The word Batus in the originall, containeth nine gallons three quarts.*

6 And he ſaid, An hundred ‡ meaſures of oyl. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty.

‡ *The word here interpreted a meaſure, in the originall contained about fourteen buſhels and a pottle.*

7 Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred ‡ meaſures of wheat. And he ſaid unto him, Take thy bill, and write foureſcore.

a This parable doth not approve the ſtewards naughty dealing, for it was very theft: but parables are ſeth forth, to ſhew a thing covertly, and as it were, under a figure to repreſent the thrueth, though it agree not throughly with the matter it ſelf ſo that Chriſt meaneth by this parable, to teach us, that worldly men are more heedy in the affairs of this world, then the children of God are carefull for everlaſting life.

8 And the Lord [a] commended the unjuſt ſteward, becauſe he had done wiſely: for the [b] children of this world are in their generation wiſer then the children of light.

b Men that are given to this preſent life, contrary to whom the children of light are ſet.

9 And I ſay unto you, Make to your ſelves friends of the ‡ Mammon of [c] unrighteouſneſs, that when ye fail, they may receive you into everlaſting [d] habitations.

‡ Or, *riches.*

10 [2] He that is faithfull in that which is leaſt, is faithfull alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.

c This is not ſpoken of goods that are evil gotten, for God will have our bountifulneſs to the poor, proceed and come from a good fountain: but he calleth thoſe riches of iniquity, which men uſe naughtily.

d *To wit,* the poor Chriſtians: for they are the inheritours of theſe tabernacles, Theoph.

2 we ought to take heed, that for abuſing our earthly function and duty we be not deprived of heavenly gifts: for how can they uſe ſpirituall gifts aright, who abuſe worldly things?

11 If therefore ye have not been faithfull in the unrighteous ‡ Mammon, who will commit to your truſt the [e] true *riches*?

12 And if ye have not been faithfull in that which is [f] another mans, who ſhall give you that which is your own?

13 ¶ [3] * No ſervant can ſerve two maſters: for either he will hate the one and love the other, or elſe he will hold to the one and deſpiſe the other: ye cannot ſerve God and Mammon.

14 And the Phariſees alſo who were covetous, heard all theſe things: and they derided him.

15 [4] And he ſaid unto them, Ye are they which juſtify your ſelves before men, but God knoweth your hearts: for that which is highly eſteemed amongſt men, is abomination in the ſight of God.

16 * [5] The law and the prophets *were* untill John: ſince that time the kingdom of God is preached, and every man preſſeth into it.

17 † And it is eaſier for heaven and earth to paſs, then one tittle of the law to fail.

18 * Whoſoever putteth away his wife, and marieth another, committeth adultery: and whoſoever marrieth her that is [g] put away from *her* husband, committeth adultery.

19 ¶ [6] There was a certain rich man, which was clothed in [h] purple and fin linnen, and fared ſumptuouſly every day.

20 And there was a certain begger named Lazarus, which was laid at his gate full of ſores,

21 And deſiring to be fed with the crumbes which fell from the rich mans table: moreover, the dogs came and licked his ſores.

22 And it came to paſs that the begger died, and was carried by the angels into Abrahams boſome: the rich man alſo died and was buried.

23 And in hell he lift up his [i] eyes being in torments, and ſeeth Abraham afarre off, and Lazarus in his boſome:

24 And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

25 But Abraham ſaid, Son, remember that thou in they life time receiveſt they good things, and likewiſe Lazarus evil things, but now he is comforted, and thou art tormented.

26 And beſides all this, between us and you there is a great gulf fixed, ſo that they which would paſs from hence to you, cannot, neither can they paſs to us, that *would come* from thence.

27 [7] Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my fathers houſe:

28 For I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment.

29 Abraham ſaith unto him, they have Moſes and the prophets, let them hear them.

30 And

e *That is,* Heavenly and true riches: which are contrary to worldly and ſlitting ſubſtance.

‡ Or, *riches.*

f In worldly goods, which are called other mens, becauſe they are committed to our credit.

3 No man can love God and riches together.

* *Mat.* 7. 24.

4 Our ſins are not hidden to God, although they be hidden to men, yea although they be hidden to them, whoſe ſins they are.

* *Mat.* 11. 11.

5 The Phariſees deſpiſed the excellency of the new covenant, in reſpect of the old, being ignorant of the perfect righteouſneſs of the law, and how falſe expounders they were of the law, Chriſt declareth by the ſeventh commandment.

* *Mat.* 5. 18.

* *Mat.* 5. 32.

g They that gather by this place, that a man cannot be maried again after that he hath put away his wife for adultery, while ſhe liveth, reaſon fondly: for Chriſt ſpeaketh of thoſe divorces, which the Jews uſed, of which ſort we cannot take the divorcement for adultery, for adulterers, were put to death by the law.

6 The end of the poverty and miſery of the godly ſhall be everlaſting joy: as the end of the riotouſneſs and cruel prid of the rich ſhall be everlaſting miſery, without all hope of mercy.

h Very gorgeouſly and ſumptuouſly, for purple garments were coſtly, and this fine linnen, which was a kind of linnen that came out of Achaia, was as deare as gold.

i Heavenly and ſpirituall things are expreſſed, and ſet forth under colours and reſemblances fit for our ſenſes.

7 Seeing that we have a moſt ſure rule to live by, laid forth unto us in the word of God, raſhly and vainly do men ſeek for other revelations.

30 And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he ſaid unto them, If they hear not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead.

CHAP. XVII.

1 Chriſt teacheth to avoid occaſions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

THen ſaid he unto the diſciples, * [1] It is impoſſible but that offences will come, but wo *unto him* through whom they come.

2 It were better for him that a milſtone were hanged about his neck, and he caſt into the ſea, then that he ſhould offend one of theſe little ones.

3 ¶ [2] Take heed to your ſelves: * if thy brother tres-paſs againſt thee, rebuke him, and if he repent, forgive him.

4 And if he tres-paſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him.

5 [3] And the apoſtles ſaid unto the Lord, increaſe our faith.

6 * And the Lord ſaid, If ye had faith as a [a] grain of muſtard-ſeed, ye might ſay unto this ſycamine-tree, Be thou plucked up by the root, and be thou planted in the ſea, and it ſhould obey you.

7 [4] But which of you having a ſervant plowing, or feeding cattel, will ſay unto him by and by, when he is come from the field, Go and ſit down to meat?

8 And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thy ſelf, and ſerve me, till I have eaten and drunken: and afterward thou ſhalt eat and drink.

9 Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not.

10 [5] So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

11 ¶ [6] And it came to paſs, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

12 And as he entred into a certain village, there met him ten men that were lepers, which ſtood afar off:

13 And they lifted up *their* voices, and ſaid, Jeſus maſter have mercy on us.

14 And when he ſaw *them*, he ſaid unto them, * Go ſhew your ſelves unto the prieſts. And it came to paſs that as they went, they were cleanſed.

15 And one of them when he ſaw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on *his* face at his feet giving him thanks: and he was a Samaritan.

17 And Jeſus anſwering ſaid, Were there not ten cleanſed? but where *are* the nine?

18 There are not found that returned to give glory to God, ſave this ſtranger.

19 And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

20 ¶ [7] And when he was demanded of the Phariſees, when the kingdom of God ſhould come; he anſwered them and ſaid, The kingdom of God cometh not ‡ with [b] obſervation.

21 Neither ſhall they ſay, Lo here, or lo there: for behold, the kingdom of God is ‡ [c] within you.

22 [8] And he ſaid unto the diſciples, The days will come when ye ſhall deſire to ſee [d] one of the days of the Son of man, and ye ſhall not ſee *it*.

23 * [9] And they ſhall ſay to you: See here, or ſee there: go not *after them*, nor follow *them*.

24 For as the lightning that lightneth out of the one *part* under heaven, ſhineth unto the other *part* under heaven: ſo ſhall alſo the Son of man be in his day.

25 But firſt muſt he ſuffer many things, and be rejected of this generation.

26 * [10] And as it was in the days of Noe; ſo ſhall it be alſo in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entred into the ark: and the floud came and deſtroyed them all.

28 * Likewiſe alſo as it was in the days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded:

29 But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all:

30 Even thus ſhall it be in the day when the Son of man is revealed.

31 [11] In that day, he which ſhall be upon the houſe top, and his ſtuff in the houſe, let him not come down to take it away; and he that is in the field, let him likewiſe not return back.

32 * Remember Lots wife.

33 * Whoſoever ſhall ſeek to ſave his life, ſhall loſe it; and whoſoever ſall loſe his life, ſhall [e] preſerve it.

34 * I tell you, in that night there ſhall be two men in one bed; the one ſhall be taken, the other ſhall be left.

35 Two women ſhall be grinding together; the one ſhall be taken, and the other left.

36 * Two men ſhall be in the field; the one ſhall be taken, and the other left.

37 [12] And they anſwered and ſaid unto him, * Where Lord? And he ſaid unto them, Whereſoever the body is, thither will the eagles be gathered together.

CHAP.

* *Mat.* 18. 7.
1 The church is of neceſſity ſubject to offences, but the Lord will not ſuffer them unpuniſhed, if any of the leaſt be offended.

2 Our reprehenſions muſt be juſt, and proceed of love and charity.
* *Mat.* 18. 21.

3 God will never be utterly lacking to the godly (although he be not ſo perfectly with them, as they would) even in thoſe difficulties, which cannot be overcome by mans reaſon.
* *Mat.* 17. 20.
a If you had no more faith, but the quantity of the grain of muſtard-ſeed.

4 Seeing that God may challenge unto himſelf of right, both us and all that is ours, he can be debtour unto us for nothing, although we labour manfully even unto death.

5 The moſt perfect keeping of the law which we can perform, deſerveth no reward.

6 Chriſt doth well even unto ſuch as will be unthankfull, but the benefits of God profit them onely to ſalvation, which are thankfull.

* *Lev.* 14 2.

7 The kingdom of God is not marked of many, although it be moſt preſent before their eyes: becauſe they fondly perſwade themſelves, that it is joyned with
‡ Or, *with outward ſhew.*
b with any outward pomp and ſhew of majeſty, to be known by: for there were otherwiſe many plain and evident tokens wereby men might have underſtood, that Chriſt was the Meſſias, whoſe kingdom was ſo long looked for: but he ſpeaketh in this place of thoſe ſigns which the phariſees dreamed of, which looked for an earthly kingdom of Meſſias.
‡ Or, *among you.*
c You look about for Meſſias, as though he were abſent, but he is amongſt you in the midſt of you.

8 we oftentimes neglect thoſe things when they be preſent, which we afterward deſide when they are gone, but in vain.
d The time will come, that you ſhall ſeek for the Son of man with great ſorrow of heart, and ſhall not find him.
* *Mat* 24. 23.

9 Chriſt forewarneth us, that falſe Chriſts ſhall come, and that his glory ſhall ſuddenly be ſpread far and wide through the world, after that the ignominy of the croſs is put out and extinguiſhed.
* *Gen.* 7. 5.

10 The world ſhall be taken unawares with the ſudden judgment of God: and therefore the faithfull ought to watch continually.
* *Gen.* 19.

11 we muſt take good heed, that neither diſtruſt, nor the enticements of this world, nor any reſpect of friendſhip hinder us the leaſt that may be.
* *Gen.* 19. 26.
* *Mat* 16. 25.
e *That is*, Shall ſave it, ſo Matthew expounderh it: for the life that is here ſpoken of, is everlaſting ſalvation.
* *Mat.* 24. 40.
* This 36 *verſe* is wanting in moſt of the Greek copies.

12 The onely way to continue, is to cleave to Chriſt.
* *Mat.* 24. 28.

CHAP. XVIII.

3 *Of the importunate widow.* 9 *Of the Pharisee and the publicane.* 15 *Children brought to Christ.* 18 *A ruler that would follow Christ, but is hindred by his riches.* 28 *The reward of them, that leave all for his sake.* 31 *He foresheweth his death,* 35 *and restoreth a blind man to his sight.*

1 God will have us to continue in prayer, not to weary us, but to exercise us, therefore we must strive with impatience, that long delay cause us not to break off the course of our prayers.

* 1 *Thess.* 5. 17.

a Yeeld to afflictions and adversities, as they do which are out of heart.

b He doeth not compare things that are equall together, but the less with the greater: If a man get his right at a least unrighteous judges hands, much more shall the prayers of the godly prevail before God.

c *Word for word,* Beat me down with her blows, and it is a metaphor taken of wrestlers, which beat their adversaries with their fists or clubs: so do they that are importunate, beat the judges ears with their crying out, even as it were with blows.

d Though he seem slow in revenging the injuries done to his.

2 Two things especially make our prayers void and of none effect: confidence of our own righteousnes, and the contempt of others: and an humble heart is contrary to both these.

‡ Or, *as being righteous.*

3 Although we confess that whatsoever we have, we have it of God, yet are we despised of God, as proud and arrogant, if we put never so little trust in our own works before God.

e Far from the Pharisee in a lower place.

* *Mat.* 23. 12.

f The children were tender and young, in that they were brought which appeareth more evidently in that that they were infants: which is to be marked against them that are enemies to the baptizing of children.

4 To judge or think of Christ after the reason of the flesh, is the cause of infinite corruptions.

5 The children also of the faithfull are comprehended in the free covenant of God.

g Them that carried the children, whom the disciples drove away.

6 Child-like innocency is an ornament of Christians.

* *Mat.* 19. 16.

1 And he spake a parable unto them, *to this end,* that men ought * always to pray, and not to [a] faint,

2 Saying, [b] There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: buth afterward he said within himself, Though I fear not God, nor regard man,

5 Yet because this widow troubleth me, I will avenge her, lest by her continuall coming she [c] weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he [d] bear long with them?

8 I tell you that he will avenge them speedily, Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9 [2] And he spake this parable unto certain which trusted in themselves ‡ that they were righteous, and despised others:

10 Two men went up into the temple to pray, the one a Pharisee, and the other a publicane.

11 [3] The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publicane.

12 I fast twice in the week, I give tithes of all that I possesse.

13 And the publicane standing [e] afarre off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be mercifull to me a sinner.

14 I tell you, this man went down to his house justified *rather* then the other: * for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

15 [f] And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, [4] they rebuked them.

16 [5] But Jesus [g] called them unto him, and said, Suffer little children to come nnto me, and forbid them not? for of such is the kingdom of God.

17 [6] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 * And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternall life?

19 And Jesus said unto him, Why callest thou me good? none *is* good save one *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 [7] And he said, All these have I kept from my youth up.

7 The intisement of riches carrieth away many from the right way.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me.

23 And when he heard this, he was very sorrowfull, for he was very rich.

24 [8] And when Jesus saw that he was very sorrowfull, he said, How hardly shall they that have riches enter into the kingdom of God!

8 To be both rich and godly, is a singular gift of God.

25 For it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God.

26 And they that heard *it*, said, Who then can be saved?

27 And he said, The things which are unpossible with men, are possible with God.

28 * Then Peter said, Lo, we have left all, and followed thee.

* *Mat.* 19. 27.

29 [9] And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

9 They become the richest of all, which refuse not to be poor for Christs sake.

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ [10] * Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

* *Mat.* 20. 17.

10 As sure and certain as persecution is, so sure is the glory which remaineth for the conquerours.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on:

33 And they shall scourge *him*, and put him to death, and the third day he shall rise again.

34 And they understood [h] none of these things: and this saying was hid from them, neither knew they the things which were spoken.

h Hereby we see how ignorant the disciples were.

35 ¶ * [11] And it came to pass, that as he was come neigh unto Jericho, a certain blind man sat by the way side begging:

* *Mat.* 20. 29.

11 Christ sheweth by a visible miracle, that he is the light of the world.

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 [12] And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David have mercy on me.

12 The more stops and lets that Satan layeth in our way, even by them which professe Christs name, so much te more ought we to go forward.

40 And Jesus stood and commanded him to be brought unto him: and when he was come neare, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight, thy faith hath saved thee.

43 And

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43 And immediately he received his ſight, & followed him, glorifying God: & all the people when they ſaw *it*, gave praiſe unto God.

CHAP XIX.

1 Of Zaccheus a publicane. 11 The ten pieces of mony. 28 Chriſt rideth into Jeruſalem with triumph: 41 weepeth over it: 45 driveth the buyers and ſellers out of the temple: 47 teaching daily in it. The rulers would have deſtroyed him, but for fear of the people.

1 Chriſt preventeth them with his grace eſpecially, which ſeemed to be furtheſt from it.

AND *Jeſus* entred and paſſed through Jericho.

2 And behold, *there was* a man named Zaccheus, which was the [a] chief among the publicanes, and he was rich.

a The overſeer and head of the Publicanes, which were there together: for the Publicanes were divided into companies as we may gather by many places of Cicero his Oration.

3 And he ſought to ſee Jeſus who he was, and could not for the preaſs, becauſe he was little of ſtature.

4 And he ran before, and climbed up into a ſycomore-tree to ſee him; for he was to paſs that way.

5 And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down; for to day I muſt abide at thy houſe.

6 And he made haſte and came down, and received him joyfully.

2 The world forſaketh the grace of God, and yet is unwilling that it ſhould be beſtowed upon other

7 [2] And when they ſaw *it*, they all murmured, ſaying, That he was gone to be gueſt with a man *that is* a ſinner.

3 The example of true repentance, is known by the effect

8 [3] And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by [b] falſe accuſation, I reſtore *him* fourefold.

b By falſly accuſing any man: and this agreeth moſt fitly to the maſter of the cuſtomers perſon: for commonly they have this trade among them, when they rob and ſpoil the common-weal, they have nothing in their mouthes, but the profit of the common-weal, and under that colour they play the theeves, inſomuch that if men reprove and go about, to redreſs their robbery, and ſpoiling, they cry out, the commonweal is hindred

9 And Jeſus ſaid unto him, This day is ſalvation come to this houſe, foras much as he alſo is the [c] ſon of Abraham.

c Beloved of God, one that walketh in the ſteps of Abrahams faith: and we gather that ſalvation came to that houſe, becauſe they received the bleſſing as Abraham had, for all of the houſhold were circumciſed.

10 * For the Son of man is come to ſeek and to ſave that which was loſt.

* *Mat.* 18. 11.

11 [4] And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear.

4 we muſt patiently wait for the judgment of God, which ſhall be revealed in his time.

12 * He ſaid therefore, A certain noble man went into a farre country to receive for himſelf a kingdom, and to return.

* *Mat.* 25. 14.

13 [5] And he called his ten ſervants, and delivered them then ‡ pounds, and ſaid unto them, Occupy till I come.

5 There are three ſorts of men in the church: the one ſort fall from Chriſt, whom they ſee not: the other, which according to their vocation, beſtow the gifts which they have received of God, to his glory with great pains and diligence: the third live idlely, and do no good. As for the firſt, the Lord, when hecometh, will juſtly puniſh them in his time: the other he will bleſs according to the pains which they have taken: and as for the ſlouthfull and idle perſons, he will punis them as the firſt. ‡ *Mina* here tranſlated a pound, is 3 ounces and an half: which according to five ſhillings the ounce, is three pounds two ſhillings ſix pence. d This was a piece of mony which the Grecians uſed, and was in value about an hundred pence, which is about then crowns.

14 But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reigne over us.

15 And it came to paſs, that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him, to whom he had given the mony, that he might know how much every man had gained by trading.

16 Then came the firſt, ſaying, Lord, thy d pound hath gained then pounds.

17 And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithfull in a very little, have thou authority over ten cities.

18 And the ſecond came, ſaying, Lord thy pound hath gained five pounds.

19 And he ſaid likewiſe to him, Be thou alſo over five cities.

20 [6] And another came, ſaying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin:

6 Againſt them which ſpend their life idlely in deliberating, and otherwiſe, in contemplation.

21 For I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou layedſt not down, and reapeſt that thou didſt not ſow.

22 And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant: thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow.

23 Wherefore then gaveſt not thou my mony into the [e] bank, that at my coming I might have required mine own with uſury?

e To the bancken and changers.

24 And he ſaid unto them that ſtood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they ſaid unto him, Lord, he hath ten pounds)

26 For I ſay unto you, * That unto every one which hath, ſhall be given; and from him that hath not, even that he hath ſhall be taken away from him.

* Mat. 13. 12.

27 But thoſe mine enemies which would not that I ſhould reigne over them, bring hither, and ſlay *them* before me.

28 ¶ And when he had thus ſpoken, he went [f] before, aſcending up to Jeruſalem.

f The diſciples ſtaggered and ſtayed at the matter, but Chriſt goeth on boldly, though death were before his eyes.

29 * [7] And it came to paſs when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he ſent two of his diſciples,

* *Mat.* 21. 1.

7 Chriſt ſheweth in his own perſon, that his kingdom is not of this world.

30 Saying, Go ye into the village over againſt *you*, in the which at your entring ye ſhall find a colt tied, whereon yet never man ſat: looſe him, and bring *him* hither.

31 And if any man ask you, Why do ye looſe *him*? thus ſhall ye ſay unto him, Becauſe the Lord hath need of him.

32 And they that were ſent, went their way, and found even as he had ſaid unto them.

33 And as they were looſing the colt, the owner thereof ſaid unto them, Why looſe ye the colt?

34 And they ſaid, The Lord hath need of him.

35 And they brought him to Jeſus: and they caſt their garments upon the colt, and they ſet Jeſus thereon.

36 And as he went, they ſpread their cloathes in the way.

37 And when he was come nigh, even now at the deſcent of the mout of Olives, the whole multitude of the diſciples began to rejoyce and praiſe God with a loud voice, for all the mighty works that they had ſeen,

38 Saying, Bleſſed *be* the King that cometh in the name of the Lord, peace in heaven, and glory in the higheſt.

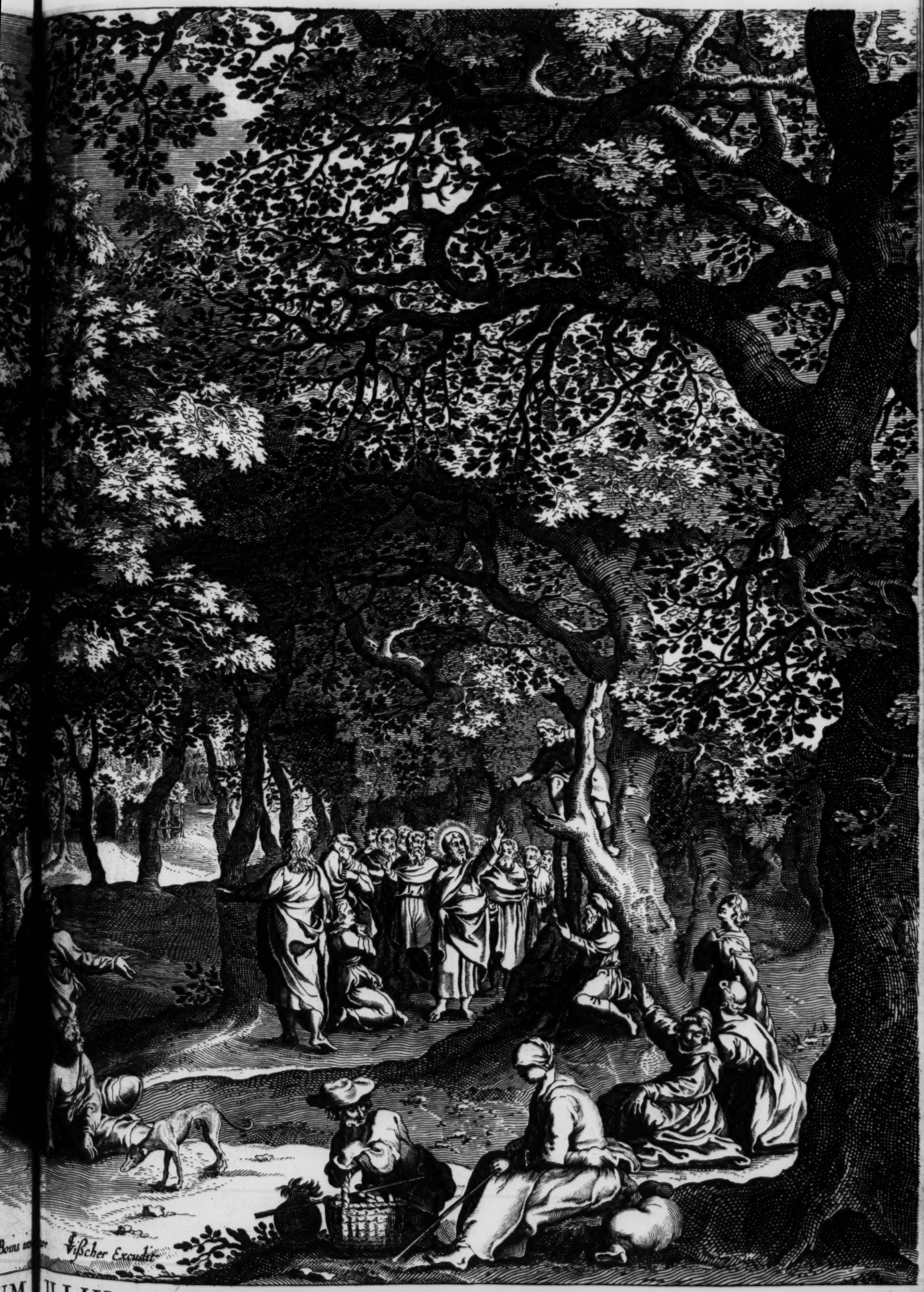
39 [8] And

UMI

Christ calleth to Zacheus in y^e^ Tree.

UT DOMINUM VIDEAT SCANDIT ZACHÆUS IN ALTUM.

Luke. 19. 1. 2 &c.



UM. ILLIUS HOSPITIO LIMINA CHRISTUS ADIT. Luce 19.

39 [g] And ſome of the Phariſees from among the multitude, ſaid unto him, Maſter, rebuke thy diſciples.

40 And he anſwered and ſaid unto them, I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out.

41 ¶ [g] And when he was come near, he beheld the city, and wept over it,

42 [g] Saying, [h] if thou hadſt known, even thou, [i] at leaſt in this [k] thy day, the things *which belong* unto thy [l] peace! but now they are hid from thine eyes.

43 For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide,

44 And ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou kneweſt not the time of [m] thy viſitation.

45 * [10] And he went into the temple, and began to caſt out them that ſold therein, and them that bought,

46 Saying unto them, It is written, My houſe is the houſe of prayer: but ye have made it a den of theeves.

47 And he taught daily in the temple. But the chief prieſts and the Scribes, and the chief of the people ſought to deſtroy him,

48 And could not find what they might do: for all the people ‡ were very attentive to hear him.

g when they linger which ought to be the chiefeſt preachers and ſetters forth of the kingdom of God he will raiſe up other extraordinarily in deſpight of them.

g Chriſt is not ſimply delighted with the deſtruction, no not of the wicked.

g Chriſt breaketh off his ſpeech, which ſheweth partly how he was moved with compaſſion for the deſtruction of the city, that was like to enſue: and partly to upbraid them for their treachery & ſtubbornes againſt him, ſuch as hath not lightly been heard of.

h At leaſt wiſe thou, O Jeruſalem to whom this meſſage was properly ſent.

i If after the ſlaying of ſo many prophets, and ſo oft refuſing me the Lord of the prophets now eſpecially, in this my laſt coming to thee, thou hadſt had any regard to thy ſelf.

k The fit & commodious time is called the day of this city.

l *That is*, Thoſe things wherein thy happineſs ſtandeth.

m *That is*, This very inſtant, wherein God viſited thee.

* *Mat.* 21. 12.

10 Chriſt ſheweth after his entry into Jeruſalem by a viſible ſign, that it is his office enjoyned him of his Father to purge the temple. ‡ Or, *hanged on him.*

Chap. XX.

1 *Chriſt avoucheth his authority, by a queſtion of Johns baptiſme.* 9 *The parable of the vineyard.* 19 *Of giving tribute to Ceſar.* 27 *He convinceth the Sadduces that denied the reſurrection.* 41 *How Chriſt is the ſon of David.* 45 *He warneth his diſciples to beware of the Scribes.*

* *Mat.* 21. 23.

AND * [1] it came to paſs, that on one of thoſe days, as he taught the people in the temple, and preached the goſpel, the chief prieſts and the Scribes came upon him, with the elders.

1 The Phariſees being overcome with the trueth of Chriſts doctrine, move a queſtion about his outward calling, and are overcome by the witneſs of their own conſcience.

2 And ſpake unto him, ſaying, Tell us, By what authority doeſt thou theſe things? or who is he that gave thee this authority?

3 And he anſwered and ſaid unto them, I will alſo aſk you one thing, and anſwer me.

4 The baptiſme of John, was it from heaven, or of men?

5 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven. he will ſay, Why then beleeved ye him not?

6 But and if we ſay, Of men; all the people will ſtone us: for they be perſwaded that John was a prophet,

7 And they anſwered, that they could not tell whence *it was*.

8 And Jeſus ſaid unto them, Neither tell I you by what authority I do theſe things.

2 It is no new thing to have them the chiefeſt enemis of Chriſt and his ſervants, which are converſant in the very ſanctuary of Gods holy place, but at length they ſhall not eſcape unpuniſhed.

9 [2] Then began he to ſpeak to the people this parable: * A certain man planted a vineyard, and let it forth to huſbandmen, and went into a far country for a long time. 73 * *Mat.* 21. 33.

10 And at the ſeaſon, he ſent a ſervant to the huſbandmen, that they ſhould give him of the fruit of te vineyard: but the huſbandmen beat him and ſent *him* away empty.

11 And again he ſent another ſervant; and they beat him alſo, and entreated *him* ſhamefully, and ſent *him* away empty.

12 And again he ſent the third, and they wounded him alſo, and caſt *him* out.

13 Then ſaid the lord of the vineyard, What ſhall I do? I will ſend my beloved ſon: it may be they will reverence *him* when they ſee him.

14 But when the huſbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heir, come, let us kill him, that the inheritance may be ours.

15 So they caſt him out of the vineyard, and killed *him*. What therefore ſhall the Lord of the vineyard do unto them?

16 He ſhall come and deſtroy theſe huſbandmen, and ſhall give the vineyard to others. And when they heard *it*, they ſaid, God forbid.

17 And he beheld them, and ſaid, What is this then that is written, * The ſtone which the builders rejected, the ſame is become the head of the corner? * *Pſal.* 118. 22.

18 Whoſoever ſhall fall upon that ſtone, ſhall be broken: but on whoſoever it ſhall fall, it will grinde him to powder.

19 ¶ And the chief prieſts and the Scribes the ſame hour ſought to lay hands on him, and they feared the people: for they perceived that he had ſpoken this parable againſt them.

20 [3] And they [a] watched *him*, and ſent forth [b] ſpies, which ſhould feigne themſelves juſt men, that they might take hold of his [c] words, that ſo they might deliver him unto the power and [d] authority of the governour.

21 And they aſked him, ſaying, * Maſter, we know that thou ſayeſt and teacheſt rightly, neither [e] accepteſt thou the perſon *of any*, but teacheſt the way of God ‡ truly.

22 Is it lawfull for us to give tribute unto Ceſar, or no?

23 But he perceived their [f] craftineſs, and ſaid unto them, Why tempt ye me?

24 Shew me a ‡ penny: whoſe image and ſuperſcription hath it? They anſwered and ſaid, Ceſars.

25 And he ſaid unto them, Render therefore unto Ceſar the things which be Ceſars, and unto God the the things which be Gods.

26 And they could not take hold of his words before the people, and they marvelled at his anſwer, and held their peace.

27 ¶ * [4] Then came to him certain of the Sadduces (which deny that there is any reſurrection) and they aſked him.

28 Saying, Maſter, Moſes wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother ſhould take his wife, & raiſe up ſeed unto his brother.

3 The laſt refuge that falſe prophets have to deſtroy the true prophets is to lay ſedition and treaſon to their charge.

a A fit time to take him in

b whom they had deceitfully hired.

c That they might take ſome hold in his talk, and thereby forge ſome falſe accuſation againſt him

d To put him to death.

* *Mat.* 22. 16.

e Thou art not moved by favour of any man: and by perſon he meaneth outward circumſtances, which if a man have reſpect unto, he will not judge alike of them that are indeed alike.

‡ Or, *of a truth.*

f Craftineſs is a certain diligence and wittineſs to do evil, gotten by much uſe and great practiſe in matters.

4 See *Mat.* 18. 28.

* *Mat.* 22. 23.

4 The reſurrection of the fleſh is avouched againſt the Sadduces.

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29 There were therefore seven brethren, and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her, and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The [g] children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more; for they are equall unto the angels, and are the children of God, being the [h] children of the resurrection.

37 Now that the dead are raised, * even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living; [i] for all live unto him.

39 ¶ Then certain of the Scribes answering, said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

41 [5] And he said unto them, * How say they that Christ is Davids son?

42 And David himself saith in the book of psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 * [6] Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts.

47 Which devoure widows [k] houses, and for a shew make long prayers: the same shall receive greater damnation.

g They are called here in this place, The children of this world, which live in this world: and not they, that wholly are given to the world, as before *Chap.* 16. 8. which are contrary to the children of light.

h *That is*, Men partakers of the resurrection: for as we say truly, that they shall live indeed, which shall enjoy everlasting life: so do they rise to life, though if this word resurrection be taken generally, it belongeth also to the wicked, which shall rise, to condemnation, which is not properly life, but death.

* *Exod.* 3. 6.

i *That is*, Before him: a notable saying, the godly do not die, though they die here on earth

5 Christ is so the son of David, according to the flesh that he is also his Lord (because he is the everlasting Son of God) according to the spirit.

* *Mat.* 22. 42.

* *Mat.* 23. 6.

6 we must avoid the example of the ambitious and covetous pastours.

k This is spoken by the figure *Metonymia*, houses, for the goods and substance.

CHAP. XXI.

1 *Christ commendeth the poor widow.* 5 *He foretelleth the destruction of the temple, and of the city of Jerusalem:* 25 *The signs also which shall be before the last day.* 34 *He exhorteth them to be watchfull.*

1 AND [1] he looked up, * and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two ‡ mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more then they all.

4 For all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.

1 The poor may exceed in bounty, and liberality, even the richest, according to Gods judgment.

* *Mark* 12. 41.

‡ *Gr.* *Mark* 12. 42.

5 ¶ * [2] And as some spake of the temple, how it [a] was adorned with goodly stones, and gifts, he said,

6 *As for* these things which ye behold, the days will come in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come [b] in my name, saying, I am *Christ*, and the time draweth near: go ye not therefore after them.

9 [3] But when ye shall hear of warres, and commotions, be not terrified: for these things must first come to pass, but the end *is* not by and by.

10 * Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earth quakes shall be in divers places, and famines, and pestilences, and fearfull sights, and great signs shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.

13 And it shall turn to you for a [c] testimony.

14 * Settle *it* therefore in your hearts, not to meditate before, what ye shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all men for my names sake.

18 * But there shall not an hair of your head perish.

19 In your patience [d] possess ye your souls.

20 * [4] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea, flee to the mountains, and let them which are in the midst of it, depart out, and let not them that are in the countrys, enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 Bnt wo unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and [e] wrath upon this people.

24 And they shall fall by the [f] edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be troden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ * And

2 The destruction of the temple is foretold that the true spiritual building may be built up whose head builders must, and ought, to be circumspect.

a These were things that were hanged upon walls and pillars.

b Using my name.

3 The true temple of God is built up even in the midst of incredible tumults, and most sharp miseries, through invincible patience, so that the end thereof is not but most happy.

* *Mat.* 24. 7.

c This shall be the end of your troubles & afflictions, they shall be witnesses both before God and man, as well of the treacherous and cruel dealing of your enemies, as also of your constancy: A notable saying, that the afflictions of the godly and holy men pertain to the witness of the truth.

* *Mat.* 10. 19.

* *Mat.* 10. 30.

d Though you are compassed about on all sides with many miseries: yet not withstanding be valiant & courageous, and bear out these things manfully.

* *Mat.* 24. 15.

4 The finall destruction of the whole city is foretold.

e By wrath these things are meant, which God sendeth when he is displeased.

f *Word for word*, Mouth for the Hebrews call the edge of a sword, The mouth, because the edge biteth.

* *Mat.* 24. 29. g when the times are expired, appointed for the ſalvation of the Gentiles, and puniſhment of the Jews. And ſo he paſſeth from the deſtruction of Jeruſalem, to the hiſtory of the latter judgement.

25 ¶ * [g] And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars, and upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roaring,

3 After divers tempeſts, the Lord will at the length plainly appear to deliver his church.

26 [3] Mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth; for the powers of heaven ſhall be ſhaken.

27 And then ſhall they ſee the Son of man coming in a cloud with power and great glory.

28 And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh.

6 we muſt be ſober and watchfull both day & night, for the Lords coming, that we be not taken at unwares.

29 [6] And he ſpake to them a parable, Behold the fig-tree, and all the trees,

30 When they now ſhoot forth, ye ſee and know of your own ſelvs, that ſummer is now nigh at hand.

31 So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand.

32 Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled.

33 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

34 ¶ And take heed to your ſelvs, leaſt at any time your hearts be overcharged with ſurfeting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.

h On all men whereſoever they be.

35 For as a ſnare ſhall it come on all [h] them that dwell on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to

i You may ſo appear, that you will abide the countenance and ſentence of the Judge without fear.

[i] ſtand before the ſon of man.

37 And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAP. XXII.

1 The Jews conſpire againſt Chriſt. 3 Satan prepareth Judas to betray him. 7 The apoſtles prepare the paſſover. 19 Chriſt inſtituteth his holy ſupper: 21 covertly foretelleth of the traitor: 24 dehorteth the reſt of his apoſtles from ambition: 32 aſſureth Peter his faith ſhould not fail, 34 and yet he ſhould deny him thrice. 39 He prayeth in the mount, and ſweateth bloud: 47 is betrayed with a kiſs: 50 he healeth Malchus ear. 54 He is thrice denied of Peter, 63 ſhamefully abuſed, 66 and confeſſeth himſelf to be the Son of God.

* *Mat.* 26. 2. 1 Chriſt is taken upon the day of the paſſover, rather by the providence of his Father, than by the will of men.

NOw* the [1] feaſt of unleavened *bread* drew nigh, which is called the paſſover.

* *Mat.* 26. 14. 2 God by his wonderful providence cauſeth him to be the miniſter of our ſalvation, who was the author of our deſtruction.

2 And the chief prieſts and Scribes ſought how they might kill him; for they feared the people.

a They that had the charge of keeping the temple, which were none of the prieſts and biſhops, as appeareth by the 52 verſe of this chapter.

3 ¶ * [2] Then entred Satan into Judas ſirnamed Iſcariot, being of the number of the twelve.

4 And he went his way, and communed with the chief prieſts and [a] captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promiſed, and ſought opportunity to betray him unto them in the [b] abſence of the multitude.

b without tumult, unwitting to the people which uſed to follow him: & therefore indeed they watched their time, when they knew he was alone in the garden.

7 ¶ * [3] Then came the day of unleavened *bread*, when the paſſover [c] muſt be killed.

* *Mat.* 26. 17. 3 Chriſt teacheth his diſciples by a manifeſt miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

c By the order appointed by the law.

8 And he ſent Peter and John, ſaying, Go and prepare us the [d] paſſover, that we may eat.

9 And they ſaid unto him, Where wilt thou that we prepare?

10 And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you, bearing a pitcher of water, follow him into the houſe where he entreth in.

11 And ye ſhall ſay unto the good man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber where I ſhall eat the paſſover with my diſciples?

d The lamb which was the figure of the paſſover: And this is ſpoken by the figure *metonymia*, which is very uſuall in the matter of the ſacraments.

12 And he ſhall ſhew you a large upper room furniſhed, there make ready.

13 And they went and found as he had ſaid unto them: & they made ready the paſſover.

* *Mat.* 26. 20 4 Chriſt having ended the paſſover according to the order of the law, forewarneth them that this ſhall be his laſt banket with them, after the manner and neceſſity of this life

14 * [4] And when the [e] hour was come, he ſat down, and the twelve apoſtles with him.

e The evening and twilight, at what time this ſupper was to be kept.

15 And he ſaid unto them, ‡ With deſire I have deſired to eat this paſſover with you before I [f] ſuffer.

‡ Or, *I have heartily deſired*

f I am put to death.

16 For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and ſaid, Take this, and divide *it* among your ſelvs.

18 For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come.

* *Mat.* 26. 26. 5 Chriſt eſtabliſheth his new covenant, and his communicating with us with new ſigns.

19 ¶ * [5] And he took bread, and gave thanks, and brake *it*, and gave unto them, ſaying, This is my body which is given for you, this do in remembrance of me.

20 Likewiſe alſo the cup after ſupper, ſaying, This [g] cup is [h] the new teſtament in my bloud, which is ſhed for you.

g Here is a double *metonymie*: for firſt, The veſſel is taken for that which is contained in the veſſel, as the cup, for the wine which is within the cup. Then the wine is called the covenant or teſtament, whereas indeed it is but the ſign of the teſtament, or rather of the bloud of Chriſt whereby the teſtament was made: neither is it a vain ſign, although it be not all one with the thing that it repreſenteth.

h This word, *The*, ſheweth the excellency of the teſtament, and anſwereth to the place of Jeremy, *Chap* 31. 31. where the new teſtament is promiſed.

21 ¶ * [6] But behold, the [i] hand of him that betrayeth me, *is* with me on the table.

* *Mat.* 26. 21. 6 Chriſt ſheweth again that he goeth to death willingly, although he be not ignorant of Judas treaſon. i *That is*, His practiſe, ſo uſe the Hebrews to ſpeak, as 2 *Sam.* 14 19: Is not the hand of Joab in all this? 7 Although the decree of Gods providence come neceſſarily to paſs, yet it excuſeth not the fault of the inſtruments. 8 The paſtors are not called to rule, but to ſerve. * *Mat.* 20. 25. k Have great titles, for ſo it was the cuſtom to honour princes with ſome great titles.

22 [7] And truly the Son of man goeth as it was determined: but wo unto that man by whom he is betrayed.

23 And they began to enquire among themſelvs, which of them it was that ſhould do this thing.

24 ¶ [8] And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.

25 * And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them, and they that exerciſe authority upon them, are called [k] benefactors.

26 But ye *ſhall* not *be* ſo; but he that is greateſt among you, let him be as the young-

76 er; and he that is chief, as he that doth ſerve.

27 For whether *is* greater, he that ſitteth at meat, or he that ſerveth? *Is* not he that ſitteth at meat? But I am among you as he that ſerveth.

9 Such as are partakers of the afflictions of Chriſt, ſhall alſo be partakers of his kingdom.

28 [9] Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdom, * and ſit on thrones, judging the twelve tribes of Iſrael.

* *Mat.* 19. 28.

10 we muſt always think upon the wait that Satan layeth for us.
* 1 *Pet.* 5. 8.

31 [10] ¶ And the Lord ſaid, Simon, Simon, behold, * Satan hath deſired *to have* you, that he may [t] ſift *you* as wheat:

t To toſs you, and ſcatter you, and alſo to caſt you out.

32 [11] But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren.

11 It is through the prayers of Chriſt, that the elect do never utterly fall away from the faith: and that for this cauſe, that they ſhould ſtir up one another.

33 [12] And he ſaid unto him, Lord, I am ready to go with thee both into priſon, and to death.

12 Chriſt ſheweth that faith differeth much from a vain ſecurity, in ſetting before us the grievous example of Peter.

34 * And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me.

* *Mat.* 26. 34.

35 * And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing.

* *Mat.* 10. 9.

36 [m] Then ſaid he unto them, But now he that hath a purſe, let him take *it*, and likewiſe *his* ſcrip: and he that hath no ſword, let him ſell his garment, and buy one.

m All this talk is by way of an allegory, as if he ſaid, O my friends and fellow-ſouldiers, you have lived hitherto as it were in peace: but now there is a moſt ſharp battel at hand to be fought, and therefore you muſt lay all other things aſide, and think upon furniſhing your ſelvs in armour. And what this armour is, he ſhewed by his own example, when he prayed afterward in the garden, and reproved Peter for ſtriking with the ſword.

37 For I ſay unto you, that this that is written, muſt yet be accompliſhed in me, * And he was reckoned among the tranſgreſſors: for the things concerning me have an end.

* *Iſa* 53. 12.

38 And they ſaid, Lord, behold, here *are* two ſwords. And he ſaid unto them, It is enough.

39 ¶ * And he came out, and went, as he was wont, to the mount of Olives, and his diſciples alſo followed him.

* *Mat.* 26. 36.

40 * [13] And when he was at the place, he ſaid unto them, Pray, that ye enter not into temptation.

* *Mat.* 26. 41.

13 Chriſt hath made death acceptable unto us, by overcoming, in our name, all the horrours of death which had joyned with them, the curſe of God.

41 [14] And he was withdrawn from them about a ſtones caſt, and kneeled down, and prayed,

14 Prayers are a ſure ſuccour againſt the moſt perillous aſſaults of our enemies.

42 Saying, Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be don.

43 And there appeared an angel unto him from heaven, ſtrengthening him.

44 And being in an [n] agony, he prayed more earneſtly, and his ſweat was as it were great [o] drops of bloud falling down to the ground.

n This agony ſheweth that Chriſt ſtrove much, and was in great diſtreſs: for Chriſt ſtrove not onely with the fears of death, as other men uſe to do; for ſo, many Martyrs might ſeem more conſtant than Chriſt, but with the fearfull judgement of his angry Father, which is the fearfulleſt thing in the world; and the matter was, for that he took the burden of all our ſins upon himſelf. o Theſe do not onely ſhew that Chriſt was true man, but other things alſo which the godly have to conſider of, wherein the ſecret of the redemption of all mankind is contained in the Son of God his debaſing himſelf to the ſtate of a ſervant: ſuch things as no man can ſufficiently declare. 15 Men are utterly ſluggiſh, even in their greateſt dangers, until Chriſt ſtir them up. 16 Chriſt is willingly betrayed and taken, that by his obedience he might deliver us, which were guilty of the betraying of Gods glory. * Mat 26. 47.

45 [15] And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow,

46 And ſaid unto them, Why ſleep ye? riſe and pray, leaſt ye enter into temptation.

47 ¶ [16] And while he yet ſpake, * behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus to kiſs him.

48 But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs?

49 [17] When they which were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword?

17 That zeal which carrieth us out of the bounds of our vocation, pleaſeth not Chriſt.

50 ¶ And one of them ſmote the ſervant of the high prieſt, and cut off his right ear.

51 And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him.

52 [18] Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders which were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves?

18 Even the very fear of them which took Chriſt proveth partly their evil conſcience, and partly alſo that all theſe things were don by Gods providence.

53 When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the [p] power of darkneſs.

p The power that was given to darkneſs to oppreſs the light for a ſeaſon.

54 ¶ * Then took they him, and led *him*, and brought him into the high prieſts houſe. And [19] Peter followed afar off.

* *Mat.* 26. 57.

19 we have to behold in Peter an example both of the fragility of mans nature, and of the ſingular goodneſs of God towards his elect.

55 * And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them.

* *Mat.* 26. 69.

56 But a certain maid beheld him as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him.

57 And he denyed him, ſaying, Woman, I know him not.

58 And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not.

59 And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this *fellow* alſo was with him; for he is a Galilean.

60 And Peter ſaid, Man, I know not what thou ſayeſt. And immediately while he yet ſpake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ [20] And the men that held Jeſus, mocked him, and ſmote *him*.

20 Chriſt beareth ſhame that is due to our ſins.

64 And when they had blind-folded him, they ſtroke him on the face, and aſked him, ſaying, Propheſy, who is it that ſmote thee?

65 And many other things blaſphemouſly ſpake they againſt him.

66 ¶ * [21] And aſſoon as it was day, the elders of the people, and the chief prieſts and the Scribes came together, and led him into their council,

* *Mat.* 27. 1.

21 Chriſt is wrongfully condemned of blaſphemy before the high Prieſts judgement-ſeat, that we might be quit before God from the blaſphemy which we deſerved.

67 Saying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not beleeve:

68 And if I alſo aſk *you*, you will not anſwer me, nor let *me* go.

69 Hereafter ſhall the Son of man ſit on the right hand of the power of God.

70 Then

UMI

Christ is denied of Peter.

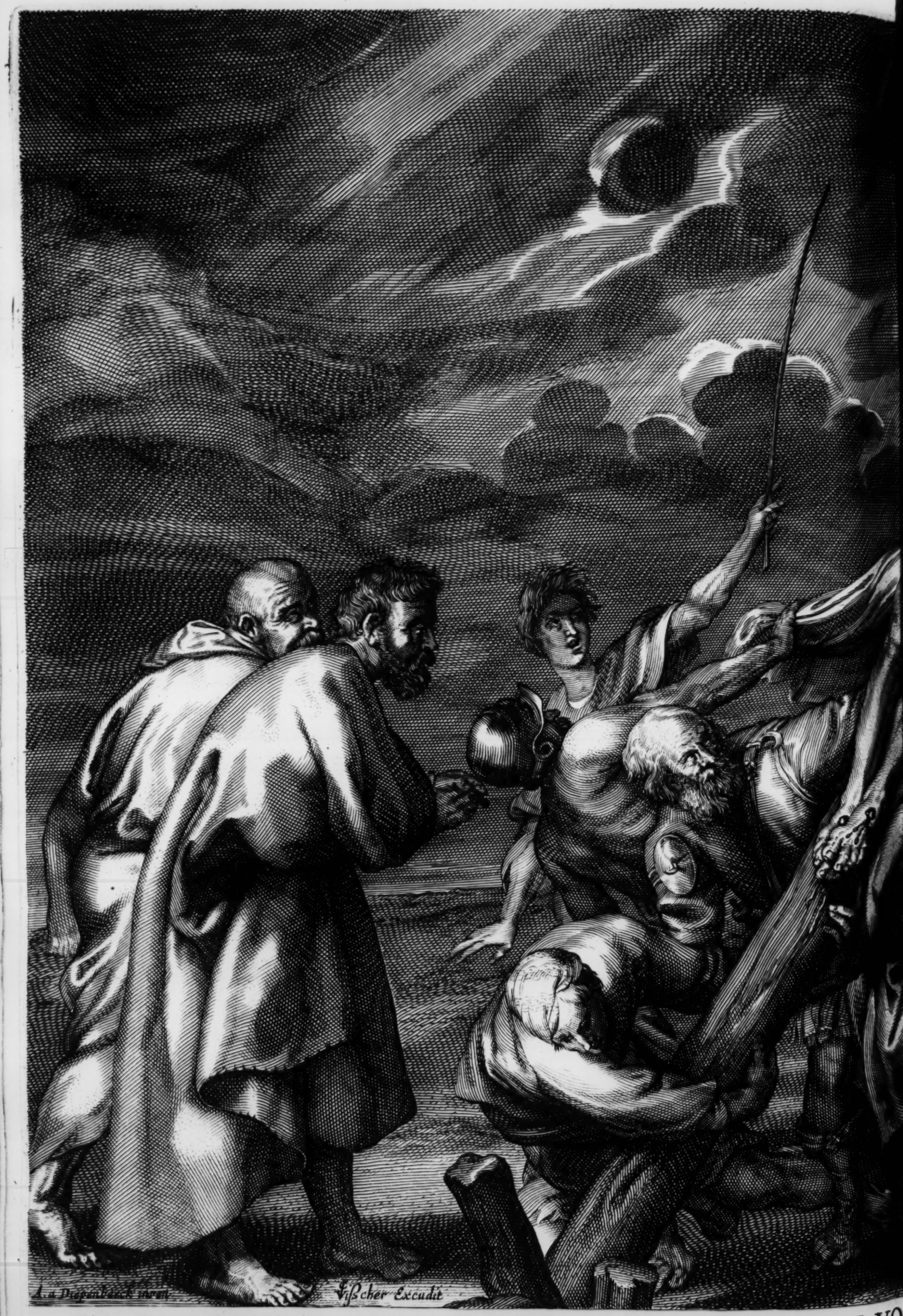
AIT AUTEM PETRUS, HEUS TU, NESCIO QUID DICAS. ET I CO

Luke 22.60.

O, ADHUC IPSO LOQUENTE, VOCEM EMISIT GALLUS. Luce 22.60.

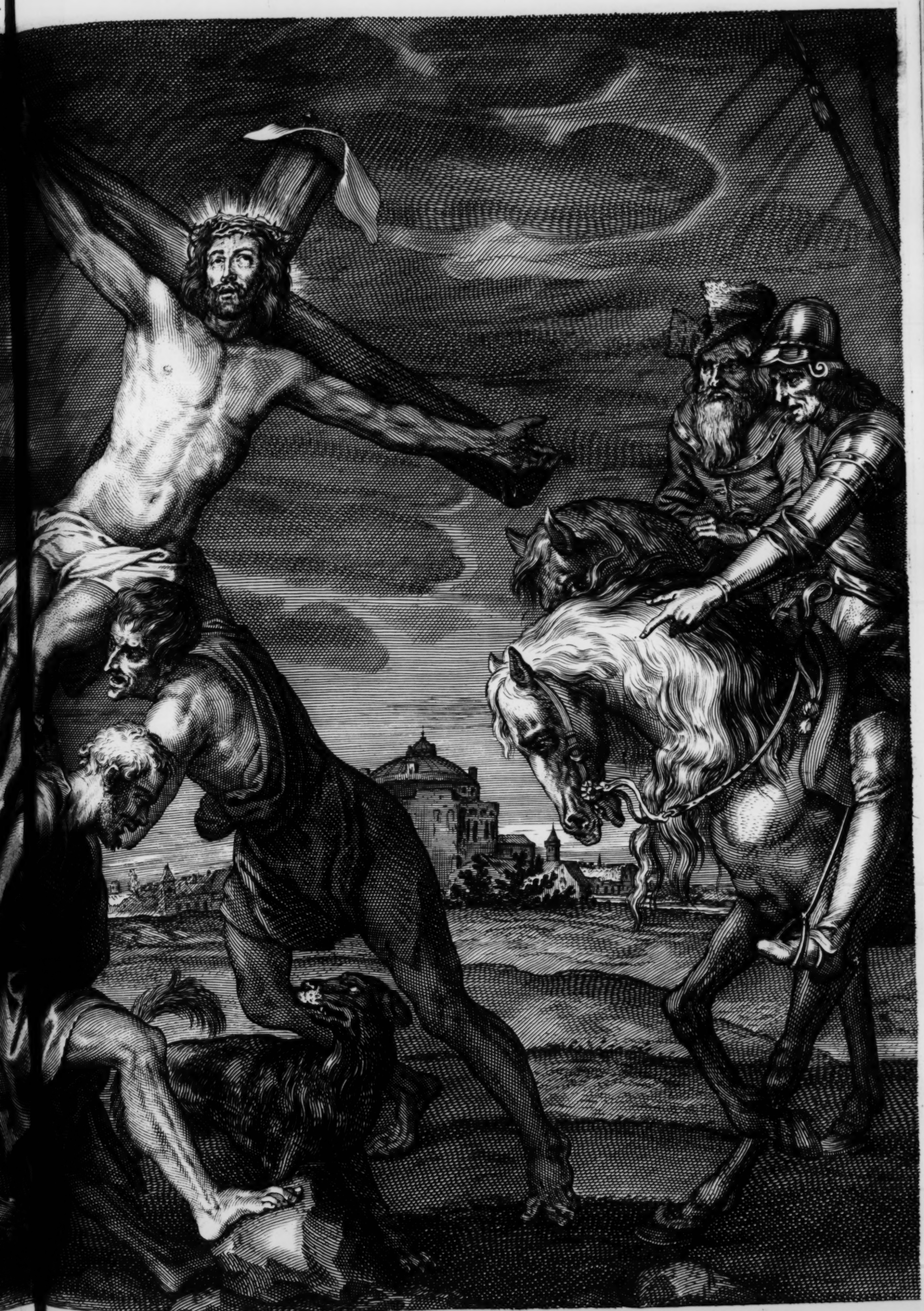
UMI

Christ crucified.



ET POSTQUAM VENERUNT IN LOCUM QUI VOC

Luke. 23. 33.



VOCATUR CALVARÆ, IBI CRUCIFIXERUNT EUM. Luce 23. 33.

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70 Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, * Ye ſay that I am.

* *Mat.* 14. 62.

71 And they ſaid, What need we any further witneſs? for we our ſelvs have heard of his own mouth.

CHAP. XXIII.

1 Jeſus is accuſed before Pilate, and ſent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 18 Barabbas is deſired of the people, and is looſed by Pilate, and Jeſus is given to be crucified. 27 He telleth the women that lament him, the deſtruction of Jeruſalem: 34 prayeth for his enemies. 39 Two evil doers are crucified with him. 46 His death. 50 His buriall.

AND [1] the whole multitude of them aroſe, and let him unto Pilate.

1 Chriſt, who is now ready to ſuffer for the ſedition which we raiſed in this world, is firſt of all pronounced guiltleſs, that it might appear that he ſuffered not for his own ſins (which were none) but for ours.

2 And they began to accuſe him, ſaying, We found this *fellow* [a] perverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a king.

a Corrupting the people, and leading them into errours.

3 * And Pilate aſked him, ſaying, Art thou the king of the Jews? And he anſwered him and ſaid, Thou ſayeſt *it*.

* *Mat.* 27. 11.

4 Then ſaid Pilate to the chief prieſts and to the people, I find no fault in this man.

5 And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 [2] When Pilate heard of Galilee, he aſked whether the man were a Galilean.

2 Chriſt is a laughing ſtock to Princes, but to their great ſmart.

7 And aſſoon as he knew that he belonged unto [b] Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time.

b This was Herod Antipas the Tetrarch, in the time of whoſe governance; which was almoſt the ſpace of 22 years, John the Baptiſt preached, and was put to death, and Jeſus Chriſt alſo died, and roſe again, and the Apoſtles began to preach, and divers things were don at Jeruſalem, almoſt ſeven years after Chriſts death. This Herod was ſent into baniſhment to Lyons, about the ſecond year of Caius Ceſar.

8 ¶ And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle don by him.

9 Then he queſtioned with him in many words, but he anſwered him nothing.

10 And the chief prieſts and Scribes ſtood and vehemently accuſed him.

11 And Herod with his [c] men of war ſet him at nought, and mocked *him*, and arayed him in a gorgeous robe, and ſent him again to Pilate.

c Accompanied with his nobles & ſoldiers which followed him from Galilee.

12 ¶ [3] And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelvs.

3 The hatred of godlineſs joyneth the wicked together.

13 ¶ * [4] And Pilate when he had called together the chief prieſts, and the [d] rulers, and the people,

* *Mat.* 27. 23.

4 Chriſt is quit the ſecond time, even of him of whom he is condemned, that it might appear, how he being juſt, redeemed us which were unjuſt.

d Thoſe whom the Jews called the Sanhedrin.

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined *him* before you, have found no fault in this man touching thoſe things whereof ye accuſe him:

15 No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is don unto him.

16 [5] I will therefore chaſtiſe him, and releaſe *him*.

5 The wiſdom of the fleſh, of two evils, chuſeth the leſs, but God curſeth ſuch counſels.

17 For of neceſſity he muſt releaſe one unto them at the feaſt.

18 And they cryed out all at once, ſaying, Away with this *man*, & releaſe unto us Barabbas:

19 (Who for a certain ſedition made in the city, and for murder was caſt in priſon)

20 Pilate therefore willing to releaſe Jeſus, ſpake again to them.

21 But they cried, ſaying, Crucify *him*, crucify him.

22 [6] And he ſaid unto them the third time, Why, what evil hath he don? I have found no cauſe of death in him, I will therefore chaſtiſe him, and let *him* go.

6 Chriſt is cuſt the third time, before he was condemned once, that it might appear, how that our ſins were condemned in him.

23 And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief prieſts prevailed.

24 And Pilate, ‡ gave ſentence that it ſhould be as they required.

‡ Or, *aſſented*

25 And he releaſed unto them, him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will.

26 * [7] And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the croſs, that he might bear *it* after Jeſus.

* *Mat.* 27. 32.

7 An example of the outragiouſneſs and diſorder of ſoldiers.

27 [8] ¶ And there followed him a great company of people, and of women, which alſo bewailed and lamented him.

8 The triumph of the wicked hath a moſt horrible end.

28 But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelvs, and for your children.

29 For behold, the days are coming, in the which they ſhall ſay, Bleſſed *are* the barren, and the wombs that never bare, and the paps which never gave ſuck.

30 * Then ſhall they begin to ſay to the mountains, Fall on us; & to the hills, Cover us.

* *Iſa.* 2. 19. *Hoſ.* 10. 8. *Revel.* 6. 16.

31 For if they do theſe things in a [e] green tree, what ſhall be don in the dry?

* 1 *Pet.* 4. 17.

e As if he ſaid, If they do thus to me that am fruitfull and always flouriſhing, and who live for ever, by reaſon of my Godhead, what will they do to you that are unfruitfull, and void of all lively righteouſneſs?

32 * And there were alſo two other malefactors led with him to be put to death.

* *Mat.* 27. 38.

33 [9] And when they were come to the place which is called † Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

9 Chriſt became accurſed for us upon the croſs, ſuffering the puniſhment which they deſerved that would be made Gods children.

† Or, *the place of a ſcull*,

34 ¶ [10] Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots.

10 Chriſt in praying for his enemies, ſheweth that he is both the Sacrifice and the Prieſt.

35 And the people ſtood beholding, and the rulers alſo with them, derided *him*, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the [f] choſen of God.

f whom God loveth more then all other.

36 And the ſoldiers alſo mocked him, coming to him, and offering him vineger:

37 And ſaying, If thou be the king of the Jews, ſave thy ſelf.

38 [11] And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

11 Pilate at unawares is made a Preacher of the kingdom of Chriſt.

39 ¶ [g] And [12] one of the malefactors which

g Therefore either we muſt take that is ſpoken by Synechdoche, which Matthew ſaith, or that both of them mocked Chriſt. But one of them at length overcome with the great patience of God, breaketh forth into that confeſſion worthy all memory. 12 Chriſt in the midſt of the humbling himſelf upon the croſs, ſheweth indeed, that he hath both power of life to ſave the beleevers, and of death to revenge the rebellious.

78 were hanged, railed on him, ſaying, if thou be the Chriſt, ſave thy ſelf and us.

40 But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation?

41 And we indeed juſtly; for we receive the due reward of our deeds: but this man hath don nothing [h] amiſs.

[h] More than he ought.

42 And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom.

43 And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in [i] paradiſe.

[i] God made the viſible paradiſe in the eaſt part of the world: but that which we behold with the eyes of our mind is the place of everlaſting joy & ſalvation, through the godneſs and mercy of God, a moſt pleaſant reſt of the ſouls of the godly, and moſt quiet and joyfull dwelling.

44 [13] And it was about the ſixth hour, and there was a darkneſs over all the † earth until the ninth hour.

13 Chriſt being even at the point of death, ſheweth himſelf to be God Almighty, even to the blind.
† Or, *land*

45 [14] And the ſun was darkened, and the vail of the temple was rent in the midſt.

14 Chriſt entreth ſtoutly into the very darkneſs of death, for to overcome death even within his moſt ſecret places.

46 ¶ And when Jeſus had cried with a loud voice, he ſaid, * Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt.

* *Pſal.* 31. 5.

47 [15] Now when the centurion ſaw what was don, he glorified God, ſaying, Certainly this was a righteous man.

15 Chriſt cauſeth his very enemies to give honourable witneſs on his ſide, ſo oft as it pleaſeth him.

48 And all the people that came together to that ſight, beholding the things which were don, ſmote their breaſts, and returned.

49 [16] And all his acquaintance, and the women that followed him from Galilee, ſtood afar off beholding theſe things.

16 Chriſt gathereth together, and defendeth his little flock, in the midſt of the tormentors.

50 ¶ * [17] And behold, *there was* a man named Joſeph, a counſeller, *and he was* a good man, and a juſt:

* *Mat.* 27. 57. *Mark* 15. 43. *John* 19. 38.

51 (The ſame had not conſented to the counſel and deed of them) *he was* of Arimathea, a city of the Jews (who alſo himſelf waited for the kingdom of God)

17 Chriſt through his famous burial, confirmeth the truth both of his death and reſurrection, by the plain and evident witneſs of Pilate.

52 This man went unto Pilate, and begged the body of Jeſus.

53 And he took it down, and wrapped it in linen, and laid it in a ſepulchre that was hewen in ſtone, wherein never man before was laid.

54 And that day was the preparation, and the ſabbath [k] drew on.

[k] *Word for word*, Dawning, as now beginning, for the light of the former day drew toward the going down, and that was the day of preparation for the feaſt, which was to be kept the day following.

55 [18] And the women alſo which came with him from Galilee, followed after, and beheld the ſepulchre, and how his body was laid.

56 And they returned, and prepared ſpices and ointments, and reſted the ſabbath-day, according to the commandment.

18 Chriſt being ſet upon by the devil, and all his inſtruments, and being even in deaths mouth, ſetteth weak women in his foreward, minding ſtraightway to triumph over thoſe terrible enemies, without any great endeavour.

Chap. XXIV.

1 Chriſts reſurrection is declared by two angels to the women that come to the ſepulchre: 9 theſe report it to others. 13 Chriſt himſelf appeareth to the two diſciples that went to Emmaus. 36 Afterward he appeareth to the apoſtles, and reproveth their unbelief, 47 giveth them a charge, 49 promiſeth the holy Ghoſt: 51 and ſo aſcendeth into heaven.

NOw* [1] upon the firſt *day* of the week, very [a] early in the morning, they came unto the ſepulchre, bringing the ſpices which they had prepared, and certain *others* with them.

* *Mat.* 28. 1.

1 Poor ſilly women even beſide their expectation are choſen to be the firſt witneſſes of the reſurrection, that there might be no ſuſpition either of deceit or violence.

a Very early, as Mark ſaith, or, as John ſaith, while it was yet dark, *Mat.* 11, when it was yet ſcarce the dawning of the day.

2 And they found the ſtone rolled away from the ſepulchre.

3 And they entred in, and found not the body of the Lord Jeſus.

4 And it came to paſs, as they were much perplexed thereabout, behold, two men ſtood by them in ſhining garments.

5 And as they were afraid, and bowed down *their* faces to the earth, they ſaid unto them, Why ſeek ye † the living among the dead?

† Or, *him that liveth*

6 He is not here, but is riſen: * remember how he ſpake unto you when he was yet in Galilee:

* *Mat.* 17. 23.

7 Saying, the Son of man muſt be delivered into the hands of ſinfull men, and be crucified, and the third day riſe again.

8 And they remembred his words:

9 [2] And returned from the ſepulchre, and told all theſe things unto the eleven, and to all the reſt.

2 The cowardly & daſtardly mind of the diſciples is upbraided by the ſtout courage of women (ſo wrought by Gods great mercies) to ſhew that the kingdom of God conſiſteth in an extraordinary power.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told theſe things unto the Apoſtles.

11 And their words ſeemed to them as idle tales, and they beleeved them not.

12 * [3] Then aroſe Peter, and ran unto the ſepulchre, and [b] ſtouping down, he beheld the linen clothes laid by themſelvs, and departed, wondering in himſelf at that which was come to paſs.

* *John* 20. 6.

3 Chriſt uſeth the incredulity of his diſciples, to the fuller ſetting forth of the truth of his reſurrection, leſt they ſhould ſeem to have beleeved too lightly, which they preached afterward to all the world.

b As it were holding down his head, and bowing his neck, looked diligently in.

13 ¶ * [4] And behold, two of them went that ſame day to a village called Emmaus, which was from Jeruſalem *about* threeſcore furlongs.

* *Mark* 16. 12.

4 The reſurrection is proved by two other witneſſes, which ſaw it, and that it was no forged thing framed of purpoſe in their own brains, all the circumſtances do declare.

14 And they talked together of all theſe things which had happened.

15 And it came to paſs, that while they communed *together* and reaſoned, Jeſus himſelf drew near, and went with them.

16 [c] But their eyes were holden, that they ſhould not know him.

c were holden back and ſtayed, God ſo appointing it, no doubt: and therefore his body was not inviſible, but their eyes were dimmed.

17 And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk, and are ſad?

18 And [d] the one of them, whoſe name was Cleopas, anſwering, ſaid unto him, Art thou onely a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days?

d Some of the old Fathers think that the other diſciple was this our Evangeliſt, but Epiphanius writing againſt the Saturnilians, ſaith, it was Nathanael, but all theſe are uncertainties.

19 And he ſaid unto them, What things? And they ſaid unto him, concerning Jeſus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

20 [5] And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him.

5 It appeareth by the conferring of the forewarnings of the prophets, that all theſe things are true and certain which the Evangeliſts have put down in their writing of Chriſt.

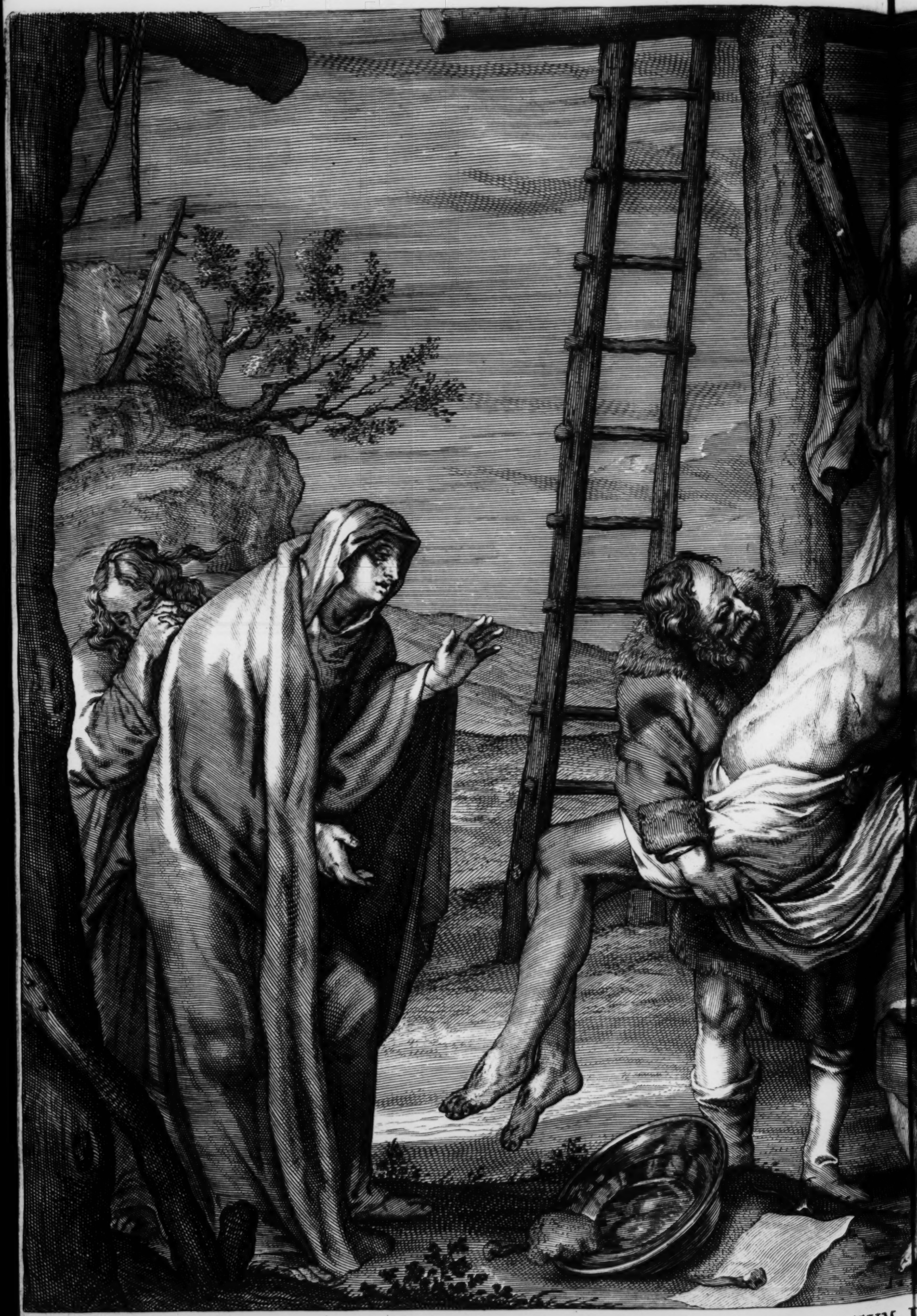
21 But we truſted that it had been he, which ſhould have redeemed Iſrael: and beſide all this, to day is the third day ſince theſe things were don.

22 Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre:

23 And

UMI

Christ taken down from y^e^ Crosſs.



VIR NOMINE IOSEPH AB ARIMATHÆA CORPUS IESU DEPOSITUM INVO

Luke. 23. 50.

INVOLVIT SINDONE, ET POSUIT EUM IN MONUMENTO EXCISO. Luce 23. 50.

UMI

Christ's resurrection by 2 Angels.

QUID INTER MORTUOS OUÆRITIS EUM OUI VI

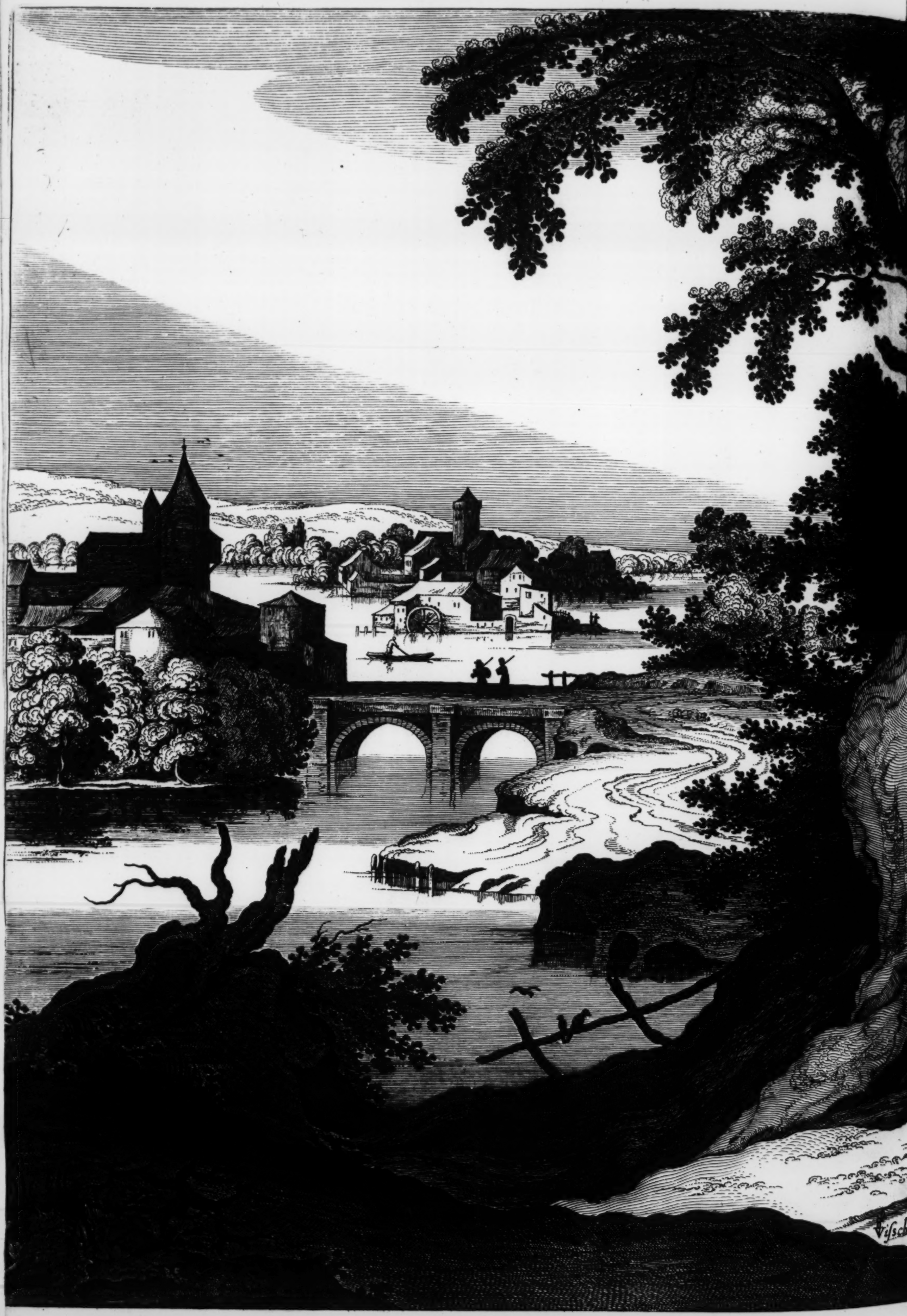
Luke. 24. 5. 6 &c.

UI VIVIT, NON EST HIC, SED SUSCITATUS EST.

UMI

UMI

Christ appeareth on ye road to 2 disciples.



ET FACTUM EST VT DUM COLLOQUERENTUR, ET SE MUTUO ROG

Luke. 24. 13.

O ROGITARENT, IPSE IESUS ACCEDERET, ET VNA ITER FACERET CUM IPSIS.

UMI

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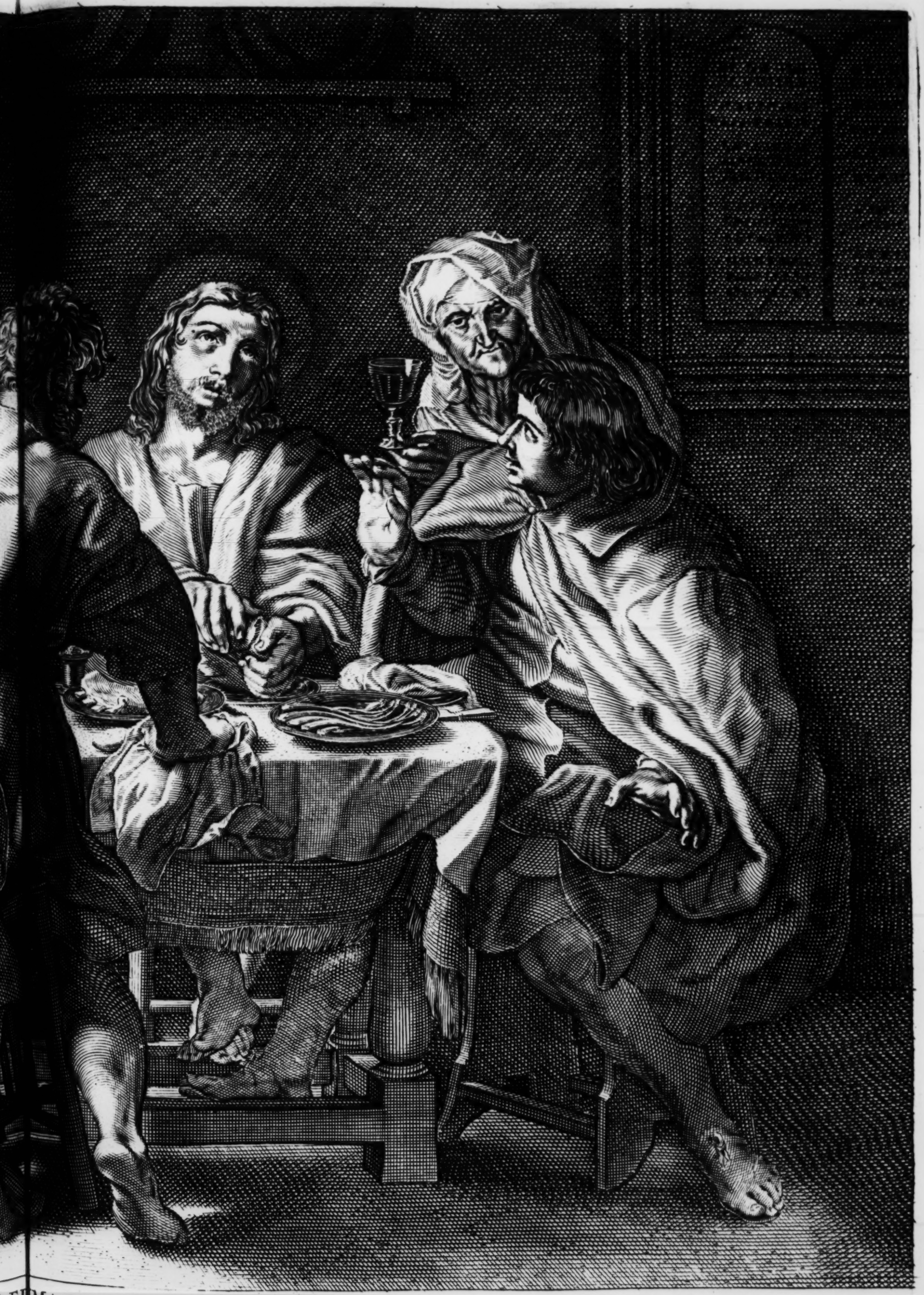
Christ & y^e^ 2 disciples at Emmaus.

ADAPERTI SUNT AUTEM OCULI EORUM, ET AGNOVERUNT EUM

Luke. 24. 31.



EUM: SED IPSE ABLATUS EST EX EORUM CONSPECTU. Luce 24. 31.

UMI

23 And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive.

24 And certain of them which were with us, went to the ſepulchre, and found *it* even ſo as the women had ſaid, but him they ſaw not.

25 Then he ſaid unto them, O fools, and ſlow of heart to beleeve all that the prophets have ſpoken:

26 Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?

27 And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures, the things concerning himſelf.

28 And they drew nigh unto the village, whither they went, and he made as though he would have gon further.

29 But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent: and he went in to tarry with them.

30 And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him, & he †[e] vaniſhed out of their ſight.

† Or, *ceaſed to be ſeen of them.*
e Suddenly taken away, and therefore we may not imagin that he was there in ſuch a body as could not be ſeen, but beleeve indeed that he changed his place.

32 And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures?

33 And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is riſen indeed, and hath appeared to Simon.

35 And they told what *things were don* in the way, and how he was known of them in [f] breaking of bread.

f when he brake bread, which that people uſed, as the Jews uſe yet at this day at the beginning of their meals, and ſay a prayer.
* *Mark* 16. 14.

36 ¶ * [6] And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace *be* unto you.

6 The Lord himſelf ſheweth by certain and neceſſary ſigns, that he was riſen again, and that with the ſame body which he took upon him.

37 But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit.

38 And he ſaid unto them, Why are ye troubled, and why do [g] thoughts ariſe in your hearts?

g Divers & doubtfull thoughts which fall oft into mens heads, when any ſtrange thing falleth out, whereof there is no great likelihood.

39 Behold my hands and my feet, that it is I my ſelf: handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

40 And when he had thus ſpoken, he ſhewed them *his* hands and *his* feet.

41 And while they yet beleeved not for joy, and wondered, he ſaid unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fiſh, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he ſaid unto them, Theſe *are* the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and *in* the prophets, and *in* the pſalms concerning me.

45 Then opened he their underſtanding, that they might underſtand the ſcriptures,

46 And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day:

47 [7] And that repentance and remiſſion of ſins ſhould be preached in his name, among all nations, [h] beginning at Jeruſalem.

7 The preaching of the goſpel, which was promiſed to the Prophets, and performed in his time is committed unto the Apoſtles: the ſum whereof is, Repentance and remiſſion of ſins.
h The apoſtles, who are the preachers of the Goſpel, beginning at Jeruſalem.
* *John* 15. 26. *Acts* 1. 4.

48 And ye are witneſſes of theſe things.

49 ¶ * And behold, I ſend the promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, [i] until ye be endued with power from on high.

i Until the holy Ghoſt come down from heaven upon you.

50 ¶ [8] And he led them out as far as to Bethany, and he lift up his hands, and bleſſed them.

8 Chriſt aſcendeth into heaven, and departing bodily from his diſciples, filleth their hearts with the holy Ghoſt.
* *Mark* 16. 19. *Acts* 1. 9.

51 * And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven.

52 And they worſhipped him, and returned to Jeruſalem, with great joy:

53 And were continually in the temple, praiſing and bleſſing God. Amen.

80

THE GOSPEL ACCORDING TO S. JOHN.

CHAP. I.

1 *The divinity, humanity, and office of Jesus Christ.*
15 *The testimony of John.* 39 *The calling of Andrew, Peter, &c.*

1 The Son of God is of one, and the self same eternity or everlastingnes, and of one and the self same essence or nature with the Father.
a From the beginning, as the Evangelist saith, 1. Epistle 1. 1. as though he said, that the word began not then to have his being, when God began to make all that was made: for the word was even then when all things that were made, began to be made, and therefore he was before the beginning of all things.
b He had his being.
c This word *That* or *the*, pointeth out unto us a peculiar and choice thing above all other, and putteth a difference between this word, which is the Son of God, and the laws of God, which otherwise are also called the word of God.
d This word *with*, pointeth out the distinction of persons unto us.
e This word (*word*) is the first in order in the sentence, and is that which the learned call (*Subjectum*) and this word (*God*) is the latter in order, and the same which the learned call (*Predicatum*.)
* *Gen.* 1. 1.
* *Col.* 1. 16.
2 The Son of God declareth that same his everlasting Godhead, both by the creating of all things, and also by the preserving of them, and especially, by the excellent gifts of reason and understanding, wherewith he hath beautified man above all other creatures. f Paul expoundeth this place *Col.* 1. 15, & 16. verses. g *That is*, As the Father did work, so did the Son work with him: for, he was fellow-worker with him. h Of all those things which were made, nothing was made without him. i *That is*, By him: and it is spoken after the manner of the Hebrews, meaning thereby, that by his force and working power, all life cometh to the world. k *To wit*, Even then, when all things are made by him: for else he would have said, Life is in him, and not life was. l That force of reason and understanding, which is kindled in our minds to acknowledge him, the authour of so great a benefit. 3 The light of men is turned into darknes, but yet so that there is clearnes enough to make them without excuse. m They could not perceive nor reach unto it, to receive any light of it, no, they did not so much as acknowledge him. * *Mat.* 3. 1. 4 There is another more full manifestation of the Son of God, to the consideration whereof men are in good time stirred up, even by Johns voice, who is, as it were, the herauld of Christ. n Through John. o That light which we spake of, *to wit*, Christ, who onely can lighten our darknes. 5 when as the Son of God saw, that men did not acknowledge him by his works, although they were endued with understanding (which he had given to them all) he exhibited himself unto his people, to be seen of them with their corporall eyes: yet neither did they so acknowledge him, nor receive him. p who onely and properly deserveth to be called the light, for he shineth of himself, and borroweth light of none. q The person of the word, was made manifest even at that time when the would was made. * *Heb* 11. 3. r The word shewed himself again, when he came in the flesh. 6 The Son being shut out of the most of his people, and acknowledged but of a few, doth regenerate them by his own vertue and power, and receiveth them into that honour which is common to all the children of God, *that is*, To be the sons of God. † Or, *the right*, or, *privilege*. s He vouchsafed to give them this prerogative to take them to be his children. t Of that gross and corrupt nature of man, which is, throughout the Scriptures, set as enmity to the spirit.

IN [1] the [a] beginning [b] was the [c] Word, and the Word was [d] with God, and the [e] Word was God.

2 * The same was in the beginning with God.

3 * [2] All [f] things were made by him, and [g] without him [h] was not any thing made that was made.

4 [i] In him [k] was life, and the life was the [l] light of men.

5 [3] And the light shineth in darknes, and the [m] darknes comprehended it not.

6 ¶ * [4] There was a man sent from God, whose name *was* John.

7 The same came for a witnes, to bear witnes of the light, that all men [n] through him might beleeve.

8 He was not that [o] light, but *was sent* to bear witnes of that light.

9 [5] *That* was the [p] true light, which lighteth every man that cometh into the world.

10 [q] He was in the world, and * the world was made by him, & the world knew him not.

11 He came unto [r] his own, and his own received him not.

12 [6] But as many as received him, to them gave he † [s] power to become the sons of God, *even* to them that beleeve on his name:

13 Which were born, not of bloud, nor of the [t] will of the flesh, nor of the will of man, but of God.

14 * [7] And the Word was made [u] flesh, and [x] dwelt among us (and we beheld his glory, the [y] glory [z] as of the onely begotten of the Father, [a] full of grace and truth.

15 ¶ [8] John bare witnes of him and cried, saying, This was he of whom I spake, He that cometh [b] after me, is preferred [c] before me, for he was before me.

16 [9] And of his * fulnes have all we received, and [d] grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 * [10] No man hath seen God at any time; the onely begotten Son, which is in the [e] bosom of the Father, he hath [f] declared *him*.

19 ¶ [11] And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he [g] confessed, and [h] denyed not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, [i] I am not. Art thou † [k] that prophet? And he answered, No.

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thy self?

23 * He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 [12] And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, [l] Why baptizest thou then, if thou be not

* *Mat.* 1. 16.
7 The Son, who is God from everlasting, took upon him mans nature, that one and the self same might be both God and man, which manifestly appeared to many witnesses that saw him, amongst whom he was conversant, and unto whom by sure and undoubted arguments he shewed both his natures.
u *That is*, Man: so that the part is taken for the whole by the figure *Synechdache*: for he took upon him all our whole nature, *that is to say*, A true body and a true soul.
x For a season, and when that was ended, he went up into heaven: for the word which he useth, is taken from tents: and yet notwithstanding, his absence from us in body is not such, but that he is always present with us, though not in flesh, yet by the vertue of his spirit.
y The glory which he speaketh of here, is that manifestation of Christ his majesty which was, as it were, laid open before our eyes when the Son of God appeared in the flesh.
z This word (*as*) doth not in this place betoken a likeness, but the truth of the matter; for his meaning is this, that we saw such a glory, as beseemed and was meet for the true and onely begotten Son of God, who is Lord and King over all the whole world.
a He was not onely a partaker of grace and truth, but was full of the very substance of grace and truth. 8 John is a faithfull witnes of the excellency of Christ. b *That is*, He before whom I am sent to prepare him the way: so that these words are referred to the time of his calling, and not of his age, for John was six moneths older than he. c This sentence hath in it a turning of the reason, as we call it, as who should say, a setting of that first, which should be last, and that last which should be first: for in plain speech this it is, He that cometh after me, is better then I am, for he was before me. The like kind of turning the reason we find in *Luke* 7. 47. Many sins are forgiven her, because she loved much: which is thus much to say, She loved much, because many sins are forgiven her. 9 Christ is the most plentifull fountain of all goodnes, but then he poured out his gifts most bountifully, when as he exhibited and shewed himself to the world.
* *Col.* 1. 19. d That is grace upon grace, as a man would say, graces heaped one upon another.
* 1 *Tim.* 6. 16. 1 *John* 4. 12. 10 The true knowledge of God proceedeth onely from Jesus Christ. e who is nearest to his father, not onely in respect of his love towards him, but by the bond of nature, and for that union or oneness that is between them, whereby the Father and the Son are one. f Revealed him and shewed him unto us, whereas before he was hid under the shadows of the law, so that the quickness of the sight of our minds was not able to perceive him: for who soever seeth him, seeth the Father also. 11 John is neither the Messias, nor like to any of the other Prophets, but is the herauld of Christ who is now present. g He did acknowledge him, and spake of him plainly and openly. h This rehearsing of the one and the self same thing, though in divers words, is used much of the Hebrews, and it hath great force, for they use to speak one thing twice, to set it out more certainly and plainly. i The Jews thought that Elias should come again before the days of Messias, and they took the ground of that their opinion out of *Malac.* 4. 5. which place is to be understood of John, *Mat.* 11. 14 And yet John denieth that he is Elias, answering them indeed according as they meant. † Or, *a prophet?*
k They enquire of some great Prophet, and not of Christ, for John denyed before, that he is Christ, for they thought that some great prophet should be sent like unto Moses, wresting, to that purpose, that place of *Deut.* 18. 15. which is to be understood of all the company of the Prophets and ministers, which have been, and shall be to the end, and especially of Christ who is the head of all prophets. * *Mat.* 3. 3. 12 Christ is the author of baptism, and not John: and therefore the force thereof consisteth not in John, who is the minister, but wholly in Christ the Lord. l Hereby we may prove that the Jews knew there should be some change in religion under the Messias.

that

UMI

The testimony of John.

VOX EGO SUM CLAMANS LOCA PER DESERTA PARATE VI

John. 1. 19. 23.

E VENTURO GRESSUM DOMINO CURSUMQUE VIARUM. Ioan. 1. 6. Luce 3. 3.

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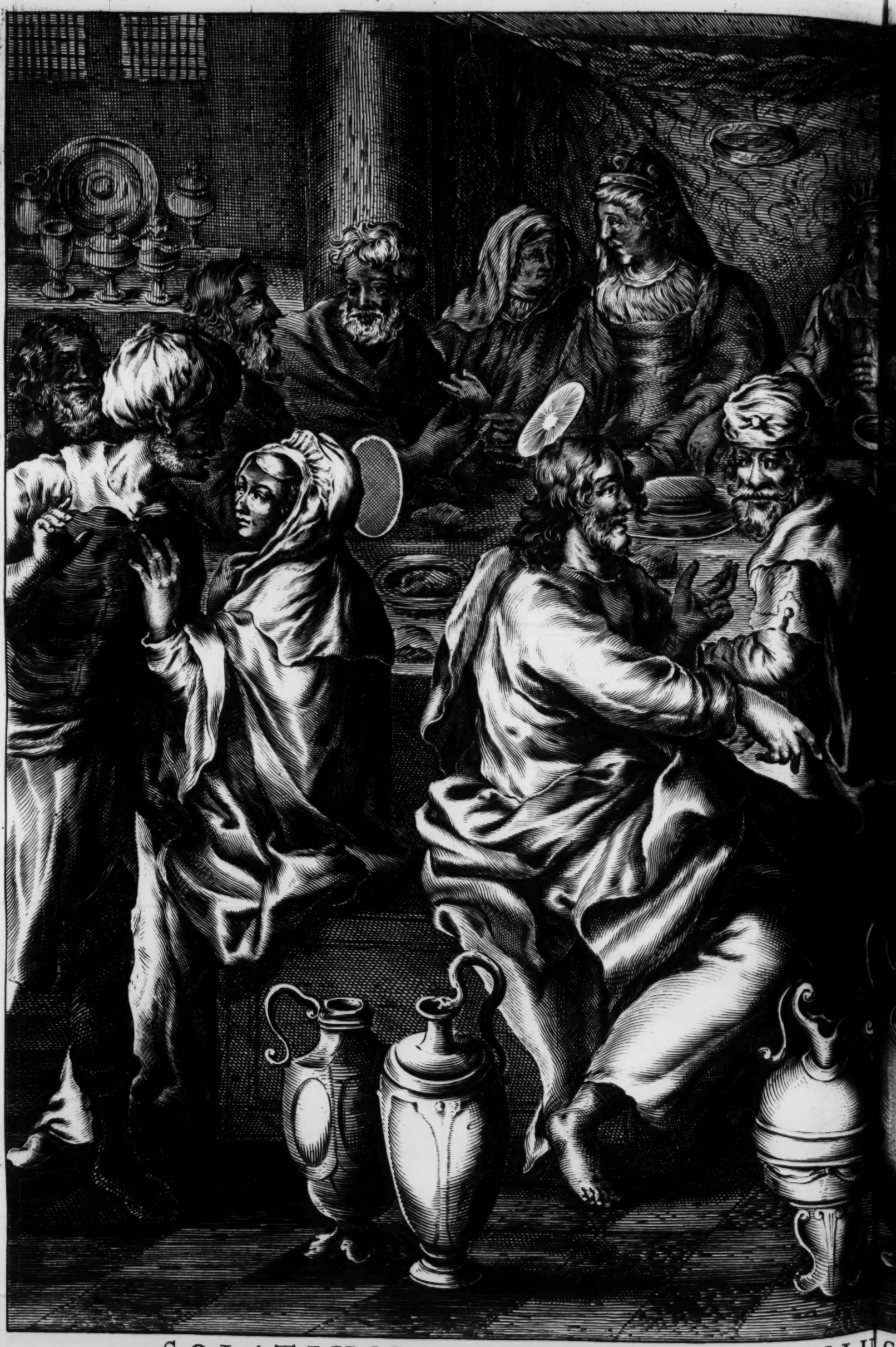
UMI

The Marriage in Cana.



SOLATIUM PIORUM CONJUG

John. 2. 6.7.8.

GUM CHRISTUS. Ioannes 2.

that Chriſt, nor Elias, neither that prophet?

26 John anſwered them, ſaying, I baptize with water, but there ſtandeth one [m] among you, whom ye know not:

27 * He it is, who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to looſe.

28 Theſe things were don in Bethabara beyond Jordan, where John was baptizing.

29 ¶ [13] The next day John ſeeth Jeſus coming unto him, and ſaith, behold [n] the Lamb of God, which ‡ [o] taketh away the [p] ſin of the world.

30 This is he of whom I ſaid, After me cometh a man, which is preferred before me: for he was before me.

31 And [q] I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.

32 * [14] And John bare record, ſaying, I ſaw the Spirit deſcending from heaven, like a dove, and it abode upon him.

33 And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the holy Ghoſt.

34 And I ſaw, and bare record that this is [r] the Son of God.

35 ¶ [15] Again the next day after, John ſtood, and two of his diſciples:

36 [16] And looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God.

37 [17] And the two diſciples heard him ſpeak, and they followed Jeſus.

38 Then Jeſus turned, and ſaw them following, and ſaith unto them, What ſeek ye? They ſaid unto him, Rabbi (which is to ſay being interpreted, Maſter) [s] where ‡ dwelleſt thou?

39 He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was ‡ about the [t] tenth hour.

40 One of the two which heard John *ſpeak*, and followed him, was Andrew, Simon Peters brother.

41 He firſt findeth his own brother Simon, and ſaid unto him, We have found the Meſſias, which is, being interpreted, ‡ the [u] Chriſt.

42 And he brought him to Jeſus. And when Jeſus beheld him, he ſaid, Thou art Simon the ſon of Jona, thou ſhalt be called Cephas, which is by interpretation, ‡ a ſtone.

43 ¶ The day following, Jeſus would go forth into Galilee, and findeth Philip, and ſaith unto him, Follow me.

44 Now Philip was of Bethſaida, the city of Andrew and Peter.

45 [18] Philip findeth Nathanael, and ſaith unto him, We have found him of whom * Moſes in the law, and the prophets did write, Jeſus of Nazareth, the ſon of Joſeph.

46 [19] And Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.

47 [20] Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guil.

48 [21] Nathanael ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.

49 Nathanael anſwered and ſaith unto him, Rabbi, thou art the Son of God, thou art the King of Iſrael.

50 Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, beleeveſt thou? thou ſhalt ſee greater things than theſe.

51 And he ſaith unto him, Verily, verily I ſay unto you, Hereafter you ſhall ſee heaven open, and the angels of God [x] aſcending and deſcending upon the Son of man.

CHAP. II.

1 Chriſt turneth water into wine, 12 departeth into Capernaum, and to Jeruſalem, 14 where he purgeth the temple of buyers and ſellers. 19 He fortelleth his death and reſurrection. 23 Many beleeved becauſe of his miracles, but he would not truſt himſelf with them.

AND [1] the [a] third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there.

2 And both Jeſus was called, and his diſciples, to the marriage.

3 [2] And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine.

4 Jeſus ſaith unto her, Woman, what have I to do with thee? mine [b] hour is not yet come.

5 His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do *it*.

6 And there were ſet there [c] ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three [d] firkins a piece.

7 Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare it.

9 When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew) the governor of the feaſt called the bridegroom,

10 And ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have [e] well drunk, then that which is worſe: *but* thou haſt kept the good wine until now.

11 This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples beleeved on him.

12 ¶ After this, he went down to Capernaum, he, and his mother, and his [f] brethren, and his diſciples, and they continued there not many days.

13 ¶ [3] And

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m whom all the world ſeeth, and is even amongſt you.
* *Mat.* 3. 11. *Acts* 19. 4.

13 The body and truth of all the ſacrifices of the law to make ſatisfaction for the ſin of the world is in Chriſt.
n This word (*That* or *the*) which is added, hath great force in it, not onely to ſet forth the worthineſs of Chriſt, and ſo to ſeparate him from the Lamb, which was a figure of him, and from all other ſacrifices of the law, but alſo to bring into our minds the prophecies of Iſaiah and others
‡ Or, *beareth*
o This word *of the preſent time*, ſignifieth a continuall act, for the Lamb hath this vertue proper unto him, and for ever, to take away the ſins of the world.
p *That is*, That root of ſins, *to wit*, Our corruption, and ſo conſequently the fruits of ſin, which are commonly called in the plurall number, Sins.
q I never knew him by face before.
* *Mat.* 3. 16.
14 Chriſt is proved to be the Son of God, by the coming down of the holy Ghoſt, by the Fathers voice, and by Johns teſtimony.
r This word (*That* or *the*) pointeth out unto us ſome excellent thing, and maketh difference between Chriſt and others, whom Moſes and the Prophets commonly call the ſons of God, or the ſons of the moſt High.
15 John gathereth diſciples not to himſelf, but to Chriſt.
16 Chriſt is ſet before us to follow, not as a vain ſhadow, but as our Mediator.
17 In this firſt gathering of the diſciples, we have ſhewed unto us, that the beginning of ſalvation is from God, who calleth us unto his Son by the miniſtery of his ſervants: whom (ſo preventing us) wee muſt alſo hear, and follow him home, that being inſtructed by him, we may alſo inſtruct others.
ſ where is thy lodging?
‡ Or, *Abideſt* ‡ *That was two hours before night.* t The night grew on. ‡ Or, *the anointed.*
u *That is*, anointed and king, after the manner of the Jewiſh people. ‡ Or, *Peter.* 18 The good endeavours even of the unlearned, God doth ſo allow, that he maketh them maſters to the learned. * *Gen.* 49. 10. *Deut.* 18. 18. * *Iſa.* 4. 2.

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19 we muſt eſpecially take heed of falſe preſumptions, which ſhut up againſt us the entrance to Chriſt.
20 Simple uprightneſs diſcerneth the true Iſraelites from the falſe.
21 The end of miracles, is to ſet before us Chriſt the Almighty, and alſo the onely author of our ſalvation, that we may apprehend him by faith.

x By theſe words, the power of God is ſignified, which ſhould appear in his miniſtery by the angels ſerving him as the head of the Church.

1 Chriſt declaring openly in an aſſembly by a notable miracle that he hath power over the nature of things, to feed mans body, leadeth the minds of all men to his ſpirituall & ſaving vertue and power.
a After the talk which he had with Nathanael, or after that he departed from John, or after that he came into Galilee.
2 Chriſt is carefull enough of our ſalvation, and therefore hath no need of others to put him in mind of it.
b Mine appointed time.
c Theſe were veſſels appointed for water, wherein they waſhed themſelvs.
d Every firkin contained an hundred pound, at twelve ounces the pound: whereby we gather, that Chriſt holp them with a thouſand and eight hundred pounds of wine.

e *Word for word*, *Are drunken*: Now this ſpeech, *to be drunken*, is not always taken in evil part in the Hebrew tongue, but ſignifieth ſomtime, ſuch ſtore, and plentifull uſe of wine, as doth not paſs meaſure. as *Gen.* 43. 34.
f *That is*, His couſins.

3 Christ being made subject to the law for us, satisfieth the law of the passover.
4 Christ being ordained to purge the church, doth with great zeal begin his office both of priest and prophet.

13 ¶ [3] And the Jews passover was at hand, and Jesus went up to Jerusalem,

14 [4] And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers money, & overthrew the tables;

16 And said unto them that sold doves, Take these things hence, make not my Fathers house an house of merchandise.

17 And his disciples remembred that it was written, * The [g] zeal of thine house hath eaten me up.

* *Psal* 69. 9.
g Zeal in this place is taken for a wrathfull indignation and displeasure of the mind, conceived of some naughty and evil dealing towards them whom we love well.

18 ¶ [5] Then answered the Jews, and said unto him, What [h] sign shewest thou unto us, seeing that thou doest these things?

5 Against them which so bind God to an ordinary calling, which they themselvs most shametully abuse, that they will not admit an extraordinary, which God confirmeth from heaven (and they, although in vain, would have it extinguished) unless it be sealed with outward and bodily miracles.
h with what miracle dost thou confirm it, that we may see that heavenly power and vertue, which giveth thee authority to speak and do thus?

19 Jesus answered and said unto them, * Destroy this temple, and in three days I will raise it up.

* *Mat.* 26. 61.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the [i] temple of his body.

i *That is*, Of his body.

22 When therefore he was risen from the dead, his disciples remembred that he had said this unto them: and they beleeved the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many beleeved in his name, when they saw the miracles which he did.

24 [6] But Jesus did not commit himself unto them, because he knew all men,

6 It is not good crediting them, which stand onely upon miracles.

25 [7] And needed not that any should testify of man: for he knew what was in man.

7 Christ is the searcher of hearts, and therefore true God.

Chap. III.

1 *Christ teacheth Nicodemus the necessity of regeneration:* 14 *of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptism, witness, and doctrin of John concerning Christ.*

THere [l] was a man of the Pharisees, named Nicodemus, a [a] ruler of the Jews:

l There are none sometimes more unlearned than the learned: but as well the learned as the unlearned must desire wisdom of Christ onely.
a A man of great estimation, and a ruler amongst the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a [b] teacher come from God: for no man can do these miracles that thou doest, [c] except God be with him.

b we know that thou art sent from God to teach us.
c But he in whom some part of the excellency of God appeareth. And if Nicodemus had known Christ aright, he would not onely have said that God was with him, but in him, as Paul doth, 2 *Cor.* 5. 15.

3 [2] Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born † again, he cannot [d] see the [e] kingdom of God.

2 The beginning of Christianity consisteth in this, That we know our selvs not onely to be corrupt in part, but to be wholly dead in sin: so that our nature hath need to be created a new, as touching the qualities thereof, which can be don by no other vertue, but by the divine and heavenly, whereby we were first created. † Or, *from above.* d *That is*, Go in, or enter, as he expoundeth himself afterward, *vers.* 5. e The church: for Christ sheweth in this place how we come to be citizens, and to have ought to do in the city of God.

4 Nicodemus saith unto him, [f] How can a man be born when he is old? can he enter the second time into his mothers womb, and be born?

f How can I that am old be born again? for he answereth as if Christs his words belonged to none but to him.

5 Jesus answered, Verily, verily I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the [g] flesh, is flesh: and that which is born of the Spirit, is spirit.

g *That is*, Fleshly, to wit, wholly unclean, and unmeet the wrath of God: and therefore this word (*Flesh*) signifieth the corrupt nature of man: contrary to which is the (*Spirit*) *that is*, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is everlasting & immortall, though the strife of the flesh remaineth.

7 Marvell not that I said unto thee, Ye must be born † again.

† Or, *from above.*

8 The wind bloweth where it [h] listeth, and thou heares the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

h with free and wandring blasts as it listeth

9 [3] Nicodemus answered and said unto him, How can these things be?

3 The secret mystery of our regeneration, which cannot be comprehended by mans capacity, is perceived by faith, and that in Christ onely, because that he is both God on earth, and man in heaven, *that is to say*, In such sort man, that he is God also, and therefore almighty: and in such sort God, that he is man also, and therefore his power is manifest unto us.

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our [i] witness.

i You handle doubtfull things, and such as you have no certain author for, and yet men beleeve you: but I teach those things that are of a truth and well known, and you beleeve me not.

12 If I have told you earthly things, and ye beleeve not: how shall ye beleeve if I tell you of heavenly things?

13 And [k] no man hath [l] ascended up to heaven, but he that came down from heaven, *even* the [m] Son of man which is [n] in heaven.

k Onely Christ can teach us heavenly things, for no man ascendeth, &c.
l *That is*, Hath any spirituall light & understanding, or ever had, but onely that Son of God, which came down to us.
m whereas he is said to have come down from heaven, that must be understood of his Godhead, and of the manner of his conception: for Christ his birth upon the earth was heavenly and not earthly, for he was conceived by the holy Ghost.
n That which is proper to the divinity of Christ, is here spoken of whole Christ, to give us to understand, that he is but one person wherein two natures are united: and this kind of speech men call, the communicating of properties.

14 * And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up:

* *Num.* 21. 9.

15 That whosoever beleeveth in him, should not perish, but have eternall life.

16 ¶ * [4] For God so loved the world, that he gave his onely begotten Son: that whosoever beleeveth [o] in him, should not perish, but have everlasting life.

* 1 *John* 4. 9.
4 Nothing else but the free love of the Father, is the beginning of our salvation, and Christ is he in whom our righteousness and salvation is resident: and faith is the instrument or mean whereby we apprehend it, and life everlasting is that which is set before us to apprehend. o It is not all one to beleeve in a thing, and to beleeve of a thing, for we may not beleeve (in any thing) save onely in God, but we may beleeve (of a thing) whatsoever, saith *Nazianzen* in his oration of the spirit.

17 * [5] For God sent not his Son into the world to [p] condemn the world: but that the [q] world through him might be saved.

* *Chap.* 12. 47.
5 Not Christ, but the despising of Christ doth condemn. p *That is*, To be the cause of condemning of the world; for indeed, sins are the cause of death; but Christ shall judge the quick and the dead. q Not onely the people of the Jews, but whosoever shall beleeve in him.

18 ¶ He that beleeveth on him, is not condemned: but he that beleeveth not, is condemned already, because he hath not beleeved in the name of the onely begotten Son of God.

19 [6] And this is the [r] condemnation, * that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

6 Onely wickedness is the cause, why men refuse the light that is offered them. r *That is*, The cause of condemnation, which sticketh fast in men, unless through God his great benefit they be delivered from it. * *Chap.* 1. 4.

20 For every one that doeth evil, hateth the light, neither cometh to the light, least his deeds should be † reproved.

† Or, *discovered.*

21 But he that [s] doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought [t] in God.

s That is, He that leadeth an honest life, and void of all craft and deceit. t *That is*, with God, God as it were going before.

22 ¶ After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, * and baptized.

* *Chap.* 4. 2.

23 ¶ And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ [7] Then there arose a question between

7 Satan inflameth the disciples of John with a fond emulation of their master, to hinder the course of the gospel: but John being mindfull of his office, doth not onely break off their endeavours; but also taketh occasion thereby to give testimony of Christ, how that in him onely, the Father hath set forth life everlasting.

some

UMI

Christ Purgeth ye Temple.

CUM FECISSET QUASI FLAGELLUM DE FUNICULIS, OMNES EIECIT DE TEMPLO, OVES QUO

Ino. 2. 14.

VES QUOQ3 ET BOVES, ET NUMULARIORUM EFFUDIT ÆS, ET MENSAS SUBVERTIT Ioan. 2. 14.

UMI

Christ communing w.th e y. Woman of Samaria.

Ioannis Capittel. 4. Vers. 5.

J. Visscher Excudebat

Joh.11. 4.5.

UMI

some of Johns disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, * to whom thou baredst witness, behold, the same baptizeth, and all men come to him.

37 John answered and said, * [u] A man can † receive nothing, except it be given him from heaven.

28 Ye your selves bear me witness, that I said, * I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoyceth greatly because of the bridegrooms voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above, is above all: he that is of the earth, is [x] earthly, & [y] speaketh of the earth: he that cometh from heaven, is above all.

32 And what he hath [z] seen and heard, that he testifieth, and [a] no man receiveth his testimony.

33 He that hath received his testimony, * hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure *unto him*.

35 * The Father loveth the Son, and hath [b] given all things into his hand.

36 * He that beleeveth on the Son, hath everlasting life: and he that beleeveth not the Son, shall not [c] see life: but the wrath of God abideth on him.

u *Chap.* 1. 7, 34.

u What mean you to go about to fetter my estate? this is, every mans lot and portion, that they cannot better themselves one jot.

† Heb. c. 4.

2 Or, *take unto himself.*

* *Chap.* 1. 20.

x Is nothing else but man, a piece of work made of the slime of the earth.

y Savoureth of nothing, but corruption, ignorance dulness, &c.

z what he knoweth fully and perfectly.

a That is, Very few.

* *Rom.* 3. 4.

* *Mat.* 11. 27.

b Committed them to his power and will.

* *Heb.* 2. 4.

1 *John* 5. 10.

c Shall not enjoy.

CHAP. IV.

1 *Christ talketh with a woman of Samaria, and revealeth himself unto her.* 27 *His disciples marvel.* 31 *He declareth to them his zeal to Gods glory.* 39 *Many Samaritanes beleeve on him,* 43 *He departeth into Galilee, and healeth the rulers son that lay sick at Capernaum.*

WHen [1] therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples then John,

2 (Though Jesus himself baptized not, but his disciples)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 [2] Then cometh he to a city of Samaria, which is called Sychar, near to the parcell of ground * that Jacob gave to his son Joseph.

6 Now Jacobs well was there. Jesus therefore being wearied with *his* journy, sat [a] thus on the well: and it was about the [b] sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have [c] no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the [d] gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee [e] living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater then our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattel?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 [3] Our fathers worshipped in this [f] mountain, and ye say, that in * Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, beleeve me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in [g] spirit and in truth: for the Father seeketh such to worship him.

24 * God *is* a [h] Spirit, and they that worship him, must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and

1 This measure is to be kept in doing of our duty, that neither by fear we be terrified from going forward, neither by rashness procure or pluck dangers upon our heads.

2 Christ leaving the proud Pharisees, communicateth the treasures of everlasting life with a poor sinfull woman and stranger retelling the grosse errours of the Samaritanes, and defending the true service of God, which was delivered to the Jews, but yet, so that he calleth both of them back to himself, as one, whom only all the Fathers, and also the ceremonies of the law, did regard, and had a respect unto.

* *Gen* 33. 19.

¶ 48. 22. *Josh* 24. 32.

a Even as he was, or because he was weary. b It was almost noon.

c There is no familiarity nor friendship between the Jews and the Samaritanes.

d By this word, *This*, we are given to understand, that Christ speaketh of some excellent gift, *that is to say*, Even of himself, whom his Father offered to this woman.

e *This* everlasting water, *that is to say*, The exceeding love of God, is called Living, or of life, to make a difference between it, and the water that should be drawn out of a well: and these metaphores are very much used of the Jews. *Jer.* 2. 13. *Joel* 3. 18 *Zach.* 13. 11.

3 All the religion of superstitious people, standeth, for the most part, upon two pillars, but very weak, *that is to say*, upon the examples of the fathers perverted, and a foolish opinion of outward things: against which errours we have to set the word and nature of God.

f The name of this mountain is Garizim, whereupon Sanaballetta the Cuthite built a temple by Alexander of Macedone his leave, after the victory of Isus: and made there Manasses his son in law, high priest, Joseph. Lock 11. * *Deut.* 12. 5.

g *This word* (Spirit) is to be taken here, as it is set against that commandment which is called carnall, *Heb* 7. 16. as the commandment is considered in it self: and so he speaketh of (Truth) not as we set it against a lye, but as we take it in respect of the outward ceremonies of the law which did only shadow that which Christ performed. * 2 *Cor.* 3. 17. h By the word (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinity.

went

84 went her way into the city, and saith to the men:

29 Come, see a man which told me all
g things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

g we may have care of our bodies, but yet so, that we preferre willingly and freely the occasion which is offered us to enlarge the kingdom of God: before all necessities of this life whatsoever.

32 [g] But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

5 when the spirituall corn is ripe, we must not linger, for so the children of this world would condemn us.

35 [5] Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: * for they are white already to harvest.

* Mat. 9. 37.

6 The doctrin of the prophets was, as it were, a sowing time: and the doctrin of the gospel, as the harvest: and there is an excellent agreement between them both, and the ministers of them both.

36 [6] And he that reapeth receiveth wages, and gathereth fruit unto life eternall: that both he that soweth, and he that reapeth, may rejoyce together.

i That proverb.

37 And herein is that [i] saying true. One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

7 The Samaritanes doe most joyfully embrace that, which the Jews most stubbornly rejected.

39 ¶ [7] And many of the Samaritans of that city beleeved on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more beleeved, because of his own word:

42 And said unto the woman, Now we beleeve, not because of thy saying, for we have heard *him* our selves, and know that this is indeed the Christ, the Saviour of the world.

* Mat. 12. 57.

8 The despisers of Christ deprive themselves of his benefit: yet Christ prepareth a place for himself.

43 ¶ * [8] Now after two days he departed thence, and went into [k] Galilee:

k Into the towns and villages of Galilee for he would not make abode in his country of Nazareth because they despised him and where (as the other Evangelists write) the efficacy of his benefits was hindred through their mervellous stiffneckedness.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

9 Although Christ be absent in body, yet he worketh in the beleevers by his word.

46 [9] So Jesus came again into Cana of Galilee, * where he made the water wine. And there was a certain ‡ [l] noble man, whose son was sick at Capernaum.

* Chap. 2. 1.

‡ Or, *courtier*, or, *ruler*.

l Some of Herods courtiers, for though Herod was not a King, but a Tetrarch, yet the lofty name onely excepted, he was a King, or at least, the people called him a King.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not beleeve.

49 The noble man saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way, thy son liveth. And the man beleeved the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth; and himself beleeved, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

Chap. V.

1 Jesus on the sabbath-day cureth him that was diseased eight and thirty years. 10 The Jews therefore cavill, and persecute him for it. 17 He answereth for himself, and reproveth them, shewing by the testimony of his father, 32 of John, 36 of his works, 39 and of the scriptures, who he is.

AFter * this there was a feast of the Jews, and Jesus went up to Jerusalem.

* Lev. 23. 1. Deut. 16.

1 There is no disease so old, which Christ cannot heal.

‡ Or, gate.

2 Now [1] there is at Jerusalem by the sheep- ‡ *market* a [a] pool, which is called in the Hebrew tongue, [b] Bethesda, having five porches.

a whereof cattel drank, and used to be plunged in, whereof there could not be but great store at Jerusalem.

b *That is to say*, The house of powring out, because great store of water was powred out into that place.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him ly, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

2 True religion is not more cruelly assaulted by any means, then by the pretence of religion it self.

10 ¶ [2] The Jews therefore said unto him that was cured, It is the sabbath-day, * it is not lawfull for thee to carry *thy* bed.

* Ier. 17. 22.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk,

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed, wist not who it was: for Jesus had conveyed himself away, ‡ a multitude being in *that* place.

‡ Or, *from the multitude that was.*

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The

UMI

Christs testimony of ye Father & ye last

PATER FILIO AUTORITATEM DEDIT IUDICIUM EXER

Judgement. Jn.o 5. 26. &c.

XERCENDI QUATENUS FILIUS HOMINIS EST Ioh.5.26.27.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had don these things on the sabbath-day.

17 ¶ [3] But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not onely had broken the sabbath, but said also, that God was [c] his Father, making himself equall with God.

19 Then answered Jesus and said unto them, Verily, verily I say unto you, The Son can do nothing [d] of himself, but what he [e] seeth the Father do: for what things soever he doeth, these also doth the Son [f] likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 [4] For as the Father raiseth up the dead, & quickeneth *them:* even so the Son quickeneth whom he will.

22 For the Father [g] judgeth [h] no *man:* but hath committed all judgement unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 [5] Verily, verily I say unto you, He that heareth my word, and beleeveth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

25 Verily, verily I say unto you, The hour is coming, and now is, [6] when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself: so hath he given to the Son to have life in himself:

27 And hath given him [i] authority to execute judgement also, because he is [k] the Son of man.

28 [7] Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 [8] And shall [l] come forth, * they that have don good, unto the [m] resurrection of life, and they that have don evil, unto the resurrection of damnation.

30 [9] I can of mine own self [n] do nothing; [o] as I hear, I judge: and my judgement is just, because I seek not mine own will, but the will of the Father which hath sent me.

31 * If I bear witness of my self, my witness is not [p] true.

32 ¶ * There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.

33 [10] Ye sent unto John, * and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a [p] season to rejoyce in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, * hath born witness of me. Ye have neither heard his voice at any time, * nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye beleeve not.

39 ¶ Search the scriptures, for in them ye think ye have eternall life, and they are they which testifie of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the [r] love of God in you.

43 I am come in my Fathers name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 * How can ye beleeve, which receive honour one of another, and seek not the honour that *cometh* from God onely?

45 [s] Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye beleeved Moses, ye would have beleeved me: * for he wrote of me.

47 But if ye beleeve not his writings, how shall ye beleeve my words?

3 The work of God was never the breach of the Sabbath, but the works of Christ are the works of the Father, both because they are one God, and also because the Father doth not work but in the Son.

c *That is*, His onely, and no mans else, which they gather by that, that he saith, (And I work) applying this word (work) to himself, which is proper to God, and therefore maketh himself equal to God.

d Not onely without his Fathers authority, but also without his mighty working, and power.

e This must be understood of Christ his person, which consisteth of two natures: and not simply of his God-head: so then he saith, That his Father moveth and governeth him in all things, but yet notwithstanding, when he saith, He worketh with his Father, he voucheth his God-head.

f In like sort, joyntly and together. Not, for that the Father doth somthing, and then the Son worketh after him, and doth the like, but because the might and power of the Father and the Son do work equally and joyntly together.

4 The Father maketh no man partaker of everlasting life, but in Christ, in whom onely also he is truly worshipped.

g This word (Judgeth) is taken by the figure *Synecdoche*, for all government.

h These words are not so to be taken, as though they simply denied, that God governed the world, but as the Jews imagined it, which separate the Father from the Son, whereas indeed, the Father doth not govern the world, but onely in the person of his Son, being made manifest in the flesh, so saith he afterward, verse 30. That he came not to do his own will: That his doctrin is not his own, *Chap.* 7. 16. That the blind man and his parents sinned not, &c. *Chap.* 9. 3. 5 The Father is not worshipped but by his Sons word, apprehended by faith, which is the onely way that leadeth to eternall life. 6 we are all dead in sin, and cannot be quickned by any other means, than by the word of Christ, apprehended by faith. i *That is*, High and sovereign power to rule and govern all things, in so much that he hath power of life and death. k *That is*, He shall not onely judge the world as he is God, but also as he is man, he receiveth this of his father to be judge of the world. 7 All shall appear before the judgement seat of Christ, at length to be judged. 8 Faith and infidelity shall be judged by their fruits. l Of their graves. * *Mat.* 25. 46. m To that resurrection which hath life everlasting following it: against which is set the resurrection of condemnation, *that is*, which condemnation followeth. 9 The Father is the author, and approver of all things which Christ doth. n Look *vers.* 22. o As my Father directeth me, who dwelleth in me. * *Chap.* 8. 14. p Faithfull, *that is*, worthy to be credited. look *Chap.* 14.

10 Christ is declared, to be the onely Saviour by Johns voice, and infinit miracles, and by the testimonies of all the prophets. But the world notwithstanding being addicted to false prophets, and desirours to seem religious, seeth none of all these things.

* *Mat.* 3. 17.

q A little while.

* *Mat.* 3. 17. & 17. 5.

* *Deut.* 4. 12.

r Love toward God.

* *Chap.* 12. 43.

s This deniall doth not put away that which is here said, but correcteth it, as if Christ said, The Jews shall have no forer accuser than Moses.

* *Gen.* 3. 15. *Deut.* 18. 15.

CHAP. VI.

1 Christ feedeth five thousand men with five loavs and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walketh on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 23 declareth himself to be the bread of life to beleevers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFter these things Jesus went [a] over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 * And the passover, a feast of the Jews, was nigh.

5 ¶ * [1] When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6 (And this he said to prove him: for he himself knew what he would do)

a Not that he cut over the lake of Tiberias, but by reason of the large creeks, his sailing made his journey the shorter: therefore he is said to have gon over the sea, when as he passed over from one side of the creek to the other.

* *Lev.* 23. 5. *Deut.* 16. 1.

* *Mat.* 14. 15.

1 They that follow Christ, do sometime hunger, but they are never destitute of help.

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7 Philip anſwered him, Two hundred peniworth of bread is not ſufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peters brother, ſaith unto him,

9 There is a lad here, which hath five barley loavs, and two ſmall fiſhes: but what are they among ſo many?

10 And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand.

11 And Jeſus took the loavs, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes, as much as they would.

12 When they were filled, he ſaith unto his diſciples, Gather up the fragments that remain, that nothing be loſt.

13 Therefore they gathered *them* together, and filled twelve baſkets with the fragments of the five barley loavs, which remained over and above, unto them that had eaten.

14 Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

15 ¶ [a] When Jeſus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himſelf alone.

16 * [3] And when even was now come, his diſciples went down unto the ſea,

17 And entred into a ſhip, and went over the ſea [b] towards Capernaum: and it was now dark, and Jeſus was not come to them.

18 And the ſea aroſe, by reaſon of a great wind that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip: and they were afraid.

20 But he ſaith unto them, It is I, be not afraid.

21 [c] Then they willingly received him into the ſhip: and immediately the ſhip was at the land whither they went.

22 ¶ The day following, when the people which ſtood on the other ſide of the ſea, ſaw that there was none other boat there, ſave that one whereinto his diſciples were entred, and that Jeſus went not with his diſciples into the boat, but *that* his diſciples were gon away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks)

24 When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum ſeeking for Jeſus.

25 And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither?

26 [4] Jeſus anſwered them and ſaid, Verily, verily I ſay unto you, Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loavs, and were filled.

27 ‡ [d] Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: * for him hath God the Father [e] ſealed.

28 Then ſaid they unto him, What ſhall we do, that we might [f] work the works of God?

29 [5] Jeſus anſwered and ſaid unto them, * This is the [g] work of God, that ye beleeve on him whom he hath ſent.

30 [6] They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee, and beleeve thee? what doſt thou work?

31 * Our fathers did eat manna in the deſart, as it is written, * He gave them bread from heaven to eat.

32 [7] Then Jeſus ſaid unto them, Verily, verily I ſay unto you, Moſes gave you not that [h] bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then ſaid they unto him, Lord, evermore give us this bread.

35 And Jeſus ſaid unto them, I am the bread of [i] life: he that cometh to me, ſhall never hunger; and he that beleeveth on me, ſhall never thirſt.

36 But I ſaid unto you, that ye alſo have ſeen me, and beleeve not.

37 [8] All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.

38 For I came down from heaven, not to do mine [k] own will, but the will of him that ſent me.

39 And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.

40 And this is the will of him that ſent me, that every one which [l] ſeeth the Son, and beleeveth on him, may have everlaſting life: and I will raiſe him up at the laſt day.

41 [o] The Jews then murmured at him, becauſe he ſaid, I am the bread which came down from heaven.

42 And they ſaid, * Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? how is it then that he ſaith, I came down from heaven?

43 Jeſus therefore anſwered and ſaid unto them, Murmure not among your ſelvs.

44 No man can come to me, except the

a Chriſt is not onely not delighted, but alſo greatly offended with a prepoſterous worſhip.

* *Mat.* 14. 23.
3 The godly are often in peril and danger, but Chriſt cometh to them in time, even in the midſt of the tempeſts, and bringeth them to the haven.
b In *Mark* 6. 45. they are willed to go before to Bethſaida, for Bethſaida was in the way to Capernaum.

c They were afraid at the firſt, but when they knew his voice they became new men, and took him willingly into the ſhip, whom they ſhunned and fled from before.

4 They that ſeek the kingdom of heaven, lack nothing: notwithſtanding, the goſpel is not the food of the belly, but of the mind.
‡ Or, *worke not*
d Beſtow your labour and pain.
* *Mat.* 3. 17.
e *Joan* 11, whom God the Father hath diſtinguiſhed from all other men by planting his own vertue in him, as though he had ſealed him with his ſeal, that he might be a lively patern and repreſenter of him: and that more is, inſtalled him to this office, to reconcile us men to God, and bring us to everlaſting life, which is onely proper to Chriſt.
f which pleaſe God: for they think that everlaſting life hangeth upon the condition of fulfilling the law: therefore Chriſt calleth them back to faith.
5 Men torment themſelves in vain, when they go about to pleaſe God without faith.
* *Joan* 1. 21.
g *Thes* 11, This is the work that God requireth, that we beleeve in me, and therefore he calleth them back to faith.
6 The ſpirituall vertue of Chriſt is contemned of them that are deſirous of earthly miracles.
* *Exod.* 16. 15. *Num.* 11. 7.
* *Pſal.* 78. 25
7 Chriſt, who is the true and onely author & giver of eternall life, was ſignified unto the fathers in manna.
h He denieth that that manna was that true heavenly bread, and ſaith that he himſelf is that true bread, becauſe he feedeth unto the true and everlaſting life. And as for that, that Paul, 1 *Cor.* 10. calleth Manna, Spirituall food, it maketh nothing againſt this place, for he joyneth the thing ſignified with the ſign: but in this whole diſputation, Chriſt dealeth with the Jews after their own opinion and conceit of the matter, and they had no further conſideration of the manna, but in that it fed the belly.
i which have life, and give life
8 The gift of faith proceedeth from the free election of the Father in Chriſt, after which followeth neceſſarily everlaſting life: therefore faith in Chriſt Jeſus is a ſure witneſs of our election, and therefore of our glorification, which is to come.
k Look at ove *Chap.* 5 *ver.* 22.
l Seeing and beleeving are joyned together: for there is another kind of ſeeing which is generall, which the devils have, for they ſee: but here he ſpeaketh of that kind of ſeeing which is proper to the elect.
9 Fleſh cannot perceive ſpirituall things, and therefore the beginning of our election cometh from God, who changeth our nature, ſo that we being inſpired of him, may attend to be inſtructed and ſaved by Chriſt.
* *Mat.* 13. 55.

Father

Father which hath ſent me, draw him, and I will raiſe him up at the laſt day.

45 *It is written in the [m] prophets, And they ſhall be all [n] taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath ſeen the Father, *[o] ſave he which is of God, he hath ſeen the Father.

47 Verily, verily I ſay unto you, He that beleeveth on me hath everlaſting life.

48 [10] I am that bread of life.

49 Your fathers did eat manna in the wilderneſs, and are dead.

50 [p] This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 [11] I am the [q] living bread, which came down from heaven: if any man [r] eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.

52 [12] The Jews therefore ſtrove amongſt themſelvs, ſaying, How can this man give us *his* fleſh to eat?

53 Then Jeſus ſaid unto them, Verily, verily I ſay unto you, Except ye eat the fleſh of the Son of man, and drink his bloud, ye have [s] no life in you.

54 Whoſo eateth my fleſh, and drinketh my bloud, hath eternall life, and I will raiſe him up at the laſt day.

55 For my fleſh is meat indeed, and my bloud is drink indeed.

56 He that eateth my fleſh, and drinketh my bloud, dwelleth in me, and I in him.

57 As [t] the living Father hath ſent me, and I live by the [u] Father: ſo, he that eateth me, even he ſhall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, ſhall live for ever.

59 Theſe things ſaid he in the ſynagogue, as he taught in Capernaum.

60 [13] Many therefore of his diſciples, when they had heard *this*, ſaid, This is an hard ſaying, who can hear it?

61 When Jeſus knew in himſelf, that his diſciples murmured at it, he ſaid unto them, Doth this offend you?

62 * *What* and if ye ſhall ſee the Son of man aſcend up where he was before?

63 [14] It is the [x] ſpirit that quickeneth, the fleſh profiteth nothing: the words that I ſpeak unto you, *they* are ſpirit, and *they* are life.

64 But there are ſome of you that beleeve not. For Jeſus knew from the beginning, who they were that beleeved not, and who ſhould betray him.

65 And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father.

66 [15] From that *time* many of his diſciples went back, and walked no more with him.

67 Then ſaid Jeſus unto the twelve, Will ye alſo go away?

68 Then Simon Peter anſwered him, Lord, to whom ſhall we go? thou haſt the words of eternall life.

69 * And we beleeve, and are ſure that thou art that Chriſt the Son of the living God.

70 [16] Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil?

71 He ſpake of Judas Iſcariot *the ſon* of Simon: for he it was that ſhould betray him, being one of the twelve.

CHAP. VII.

1 *Jeſus reproveth the ambition and boldneſs of his kinſmen:* 10 *goeth up from Galilee to the feaſt of tabernacles:* 14 *teacheth in the temple.* 40 *Divers opinions of him among the people.* 45 *The Phariſees are angry that their officers took him not, and chide with Nicodemus for taking his part.*

AFter theſe things, Jeſus walked in Galilee: for he would not walk in Jewry, becauſe the Jews ſought to kill him.

2 *Now the Jews [a] feaſt of tabernacles was at hand.

3 [1] His brethren therefore ſaid unto him, Depart hence, and go into Judea, that thy diſciples alſo may ſee the works that thou doeſt.

4 For *there is* no man *that* doeth any thing in ſecret, and he himſelf ſeeketh to be known openly: If thou doſt theſe things, ſhew thy ſelf to the world.

5 For neither did his [b] brethren beleeve in him.

6 [2] Then Jeſus ſaid unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you, but me it hateth, becauſe I teſtifie of it, that the works thereof are evil.

8 Go ye up unto this feaſt: I go not up yet unto this feaſt, * for my time is not yet full come.

9 When he had ſaid theſe words unto them, he abode *ſtill* in Galilee.

10 ¶ [3] But when his brethren were gon up, then went he alſo up unto the feaſt, not openly, but as it were in ſecret.

11 Then the Jews ſought him at the feaſt, and ſaid, Where is he?

12 And there was much murmuring among the people concerning him: for ſome ſaid, He is a good man: others ſaid, Nay, but he deceiveth the people.

13 Howbeit, no man ſpake [c] openly of him, for fear of the Jews.

14 ¶ [4] Now about the [d] midſt of the feaſt, Jeſus went up into the temple, and taught.

15 And the Jews marvelled, ſaying, How

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* *Iſa.* 54. 13. *Jer.* 31. 34.

m In the book of the prophets, for the old teſtament was divided by them into three ſeverall parts, into the law, the prophets, and the holy writ.

n *To wit*, they ſhall be children of the church, for ſo the prophet Eſaias expoundeth it, *chap.* 54. 13. *that is to ſay*, ordained to life, *Act.* 13. 48. and therefore the knowledge of the heavenly truth is the gift and work of God, and ſtandeth not in any power of man.

* *Matth.* 11. 27.

o If the Son onely hath ſeen the Father, then it is he onely that can teach and inſtruct us truly.

10 The true uſe of ſacraments is to aſcend from them to the thing itſelf, *that is*, To Chriſt, by the partaking of whom onely, we get everlaſting life.

p He pointeth out himſelf when he ſpake theſe words.

11 Chriſt being ſent from the Father, is the ſelf ſame unto us for the getting and keeping of everlaſting life, that bread and fleſh, yea, meat and drink, are to the uſe of this tranſitorie life.

q which giveth life to the world.

r *That is to ſay*, whoſoever is partaker of Chriſt indeed, who is our food.

12 Fleſh cannot put a difference between fleſhly eating, which is don by the help of the teeth, and ſpirituall eating, which conſiſteth in faith: and therefore it condemneth that which it underſtandeth not: yet notwithſtanding, the truth muſt be preached and taught.

s If Chriſt be preſent, life is preſent, but when Chriſt is abſent, then is death preſent.

t In that that Chriſt is man, he receiveth that power, which quickneth and giveth life to them that are his, of his Father: and addeth this word (*That*, or *for*) to make a difference between him and all other fathers.

u Chriſt his meaning is, that though he be man, yet his fleſh can give life, not of the own nature, but becauſe that fleſh of his liveth by the Father, *that is to ſay*, doth ſuck and draw out of the Father that power which it hath to give life. 13 The reaſon of man cannot comprehend the uniting of Chriſt and his members, therefore let it worſhip and reverence that which is better than it ſelf. * *Chap.* 3. 13. 14 The fleſh of Chriſt doth therefore quicken us, becauſe that he that is man, is God: which myſtery is onely comprehended by faith, which is the gift of God, proper onely to the elect. x Spirit, *that is*, That power which floweth from the Godhead, cauſeth the fleſh of Chriſt, which otherwiſe were nothing but fleſh, both to live in it ſelf, and to give life to us.

15 Such is the malice of men, that they take occaſion of their own deſtruction, even of the very doctrin of ſalvation, unleſs it be a few which beleeve through the ſingular gift of God.

* *Matth.* 16. 16.

16 The number of the profeſſors of Chriſt is very ſmall, among them alſo there be ſome hypocrites, and worſe than all other.

1 The grace of God cometh not by inheritance, but it is a gift that cometh otherways: whereby it cometh to paſs, that oftentimes the children of God ſuffer more affliction by their own kinſfolks, than by ſtrangers.

b *His kinſmen*, for ſo uſe the Hebrews to ſpeak.

2 we muſt not follow the fooliſh deſires of our friends.

* *Chap.* 8. 20.

3 An example of horrible confuſion in the very boſom of the church. The paſtors oppreſs the people with terrour and fear: the people ſeek Chriſt, when he appeareth not: when he offereth himſelf, they neglect him; Some alſo that know him, condemn him raſhly; a very few think well of him, and that in ſecret.

c Or, boldly and freely: for the chief of the Jews ſought nothing ſo much, as to ſtay his fame and name. 4 Chriſt ſtriveth with goodneſs againſt the wickedneſs of the world: in the mean ſeaſon the moſt part of men take occaſion of offence, even by that ſame whereby they ought to have been ſtirred up to embrace Chriſt. d About the fourth day of the feaſt.

knoweth this man ‡ letters, having never learned?

16 [5] Jesus answered them, My doctrin is not [e] mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrin, whether it be of God, or *whether* I speak of my self.

18 [6] He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 *[7] Did not Moses give you the law, and *yet* none of you keepeth the law? *Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 [8] Jesus answered and said unto them, I have don a work, and ye all marvel.

22 *Moses therefore gave unto you circumcision, (not because it is of Moses, *but of the fathers) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, ‡ that the [f] law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 *[9] Judge not according to the [g] appearance, but judge righteous judgement:

25 [10] Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 [11] Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 [12] Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my self, but he that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 [13] Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people beleeved on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath don?

32 ¶ [14] The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 *Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselvs, Whither will he go, that we shall not find him? will he go unto the [h] dispersed among the ‡ Gentiles, and teach the Gentiles?

36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 *[15] In the [i] last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 *He that beleeveth on me, as the [k] scripture hath said, out of his belly shall flow rivers of living water.

39 (*But this spake he of the spirit, which they that beleeve on him, should receive: for the [l] holy Ghost was not yet *given*, because that Jesus was not yet [m] glorified)

40 ¶ [16] Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 *Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him, but no man laid hands on him.

45 ¶ [17] Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him?

64 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the [18] rulers, or of the Pharisees beleeved on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (*he that came to Jesus by night, being one of them)

51 *Doth our law judge any man before it hear him, [n] and know what he doeth?

52 They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 [19] And every man went unto his own house.

CHAP. VIII.

1 Christ delivereth the woman taken in adulterie. 12 He preacheth himself the light of the world, and justifieth his doctrin. 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

JEsus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him, and he sat down, and taught them.

3 [1] And the Scribes and Pharisees brought unto him a woman taken in adulterry, and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 *Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might

---

‡ Or, *learning*,

5 Therefore are there few to whom the gospel savoureth very well, because the study of godliness is very rare.

e Look about *chap. 5. vers 19.* and he speaketh this fater the opinion of the Jews, as if he said, my doctrin is not mine, *that is*, it is not his whom you take to be a man as others are, and therefore for light by him, but it is his that sent me.

6 The true doctrin of salvation differeth from the falte in this, that the same setteth forth the glory of God, and this by puffing up of men, darkneth the glory of God.

* *Exod. 24. 3.*

7 None do more confidently boast themselvs to be the defenders of the law of God, than they that do most impudently break it.

* *Chap 5. 18.*

8 The sabbath day (which is here set before us for a rule of all ceremonies) was not appointed to hinder, but to further and practise Gods works, amongst which, the love of our neighbour is the chiefest.

* *Levit. 12. 3.*

* *Gen. 17. 10.*

‡ Or, *without breaking the law of Moses*;

f *That is to say*, if the law of circumcision which Moses gave, be of so great account amongst you, that you doubt not to circumcise upon the sabbath, do you rightly reprove me for healing a man throughly?

* *Deut. 1. 16.*

9 we must judge according to the truth of things, least the persons of men do turn us and carry us away.

g By the shew that I make: for I seem to be but an abject and rascall of Galilee, and a carpenters son, whom no man maketh account of: but mark the matter itself well, and judge the tree by the fruit.

10 Many do marvel that the endeavours of the enemies of God have no success: yet in the mean season they do not acknowledge the vertue and power of God.

11 Men are very wise to procure stops and stays to themselvs.

12 The truth of Christ doth not hang upon the judgement of man.

13 The wicked cannot do what they list, but what God hath appointed.

14 As the kingdom of God increaseth, so increaseth the rage of his enemies, till at the length they in vain seek for those blessings absent, which they despised when they were present.

* *Chap. 13. 33.*

h *Word for word*, (*to the dispersion of the Gentiles or Grecians*) and under the name of the Grecians he understandeth the Jews which were dispersed among the Gentiles, *1 Pet. 1. 1.*

‡ Or, *Greeks*,

* *Lev. 23. 36.*

15 There are two principles of our salvation: the one to be throughly touched with a true feeling of our extream poverie: the other to seek in Christ onely (whom we catch hold on by faith) the abundance of all good things.

i The last day of the feast of tabernacles, *that is*, the eighth day was as high a day as the first. *Lev. 23. 36.*

* *Deut. 18. 15.*

k This is not read, word for word, in any place, but it seemeth to be taken, Out of many places where mention is made of the gifts of the holy Ghost.

* *Isa. 44. 3.*

Joel 2. 28.

l what is meant by the holy Ghost, he expresseth a little before, speaking of the spirit which they that believed in him should receive. So that by the name of *holy Ghost*, are meant the vertues and mighty workings of the holy Ghost.

m *That is*, these things were not yet seen and perceived, which were to shew and set forth the glory of the only begotten.

16 There is contention even in the church it self about the chief point of religion: neither hath Christ any more cruell enemies than those that occupie the seat of truth: yet cannot they do what they would.

Matth. 2. 5.

17 God from heaven scorneth such as are his Sons enemies.

18 False pastors are so fond and foolish, that they esteem the church of God, according to the multitude and outward shew.

* *Chap. 3. 2.*

‡ *Deut. 17. 1. &c.* and 19. 15.

n what he hath committed, who is accused.

19 There is no counsel against the Lord.

1 whiles the wicked go about to make a snare for good men, they make a snare for themselvs.

* *Lev. 20. 10.*

UMI

Christ delivereth ye Woman taken

ADDUCUNT SCRIBÆ ET PHARISÆI MULIEREM IN ADULTERIO DEPREHENS

in Adultery. Joh: 8. 3. 4 &c.

Fischer excudit.

IENSAM. IESUS AUTEM INCLINANS SE DEORSUM DIGITO SCRIBEBAT IN TERRA.

UMI

might have to accuse him. But Jesus stouped down, and with *his* finger wrote on the ground, as though he heard them not.

2 Against hypocrites which are very severe judges against other men, and flatter themselvs in their own sins.
* *Deut.* 17. 7.

7 [2] So when they continued asking him, he lift up himself, and said unto them, * He that is without sin among you, let him first cast a stone at her.

8 And again he stouped down, and wrote on the ground.

9 And they which heard *it*, being convicted by their own conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

3 Christ would not take upon him the civil magistrates office: he contented himself to bring sinners to faith and repentance.

10 [3] When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

4 The world which is blind in it self, cannot come to have any light but in Christ onely.
* *Cap.* 1. 5. & 9. 5.

12 ¶ [4] Then spake Jesus again unto them, saying, * I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

5 Christ is, without all exception, the best witness of the truth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.
a Thou beatest witness of thy self, which thing by all mens opinions, is naught, and for a man to commend himself is very discommendable.
b That which he denied afore, *Cap.* 5. 31. must be taken by a manner of granting, for in that place he framed himself somwhat to the humour of his hearers, which acknowledged nothing in Christ but his humanity, and therefore he was content they should set light by his own witness, unless it were otherwise confirmed. But in this place, he standeth for the maintenance of his God-head, and praiseth his Father, who is his witness, and agreeth with him.

13 [5] The Pharisees therefore said unto him, Thou [a] bearest record of thy self, thy record is not true.

14 Jesus answered and said unto them, [b] Though I bear record of my self, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I [c] judge no man.

16 And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me.

17 * It is also written in your law, that the testimony of two men is true.

18 [d] I am one that bear witness of my self, and the Father that sent me, beareth witness of me.

19 [6] Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the [e] treasury as he taught in the temple: and no man laid hands on him, for [7] his hour was not yet come.

21 [8] Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye beleeve not that I am *he*, ye shall die in your sins.

c I do now onely teach you. I condemn no man: but yet if I lust to do it, I might lawfully do it, for I am not alone, but my Father is with me.
* *Deut.* 17 6. *Mat.* 18. 16.
d The God-head is plainly distinguished from the manhood, else there were not two witnesses: for the party accused is not taken for a witness. 6 No man can know God, but in Christ onely. e This was some place appointed for the gathering of the offerings. 7 we live and die at the pleasure of God, and not of men; therefore this one thing remaineth that we go forward constantly in our vocation. 8 Because that men do naturally abhor heavenly things, no man can be a fit disciple of Christ, unless the spirit of God frame him; in the mean season notwithstanding, the world must of necessity perish, because it refused the life that is offered unto it.

25 [9] Then said they unto him, Who art thou? And Jesus saith unto them, [f] Even *the same* that I said unto you from the beginning.

9 He shall at length know who Christ is, which will diligently hear what he saith.
f *That is*, I am Christ, and the Saviour, for so I told you from the beginning that I was.

26 [10] I have many things to say, and to judge of you: but he that sent me, is true, and I speak to the world those things which I have heard of him.

10 God is the revenger of Christs doctrin despised.

27 [11] They understood not that he spake to them of the Father.

11 Even the contempt of Christ maketh for his glory: which thing his enemies shall feel at length to their great smart.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of my self: but as my Father hath taught me, I speak these things.

29 And he that sent me, is with me: the Father hath not left me alone: for I do always those things that please him.

30 As he spake these words, many beleeved on him.

31 [12] Then said Jesus to those Jews which beleeved on him, If ye continue in my word, *then* are ye my disciples indeed.

12 The true disciples of Christ continue in his doctrin, that profiting more and more in the knowledge of the truth, they may be delivered from the most grievous burden of sin, into the true liberty of righteousnes and life.

32 And ye shall know the truth, and the truth shall [g] make you free.

g From the slavery of sin.

33 ¶ [h] They answered him, We be [i] Abrahams seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

h Some of the multitude, not they that beleeved: for this is not the speech of men that consent unto him but of men that are against him.
i Born and begotten of Abraham.
* *Rom.* 6. 20. 2 *Pet.* 2. 19.

34 Jesus answered them, Verily, verily I say unto you, * Whosoever committeth sin, is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 [13] I know that ye are Abrahams seed, but ye seek to kill me, because my word hath no place in you.

13 Our wicked manners declare, that we are plainly born of a devilish nature. But we are changed, and made of the houshold of God, according to the covenant which he made with Abraham by Christ onely, apprehended and laid hold on by faith: which faith is known by a godly and honest life.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your Father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication, we have one father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God; neither came I of my self, but he sent me.

43 Why do ye not understand my [k] speech? *even* because ye cannot hear my word.

k Or, language; as though he said, You do no more understand what I say, than if I spake in a strange and unknown language to you.

44 * Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the [l] beginning, and [m] abode not in the [n] truth, because there is no truth in him. When he speaketh a lie, he speaketh of his

* 1 *John* 3. 8
l From the beginning of the world; for as soon as man was made, the devil cast him head-long into death. m *That is*, Continued not constantly, or remained not. n *That is*, In faithfulness, and uprightness, *that is*, He kept not his creation

o Even of his own head, and of his own brain or disposition.
p The author thereof.
14 Christ did throughly execute the office that his Father enjoyned him.
* 1 John 4. 6.
15 The enemies of Christ make their bravery for a while, but the Father will appear at his time to revenge the reproach that is don unto him in the person of his Son
q That is, That will revenge both your despising of me, and of him.
16 The onely doctrin of the gospel apprehended by faith, is a sure remedie against death.
r That is, He shall not find it: for even in the midst of death, the faithfull see life.
17 Against them which abuse the glory of the saints to darken Christs glory.
18 There is nothing further off from all ambition than Christ, but his Father hath set him above all things.
s This is spoken by manner of a grant: as if he had said, Be it so, let this report which I give of my self, be of no force, yet there is another that glorifieth me, that is, That honoureth my name.
19 There is no right knowledge of God without Christ, neither any right knowledge of Christ without his word.
20 The vertue of Christ shewed it self through all former ages in the fathers, for they saw in the promises, that he should come, and did very joyfully lay hold on him with a lively faith. t was very desirous. u A day is a space that a man liveth in or doth any notable act, or suffereth any great thing. x with the eyes of faith. *Heb.* 11. 13. y Christ as he was God, was before Abraham, and he was the lamb slain from the beginning of the world. 21 Zeal without knowledge breaketh out at length into a most open madness: and yet the wicked cannot do what they list.

o own: for he is a liar, and the p father of it.

45 And because I tell *you* the truth, ye beleeve me not.

46 14 Which of you convinceth me of sin? And if I say the truth, why do ye not beleeve me?

47 * He that is of God, heareth Gods words: ye therefore hear *them* not, because ye are not of God.

48 15 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory, there is one that q seeketh and judgeth.

51 16 Verily, verily I say unto you, If a man keep my saying, he shall r never see death.

52 17 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self?

54 18 Jesus answered, If I honour my self, my honour is s nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 19 Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 20 Your father Abraham t rejoyced to see my u day: and he x saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I y am.

59 21 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAP. IX.

1 *The man that was born blind restored to sight.* 8 *He is brought to the Pharisees.* 13 *They are offended at it, and excommunicate him:* 35 *but he is received of Jesus, and confesseth him.* 39 *Who they are whom Christ enlighteneth.*

1 Sin is the beginning even of all bodily diseases, and yet doth it not follow, that God alway respecteth their sins whom he most sharply punisheth.
a Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases but for sins onely: whereupon he answereth, that there was another cause of this mans blindness, and that was, that Gods work might be seen.

AND 1 as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, a Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 2 I must work the works of him that sent me, while it is b day: the night cometh when no man can work.

2 The works of Christ are as it were a light, which lighteth in the darkness of the world. b By (*day*) is meant the light, *that is*, The lightsom doctrin of the heavenly truth: and by night is meant the darkness which cometh by the obscurity of the same doctrin.

5 As long as I am in the world, * I am the light of the world. * *Chap.* 1. 9.

6 3 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he ‡ anointed the eyes of the blind man with the clay,

7 And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent) He went his way therefore, and washed, and came seeing.

8 ¶ 4 The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9 Some said, This is *he:* others *said*, He is like him: *but* he said, I am *he.*

10 Therefore said they unto him, How were thine eyes c opened?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 5 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? and there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not beleeve concerning him, that he had been blind, and received his sight, untill they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not, or who hath opened his eyes we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, d Give God

3 Christ healing the man born blind, by taking the sign of clay, and afterward the sign of the fountain of Siloam, (which signifieth, *Sent*) sheweth that as he at the beginning made man, so doth he again restore both his body and soul; and yet so that he himself cometh first of his own accord to heal us.
‡ Or, *spread the clay upon the eyes of the blind man.*
4 A true image of all men, who as they are of nature blind, do neither themselves receive the light that is offered unto them, nor suffer it in others, and yet make a great ado amongst themselves.
c This is an Hebrew kind of speech, for they call a mans eyes shut, when they cannot receive any light: And therefore they are said to have their eyes opened, which of blind men are made to see.

5 Religion is not assaulted by any means more, than by pretence of religion: but the more it is pressed down, the more it riseth up.

d A solemn order, whereby men were constrained in old time to acknowledge their fault before God, as if they should say, Consider, thou art before God, who knoweth the whole matter and therefore see thou reverence his Majestie, & do him this honour, rather to confess the whole matter openly, than to lie before him. *Josh.* 7. 19. 1 *Sam.* 6. 5.

the

UMI

The Blind restored to light.

OPTATA EXCUSSIS NUNC UTI LUCE TENEBRIS DAS MI

John. 9. 1 &c.

MISERO CHRISTE Ô LUX VENERANDA MIHI. Iohannis 9. 1.

UMI

UMI

Chriſt is ye door & ye good ſhepherd.

BONUS PASTOR CUM VITÆ DISCRIMINE OVES TUETU

John. 10. 11.

Marten de Vos invent. *Visscher Excudit.*

…, AT FUGIT VENIENTE LUPO MERCENARIUS. Ioannis x.

UMI

c He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh, as it were, an art of sinning.

the praise, we know that this man is a [c] sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

d Proud wickedness must needs at length break forth, which inwardly lieth hid under a zeal of godliness.

28 [d] Then they reviled him, and said, Thou art his disciple, but we are Moses disciples.

29 We know that God spake unto Moses: as for this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

e Thou art naught even from thy cradle, and, as we use to say, There is nothing in thee but sin.
† Or, excommunicated him.

34 They answered and said unto him [e] Thou wast altogether born in sins, and dost thou teach us? And they ‡ cast him out.

35 [f] Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

f Most happie is their state which are cast furthest out of the church of the wicked (which proudly boast themselves of the name of the church) that Christ may come neere to them.

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

g Christ doth lighten all them by the preaching of the gospel, which acknowledge their own darkenes, but such as seem to themselves to see clearly enough, those he altogether blindeth: of which sort are they oftentimes, which have the highest place in the church.

38 And he said, Lord, I believe: and he worshipped him.

39 ¶ [g] And Jesus said, For [g] judgement I am come into this world, that they [h] which see not, might see, and *that* they which see, might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, we see: therefore your sin remaineth.

g with great power and authority, to do what is righteous, and just: *as he said*, These men take upon them to govern the people of God after their own lust, as though they saw all things, and no man but they: but I will rule far otherwise than these men do; for, whom they account for blind men, them will I lighten, and such as take themselves to be wisest, them will I drown in most gross darkenes of ignorance. h In these words (Of seeing, and not seeing) there is a secret taunting and check to the Pharisees: for they thought all men blind but themselves.

CHAP. X.

1 *Christ is the door, and the good shepherd.* 19 *Divers opinions of him.* 24 *He proveth by his works, that he is Christ the Son of God:* 39 *he escapeth the Jews,* 40 *and went again beyond Jordan, where many believed on him.*

f Seeing that by Christ onely we have accesse to the Father, these are neither other true shepherds, than those which come to Christ themselves, and bring others thither also, neither is any to be thought the true sheep-fold but that which is gathered to Christ.

VErily, [1] verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entreth in by the door, is the shepherd of the sheep.

3 To him the [a] porter openeth: and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This [b] parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

8 [2] All that [c] *ever* came before me, are theevs and robbers: but the sheep did not hear them.

9 [3] I am the door, by me if any man enter in, he shall be saved, and shall [d] go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 * I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father [e] knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 [4] And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; * and there shall be [f] one fold, *and* one shepherd.

17 [5] Therefore doth my Father love me, * because I [6] lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. * This commandment have I received of my Father.

19 ¶ [h] There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad, why hear ye him?

21 Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the * feast of the [h] dedication, and it was winter.

23 And Jesus walked in the temple in Solomons porch.

24 [7] Then came the Jews round about him, & said unto him, How long dost thou ‡ make

a In those days they used to have a servant always sitting at the door, and therefore he speaketh after the manner of those days.
b This word (*Parabole*) which the Evangelist useth here, signifieth a dark kind of speech, when words are taken from their naturall meaning, to signifie another thing to us.
1 It maketh no matter, how many, neither how old, the false teachers have been
c These large terms must be applied to the matter he speaketh of. And therefore when he calleth himself the Door, he calleth all them theevs and robbers which take upon them this name of *Door*, which none of the Prophets can, for they shewed the sheep that Christ was the Door
2 Onely Christ is the true pastor, and that onely is the true church which acknowledgeth him to be properly their onely Pastor: To him are opposite theevs, which feed not the sheep, but kill them: and hirelings also, which forsake the flock in time of danger, because they feed it onely for their own profit and gain
d That is, shall live safely: So use the Jews to speak, as *Deut.* 28. 6. and yet there is a peculiar alluding to the shepherds office.
* *Ps.* 40. 11. *Zc.* 8. 14. 23.
e Loveth me, alloweth me.
3 The calling of the Gentiles.
* *Ezek.* 37. 22.
f The certain mark of the Catholick church throughout all the world, which hath one head, *that is*, Christ, the onely keeper, and onely shepherd of it.
4 Christ is by the decree of the Father, the onely true shepherd of the true church, for he willingly gave his life for his sheep, and by his own power rose again to life.
* *Ps.* 33. 7, 8.
5 He speaketh in the time that now is, because Christs whole life was, as it were, a perpetuall death.
* *Acts* 2. 24.
6 The gospel discovereth hypocrisie, and therefore the world must needs rage when it cometh forth.
* 1 *Mac.* 4. 59.
h The feast of the dedication was instituted by Judas Maccabeus and his brethren, after the restoring of Gods true religion by the casting out of Antiochus his garison. * The unbelievers and proud men scorne the gospel of darkenes, which darkenes is deed in them selves. ‡ Or, *hold us in suspence?*

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us to doubt? If thou be the Chriſt tell us plainly.

25 [g] Jeſus anſwered them, I told you, and ye beleeved not: the works that I do in my Fathers name, they bear witneſs of me.

26 [g] But ye beleeve not, [i] becauſe ye are not of my ſheep, as I ſaid unto you.

27 My ſheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternall life, and they ſhall never periſh, neither ſhall any *man* pluck them out of my hand.

29 My Father which gave *them* me, is greater than all: and no man is able to pluck *them* out of my Fathers hand.

30 I and my Father are one.

31 [10] Then the Jews took up ſtones again to ſtone him.

32 Jeſus anſwered them, Many good works have I ſhewed you from my [k] Father; for which of thoſe works do ye ſtone me?

33 The Jews anſwered him, ſaying, For a good work we ſtone thee not, but for blaſphemy, and becauſe that thou, being a man, makeſt thyſelf God.

34 Jeſus anſwered them, * Is it not written in your law, I ſaid, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the ſcripture cannot be [l] broken:

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the Son of God?

37 If I do not the works of my Father, beleeve me not.

38 But if I do, though ye beleeve not me, beleeve the works: that ye may know and beleeve that the Father is in me, and I in him.

39 [11] Therefore they ſought again to take him: but he eſcaped out of their hand,

40 And went away again beyond Jordan, into the place where John at firſt baptized, and there he abode.

41 And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this *man*, were true.

42 And many beleeved on him there.

Chap. XI.

1 Chriſt raiſeth Lazarus four days buried. 45 Many Jews beleeve. 47 The high prieſts and Phariſees gather a council againſt Chriſt. 49 Caiaphas propheſieth. 54 Jeſus hid himſelf. 55 At the paſſover they enquire after him, and lay wait for him.

NOw [1] a certain man was ſick, *named* Lazarus of Bethany, the [a] town of Mary and her ſiſter Martha.

2 (* It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick)

3 Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is ſick.

4 When Jeſus heard *that*, he ſaid, This ſickneſs is not unto [b] death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jeſus loved Martha, and her ſiſter, and Lazarus.

6 [2] When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was.

7 Then after that ſaith he to *his* diſciples, Let us go into Judea again.

8 [3] *His* diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again?

9 Jeſus anſwered, Are there not [c] twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10 But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſaid he, and after that, he ſaith unto them, Our friend Lazarus [d] ſleepeth, but I go that I may awake him out of ſleep.

12 Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well.

13 Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep.

14 Then ſaid Jeſus unto them plainly, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, (to the intent ye may beleeve) nevertheleſs, let us go unto him.

16 Then ſaid Thomas, which is called Didymus, unto his fellow diſciples, Let us alſo go, that we may die with him.

17 Then when Jeſus came, he found that he had lien in the grave four days already.

18 (Now Bethany was nigh unto Jeruſalem, ‡ about fifteen furlongs off)

19 [4] And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, aſſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat *ſtill* in the houſe.

21 Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died.

22 But I know, that even now whatſoever thou wilt aſk of God, God will give *it* thee.

23 Jeſus ſaith unto her, Thy brother ſhall [e] riſe again.

24 Martha ſaith unto him, * I know that he ſhall riſe again in the reſurrection at the laſt day.

25 Jeſus ſaid unto her, I am the reſurrection and the * life: he that beleeveth in me, though he were dead, yet ſhall he live;

26 And whoſoever liveth, and beleeveth in me, ſhall never die. Beleeveſt thou this?

27 She ſaith unto him, Yea, Lord, I beleeve that thou art the Chriſt the Son of God which ſhould come into the world.

28 And when ſhe had ſo ſaid, ſhe went her way, & called Mary her ſiſter ſecretly, ſaying, The Maſter is come and calleth for thee.

29 Aſſoon

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g The doctrin of the goſpel is proved from heaven by two witneſſes: both by the puritie of the doctrin, and by miracles.

g It is no marvell that there do but a few beleeve, ſeeing that all men are by nature untamed beaſts: yet notwithſtanding God hath his, which he turneth into his ſheep, and committeth them unto his Son, and preſerveth them againſt the cruelty of all wild beaſts.

i He giveth a reaſon why they beleeve not, *to wit*, Becauſe they are none of his ſheep.

10 Chriſt proveth his dignity by divine works.

k Through my Fathers authority and power.

* *Pſal.* 82. 6.

l Void and of none effect.

11 Chriſt fleeth danger, not of miſtruſt, not for fear of death, not that he would be idle, but to gather a church in another place.

1 Chriſt in reſtoring the ſtinking carcaſe of his friend to life, ſheweth an example both of his mighty power, and alſo of his ſingular good will toward men: which is alſo an image of the reſurrection to come.

a where his ſiſters dwelt.

* *Mat.* 26. 7.

b *That is to ſay*, Sent for the purpoſe to kill him.

2 In that, the God ſeemeth ſomtimes to linger in helping of us, he doth it both for his glory, and for our ſalvation, as the ſalling out of the matter in the end plainly proveth.

3 This onely is the ſure and right way to life, to follow God boldly without fear, who calleth us, and ſhineth before us in the darkneſs of this world

c All things are fitly wrought, and brought to paſs in their ſeaſon.

d The Jews uſed a mild kind of ſpeech, and called death a ſleep, whereupon in other languages the place of buriall where the dead are laid waiting for the reſurrection, is called, Aſleeping-place.

‡ That is, *Almoſt two miles.*

4 God who is the maker of nature, doth not condemn naturall affections, but ſheweth that they ought to be examined by the rule of faith.

e *That is*, ſhall recover life again.

* *Luk.* 14. 14. *Chap.* 5. 29.

* *Chap.* 6. 35.

UMI

Jesus raiseth Lazarus from ye dead.

IESUS VOCE MAGNA CLAMAVIT; LAZARE, VENI FOR

John. 11. 43.

FORAS. ET STATIM PRODIIT QUI FUERAT MORTUUS.

29 Assoon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 [e] When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he [f] groaned in the spirit, & † was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man, * which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone laid upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest beleeve thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lift up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by, I said *it*, that they may beleeve that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, beleeved on him.

46 [6] But some of them went their ways to the Pharisees, and told them what things Jesus had don.

47 ¶ Then gathered the chief priests and the Pharisees a [g] council, and said What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will beleeve on him; and the Romans shall come and [h] take away both our place and nation.

49 [7] And one of them *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 * Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 [8] And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation onely, but that also he should gather together in one, the children of God that [i] were scattered abroad.

53 Then from that day forth, they took counsel together for to put him to death.

54 [9] Jesus therefore walked no more openly among the Jews: but went thence unto a countrey near to the wilderness, into a city called Ephraim, & there continued with his disciples.

55 ¶ And the Jews passover was nigh at hand, and many went out of the countrey up to Jerusalem before the passover, to purifie themselvs.

56 Then sought they for Jesus, and spake among themselvs, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any *man* knew where he were, he should shew *it*, that they might take him.

Chap. XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high priests consult to kill him. 11 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers beleeve, but do not confess him: 44 therefore Jesus calleth earnestly for confession of faith.

THen Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simons *son*, which should betray him,

5 [1] Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor: but because he was a thief, and * had the bag, and bare what was put therein.

7 [2] Then said Jesus, let her alone, against the day of my burying hath she kept this.

8 For the poor always ye have with you: but me ye have not always.

9 [3] Much people of the Jews therefore knew

e Christ took upon him, together with our flesh, all affections of man (sin onely excepted) and amongst them especially mercy, and compassion.
f These are tokens that he was greatly moved, but yet they were without sin: and these affections are proper to mans nature.
† Gr. *he troubled himself.*
* *Chap.* 9. 6.

6 The last point of hard and ironlike stubbornness is this, to proclaim open war against God, and yet not to cease to make a pretence both of godliness and of the profit of the commonwealth.
g The Jews called this Council Sanhedrin: and the word that John useth, is Synedrion.
h *That is*, taken away from us by force: for at that time, though the high Priests authority was greatly lessened and decayed, yet there was some kind of government left among the Jews. 7 The raging and mad company of the false church perswade themselvs that they cannot be in safetie, unless he be taken away, who onely upholdeth the Church. And so likewise judgeth the wisdom of the flesh in worldly affairs, which is governed by the spirit of giddiness, or madness.

* *Chap.* 11. 49.

8 Christ doth sometimes so turn the tongues, even of the wicked, that even in cursing, they bless.

i For they were not gathered together in one countrey, as the Jews were, but to be gathered, from all quarters, from the east to the west.

9 we may give place to the rage of the wicked, when it is expedient so to do, but yet in such sort, that we swerve not from Gods vocation.

1 An horrible example in Judas, of a mind blinded with covetousness, and yet pretending godliness.
* *Chap.* 13. 29.

2 This extraordinary anointing, which was for a sign, is so allowed of God, that he witnesseth how he will not be worshipped with outward pomp, or costly service, but with alms.

3 when the light of the gospel sheweth it self, some are found to be curious, and others (which left ought) to be open enemies: others in a rage honour him, whom they will straightway fall from: and very few do so reverently receive him as they ought: notwithstanding, Christ beginneth his spirituall kingdom in the midst of his enemies.

that

94 that he was there: and they came, not for Jesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted, that they might put Lazarus also to death.

11 Because that by reason of him many of the Jews went away, and beleeved on Jesus.

* *Mat.* 21. 8. 12 ¶ * On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus when he had found a young ass, sat thereon, as it is written,

* *Zech.* 9. 9. 15 * Fear not, daughter of Sion; behold thy King cometh, sitting on an asses colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembred they that these things were written of him, and *that* they had don these things unto him.

17 The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had don this miracle.

19 [4] The Pharisees therefore said among themselvs, Perceive ye how ye prevail nothing? behold, the world is gon after him.

4 Even they which go about to oppress Christ, are made instruments of his glory.

20 ¶ And there were certain Greeks among them, that [a] came up to worship at the feast:

a After the solemn custom: the Grecians were first so called by the name of the countrey of Greece where they dwelt: but afterward, all that were not of the Jews religion, but worshipped false gods, and were also called Heathens, were called by this name.

21 The same came therefore to Philip, which *was* of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 [5] Verily, verily I say unto you, Except a corn of wheat fall into the ground, and [b] die, it abideth alone: but if it die, it bringeth forth much fruit.

5 The death of Christ is, as it were, a sowing, which seemeth to be a dying to the corn, but indeed is the cause of a far greater harvest: and such as is the condition of the head, so shall it be of the members.

b A wheat-corn dieth when it is changed by vertue of the ground, and becometh a root of a fruitfull blade.

25 * He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternall.

* *Mat.* 10. 39.

26 If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 [6] Now is my soul troubled, and what shall I say? Father, save me from this [c] hour: but for this cause came I unto this hour.

6 Whiles Christ went about to suffer all the punishment which is due to our sins, and whilest his divinitie did not yet shew his might and power so far, as this satisfaction might be throughly wrought: now when he is stricken with the great heat of the curse of God, he crieth and prayeth, and desireth to be released: yet notwithstanding he preferreth the will and glory of his Father before all things, whose obedience the Father alloweth even from heaven. c *To wit*, of death that is now at hand. d So then the Fathers glory is Christ his glory.

28 Father, [d] glorifie thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorifie *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 [7] Jesus answered, and said, This voice came not because of me, but for your sakes.

7 Christ foreteleth to the deaf, the manner of his death, the overcoming of the devil and the world, and in conclusion, his triumph.

31 Now is the judgement of this world: now shall the prince of this world be cast out.

32 And I, if I be [e] lifted up from the earth, will [f] draw all men unto me.

e Christ used a word which hath a double meaning, for it signifieth either To lift up, or To rid out of the way: for his meaning was to put them in mind of his death: but the Jews seem to take it another way.

f *Chrysostom* and *Theophylact* refer this word, *All*, to all nations, *that is*, Not to the Jews onely.

33 (This he said, signifying what death he should die)

34 The people answered him, * We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? who is this Son of man?

* *Psal.* 110. 4.

35 [8] Then Jesus said unto them, Yet a little while is the light with you, walk while ye have the light, least darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth.

8 Unmeasurable is the mercie of God, but an horrible judgement followeth, if it be contemned.

36 While ye have light, beleeve in the light, that ye may be the [g] children of light. These things spake Jesus and departed, and did hide himself from them.

g *That is*, partakers of light.

37 ¶ [9] But though he had don so many miracles before them, yet they beleeved not on him:

9 Faith is not of nature, but of grace.

38 That the saying of Esaias the prophet might be fulfilled, which he spake, * Lord, who hath beleeved our report? and to whom hath the [h] arm of the Lord been revealed?

* *Isa.* 53. 1. *Rom.* 10. 16.

h The arm of the Lord, is The gospel, which is, The power of God to salvation, to all that beleeve: And therefore the the arm of the Lord is not revealed to them, whose hearts the Lord hath not opened.

39 Therefore they could not beleeve, because that Esaias said again,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

* *Isa.* 6. 10. *Mat.* 13. 14.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ [10] Nevertheless, among the chief rulers also, many beleeved on him; but because of the Pharisees they did not confess *him*, least they should be put out of the synagogue.

10 Such as beleeve are not onely few in number, if they be compared with the unbeleevers, but also the most of those few (yea, and that especially, the chiefest) do fear men rather than God.

43 * For they loved the praise of men more than the praise of God.

* *Chap.* 5. 44.

44 ¶ [11] Jesus cried, and said, He that beleeveth on me, beleeveth [i] not on me, but on him that sent me.

11 The sum of the gospel, and therefore of salvation, which Christ witnessed in the midst of Jerusalem, by his crying out, is this, To rest upon Christ through faith, as the onely Saviour appointed and given us of the Father.

i This word, *Not*, doth not take any whit of this from Christ, which is here spoken of, but is in way of correction rather, as if he said, He that beleeveth in me, doth not so much beleeve in me, as in him that sent me. So is it in *Mark* 9. 37.

45 And he that seeth me, seeth him that sent me.

46 * I am come a light into the world, that whosoever beleeveth on me, should not abide in darkness.

* *Chap.* 3. 19.

47 * And if any man hear my words and beleeve not, I judge him not; for I came not to judge the world, but to save the world.

* *Chap.* 3. 17.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: * the word that I have spoken, the same shall judge him in the last day.

* *Mark* 16. 16.

49 For I have not spoken of my self; but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAP.

CHAP. XIII.

1 Jesus washeth the disciples feet: exhorteth them to humility and charity. 18 He foretelleth and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another: 36 and forewarneth Peter of his deniall.

NOw * [1] before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his [a] own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simons *son*, to betray him)

3 Jesus knowing that the Father had given all things into his [b] hands, and that he was come from God, and went to God:

4 He [c] riseth from supper, and laid aside his garments, & took a towell & girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe *them* with the towell wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now: but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast [d] no part with me.

9 Simon Peter saith unto him, Lord, not my feet onely, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed, needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him, therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have don to you?

13 Ye call me Master, and Lord: and ye say well; for *so* I am.

14 If I then *your* Lord and Master have washed your feet, ye also ought to wash one anothers feet.

15 For I have given you an example, that ye should do as I have don to you.

16 * Verily, verily I say unto you, The servant is not greater than his Lord, neither he that is sent, greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ [2] I speak not of you all, I know whom I have chosen: but that the scripture may be fulfilled, * He that eateth bread with me, hath lift up his heel against me.

19 ‡ Now I tell you before it come, that when it is come to pass, ye may beleeve that I am *he*.

20 * Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 * When Jesus had thus said, he was troubled in spirit, and [e] testified, and said, Verily, verily I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was [f] leaning on Jesus bosom one of his disciples whom Jesus loved.

24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a ‡ sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son* of Simon.

27 And after the sop, Satan entred into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no *man* at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast: or that he should give somthing to the poor.

30 He then having received the sop, went immediately out: and it was night.

31 ¶ [3] Therefore when he was gon out, Jesus said, [g] Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 [4] Little children, yet a little while I am with you. Ye shall seek me, * and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

34 * A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ [5] Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will * lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAP. XIV.

1 Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requireth love and obedience: 16 promiseth the holy Ghost the Comforter: 27 and leaveth his peace with them.

LEt [1] not your heart be troubled: ye beleeve in God, beleeve also in me.

2 In my Fathers house are many mansions: if *it were* not *so*, [a] I would have told you:

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* *Mat.* 26. 2.

1 Christ no less certain of the victory, than of the combat which was at hand, using the sign of washing the feet, doth partly thereby give an example of singular modesty, and his great love toward his apostles in this notable act, being like, very shortly, to depart from them: and partly, witnesseth unto them, that it is he onely, which washeth away the filth of his people, and that by little and little in their time and season.

a Them of his houshold, *that is*, His saints.

b Into his power.

c In that he is said to rise, it argueth that there was a space between the ceremony of the passover and this washing of feet, at what time it seemeth that the supper was instituted.

d Unless thou suffer me to wash thee, thou shalt have no part in the kingdom of heaven.

e He affirmed it openly and soothed it not.

f John his leaning was such, that sitting down in his bed, his head was toward Jesus his head: so that it was an easy matter for him to touch Jesus his bosom: for it is certain that in old time men used not to sit at the table, but ly down on the one side.

‡ Or, *morsel*

g We have *to* consider the glorifying of Christ in his ignominy.

g This verse and the next following, are a most plain and evident testimony of the divinity of Christ.

4 The eternall glory shall flow by little and little from the members But in the mean time, we must take good heed, that we pass over the race of this life in brotherly love.

* *Chap.* 7. 34.

* *Lev.* 19. 18. *Chap.* 15. 17. 1 *John* 4. 21.

5 An heavy example of rash trust and confidence.

* *Mat.* 26. 33.

* *Mat.* 10. 24. *Chap.* 15. 20.

2 The betraying of Christ was not casuall, or a thing that happened by chance, but the Father so ordained the cause of our salvation, to reconcile us unto himself in his Son, and the Son did willingly and voluntarily obey the Father.

* *Psal.* 41. 9.

‡ Or, *from henceforth*

* *Mat.* 10. 40.

* *Mat.* 26. 21.

1 He beleeveth in God that beleeveth in Christ, and there is no other way to confirm our minds in greatest distresses.

a *That is*, If it were not so as I tell you, *to wit*, Unless there were place enough not onely for me, but for you also, in my Fathers house, I would not thus deceive you with a vain hope, but I would have told you so plainly.

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you: I go to [b] prepare a place for you.

3 [2] And if I go and prepare a place for you, I [c] will come again, and receive you unto my self, that where I am, *there* ye may be also.

4 [3] And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, [d] I am the way, the truth, and the life: no man cometh unto the Father but by me.

7 [e] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father, and how sayest thou *then,* Shew us the Father?

10 [4] Beleevest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works.

11 Beleeve me that I *am* in the Father, and the Father in me: or else beleeve me for the very works sake.

12 [5] Verily, verily I say unto you, He that beleeveth on me, the works that I do, shall he do also, and [f] greater *works* than these shall he do, because I go unto my Father.

13 * And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ [6] If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever:

17 *Even* the [g] Spirit of truth, whom the [h] world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you ‡ comfortless, I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I *am* [i] in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, & I will love him, & will [k] manifest my self to him.

22 [7] Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me.

25 [8] These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which is* the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 [9] Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid.

28 [10] Ye have heard how I said unto you, I go away; & come *again* unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is [l] greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might beleeve.

30 [11] Hereafter I will not talk much with you: for the prince of this world cometh, and hath [m] nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do: arise, let us go hence.

CHAP. XV.

1 The consolation and mutuall love between Christ and his members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. 26 The office of the holy Ghost, and of the apostles.

I [1] Am the true vine, and my Father is the husbandman.

2 * Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 * Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for ‡ without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast *them* into the fire, and they are burned.

7 [2] If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be don unto you.

8 [a] Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

9 [3] As the Father hath loved me, so have I loved you: [b] continue ye in my love.

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b All this speech is by the way of an allegory, whereby the Lord comforteth his own, declaring to them dis departure into heaven, which is, Not to reign there alone, but to go before and prepare a place for them.

2 Christ went not away from us, to the end to forsake us, but rather that he might at length take us up with him into heaven.

c These words are to be referred to the whole church, and therefore the angel said to the disciples when they were astonished, what stand you gazing up into heaven? This Jesus shall so come as you saw him go up, *Act.* 1. 11. and in all places of the scripture, the full comfort of the church is referred to that day when God shall be all in all, and is therefore called the day of redemption.

3 Christ onely is the way to true and everlasting life, for he it is in whom the Father hath revealed himself.

d This saying, sheweth unto us both the nature, the will, and office of Christ.

e It is plain by this place, that to know God, and to see God, is all one: Now whereas he said before, that no man saw God at any time, that is to be understood thus, without Christ, or were it not through Christ, no man could ever see, nor know God at any time: for, as Chrysostom saith, The Son is a very short and easy setting forth of the Fathers nature unto us.

4 The majesty of God sheweth it self most evidently, both in Christs doctrin & deeds.

5 The approving of the vertue of Christ is not included within his own person, but it is spread through the body of his whole church.

f *That is,* Not onely do them, but I can also give other men power to do greater.

* *Mat.* 7. 7.

6 He loveth Christ aright which obeyeth his commandments: and because the same is accompanied with an infinit sort of miseries, although he be absent in body, yet doth he comfort his, with the present vertue of the holy Ghost, whom the world despiseth, because it knoweth him not.

g The holy Ghost is called the Spirit of truth, of the effect which he worketh, because he inspireth the truth into us, whereas otherwise he hath truth in himself.

h worldly men.

‡ Or, *orphans,*

i The Son is in the Father after such sort, that he is of one self same substance with the Father, but he is in his disciples in a certain respect, as an aider and helper of them.

k I will shew my self to him, and be known of him, as if he saw me with his eyes: but this shewing of himself is not bodily, but spirituall, yet so plain as none can be more.

7 we must not ask why the Gospel is revealed to some rather than to others, but we must rather take heed that we embrace Christ, who is offered unto us, and that we truly love him, *that is to say,* That we give our selvs wholly to his obedience.

8 It is the office of the holy Ghost to impetint in the elect, in their times and season, that which Christ once spake.

9 All true felicity cometh to us by Christ alone.

10 So far is it that we should be sorry for the departing of Christ from us, according to the flesh, that we should rather rejoyce for it, seeing that all the blessing of the members dependeth upon the glorifying of the head.

l This is spoken, in that that he is Mediator, for so the Father is greater than he, in as much as the person to whom request is made, is greater than he that maketh the request.

11 Christ goeth to death not unwillingly but willingly, not as yeelding to the devil, but obeying his Fathers decree.

m As who would say, Satan will by and by set upon me with all the might he can, but he hath no power over me, neither shall he find any such thing in me, as he thinketh he shall.

1 We are of nature dry and fit for nothing, but the fire: Therefore that we may live & be fruitfull, we must first be grafted into Christ, as it were into a vine, by the Fathers hand: and then be daily pruned with a continuall meditation of the word, and the cross: otherwise, it shall not avail any man at all to have been grafted, unless he cleave fast unto the vine, and to draw juyce out of it.

* *Mat.* 15. 13.

* *Chap.* 13. 10.

‡ Or, *severd from me*

2 He abideth in Christ, which resteth in his doctrin, and therefore bringeth forth good fruit: And the Father will deny such an one nothing.

a As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.

3 The love of the Father towards the Son, and of the Son towards us, and ours towards God & our neighbour, are joyned together with an unseparable knot: and there is nothing more sweet and pleasant than it is. Now this love sheweth it self by the effects: a most perfect example whereof Christ himself exhibiteth unto us.

b *That is,* In that love wherewith I do love you: which love is on both parts.

10 If ye keep my commandments, ye ſhall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11 Theſe things have I ſpoken unto you that my joy might remain in you, and *that* your joy might be full.

12 * This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man then this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatſoever I command you.

15 [4] Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have [5] not choſen me, but [c] I have choſen you, and * ordained you, that you ſhould go and bring forth fruit, and *that* your fruit ſhould remain: that whatſoever ye ſhall aſk of the Father in my name, he may give it you.

17 Theſe things I command you, that ye love one another.

18 [6] If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.

20 Remember the word that I ſaid unto you, * The ſervant is not greater then the lord. If they have perſecuted me, they will alſo perſecute you: if they have kept my ſaying, they will keep yours alſo.

21 [7] But all theſe things will they do unto you for my names ſake, becauſe they know not him that ſent me.

22 [d] If I had not come, and ſpoken unto them, they had not had ſin: but now they have no ‡ cloke for their ſin.

23 He that hateth me, hateth my Father alſo.

24 If I had not done among them the works which none other man did, they had not had ſin: but now have they both ſeen, and hated both me and my Father.

25 But *this cometh to paſs*, that the word might be fulfilled that is written in their [e] law, * They hated me without a cauſe.

26 * [8] But when the Comforter is come, whom I will ſend unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me.

27 And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

* *Chap.* 13. 34. 1 *Theſ.* 4. 9. 1 *Joan.* 3. 11.

4 The doctrine of the goſpel (as it is uttered by Chriſts own mouth) is a moſt perfect and abſolute declaration of the counſel of God, which pertaineth to our ſalvation, and is committed unto the apoſtles.

5 Chriſt is the authour and preſerver of the miniſtry of the goſpel, even to the worlds end: but the miniſters have above all things need of prayer and brotherly love.

c This place teacheth us plainly, that our ſalvation cometh from the only favour & gracious goodneſs of the everlaſting God toward us, and of nothing that we do or can deſerve.

* *Mat.* 28. 19.

6 It ought not onely not to fear, but rather confirm the faithful miniſters of Chriſt, when they ſhall be hated of the world as their maiſter was.

* *Mat.* 10. 24. *Chap.* 13. 16.

7 The hatred that the world beareth againſt Chriſt, proceedeth of the blockiſhneſs of the mind, which notwithſtanding is voluntary blind, ſo that the world can pretend no excuſe to cover their fault.

d As who would ſay, If I had not come, theſe men would not have ſtuck to have ſaid ſtill before Gods judgment ſeat, that they are religious and void of ſin: but ſeeing I came to them, and they clean refuſe me, they can have no cloke for their wickedneſs.

‡ Or, *excuſe*.

e Some time by this word, *Law*, is meant the five books of Moſes, but in this place, the whole Scripture: for the place alledged is in the Pſalms. * *Pſal.* 35. 19. * *Luk.* 24. 49. *Chap.* 14. 26.

8 Againſt the rage of the wicked, we ſhall ſtand ſurely by the inward teſtimony of the holy Ghoſt: but the holy Ghoſt ſpeaketh no otherwiſe, then he ſpeaketh by the mouth of the apoſtles.

CHAP. XVI.

1 *Chriſt comforteth his diſciples againſt tribulation by the promiſe of the holy Ghoſt, and by his reſurrection and aſcenſion,* 23 *aſſureth their prayers made in his name to be acceptable to his Father.* 33 *Peace in Chriſt, and in the world affliction.*

1 THeſe [1] things have I ſpoken unto you, that ye ſhould not be offended.

1 The miniſters of the goſpel muſt look for all manner of reproaches, not onely of them which are open enemies, but even of them alſo which ſeem to be of the ſame houſhold, and the very pillars of the church.

2 They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you will think that he doth God ſervice.

3 And theſe things will they do unto you, becauſe they have not known the Father, nor me.

4 But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them. And theſe things I ſaid not unto you at the beginning, becauſe I was with you.

5 But now I go my way to him that ſent me, and none of you aſketh me, Whither goeſt thou?

6 But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart.

7 [2] Nevertheleſs, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.

8 [3] And when he is come, he will ‡[a] reprove the [b] world of ſin, and of righteouſneſs, and of judgment:

9 Of ſin, becauſe they believe not on me;

10 [c] Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more;

11 [d] Of judgment, [e] becauſe the prince of this world is judged.

12 [4] I have yet many things to ſay unto you; but ye cannot bear them now.

13 Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, *that* ſhall he ſpeak: and he will ſhew you things to come.

14 [5] He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you.

15 All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

16 [6] A [f] little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me, [g] becauſe I go to the Father.

17 Then ſaid *ſome* of his diſciples among themſelves, What is this that he ſaith unto us, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me: and, Becauſe I go to the Father?

18 They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith.

19 Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among your ſelves of that I ſaid, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me?

20 Verily verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoyce: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy.

21 A woman when ſhe is in travail, hath ſor-

2 The abſence of Chriſt according to the fleſh, is profitable to the church, that we may wholly depend upon his ſpiritual power.

3 The Spirit of God worketh ſo mightily by the preaching of the word, that he conſtraineth the world, will it, nill it, to confeſs its own unrighteouſneſs, and Chriſts righteouſneſs, and almightineſs.

‡ Or, *convince*.

a He will ſo reprove the world, that the worldlings ſhall be able to pretend no excuſe.

b He reſpecteth the time that followed his aſcenſion when as all gainſayers were manifeſtly reproved through the pouring out of the holy Ghoſt upon the church: So that the very enemies of Chriſt were reproved of ſin, in that they were conſtrained, to confeſs that they were deceived, in that they believed not, and therefore they ſaid to Peter, *Acts* 2. *Men and brethren, what ſhall we do?*

c Of Chriſt himſelf: for when the world ſhall ſee, that I have pouted out the holy Ghoſt, they ſhall be conſtrained to confeſs that I was juſt, and was not condemned of my Father, when I went out of this world.

d Of that authority and power which I have both in heaven and earth.

e *That is*, Becauſe they ſhall then underſtand and know indeed that I have overcome the devil, and do govern the world when all men ſhall ſee that they ſet themſelves againſt you in vain, for I will arm you with that heavenly power, whereby you may deſtroy every high thing which is lifted up againſt the knowledge of God. 2 *Cor.* 10. 12. 4 The doctrine of the apoſtles proceeded from the holy Ghoſt, and is moſt perfect. 5 The holy Ghoſt bringeth no new doctrine but teacheth that which was uttered by Chriſts own mouth, and imprinteth it in our minds. 6 The grace of the holy Ghoſt is a moſt lively glaſs, wherein Chriſt is truely beholden with the moſt ſharp ſighted eyes of faith, and not with the bleared eyes of the fleſh, whereby we feel a continual joy even in the midſt of ſorrows. f When a little time is once paſt. g For I paſs to eternal glory, ſo that I ſhall be much more preſent with you then I was before: for then you ſhall feel indeed what I am, and what I am able to do.

98 row, becauſe her hour is come: but aſſoon as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world.

22 And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you.

23 And in that day ye ſhall aſk me nothing: * Verily verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my name, he will give *it* you.

* *Mat.* 7. 7.

24 Hitherto have ye aſked nothing in my name: aſk, and ye ſhall receive, that your joy may be full.

25 [7] Theſe things have I ſpoken unto you in ‡ proverbs: the time cometh when I ſhall no more ſpeak unto you in ‡ proverbs, but I ſhall ſhew you plainly of the Father.

26 [8] At that day ye ſhall aſk in my name: and I ſay not unto you, that I will pray the Father for you:

27 For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 [9] His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no ‡ proverb.

30 Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God.

31 Jeſus anſwered them, Do ye now believe?

32 * Behold the hour cometh, yea, is now come, [10] that ye ſhall be ſcattered, every man to ‡ his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me.

33 [11] Theſe things I have ſpoken unto you, that [h] in me ye might have peace. In the world ye ſhall have tribulation: but be of good cheer, I have overcome the world.

7 The holy Ghoſt, which was poured upon the apoſtles after the aſcenſion of Chriſt, inſtructed both them in all the chiefeſt myſteries and ſecrets of our ſalvation, and alſo by them the church, and will alſo inſtruct it to the end of the world.
‡ Or, *parables.*
‡ Or, *parables.*
8 The ſum of the worſhip of God is the invocation of the Father, in the name of the Son the Mediatour, who is already heard for us, for whom he both abaſed himſelf, and is now alſo glorified.
9 Faith and fooliſh ſecurity differ very much.
‡ Or, *parable.*

* *Mat.* 26. 31.
10 Neither the wickedneſs of the world, nor the weakneſs of his own can diminiſh any thing of the virtue of Chriſt.
‡ Or, *his own home.*
11 The ſurety and ſtay of the church dependeth only upon the victory of Chriſt.

h That in me you might be throughly quieted. For by (*peace*) is meant in this place, that quiet ſtate of mind which is clean contrary to diſquietneſs, and heavineſs.

CHAP. XVII.

1 Chriſt prayeth to his Father to glorify him. 6 To preſerve his apoſtles 11 in unity, 17 and truth: 20 to glorify them, and all other believers with him in heaven.

1 Jeſus Chriſt the everlaſting high prieſt, being ready ſtraightways to offer up himſelf, doth by ſolemn prayers conſecrate himſelf to God the Father, as a ſacrifice, and us together with himſelf. Therefore this prayer was from the beginning, is, and ſhall be to the end of the world, the foundation and ground of the church of God.

1 THeſe [1] words ſpake Jeſus; and lift up his eyes to heaven, and ſaid, [2] Father, the hour is come; glorify thy Son, that thy Son alſo may glorify thee.

2 * As thou haſt given him power over [a] all fleſh, that he ſhould give eternal life to as many as thou haſt given him.

3 And this is life eternal, that they might know thee the [b] onely true God, and Jeſus Chriſt whom thou haſt ſent.

2 *He firſt declareth*, That as he came into the world to the end that the Father might ſhew in him, being apprehended by faith, his glory, in ſaving his elect, ſo he applied himſelf to that onely: and therefore deſireth of the Father, that he would bleſs the work which he had finiſhed. * *Mat.* 28. 18. a Over all men. b He calleth the Father the onely very God, to ſet him againſt falſe gods, and not to ſhut out himſelf and the holy Ghoſt, for ſtraightways he joyneth the knowledge of the Father and the knowledge of himſelf together, and according to his accuſtomed manner ſetteth forth the whole Godhead in the perſon of the Father: ſo is the Father alone ſaid to be King, immortal, wiſe, and dwelling in light which no man can attain unto, inviſible, *Rom.* 16. 27. 1 *Tim.* 1. 17.

4 I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do.

5 And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was.

6 [3] I have manifeſted thy name unto the men which thou gaveſt me out of the world: [c] thine they were, and thou [d] gaveſt them me; and they have kept thy word.

7 Now they have known that all things whatſoever thou haſt given me, are of thee.

8 For I have given unto them the words which thou gaveſt me; and they have received them, * and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.

9 I pray for them: I pray not for the world, but for them which thou haſt given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name, thoſe whom thou haſt given me, that they may be [e] one, as we *are*.

12 While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſon of perdition: * that the ſcripture might be fulfilled.

13 And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.

14 I have given them thy word; and the world hath hated them, becauſe they are not of the world, even as I am not of the world.

15 [4] I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 [f] Sanctify them through thy truth: thy word is truth.

18 [5] As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world.

19 And for their ſakes I ſanctify my ſelf, that they alſo might be ‡ ſanctified through the [g] truth.

20 [6] Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word:

21 That they all may be one, as thou Father *art* in me, and I in thee; that they alſo may be one in us: that the world may believe that thou haſt ſent me.

22 And the glory which thou gaveſt me, I have given them: that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world

3 *Firſt of all*, He prayeth for thoſe his diſciples by whom he would have the reſt to be gathered together, and commendeth them unto the Father, (having once rejected the whole company of the reprobate) becauſe he received them of him, into his cuſtody; and for that they embraceing his doctrine ſhall have ſo many and ſo mighty enemies, that there is no way for them to be in ſafety, but by his help onely.
c *He ſheweth hereby*, That everlaſting election and choice, which was hidden in the good will and pleaſure of God, which is the ground work of our ſalvation.
d *He ſheweth*, How that everlaſting and hidden purpoſe of God is declared in Chriſt, by whom we are juſtified & ſanctified, if we lay hold on him by faith, that at length we may come to the glory of the election.
* *Chap.* 16 27.
e He prayeth that his people may peaceably agree and be joyned together in one, that as the Godhead is one, ſo they may be of one mind, and one conſent together.
* *Pſal.* 109. 8.
4 He ſheweth what manner of deliverance he meaneth, not that they ſhould be in no danger, but that they being preſerved from all, might prove by experience that the doctrine of ſalvation is truth, which they received at his mouth to deliver to other.
f *That is*, Make them holy: and that is ſaid to be holy, which is dedicated and made proper to God only.
5 He addeth moreover, that the apoſtles have a vocation common with them, and therefore that they muſt be holden up by the ſelf-ſame virtue to give up themſelves wholly to God, whereby he being firſt, did conſecrate himſelf to the Father.
‡ Or, *truly ſanctified.*
g The true and ſubſtantial ſanctification of Chriſt, is ſet againſt the outward purifying. 6 *Secondarily*, He offereth to God the Father all his, *that is*, How many ſoever ſhall believe in him by the doctrine of the apoſtles: that as he cleaveth unto the Father, receiving from him all fulneſs, ſo they being joyned with him, may receive life from him, and at length being together beloved in him, may alſo with him enjoy everlaſting glory.

may

may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

* *Chap.* 12. 26.

24 * Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

25 O righteous Father, the world hath not known thee; but I have known thee, and theſe have known that thou haſt ſent me.

y He communicateth with his by little and little, the knowledge of the Father, which is moſt full in Chriſt the mediatour, that they may in him be beloved of the Father, with the ſelf-ſame love wherewith he loveth the Son.

26 y And I have declared unto them thy name, and will declare *it:* that the love wherewith thou haſt loved me, may be in them, and I in them.

CHAP. XVIII.

1 *Judas betrayeth Jeſus.* 6 *The officers fall to the ground.* 10 *Peter ſmiteth off Malchus ear.* 12 *Jeſus is taken and led unto Annas and Caiaphas.* 15 *Peters denial.* 19 *Jeſus examined before Caiaphas.* 28 *His arraignment before Pilate.* 36 *His kingdom.* 40 *The Jews aſk Barabbas to be let looſe.*

z Chriſt goeth of his own accord into a garden, which his betrayer knew, to be taken, that by his obedience, he might take away the ſin that entred into the world by one mans rebellion, and that in a garden.

WHen z Jeſus had ſpoken theſe words, * he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entred, and his diſciples.

* *Mat.* 26. 36.

2 And Judas alſo which betrayed him, knew the place: for Jeſus oft-times reſorted thither with his diſciples.

* *Mat.* 26. 47.

a Chriſt who was innocent was taken as a wicked perſon, that we which are wicked might be let go as innocent.

3 * a Judas then having received a band *of men*, and officers from the chief prieſts and Phariſees, cometh thither with lanterns, and torches, and weapons.

b Chriſts perſon (but not his virtue) was bound of the adverſaries, when and how he would.

4 b Jeſus therefore knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye?

5 They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am *he*. And Judas alſo which betrayed him, ſtood with them.

6 Aſſoon then as he had ſaid unto them, I am *he*, they went backward and fell to the ground.

7 Then aſked he them again, Whom ſeek ye? and they ſaid, Jeſus of Nazareth.

c Chriſt doth not neglect the office of a good paſtour, no not in his greateſt danger.

8 c Jeſus anſwered, I have told you that I am *he*. If therefore ye ſeek me, let theſe go their way:

* *Chap.* 17. 12.

9 That the ſaying might be fulfilled which he ſpake, * Of them which thou gaveſt me, have I loſt none.

d We ought to contain the zeal we bear to God, within the bonds of our vocation.

10 d Then Simon Peter having a ſword, drew it, and ſmote the high prieſts ſervant, and cut off his right ear. The ſervants name was Malchus.

11 Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath: the cup which my Father hath given me, ſhall I not drink it?

12 Then the band, and the captain, and officers of the Jews took Jeſus, and bound him,

e Chriſt is brought before an earthly high prieſt to be condemned for our blaſphemies, that we might be quitted of the everlaſting high prieſt himſelf.

13 e And led him away to Annas firſt (for he was father in law to Caiaphas, which was the high prieſt that ſame year) ‡

f *And Annas ſent Chriſt bound unto Caiaphas the high prieſt, verſ.* 24.

14 * Now Caiaphas was he which gave counſel to the Jews, that it was expedient that one man ſhould die for the people.

* *Chap.* 11. 50.

15 ¶ * f And Simon Peter followed Jeſus,

* *Mat.* 26. 58.

and *ſo did* another diſciple. That diſciple was known unto the high prieſt, and went in with Jeſus into the palace of the high prieſt.

7 A lively example of the fragility of man, even in the beſt, when they be once left to themſelves.

16 But Peter ſtood at the door without. Then went out that other diſciple which was known unto the high prieſt, and ſpake unto her that kept the door, and brought in Peter.

17 Then ſaith the damſel that kept the door unto Peter, Art not thou alſo *one* of this mans diſciples? He ſaith, I am not.

18 And the ſervants and officers ſtood there, who had made a fire of coals, (for it was cold) and they warmed themſelves: and Peter ſtood with them, and warmed himſelf.

g Chriſt defendeth his cauſe but ſlenderly, not that he would withdraw himſelf from death, but to ſhew that he was condemned as an innocent.

19 ¶ g The high prieſt then aſked Jeſus of his diſciples, and of his doctrine.

20 Jeſus anſwered him, I ſpake openly to the world; I ever taught in the ſynagogue, and in the temple, whither the Jews always reſort, and in ſecret have I ſaid nothing.

21 Why aſkeſt thou me? aſk them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

‡ Or, *with a rod.*

22 And when he had thus ſpoken, one of the officers which ſtood by, ſtroke Jeſus ‡ with the palm of his hand, ſaying, Anſwereſt thou the high prieſt ſo?

23 Jeſus anſwered him, If I have ſpoken evil, bear witneſs of the evil: but if well, why ſmiteſt thou me?

* *Mat.* 26. 57.

24 * (Now Annas had ſent him bound unto Caiaphas the high prieſt)

h After that men have once fallen, they cannot onely, not lift up themſelves by their own ſtrength, but alſo they fall more and more into woſſe, until they be raiſed up again, by a new virtue of God.

25 h And Simon Peter ſtood and warmed himſelf: * They ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.

* *Mat.* 26. 69.

26 One of the ſervants of the high prieſt (being his kinſman whoſe ear Peter cut off) ſaith, Did not I ſee thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

* *Mat* 27. 2.

i The Son of God is brought before the judgment-ſeat of an earthly and profane man, in whom there is found much leſs wickedneſs then in the princes of the people of God: A lively image of the wrath of God againſt ſin, and therewithal of his great mercy, and laſt of all of his moſt ſevere judgment againſt the ſtubborn contemners of his grace when it is offered unto them.

28 ¶ * i Then led they Jeſus [a] from Caiaphas, unto ‡ the hall of judgment: and it was early, * and they themſelves went not into the judgment-hall, leſt they ſhould be defiled: but that they might eat the paſs-over.

a From Caiaphas houſe.

‡ Or, *Pilats houſe.*

* *Acts* 10. 28.

29 Pilate then went out unto them, and ſaid, What accuſation bring you againſt this man?

30 They anſwered and ſaid unto him, If he were not a malefactour, we would not have delivered him up unto thee.

b For judgments of life and death were taken from them fourty years before the deſtruction of the temple.

31 Then ſaid Pilate unto them, Take ye him and judge him according to your law. The Jews therefore ſaid unto him, [b] It is not lawful for us to put any man to death:

* *Mat.* 20. 19.

32 * That the ſaying of Jeſus might be fulfilled, which he ſpake, [c] ſignifying what death he ſhould die.

c For Chriſt had foretold that he ſhould be crucified

33 * Then Pilate entred into the judgment-hall again, and called Jeſus, and ſaid unto him, Art thou the king of the Jews?

* *Mat.* 27. 11.

34 Jeſus anſwered him, Sayeſt thou this thing of thy ſelf, or did others tell it thee of me?

35 Pilate anſwered, Am I a Jew? Thine own

100

nation, and the chief prieſts have delivered thee unto me: What haſt thou done?

11 Chriſt avoucheth his ſpiritual kingdom, but rejecteth a worldly.

36 [11] Jeſus anſwered, My kingdom is not of this world: if my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayeſt that I am a king. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth, heareth my voice.

12 It was requiſite that Chriſt ſhould be pronounced innocent, but notwithſtanding (in that that he took upon him our perſon) was to be condemned as a moſt wicked man.

38 [12] Pilate ſaith unto him, [d] What is truth? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault at all.

39 * But ye have a cuſtom, that I ſhould releaſe unto you one at the paſs-over: will ye therefore that I releaſe unto you the king of the Jews?

d He ſpeaketh this diſdainfully and ſcoffingly, and not by way of asking a queſtion.

40 * Then [e] cried they all again, ſaying, Not this man, but Barabbas. Now Barabbas was a robber.

* *Mat.* 27. 15.
* *Acts* 3. 14.
e *Word for word*, Made a great and foul voice.

Chap. XIX.

1 *Chriſt is ſcourged, crowned with thorns, and beaten.* 4 *Pilate is deſirous to releaſe him, but being overcome with the outrage of the Jews, he delivereth him to be crucified.* 23 *They caſt lots for his garments.* 26 *He commendeth his mother to John.* 28 *He dieth.* 31 *His ſide is pierced.* 38 *He is buried by Joſeph and Nicodemus.*

* *Mat.* 27. 26.
1 The wiſdom of the fleſh chuſeth of two evils the leaſt, but God curſeth that ſame wiſdom.

THen * Pilate therefore took Jeſus, and [1] ſcourged *him*.

2 And the ſouldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And ſaid, Hail king of the Jews: and they ſmote him with their hands.

2 Chriſt is again quitted by that ſame mouth wherewith he is afterward condemned.

4 [2] Pilate therefore went forth again, & ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And *Pilate* ſaith unto them, Behold the man.

3 They will have him crucified whom by an old cuſtom of theirs they ſhould have ſtoned & hanged up as convict of blaſphemy: but they deſire to have him crucified after the manner of the Romans.

6 When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, [3] Crucify *him*, crucify *him*. Pilate ſaith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God.

3 Pilates conſcience fighteth for Chriſt, but ſtraightway it yeildeth: becauſe it is not upholden with the ſingular virtue of God.

8 ¶ [3] When Pilate therefore heard that ſaying, he was the more afraid;

9 And went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou? but Jeſus gave him no anſwer.

10 Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not, that I have power to crucify thee, and have power to releaſe thee?

11 Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin.

12 And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, if thou let this man go, thou art not Ceſars friend: whoſoever maketh himſelf a king, ſpeaketh againſt Ceſar.

4 Pilate condemneth himſelf firſt, with the ſame mouth, wherewith he afterward condemneth Chriſt.

13 ¶ [4] When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment-ſeat, in a place that is called the pavement, but in the Hebrew, [b] Gabbatha.

b Gabbatha ſignifieth an high place, as judgment-ſeats are.

14 And it was the preparation of the paſs-over, and about the ſixth hour: and he ſaith unto the Jews, Behold your king.

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate ſaith unto them, Shall I crucify your king? The chief prieſts anſwered, We have no king but Ceſar.

* *Mat.* 27. 31.
5 Chriſt taſteth Satan, ſin and death to the croſs.

16 * [5] Then delivered he him therefore unto them to be crucified. And they took Jeſus and led him away.

17 And he bearing his croſs, went forth into a place called *the place* of a ſcull, which is called in the Hebrew, Golgotha.

18 Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt.

6 Chriſt firing upon the throne of the croſs, is openly written everlaſting king of all people with his own hand, whoſe mouth condemned him for uſurping a kingdom.

19 ¶ [6] And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latine.

21 Then ſaid the chief prieſts of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am king of the Jews.

22 Pilate anſwered, what I have written, I have written.

* *Mat.* 27. 35.
7 Chriſt ſignifieth by the diviſion of his garments amongſt the bloudy butchers (his coat except, that had no ſeam) that it ſhall come to paſs, that he will ſhortly divide his enemies, and enrich his very enemies throughout the world: but ſo notwithſtanding that the treaſure of his church ſhall remain whole.
‡ Or, *wrought.*
* *Pſal.* 22 18.

23 ¶ * [7] Then the ſouldiers, when they had crucified Jeſus, took his garments (and made four parts, to every ſouldier a part) and alſo *his* coat: now the coat was without ſeam, ‡ woven from the top throughout.

24 They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be: that the ſcripture might be fulfilled, which ſaith, * They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſouldiers did.

8 Chriſt is a perfect example of all righteouſneſs, not onely in the keeping of the firſt, but alſo of the ſecond table.
‡ Or, *Cleopas.*

25 ¶ [8] Now there ſtood by the croſs of Jeſus, his mother, and his mothers ſiſter, Mary *the wife* of ‡ Cleophas, and Mary Magdalene.

26 When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon.

27 Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own *home*.

9 Chriſt, when he hath taken the vineger, yeildeth up the ghoſt, drinking up indeed that moſt bitter and ſharp cup of his Fathers wrath in our name.
* *Pſal.* 69. 21.
c *Galatinus writeth out of the book called Sanhedrin*, That the Jews were wont to give them that were executed, vineger mixed with frankincenſe to drink, to make their brains ſomewhat troubled: ſo charitably the Jews provided for the poor mens conſcience, which were executed.

28 ¶ [9] After this, Jeſus knowing that all things were now accompliſhed, * that the ſcripture might be fulfilled, ſaith, I thirſt.

29 Now there was ſet a [c] veſſel full of vine-

ger:

UMI

Pilate presents Christ to y^e Jews.

EXIUIT ERGO IESUS PORTANS CORONAM SPINEAM. ET PURPUR

John. 19. 5.

URUM VESTIMENTUM. ET DICIT EIS PILATUS; ECCE HOMO. Ioannis 19. 5.

UMI

UMI

Chriſt led away to be crucified.

SUSCEPERUNT AUTEM IESUM ET EDUXERUNT. ET BAIULANS SIBI CRU

Jn.o: 19.16.17.

BI CRUCEM, EXIVIT IN EUM QUI DICITUR CALVARIÆ LOCUM. Ioan. 19.

UMI

UMI

Christ crucified between 2 Theeves.

Abraham a Diepenbeeck inven. *Visscher Excudit.*

IN CALVARIÆ LOCO CRUCIFIXERUNT EUM. ET CUM EO A[illegible]IO

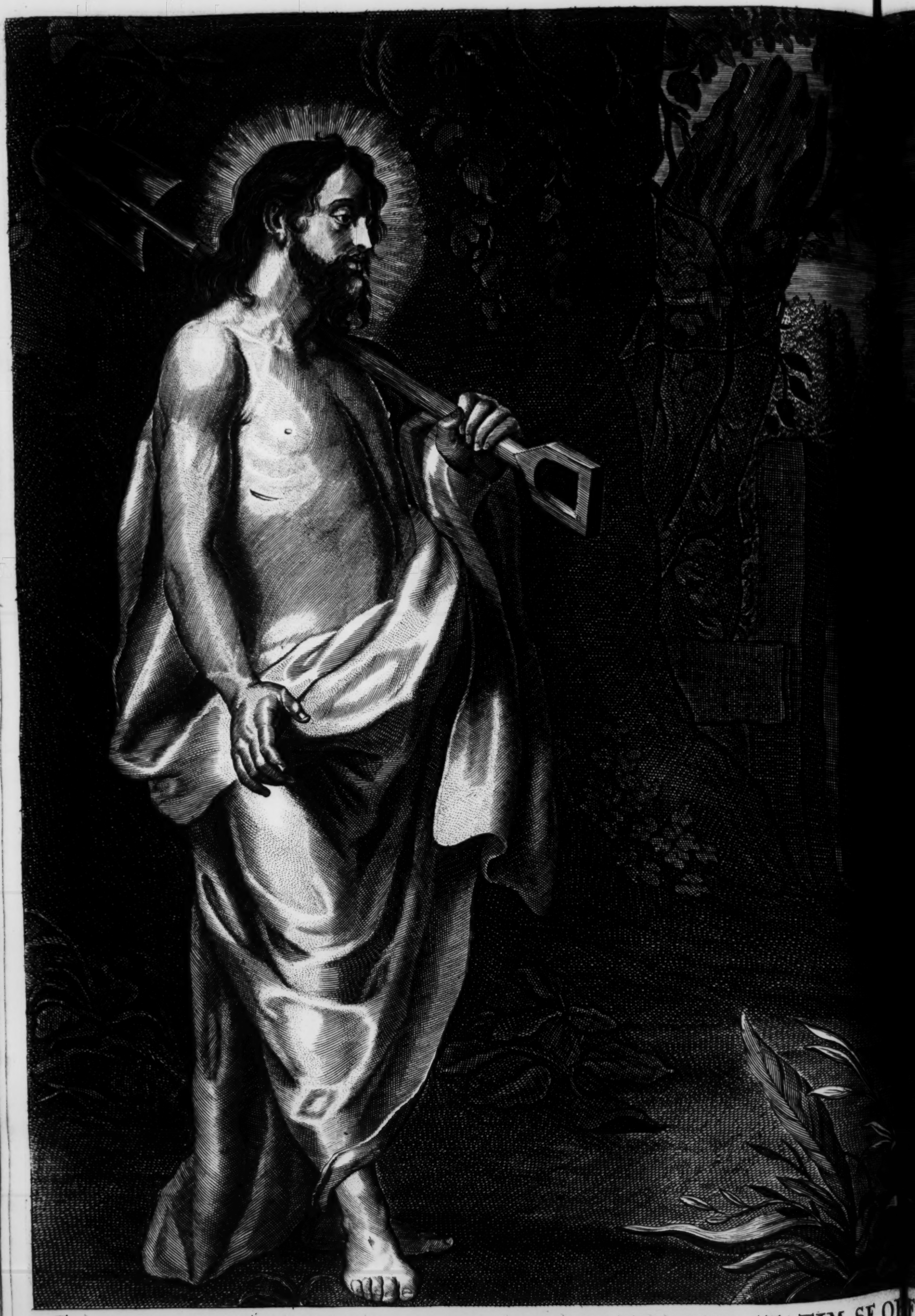
Jn: 19. 18.

...IOS DUOS, HINC ET HINC, MEDIUM AUTEM IESUM. Ioan. 19.

UMI

UMI

Jesus appeareth to Mary Magdalene.



CHRISTUS POST SUAM RESURRECTIONEM STATIM SE OF

John. 20. 11. 12 &c.

E OFFERT MARIÆ MAGDALENÆ EAMQUE CONSOLATUR. Ioan 20-11.

UMI

ger: and they filled a spunge with vineger, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vineger, he said, It is finished: and he bowed his head, and gave up the ghost.

10 The body of Christ which was dead for a season, (because it so pleased him) is wounded, but the least bone of it is not broken: and such is the state of his mystical body.

31 [10] The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him.

11 Christ being dead upon the cross witnesseth by a double sign, that he only is the true satisfaction, and the true washing for the believers.
d This wound was a most manifest witness of the death of Christ: for the water that issued out of this wound gave us plainly to understand, that the weapon pierced the very skin that compasseth the heart, which is the vessel that containeth that water, and that being once wounded, that creature which is so pierced, and stricken, cannot chuse but die.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 [11] But one of the souldiers with a spear pierced his side, and forthwith came there out, bloud and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, * that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, * They shall look on him whom they pierced.

12 Christ is openly buried, and in a famous place, Pilate writing and suffering it, and that by men which did favour Christ, in such wise, that yet before that day they never openly followed him: so that by his burial, no man can justly doubt either of his death, or resurrection.
e That no man might cavill at his resurrection, as though some other that had been buried there, had risen, *Theophil.*

38 ¶ *[12] And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave: He came therefore and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was [e] never man yet laid.

42 There laid they Jesus therefore, because of the Jews preparation-*day*, for the sepulchre was nigh at hand.

* *Exod.* 12. 46. *Num.* 9. 12. *Psal.* 34. 20.
* *Zech.* 12. 10.
* *Mat.* 27. 57.

Chap. XX.

1 *Mary cometh to the sepulchre:* 3 *so do Peter and John, ignorant of the resurrection:* 11 *Jesus appeareth to Mary Magdalene,* 19 *and to his disciples.* 24 *The incredulity and confession of Thomas.* 30 *The scripture is sufficient to salvation.*

* *Mat.* 28. 1. *Mark* 16. 1.
1 Mary Magdalene, Peter and John, are the first witnesses of the resurrection: and such as cannot justly be suspected, for that they themselves could scarcely be perswaded of it, so far it is off, that they should invent it of set purpose.

THe *[1] first *day* of the week cometh Mary Magdalene early when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the * other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

* *Chap.* 13. 23. & 21. 20.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 101

5 And he stouping down, *and looking in,* saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood [a] without at the sepulchre, weeping: and as she wept, she stouped down, *and looked* into the sepulchre,

a *That is,* without the cave, which the sepulchre was cut out of.

12 [2] And seeth two angels [b] in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had layn:

2 Two angels are made witnesses of the Lords resurrection.
b In white clothing.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away [c] my Lord, and I know not where they have laid him.

c Mary spake as the common people use to speak: for they speak of a dead carkass as they do of a whole man.

14 [3] And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus.

3 Jesus witnesseth by his presence, that he is truely risen.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she supposing him to be the gardener, saith unto him, Sir, if thou hast born him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned her self and saith unto him, Rabboni, which is to say, Master.

4 Christ which is risen is not to be sought in this world, according to the flesh, but in heaven by faith, whither he is gone before us.
d By his brethren, he meaneth his disciples: for in the next verse following, it is said, that Mary told his disciples.
e He calleth God his Father, because he is his Father naturally in the God-head, and he saith, Your Father, because he is our Father by grace, through the adoption of the Sons of God: *that is*, By taking us of his grace to be his sons, *Epiphanius.*

17 [4] Jesus said unto her, Touch me not: for I am not yet ascended to my Father: but go to my [d] brethren, and say unto them, I ascend unto [e] my Father and your Father, and *to* my God and your God.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ *[5] Then the same day at evening, being the first *day* of the week, when the [f] doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

* *Mark* 16. 14.
5 Christ in that that he presented himself before his disciples suddenly, through his divine power, when the gates were shut, doth fully assure them both of his resurrection, and also of their apostleship, inspiring them with the holy Ghost who is the ministry of the gospel.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the holy Ghost.

23 * [6] Whose soever sins ye remit, they are

f Either the doors opened to him of their own accord, or the very wals themselves were a passage to him. * *Mat* 18. 18. 6 The publishing of the forgiveness of sins, by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sins of the unbelievers, is the sum of the preaching of the gospel.

102

remitted unto them; *and* whose soever *sins* ye retain, they are retained.

7 Christ draweth out of the unbelief of Thomas a certain and sure testimony of his resurrection.

24 ¶ [7] But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

8 True faith dependeth upon the mouth of God, and not upon fleshly eyes.

29 [8] Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

* *Chap.* 21. 25.

9 To believe in Christ the Son of God, and our onely Saviour, is the end of the doctrine of the gospel, and especially of the history of the resurrection.

30 ¶ * [9] And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

Chap. XXI.

1 *Christ appearing again to his disciples, was known of them by the great draught of fishes:* 12 *He dineth with them;* 15 *earnestly commandeth Peter to feed his lambs and sheep;* 18 *foretelleth him of his death;* 22 *rebuketh his curiosity touching John.* 25 *The conclusion.*

1 In that, that Christ here is not only present but also eateth with his disciples, he giveth a most full assurance of his resurrection.

AFter [1] these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself:*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

‡ Or, *Sirs.*

5 Then Jesus saith unto them, ‡ Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fishers [a] coat *unto him,* (for he was naked) and did cast himself into the sea.

a It was a linen garment, which could not let his swimming.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 Assoon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

2 Peter by this triple confession is restored into his former degree from whence he fell by his triple denial: and therewithall is advertised, that he is indeed a pastour, which sheweth his love to Christ, in feeding his sheep.

15 ¶ [2] So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more then these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

b It was meet that he that had denied him thrice should confess him thrice, that Peter might neither doubt of the forgivenes of his so grievous sin, nor of his restoring in the office of the apostleship.

17 He saith unto him the [b] third time, Simon *son* of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

3 The violent death of Peter is foretold.

18 [3] Verily verily I say unto thee, When thou wast young, thou [c] girdedst thy self, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another [d] shall gird thee, and carry *thee* whither thou wouldest [e] not.

c They that took far journys, especially in the east country, and in those places where the people used long garments, had need to be girded and trussed up.

19 This spake he, signifying by [f] what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

d He meant that kind of girding which is used toward captives, when they are bound fast with cords and chains, *as who would say,* Now thou girdest thy self as thou thinkest best, to go whither thou likest, but the time will be when thou shalt not gird thee with a girdle, but another shall bind thee with chains, and carry thee whither thou wouldest not.

20 [4] Then Peter turning about, seeth the disciple * whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

e Not that Peter suffered ought for the truth of God against his will, for we read that he came with joy and gladness, when he returned from the counsel, where he was whipped, but because this will cometh not from the flesh but from that gift of the spirit which is given us from above, therefore he shewed, there should be a certain striving and conflict or repugnance, which also is in us, in all our sufferances as touching the flesh. f *That is:* That Peter should die by a violent death. 4 we must take heed, that whiles we cast our eyes upon other, we neglect not that which is inioyned us. * *Chap.* 13 23. *&* 20. 2.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what *is that* to thee?

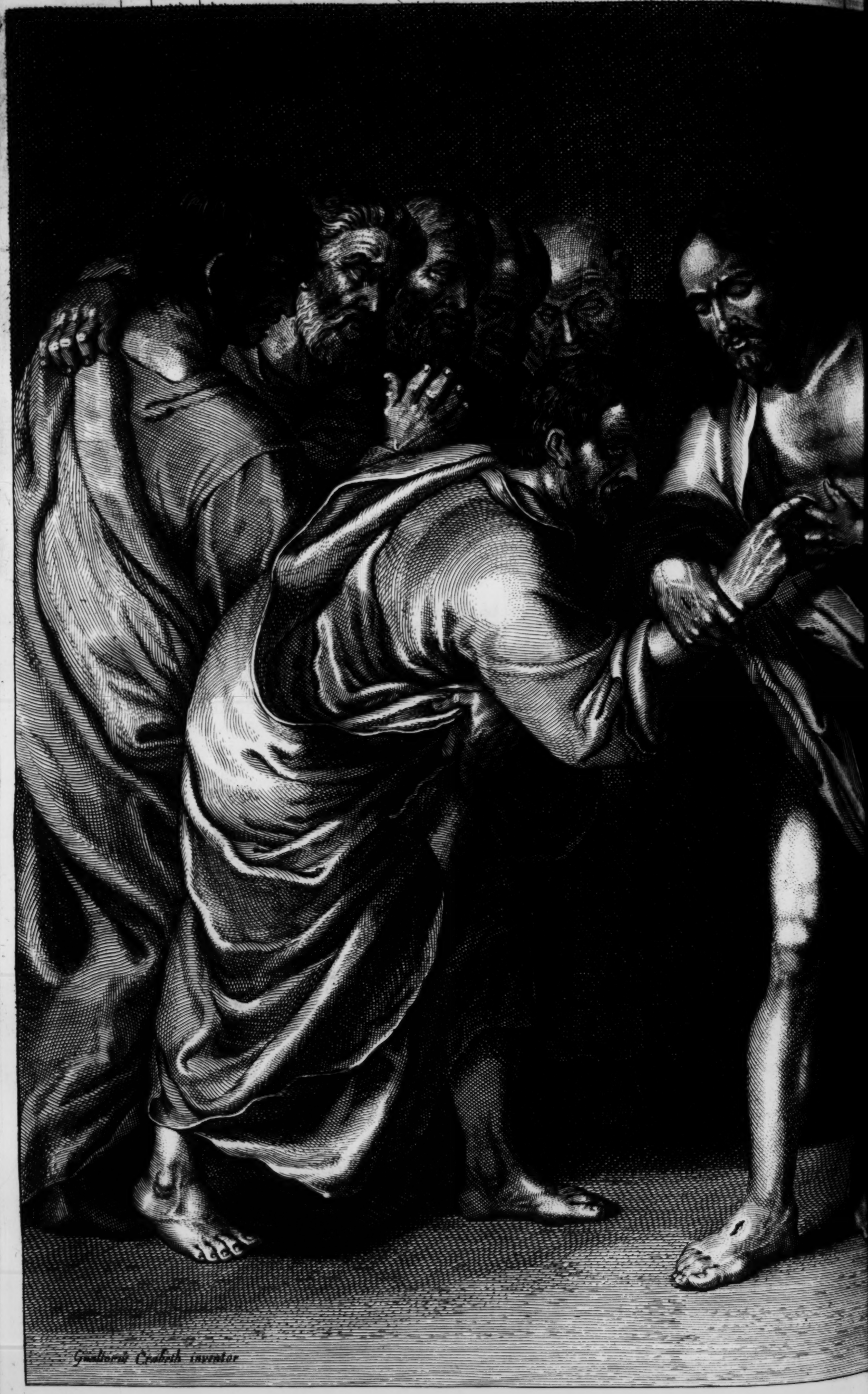
24 [5] This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

5 The history of Christ is true and warily written: not for curiosity of men, but for the salvation of the godly. * *Chap.* 20. 30.

25 * And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. Amen.

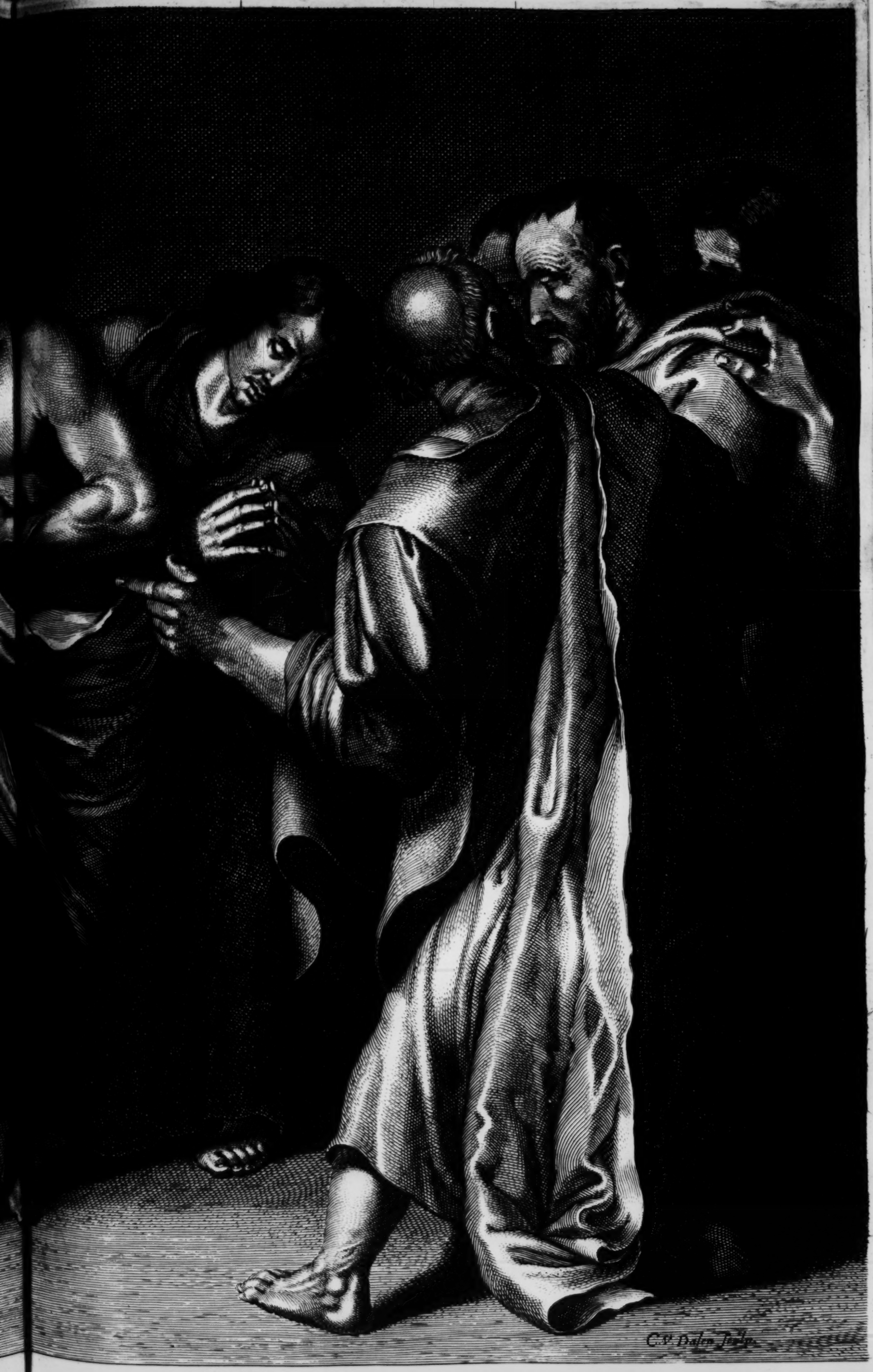
¶ THE

UMI



QUIA VIDISTI ME THOMA CREDIDISTI BEATI Q

The Incredulity of Thomas.



ATI QUI NON VIDERUNT ET CREDIDERUNT.

John 20. 29.

UMI

UMI

A Map of Palestine & Asia minor, containing

Deſe Kaerte wert geſiele

Geographiſch
v
WANDELING D
ende
PA
Mitsgaders de Landen en
Eerſt hebber
met vliet op nieus gecor

Illiria
Venetia
Istria
Laurunum
Tricornium
Walachia
Tribalii
Pontus
de Griecken
Bosna
Dardania
Rascia
Thracia
Ravenna
Ancona
Lorette
Florenz
Piceni
Spalato
Dalmatia
Bulgaria
Macedonia
Gruntus fl.
Sena
Perusium
Roma
Prenestе
Drie tabernen
Appymarckt
Samnites
Ostia
Capua
Terracina
Beneventis
Napolis
Apulia
Brundusium
Puteolos
Salernum
Partenope
Caprea
Tarentum
Calabria
RENISCHE ZEE
Corfyra
Ericusa
Vulcanie
Capu de galo
Carcinium prom
Locri
Zephyrium
Messina
Etna
SICILIA
DE ADRIATISCHE ZEE
Syracuse
Agrigentum
Pachynus pro.
Cossa
Ethusa
Melite
Malta
Lapaduzo
Schipbreucke Pauly aen't Eylandt Melite
DIE MIDDELANDTSCHE ZEE
Syrtis Parva
Die Libſche Zee
Leptophagitus
Zerbi
Zeta
Rasaxara
Pisinda
Tripolis
Tezuta
Rasamuses portus
Seggere
Brathin
Sere
Dese Stippen betekenen de Reyse Pauly van Ierusalem nae Romen
Lotophagi
Auziqua
Annesel
Pirgos
Paraxa
Syrtis Magna
Pontia
Gaia
Nigheni
Hippi
Automalex
Penapolis
Cyrenaica
Corotus
Zanara
Marantis
Echinus
Marmarica
Lybiarche
Bassachite
Augile
Nasamones
Psylli
Garamantes
Phycus
Lea
Cherſis
Zephyrium
Chersonesus magna
Cataonium pro.
Panormus
Zygris
Selinis
Aris
Hermea
Zygis
Catabathmus
Paretonium
Apollonia
Ptolemais
Cyrene
Axylis
Pyrgus
Gerrhaeis
Iacapharis
Asphodalus
Discoron
Nitriote
Ammonis
Hammoniaca
Regio
Nammon
Alexandri castra
Ethiopia
Duytſe Mylen van 15 in een Graedt
Uren gaens van 20 in een graedt
Ilyricum
SINUS ADRIATICUS
ITALIA
GRECIA
Thracia
Propontis
Bithynia
Mysia
Phrygia
Lydia
Asia
Caria
Lycia
Pamphylia
ZEE AEGÆUM
Lesbos
Chios
Andros
Ionos
Samos
Sporades
Pathmos
Naxos
Leros
Amorgus
Cimolis
Astipalea
Gnidus
Rodos
Carpatus
Schoenhausen
Cydonia
Ida m.
Gnosus
Claudia
Aissus
CRETA
Thessalia
Epirus
Achaia
Peloponnesus
Argolicus Sinus
Ellas
Pholis
Locri
Corinthus
Troesen
Epidaurus
Lacedemo
Cythera
Cephalonia
Zacynthus
Leucadia
Nicopolis
Ambracia
Rium
Patras
Arcadia
Phiako
Messina
Troas
Ilium
Lampsacus
Abydus
Sestos
Adramyta
Pergamus
Smyrna
Ephesus
Sardis
Philadelphia
Laodicea
Tralles
Magnesia
Tyletus
Issus
Attalia
Perga
Side
Aspendus
Selga
Cestrus
Pamphylium mare
Cilicia
Cyprus
Paphos
Salamis
Citium
Amathus
Curium
Arsinoe
Tamasus
Nicosia
Cerynia
Lapithus
Carpasia
Cerauni mons
Mons Taurus
Sarpedonia
Mesembria
Anchialis
Thineas
Philis
Metopon
Bosporus
Constantinopolis
Chalcedon
Nicomedia
Nicopolis
Philippopolis
Adrianopolis
Philippi
Neapolis
Abdera
Thasos
Samothracia
Troia
Ilium
Lethos m.
Tenedos
Apollonia
Cyzicus
Lampsacus
Abydus
Sestos
Olimpus m.
Nicaea
Prusa
Dadales
Antandros
Lemnos
Cassiandria
Thessalonica
Pydna
Pella
Amphipolis
Apollonia
Edessa
Berea
Stobi
Heraclea
Pelagonia
Lychnidus
Ochrida
Dibera
Scupi
Sophia
Orbelus m.
Strimo fl.
Strobus
Bero
Tessalonica
Rodope M.
Nicopolis
Traianopolis
Ayros
Strimo fl.
Thessalia
Ossa
Olympus
Pelion
Demetrias
Pharsalus
Larissa
Peneus fl.
Europus
Gyrton
Pharsalus
Phthiotis
Ampheſſa
Lamia
Thermopylæ
Sperchius fl.
Oeta m.
Callidromus m.
Eubœa
Chalcis
Aulis
Thebæ
Athenæ
Megara
Salamis
Isthmus
Corinthus
Troesen
Epidaurus
Argos
Arcadia
Messina
Lacedemo
Gythium
Cythera
Malea pro
Thalamæ
Cythera
Asopus
Pylus
Methone
Modon
Coron

ɐ y travels of S^t. Paul.

Handeling der Apostelē

eschryvinge.

APOSTELEN

eysen

I

ken daer sy het Evangelii

rcondichr.

e door Iacob Savry.

7. Paulus opgenomen tot inden derden Hemel, 8. Wert met Bernabas gesonde te predeken, 9. Klimas den toverenaer wert blint en laet hem leyden.

Corint. 12. 2.

10. Den Kreupelen tot Lystren wert gaende gemaeckt 11. De lieden komen om te offeren, 12. Door de Ioden stemgen sy Paulum en sleepen hem buyten

Acto. 14 8.

PONTUS EUXINUS Wert oock genaemt MARE MAIORE
ofte MARE NIGRUM dat is de SWARTE ZEE.

HIRCANISCHE ofte CASPISCHE ZEE

Colchis
Iberia
Albania
Armenia
Sophena
Arabia deserta
Arabia Petrea
Arabia felix
Mesopotamia
Assyria
Babylonia
Susiana
Media
Paphlagonia
Galatia
Pontus
Cappadocia
Lycaonia
Pisidia
Cilicia
Syria
Comagena
Palmyrena
Phœnicia
Iudea
Samaria
Galilea
Idumea
Arabia
Ægyptus
Cyprus
Caspi
Cadusy
Carduchi
Marciana Media
Adiabene
Arbelitis
Assyrien
Calacine
Accad
Aram
Paddan
Cauchabeni
Cedar
Babel
Agrei
Thema
Masani
Rhabani
Dedan
Cathany
Chalne
Arioch
Eldimei
Sinus Persicus
Mare Rubrum
Roode Zee
Cyprus

Act. 21 11.

Act. 21 40.

Act. 23 31.

Act. 21. 33.

22. Paulus tot Ierusalem gevangen. 23. verantwoort hem op de trappen. 24. Eenige Ioden sweren hem de doot dies hy na Antipatris gebracht wert.

Acto. 28 3

25. Paulus lydt schipbreuck aen 't Eylandt Melite. 26. en wert tot Romen voor den Keyser Nero gebracht. en eyndelyck gedoot.

5

UMI

Christ's Ascension.

ET QUUM HÆC DIXISSET, ASPICIENTIBUS IPSIS ELEVATUS EST: ET NU

Acts. 1. 9.

ET NUBES SUSCEPTUM EUM ABSTULIT AB OCULIS EORUM. Actorum 1.9.

UMI

¶ THE ACTS. OF THE APOSTLES.

CHAP. I.

Christ preparing his apostles to the beholding of his ascension, gathered them together into the mount Olivet, commandeth them to expect in Ierusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they shoud be witnesses unto him, even to the utmost parts of the earth.
9 *After his ascension they are warned by two angels to depart, and to set their minds upon his second coming.*
12 *They accordingly return, and giving themselves to prayer, choose Matthias apostle in the place of Judas.*

THE [1] former treatise have I made, O Theophilus, of all that Jesus began both to [a] do and teach,

2 Until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the apostles whom he had chosen.

3 [2] To whom also he shewed himself alive after his passion, by many [b] infallible proofs, being seen of them fourty days, and speaking of the things pertaining to the kingdom of God:

4 And ‡ [c] being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, * which, *saith he*, ye have heard of me.

5 * For John truly baptized with water; but ye shall be baptized [d] with the holy Ghost, not many days hence.

6 [3] When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time [e] restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the [f] seasons, which the Father hath put in his own power.

8 * But ye shall receive ‡ power after that the holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 * [4] And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up [g] from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a [h] sabbath-days journy.

13 [5] And when they were [i] come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, & Judas *the brother* of James.

14 These [k] all continued with [l] one accord in [m] prayer and supplication, with the [n] women, and Mary the mother of Jesus, and [o] with his brethren.

15 ¶ [6] And in those days Peter stood up in the midst of the disciples, and said, (the number of the [p] names together were about an hundred and twenty)

16 [7] Men *and* brethren, This scripture must needs have been fulfilled, * which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbred with us, and had obtained part of this ministry.

18 * Now this man [q] purchased a field with the reward of iniquity; and [r] falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of bloud.

20 For it is written in the book of psalms, * Let his habitation be desolate, and let no man dwell therein: [r] And, * his ‡ bishoprick let another take.

21 [8] Wherefore of these men which have companied with us, all the time that the Lord Jesus [t] went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up [u] from us, must one be ordained to be a witness with us of his resurrection.

23 [9] And they [x] appointed two, Joseph called Barsabas, who was surnamed Justus, & Matthias.

24 And they prayed, and said, Thou Lord,

1 A passing over from the history of the gospel, *that is*, From the history of the sayings and doings of Christ, unto the acts of the apostles.
a The acts of Jesus are the miracles and doings which shewed his Godhead and his most perfect holiness & examples of his doctrine.
2 Christ did not straightways ascend into heaven after his resurrection, because he would throughly prove his resurrection, and with his presence confirm his Apostles in the doctrine, which they had heard.
b He calleth those infallible tokens, which are otherwise termed necessity: now in that, that Christ spake, and walked, and ate, and was felt of many, these are sure signs and tokens that he truely rose again.
3 Or, *eating together with them.*
c They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.
* *Luk.* 24. 49.
* *Mat.* 3. 11.
d Either of the Father, or of me: so that either the Father or Christ, is set here against John, as the holy Ghost is against the water, as things answerable the one to the other.
3 we must fight before we triumph: and we ought not curiously to search after those things, which God hath not revealed.
e To the old and ancient state.
f *That is*, The fit occasions that serve to doing of matters with the Lord hath appointed to bring things to pass in. * *Chap.* 2. 1. ‡ Or, *the power of the holy Ghost coming upon you.* * *Luke* 24. 51. 4 After that Christ had promised the full virtue of the holy Ghost, wherewith he would govern his church, although he should be absent in body, he took up his body from us into the heavenly tabernacles, there to continue until the latter day of judgment, as the angels witness. g *That is*, Out of your sight.
h About two miles.
5 Ecclesiastical assemblies to hear the word, and to make common prayer, were first instituted & kept in private houses by the apostles.
i They went into the house, which the church had chosen at that time to be a receit for the whole assembly.
k The Greek word signifieth, an invincible constancy, & steadiness.
l It is to good purpose, that this concord is mentioned: for those prayers are most acceptable to God, which are made with agreeing minds and wils.
m The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers, wherewith they were beset.
n For it was behoveable, to have the wives confirmed, who were afterward to be partakers of the dangers with their husbands.
o with his kinsfolks.
6 Peter is made the mouth and interpreter of the whole company of the apostles, either by secret revelation of the holy Ghost, or by express judgment of the congregation.
p Because men are commonly called and enrolled by their names.
7 Peter preventeth the offence that might be taken of the falling away of Judas the betrayer, *shewing*, That all things which came unto him, where foretold by God.
* *Psal.* 41. 9.
* *Mat.* 27. 7.
q Luke considered not Judas his purpose, but that that followed of it, & so we use to say, that a man hath procured himself harm, not that his will and purpose was so, but in respect of that which followed. r *The Greek word signifieth thus much*, That Judas fell down flat and was rent in sunder in the mids, with a marvellous huge noise. * *Psal.* 69. 25. * *Psal* 109. 8. ‡ His office and ministry: David wrote these words against Doeg the kings herdsman: And these words, *Shepherd, Sheep, and Flock*, are put over to the church office and ministry, so that the church and the office thereof are called by these names. ‡ Or, *office*, or, *charge*. 8 The apostles deliberate upon nothing but first consult, and take advisement by Gods word: and again they do nothing that concerneth and is behoveable for the whole body of the congregation, without making the congregation privy unto it. t which kind of speech betokeneth as much in the Hebrew tongue, as the exercising of a publique and painful office, when they speak of such as are in any publique office. *Deut.* 11. 2. 1 *Chron.* 27. 1. u From our company. 9 The apostles must be chosen immediately from God: and therefore after prayer, Matthias is chosen by lot, which is as it were, Gods own voice. x Openly, and by the voices of all the whole company.

which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen.

25 That he may take part of this [y] miniſtry & apoſtleſhip, from which Judas by tranſgreſſion [z] fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven apoſtles.

CHAP. II.

1 *The apoſtles filled with the holy Ghoſt, and ſpeaking diverſe languages, are admired by ſome, and derided by others. 14 Whom Peter diſproving, & ſhewing that the apoſtles ſpake by the power of the holy Ghoſt, that Jeſus was riſen from the dead, aſcended into heaven, had poured down the ſame holy Ghoſt, and was the Meſſias, a man known to them to be approved of God by his miracles, wonders and ſigns, and not crucified without his determinate counſel, and foreknowledge: 37 he baptizeth a great number that were converted, 41 who afterwards devoutly and charitably converſe together: the apoſtles working many miracles, and God daily increaſing his church.*

AND [1] when the day of Pentecoſt was [a] fully come, they were [b] all with one accord in one place.

2 And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they where ſitting.

3 And there appeared unto them cloven tongues, like as of fire, & it ſat upon each of them:

4 And they were all filled with the holy Ghoſt, and began to ſpeak with [c] other tongues, as the [d] Spirit gave them utterance.

5 And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven.

6 Now † when this was noiſed abroad, the multitude came together, and were ‡ confounded, becauſe that every man heard them ſpeak in his own language.

7 And they were all amazed and marvelled, ſaying one to another, behold, are not all theſe which ſpeak, Galileans?

8 [e] And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, [f] Jews and Proſelytes,

11 Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

12 [2] And they were all amazed, and were in doubt, ſaying one to another, What meaneth this?

13 Others [g] mocking ſaid, Theſe men are full of new wine.

14 ¶ But Peter ſtanding up with the eleven, [h] lift up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words:

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third [i] hour of the day.

16 But this is that which was ſpoken by the [k] prophet Joel,

17 [3] *And it ſhall come to paſs in the laſt days, (ſaith God) I will pour out of my ſpirit upon [l] all [m] fleſh: and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

18 And on my ſervants, and on my handmaidens I will pour out in thoſe days of my ſpirit, and they ſhall propheſy:

19 And I will ſhew wonders in heaven above, and ſigns in the earth beneath; bloud, and fire, and vapour of ſmoke.

20 *The ſun ſhall be turned into darkneſs, and the moon into bloud, before that great and notable day of the Lord come.

21 [4] And it ſhall come to paſs, *that* *whoſoever ſhall [n] call on the name of the Lord, ſhall be ſaved.

22 [5] Ye men of Iſrael, hear theſe words; Jeſus of Nazareth a man [o] approved of God, among you, by miracles, and wonders and ſigns, which God did by him in the midſt of you, as ye your ſelves alſo know:

23 Him, being delivered by the determinate counſel and [p] foreknowledge of God, ye have taken, and by wicked [q] hands have crucified and [r] ſlain:

24 [6] Whom God hath raiſed up, having looſed the [r] pains of death: becauſe it was not poſſible that he ſhould be holden of it.

25 For David ſpeaketh concerning him, *I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved.

26 Therefore did my heart rejoyce, and my tongue was glad: moreover alſo, my fleſh ſhall reſt in hope.

27 Becauſe thou wilt not [t] leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption.

28 Thou haſt [u] made known to me the ways of life; thou ſhalt make me full of joy with thy countenance,

29 Men *and* brethren, ‡ let me freely ſpeak unto you * of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day:

30 Therefore being a prophet, * and knowing that God had [x] ſworn with an oath to him, that of the fruit of his loyns, according to the fleſh, he would raiſe up Chriſt, to ſit on his throne:

31 He ſeeing this before, ſpake of the reſurrection of Chriſt, * that his ſoul was not left in hell, neither his fleſh did ſee corruption.

32 [7] This

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y That he may be fellow & partaker of this miniſtry.

z Departed from, or fallen from: and it is a metaphor taken from the way: for callings are ſignified by the name of ways, with the Hebrews.

1 The apoſtles being gathered together on a moſt ſolemn feaſt-day in one place, that it might evidently appear to all the world, that they had all one office, one ſpirit, one faith, are by a double ſign from heaven authorized, and anointed with all the moſt excellent gifts of the holy Ghoſt, and eſpecially with an extraordinary, and neceſſary gift of tongues.

a *Word for word*, was fulfilled: *that is*, was begun, as *Luk.* 2. 21. *For the Hebrews ſay*, That a day, or a year is fulfilled or ended, when the former days or years are ended, and the other begun, *Jer.* 25. 12. *And it ſhall come to paſs, that when ſeventy years are fulfilled, I will viſite*, &c. For the Lord did not bring home his people, after the ſeventieth year was ended, but in the ſeventieth year: Now the day of Pentecoſt was the fiftieth day after the feaſt of the paſs-over.

b The twelve apoſtles, which were to be the patriarchs as it were of the church.

c He calleth them other tongues, which were not the ſame which the apoſtles uſed commonly, and Mark calleth them new tongues.

d Hereby we underſtand, that the apoſtles uſed not now one tongue, and then an other by hap hazard and at all adventure, or as fantaſtical men uſe to do, but with good conſideration of their hearers: and to be ſhort that they ſpake nothing, but as the holy Ghoſt governed their tongues. † Gr, *when this voice was made.* ‡ Or, *troubled in mind.* e Not that they ſpake with one voice, and many languages were heard, but that the apoſtles ſpake with ſtrange tongues: for the miracle had rather been in the hearers els, whereas now it is in the ſpeakers. *Nazianzen in his oration of whitſunday.* f By Jews, he meaneth them that were both Jews by birth, and Jews by profeſſion of religion, though they were born in other places: and they were Proſelytes, which were Gentiles born, and imbraced the Jewiſh religion. g Gods word pierceth ſome ſo that it driveth them to ſeek out the truth; and it doth ſo choke others, that it forceth them to be witneſſes of their own impudency. h The word which he uſeth here, ſignifieth ſuch a kind of mocking which is reprochful and contumelious: And by this reprochful mocking we ſee, that there is no miracle ſo great and excellent, which the wickedneſs of man dareth not ſpeak evil of. h Peter his boldneſs is to be marked, wherein the grace of the holy Ghoſt is to be ſeen, even ſtraight after the beginning.

i After the ſun riſing, which may be about ſeven or eight of the clock with us.

k There is nothing that can diſſolve, queſtions and doubts, but teſtimony taken out of the prophets: for mens reaſons may be overturned, but Gods voice cannot be overturned.

l *Iſa.* 44. 3. *Joel.* 2. 28.

3 Peter ſeeing the truth of God againſt the falſe accuſations of men, ſheweth in himſelf and in his fellows, that that is fulfilled which Joel ſpake before concerning the full giving of the holy Ghoſt in the latter days: which grace alſo is offered to the whole church, to their certain and undoubted deſtruction, which do contemn it.

l All without exception, both upon the Jews and Gentiles.

m *That is*, Men.

n *Joel.* 2. 32.

o *Rom.* 10. 12.

4 The chiefeſt uſe of all the gifts of the holy Ghoſt is to bring men to ſalvation by faith.

n This word, *Call on*, ſignifieth in holy Scripture, An earneſt praying and crying for help at Gods hand.

5 Chriſt being innocent, was by Gods providence crucified of wicked men.

o who is by thoſe works which God wrought by him ſo manifeſtly approved and allowed of, that no man can gainſay him.

p Gods everlaſting knowledge going before, which can neither be ſeparated from his determinate counſel, as the *Epicures* ſay, Neither yet be the cauſe of evil: for God in his everlaſting and unchangeable counſel, appointed the wicked act of Judas to an excellent end: and God doth that well, which the inſtruments do ill.

q Gods counſel doth not excuſe the Jews, whoſe hands were wicked.

r The fact is ſaid to be theirs, by whoſe counſel and egging forward it is done.

6 Chriſt (as David foretold) did not onely riſe again, but alſo was in the grave void of all corruption. ſ The death that was full of ſorrow, both of body and mind: therefore when death appeared conqueror and victorer over thoſe ſorrows, Chriſt is rightly ſaid to have overcome thoſe ſorrows of death, when as being dead, he overcame death, to live for ever with his Father. * *Pſal.* 16. 8 t Thou wilt not ſuffer me to remain in grave. u Thou haſt opened me the way to the true life. ‡ Or, *I may.* * 1 *King.* 2. 10. * *Pſal.* 132. 11. x Had ſworn ſolemnly. * *Pſal.* 16. 10.

7 Peter witneſſeth that Jeſus Chriſt is the appointed everlaſting King, which he proveth manifeſtly by the gifts of the holy Ghoſt and the teſtimony of David.
y Might and power of God.
* *Pſal.* 110. 1.

32 [7] This Jeſus hath God raiſed up, whereof we all are witneſſes.

33 Therefore being by the [y] right hand of God exalted, and having received of the Father the promiſe of the holy Ghoſt, he hath ſhed forth this, which ye now ſee and hear.

34 For David is not aſcended into the heavens: but he ſaith himſelf, * The LORD ſaid unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footſtool.

z Chriſt is ſaid to be made, becauſe he was advanced to that dignity, and therefore it is not ſpoken of his nature, but of his eſtate and high dignity.
a Repentance and remiſſion of ſins in Chriſt, are two principles of the goſpel, and therefore of our ſalvation: and they are obtained by the promiſes apprehended by faith, and are ratified in us by baptiſm, wherewith is joyned the virtue of the holy Ghoſt.
a The word that is uſed here, giveth us to underſtand that it was a free gift.
9 He is truely joyned to the church, which ſeparateth himſelf from the wicked.
10 A notable example of the virtue of the holy Ghoſt: but ſuch as are of age, are not baptized, before they make confeſſion of their faith.
11 The marks of the true church are the doctrine of the apoſtles, the duties of charity, the pure and ſimple adminiſtration of the ſacraments, and true invocations uſed of all the faithful.
b Communicating of goods, and of all other duties of charity, as is ſhewed afterward.
c The Jews uſed thin loaves, and therefore they did rather break them then cut them: ſo by breaking of bread, they underſtood that living together, and the banquets which they uſed to keep: and when they kept their love feaſts, they uſed to celebrate the Lords ſupper, which even in theſe days began to be corrupted, and Paul amendeth it, 1 *Cor* 11. 12. 11. So oft as the Lord thinketh it expedient, he tridleth the rage of ſtrangers, that the church may be planted, and have ſome refreſhing.
13 Charity maketh all things common concerning the uſe, according as neceſſity requireth.
14 The faithful come together at the beginning with great fruit, not onely to the hearing of the word, but alſo to meat. ‡ Or, *at home.*

36 Therefore let all the houſe of Iſrael know aſſuredly, that God hath [z] made that ſame Jeſus whom ye have crucified, both Lord and Chriſt.

37 ¶ Now when they heard *this*, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men *and* brethren, what ſhall we do?

38 [a] Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt.

39 For the [a] promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

40 [9] And with many other words did he teſtify and exhort, ſaying, Save your ſelves from this untoward generation.

41 ¶ [10] Then they that gladly received his word, were baptized: & the ſame day there were added *unto them* about three thouſand ſouls.

42 [11] And they continued ſtedfaſtly in the apoſtles doctrine and [b] fellowſhip, and in [c] breaking of bread, and in prayers.

43 [12] And fear came upon every ſoul: and many wonders and ſigns were done by the apoſtles.

44 [13] And all that believed were together, and had all things common,

45 And ſold their poſſeſſions and goods, and parted them to all men, as every man had need.

46 [14] And they continuing daily with one accord in the temple, and breaking bread ‡ from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart,

47 Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

CHAP. III.

1 Peter preaching to the people that came to ſee a lame man reſtored to his feet, 12 profeſſeth the cure not to have been wrought by his or Johns own power, or holineſs, but by God and his Son Jeſus, and through faith in his name: 13 withall reprehending them for crucifying Jeſus, 17 which becauſe they did it through ignorance, and that thereby were fulfilled Gods determinate counſel, and the ſcriptures, 19 he exhorteth them by repentance and faith to ſeek remiſſion of their ſins, and ſalvation in the ſame Jeſus.

1 Chriſt in healing a man that was born lame, and well known to all men, both in place and time very famous, by the hands of his apoſtles, doth partly confirm them which believed, and partly alſo calleth others to believe.

NOw [1] Peter and John went up together into the temple, at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mothers womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to aſk alms of them that entred into the temple.

3 Who ſeeing Peter and John about to go into the temple, asked an alms.

4 And Peter faſtning his eyes upon him, with John, ſaid, Look on us.

5 And he [a] gave heed unto them, expecting to receive ſomething of them.

a Both with heart and eyes.

6 Then Peter ſaith, Silver and gold have I none; but ſuch as I have give I thee: In the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7 And he took him by the right hand, and lift *him* up; and immediately his feet and ancle-bones received ſtrength.

8 And he leaping up, ſtood, and walked, and entred with them into the temple, walking, and leaping, and praiſing God.

9 And all the people ſaw him walking and praiſing God.

10 And they knew that it was he which ſat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, [b] held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondring.

b Either becauſe he loved them, who had healed him: or becauſe he feared that if he once let them go out of his ſight, he ſhould be lame again.
2 Miracles are appointed to convince the unbelievers, and therefore they do wickedly abuſe them, who ſtanding amazed, either at the miracles themſelves, or at the inſtruments and means which it pleaſeth God to uſe, take an occaſion to eſtabliſh idolatry and ſuperſtition, by that which God hath provided for the knowledge of his true worſhip: that is, Chriſtianity.
* *Mat.* 27. 20.
‡ Or, *Author.*
c who hath life in himſelf, and giveth life to other.
d Becauſe he believed on him being raiſed from the dead, whoſe name he heard off by us.
3 It is beſt of all to receive Chriſt ſo ſoon as he is offered unto us; but ſuch as have neglected ſo great a benefit, through mans weakneſs, have yet repentance for a means: As for the ignominy of the croſs we have to ſet againſt that, the decree and purpoſe of God foretold by the prophets, of Chriſt, how that firſt of all he ſhould be crucified here upon earth, and then he ſhould appear

12 ¶ [2] And when Peter ſaw *it*, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?

13 The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers hath glorified his ſon Jeſus; whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let *him* go.

14 * But ye denied the holy one, and the juſt, and deſired a murderer to be granted unto you,

15 And killed the ‡ Prince of [c] life, whom God hath raiſed from the dead; whereof we are witneſſes.

16 And his name through faith in his name hath made this man ſtrong, whom ye ſee and know: yea, the [d] faith which is by him, hath given him this perfect ſoundneſs in the preſence of you all.

17 [3] And now brethren, I wot that through ignorance ye did *it*, as *did* alſo your rulers.

18 But thoſe things which God before had ſhewed by the [e] mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.

19 ¶ Repent ye therefore and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord,

20 And he ſhall ſend Jeſus Chriſt, which before was preached unto you:

from heaven the judge and reſtorer of all things, that all believers might be ſaved, and all unbelievers utterly periſh. e Though there were many prophets, yet he ſpeaketh but of one mouth, to ſhew to us the conſent and agreement of the prophets

21 [f] Whom

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f Or, *be taken up into heaven.*

21 [f] Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

22 For Moses truly said unto the fathers, * A [g] prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from [h] Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 [i] Ye are the [k] children of the prophets, & of the covenant which God made with our fathers, saying unto Abraham, * And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having [l] raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

* *Deut.* 18. 15. *Chap.* 7. 37.

g This promise was of an excellent and singular Prophet.

h At what time the kingdom of Israel was established.

i The Jews that believe are the first begotten in the kingdom of God.

k For whom the prophets were specially appointed.

* *Gen.* 12. 3.

l Given to the world, or raised from the dead, and advanced to his kingdom.

CHAP. IV.

1 *The rulers of the Jews offended with Peters sermon,* 4 *(though thousands of the people were converted that heard the word) imprison him and John.* 5 *After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus onely we must be eternally saved,* 13 *they command him and John to preach no more in that name, adding also threatning.* 23 *Whereupon the church fleeth to prayer:* 31 *and God by moving the place where they were assembled, testified that he heard their prayer, confirming the church with the gift of the holy Ghost, and with mutual love and charity.*

AND [1] as they spake unto the people, the priests and the ‡ [a] captain of the temple, and the Sadducees came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit, many of the m which heard the word, believed; and the [b] number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their [c] rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the [d] kindred of the high priest, were gathered together at Jerusalem.

7 [e] And when they had set them in the midst, they asked, By what power, or by what [f] name have ye done this?

8 Then Peter filled with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 [g] If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 [h] Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 * This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other [i] name [k] under heaven [l] given among men whereby we must be saved.

13 ¶, Now when they saw the boldness of Peter and John, and perceived that they were unlearned and [m] ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the councel, they [n] conferred among themselves,

16 [o] Saying, what shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem, and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 [p] But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more then unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 [q] So when they had further threatned them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above fourty years old, on whom this miracle of healing was shewed.

23 ¶ [r] And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 [s] And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou *art* God which hast made heaven and earth, and the sea, and all that in them is.

25 Who by the mouth of thy servant David hast said, * Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the [t] people of Israel were gathered together,

28 For

* *Psal.* 118. 22. *Mat.* 21. 42.

i There is no other man, nor other power and authority whatsoever: which kind of speech being usual among the Jews, rose upon this, that when we are in dangers, we call upon them at whose hands we look for help.

g Any where, and this setteth forth unto us the largeness of Christs kingdom.

h Of God.

5 The good liberty and boldness of the servants of God doth yet thus much good, that such as lay hid under a vizard of zeal, do at length betray themselves to be indeed wicked men

k The word used here, is *Idiot*, which being spoken in comparison had to a magistrate, betokeneth a private man: but when we speak of sciences and studies, it signifieth one that is unlearned: and in account of honour and estimation, it importeth one of base degree and no estimation.

k Laid their heads together.

6 He that forbeareth himself in ignorance, cometh at length to do open wickedness, and that against his own conscience.

7 we must so obey men to whom we are subject, that especially and before all things we obey God.

8 So far off are the wicked from doing what they list that contrariwise God useth even that to the setting forth of his glory, which he giveth them leave to do.

9 The apostles communicate their troubles with the congregation.

10 we ought neither to be afraid of the threatnings of our enemies neither yet foolishly contemn their rage and madness against us: but we have to set against their force and malice, an earnest thinking upon the power & good will of God (both which we do manifestly behold in Christ) and so flee to the aid and succours of our Father.

* *Psal.* 2. 1.

l Although the people of Israel was but one people, yet the plural number is here used, not so much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had assembled themselves together, as *Judges* 5. 14.

1 None are commonly more diligent or bolder enemies of the church, then such as profess themselves to be head builders: but the more they rage, the more constantly the faithful servants of God do continue

‡ Or, *ruler.*

a The Jews had certain garisons for the guard and safety of the temple & holy things, *Mat.* 26. 65. These garisons had a captain, such as Eleazarus Ananias the high priests son was, in the time of the war that was in Judea, being a very impudent and proud young man, *Joseph. lib.* 2. *of the taking of Judea.*

b while they thought to diminish the number, they increased them.

c These were they that made the Sanhedrim, which were all of the tribe of Judah, until Herod used that cruelty against Davids stock.

d Of whom the high priests were wont to be chosen and made, the execution of the yearly office being now changed. 2 Against such as brag of a succession of persons, without a succession of doctrine, and by that means beat down the true ministers of the word, so far forth as they are able. e By what authority. 1. The rulers which succeed true pastours, plead their own cause and not Gods, neither the churches. 4 He is indeed a true shepherd, that teacheth his sheep to hang upon Christ onely, as upon one that is not dead, but hath conquered death, and hath all rule in his own hands.

28 For to [m] do whatsoever [n] thy hand and thy counsel determined before to be done,

29 And now Lord, behold their threatnings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ [11] And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy Ghost, and they spake the word of God with boldness.

32 [12] And the multitude of them that believed, were of [o] one heart, and of one soul: neither said any *of them*, that ought of the things which he possessed, was his own, but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 [13] Neither was there any among them that lacked: for as many as were possessours of lands or houses, sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the mony, and laid *it* at the apostles feet.

m The wicked execute Gods counsel, though they think nothing of it, but they are not therefore without fault.

n Thou hadst determined of thine absolute authority and power.

11 God witnesseth to his church by a visible sign, that he that will establish it, by shaking the powers both of heaven and earth.

12 An example of the true church, wherein there is consent as well in doctrine as in charity one toward another: and the pastours deliver true doctrine both sincerely, and constantly.

o They agreed both in counsel, will, and purpose.

13 True charity helpeth the necessity of the poor with his own loss: but so that all things be done well and orderly.

CHAP. V.

After that Ananias and Sapphira his wife for their hypocrisy at Peters rebuke had fallen down dead, 12 *and that the rest of the apostles had wrought many miracles,* 14 *to the increase of the faith:* 17 *the apostles are again imprisoned,* 19 *but delivered by an angel, bidding them to preach openly to all:* 21 *When, after their teaching accordingly in the temple,* 29 *and before the councel,* 33 *they are in danger to be killed; through the advice of Gamaliel, a great counseller among the Jews, they be kept alive,* 40 *and are but beaten: for which they glorify God, and cease no day from preaching.*

1 Luke sheweth by contrary examples, how great a sin hypocrisy is, especially in them which under a false pretence and cloak of zeal would seem to shine and be chief in the church.

BUt [1] a certain man named Ananias with Sapphira his wife, sold a possession,

2 And [a] kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles feet.

3 But Peter said, Ananias, why hath Satan [b] filled thine heart ‡ to [c] lie to the holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou [d] conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together, to [e] tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the [f] door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yeilded up the ghost: and the young men came in and found her dead, and carrying *her* forth, buried *her* by her husband.

11 [2] And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomons porch.

13 And of the rest durst no man joyn himself to them: but the people [g] magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women)

15 Insomuch that they brought forth the sick ‡ into the streets, and laid *them* on beds and couches, that at the least, the shadow of Peter passing by, might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: & they were healed every one.

17 ¶ [3] Then the high priest rose up, and all they that were with him, (which is the [h] sect of the Sadducees) and were filled with ‡ indignation,

18 And laid their hands on the apostles, and and put them in the common prison.

19 [4] But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 [5] Go, stand and speak in the temple to the people, all the [i] words of this life.

21 [6] And when they heard *that*, they entred into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the councel together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

25 [7] Then came one and told them, saying, behold, the men whom ye put in prison, are standing in the temple, & teaching the people.

a Fully possessed.

b Or, *to deceive*.

c For when they had appointed that farm or possession for the church, they stuck not at it to keep any part of the price, as though they had to do with men, and not with God, and therefore he him afterward that they tempted God.

d Hereby is declared an advised and purposed deceit, and the man in admitting the fault in the devils suggestion.

e Look how oft men do things with an evil conscience, so oft they pronounce sentence against themselves, and as much as in them lieth, provoke God to anger, as of set purpose, minding to try whether he be just and almighty or no.

f At the hand.

2 The Lord by his marvellous virtue bridleth some, that they may not hurt the church: otherwhile he keepeth in his awe and fear: and otherwhile he allureth unto him.

g Highly praised them.

‡ Or, *in every street*.

3 The more that the church increaseth the more increaseth the rage of Satan, and therefore they proceed from threatnings to putting.

h The word which is used here, *Heresie*, *which signifieth a chuse*, and so is taken for a right form of learning, or fashion, or study, and course of life, which the Latines call, *A sect*. At the first this word was indifferently used, but at length it came to be taken onely in evil part, whereupon come the name of Heretick, which is taken for one that goeth astray from found and wholesome doctrine, after such sort, that he setteth light by the judgment of God and his church, and continueth in his opinion, and breaketh the peace of the church.

i Or, *entry*.

4 Angels are made servants of the servants of God.

5 God doth therefore deliver his, that they may more stoutly provoke his enemies.

i words whereby the way unto life is shewed.

6 God mocketh his enemies attempts from above.

7 The more openly that Christs virtue sheweth it self, the more increaseth the madness of his enemies, which conspire against him.

26 [8] Then

26 s Then went the captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned)

27 And when they had brought them, they set *them* before the councel: and the high priest asked them,

28 [9] Saying, * Did not we straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to [k] bring this mans bloud upon us.

29 ¶ [10] Then Peter and the *other* apostles answered and said, We ought to obey God rather then men.

30 [11] The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 [12] And we are his witnesses of these things; and *so is* also the holy Ghost, Whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were [l] cut *to the heart*, and took counsel to slay them.

34 [13] Then stood there up one in the councel, a Pharisee, named Gamaliel, a doctour of law, had in reputation among all the people, and commanded to put the apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as touching these men.

36 [14] For before these days rose up Theudas [m] boasting himself to be some body, to whom a number of men, about four hundred, joyned themselves: who was slain, and all, as many as ‡ obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, [n] Refrain from these men, and let them alone: for if this counsel, or this work [o] be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ [15] And they departed from the presence of the councel, rejoycing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

s Tyrants which fear not God, are constrained to fear his servants.

9 It is the property of tyrants to set out their own commandments as right and reason, be they never so wicked.

* *Chap.* 4. 18.

k Make us guilty of murdering that man whom yet they will not vouchsafe to name.

10 We ought to obey no man, but so far forth as obeying him we may obey God.

11 Christ is appointed and indeed declared Prince and Preserver of his church in despight of his enemies.

12 It is not sufficient for us, that there is a right end, but we must also according to our vocation go on forward till we come unto it.

l This betokeneth that they were in a most vehement rage, and marvellously disquieted in mind, for it is a borrowed kind of speech taken from them which are hastily cut in sunder with a saw.

13 Christ findeth defenders of his cause, even in the very root of his enemies, so oft as he thinketh it needful.

14 In matters of religion we must take good heed, that we attempt nothing under a colour of zeal, beside our vocation.

m To be of some fame.

‡ Or, *believed.*

n He dissuadeth his fellows from murdering the apostles, neither doth he think it good to refer the matter to the Roman magistrate: for the Jews could abide nothing worse, then to have the tyranny of the Romans confirmed.

o If it be counterfeit and devised.

15 The apostles accustomed to suffer and bear words, are at length inured to bear stripes, but yet so, that by that means they become stronger.

p Both publikly and privately.

CHAP. VI.

1 *The apostles desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men: 5 of whom, Stephen, a man full of faith, and of the holy Ghost, is one: 12 who is taken of those whom he confounded in disputing, 13 and after falsly accused of blasphemy against the law and the temple.*

AND [1] in those days, when the number of the disciples was multiplied, there arose a murmuring of the * Grecians against the Hebrews, because their widows were neglected in the [b] daily ministration.

2 [2] Then the twelve called the multitude of the disciples unto them, and said, It is not [c] reason that we should leave the word of God, and serve [d] tables.

3 [3] Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom ye may appoint over this business.

4 But we will give our selves continually to prayer, and to the ministery of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

6 [4] Whom they set before the apostles: and when they had prayed, they [e] laid *their* hands on them.

7 [5] And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the [f] faith.

8 [6] And Stephen full of faith and power, did [g] great wonders & miracles among the people.

9 [7] Then there arose certain of the synagogue, which is called [h] *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 [8] And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 [9] And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the councel,

13 [10] And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the ‡ customs which Moses delivered us.

1 When Satan hath assailed the church without, and that to small purpose, and in vain, he assaileth it within, with civil dissension and strife betwixt themselves: but the apostles take occasion thereby to set order in the church.

a Of their part, which of Grecians become religious Jews.

b In the bestowing of alms according to their necessity.

2 The office of preaching the word, and dispensing the goods of the church, are different one from another, and not rashly to be joyned together, as the apostles do here institute: and the apostles do not chuse so much as the deacons without the consent of the church.

c It is such a matter, as we may in no wise accept of it.

d *Tables*: Though by the name of tables, other offices are also meant, which are annexed to, such as pertain to the care of the poor.

3 In chusing of deacons (much more of ministers) there must be examination both of their learning and manners of life.

4 The ancient church did with laying on of hands, as it were consecrate to the Lord, such as were lawfully elected.

e This ceremony of laying on of hands, came from the Jews, who used this order both in publick affairs, and offering of sacrifices, and also in private prayers and blessings, as appeareth, *Gen.* 48. and the church observed this ceremony, 1 *Tim.* 5. 22. *Act.* 8. 17. but here is no mention made either of cream, or shaving, or rasing, or crossing, *&c.*

5 An happy end of temptation.

f This is the figure *metonymia*, meaning by faith, the doctrine of the gospel which ingendreth faith. 6 God exerciseth his church first with evil words and slanders, then with imprisonments, afterward with scourgings, and by these meanes prepareth it in such sort, that at length he causeth it to encounter with Satan and the world, even to bloudshed and death, and that with good success. g Excellent & singular good gifts. 7 Schools & universities were of old time addicted to false pastours, & were the instruments of Satan to blow abroad and defend false doctrines. h Of the company and colledge, as it were. 8 False teachers, because they will not be overcome, flee from disputations to manifest and open slandering and false accusations. 9 The first bloudy persecution of the church of Christ, began & sprang from a councel of priests, by the suggestion of the university doctours. 10 An example of cavillers, or false accusers, which gather false conclusions of things that are well uttered and spoken. ‡ Or, *rites.*

15 And

15 And all that ſat in the councel, looking ſtedfaſtly on him, [11] ſaw his face as it had been the face of an angel.

11 Hereby it appeareth that Stephen had an excellent and goodly countenance, having a quiet and ſetled mind, a good conſcience and ſure perſwaſion that his cauſe was juſt: for ſeeing he was to ſpeak before the people, God beautified his countenance, to the end that with the very beholding of him, the Jews minds might be pierced and amaſed.

CHAP. VII.

1 *Stephen permitted to anſwer to the accuſation of blaſphemy,* 2 *ſheweth that Abraham worſhipped God rightly, and how God choſe the fathers,* 20 *before Moſes was born, and before the tabernacle and temple were built:* 37 *That Moſes himſelf witneſſed of Chriſt:* 44 *and that all outward ceremonies were ordained according to the heavenly pattern to laſt but for a time:* 51 *reprehending their rebellion, and murdering of Chriſt, the juſt one, whom the prophets foretold ſhould come into the world:* 54 *whereupon they ſtone him to death; who commendeth his ſoul to Jeſus, and humbly prayeth for them.*

1 Stephen is admitted to plead his cauſe, but to this end and purpoſe, that under a cloke and colour of law, he might be condemned.

THen [1] ſaid the high prieſt, Are theſe things ſo?

2 [2] And he ſaid, Men, brethren, and fathers hearken, The God of [a] glory appeared unto our father Abraham, when he was in [b] Meſopotamia, before he dwelt in Charran,

2 Stephen witneſſeth unto the Jews, that he acknowledgeth the true fathers, and the onely true God: and ſheweth moreover that they are more ancient then the temple: with all that ſervice appointed by the law, and therefore they ought to ly another foundation of true religion, *that is to ſay,* The free covenant that God made with the fathers.

a That mighty God full of glory and majeſty.

b When he ſaith afterward, *verſ.* 4, That Abraham came out of Chaldea, it is evident that Meſopotamia contained Chaldea which was neer unto it, and bordering upon it, and ſo writeth *Plin. book* 6. *chap.* 27.

3 And ſaid unto him, * Get thee out of thy country, and from thy kindred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *ſo much as* to [c] ſet his foot on: yet he [d] promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when *as yet* he had no child.

6 And God ſpake on this wiſe, that his ſeed ſhould ſojourn in a ſtrange land, and that they ſhould bring them into bondage, and entreat *them* evil [e] four hundred years.

7 And the nation to whom they ſhall be in bondage, will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place.

8 * And he gave him the covenant of circumciſion: * and ſo *Abraham* begat Iſaac, and circumciſed him the eighth day: * and Iſaac *begat* Jacob, and * Jacob *begat* the twelve Patriarchs.

9 * [3] And the Patriarchs moved with envy, ſold Joſeph into Egypt: but God was [f] with him,

10 And delivered him out of all his afflictions, * and gave him [g] favour and wiſdom in the ſight of Pharaoh king of Egypt; & he made him governour over Egypt, and all his houſe.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no ſuſtenance.

12 * But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt.

13 * And at the ſecond *time* Joſeph was made known to his brethren; and Joſephs kindred was made known unto Pharaoh.

14 Then ſent Joſeph, and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls.

15 * So Jacob went down into Egypt, * and died, he and our fathers,

16 And [h] were carried over into Sichem, and laid in the ſepulchre that Abraham bought for a ſum of mony of the ſons of Emmor *the father* of Sichem.

17 But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king aroſe, which knew not Joſeph.

19 The ſame [i] dealt ſubtilly with our kindred, and evil entreated our fathers, ſo that they caſt out their young children, to the end they might not live.

20 * In which time Moſes was born, and * was ‡ [k] exceeding fair, and nouriſhed up in his fathers houſe three months:

21 And when he was caſt out, Pharaohs daughter took him up, and nouriſhed him for her own ſon.

22 And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full fourty years old, it came into his heart to viſit his brethren the children of Iſrael.

24 * And ſeeing one *of them* ſuffer wrong, he defended *him*, and avenged him that was oppreſſed, and ſmote the Egyptian:

25 For he ſuppoſed his brethren would have underſtood, how that God by his hand would deliver them; but they underſtood not.

26 * And the next day he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou didſt the Egyptian yeſterday?

29 Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons.

30 * And when fourty years were expired, there appeared to him in the wilderneſs of mount Sina, an [l] Angel of the Lord in a flame of fire in a buſh.

31 When Moſes ſaw *it*, he wondred at the ſight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold.

33 Then ſaid the Lord to him, Put off thy ſhoes from thy feet: for the place where thou ſtandeſt is holy ground.

34 I have ſeen, I have ſeen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them.

3 Stephen reckoneth up diligently the horrible miſchiefs of ſome of the fathers, to teach the Jews that they ought not raſhly to reſt in the authority or examples of the fathers. f By this kind of ſpeech, is meant the peculiar favour that God ſheweth men: for he ſeemeth to be away from them, whom he helpeth not: and on the other ſide, he is with them whom he delivereth out of whatſoever great troubles. g Gave him favour in Pharaohs ſight for his wiſdom. * *Gen.* 42. 1. * *Gen.* 45. 4.

c Not ſo much ground as to ſet his foot upon.

d The promiſe of the poſſeſſion was certain and belonged to Abraham, though his poſterity enjoyed it a great while after his death: and this is the figure *Synecdoche.*

e There are reckoned four hundred years from the beginning of Abrahams progeny, which was at the birth of Iſaac: & four hundred and thirty years which are ſpoken of by Paul, *Gal.* 3. 17. from the time that Abraham and his father departed together out of Ur of the Chaldeans.

* *Gen.* 17. 9.
* *Gen.* 21. 3.
* *Gen.* 25. 26.
* *Gen.* 29. 31, *&c.*
* *Gen.* 37. 28.

h The Patriarchs, the ſons of Jacob, though there be mention made of no more then Joſeph, *Joſh.* 24. 32.

i He deviſeth a ſubtil invention againſt our ſtock, in that he commanded all the males to be caſt out.

* *Exod.* 2. 2.

* *Heb* 11. 23.
‡ Or, *fair to God.*
k That child was born through Gods merciful goodneſs and favour, to be of a goodly and fair countenance.

* *Exod.* 2. 12.

* *Exod.* 2. 13.

* *Exod.* 3. 2.

l Now he calleth the Son of God an Angel, for he is the Angel of great counſel, & therefore ſtraightways after he ſheweth him, ſaying to Moſes, I am the God of thy fathers, *&c.*

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them. And now come, I will ſend thee into Egypt.

35 This Moſes whom they refuſed, ſaying, Who made thee a ruler and a judge? the ſame did God ſend *to be* a ruler and a deliverer by the [m] hands of the angel which appeared to him in the buſh.

m By the power.

36 He brought them out, after that he had * ſhewed wonders and ſigns in the land of Egypt, and in the Red ſea, * and in the wilderneſs fourty years.

* *Exod.* 7. 9.

* *Exod.* 16. 1.

4 He acknowledgeth Moſes for the lawgiver, but ſo, that he proveth by his own witneſs, that the law had reſpect to a more perfect thing, *that is to ſay*, to the prophetical office which tended to Chriſt, the head of all prophets.

37 ¶ [4] This is that Moſes which ſaid unto the children of Iſrael, * A prophet ſhall the Lord your God raiſe up unto you of your brethren, ‡ like unto me; him ſhall ye hear.

* *Deut.* 18. 15.

‡ Or, *as my ſelf.*

38 * This is he that was in the church in the wilderneſs, with the angel which ſpake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us.

* *Exod.* 19. 3.

39 To whom our fathers would not obey, but thruſt *him* from them, and in their hearts turned back again into Egypt,

40 * Saying unto Aaron, Make us gods to go before us: for *as for* this Moſes, which brought us out of the land of Egypt, we wot not what is become of him.

* *Exod.* 32. 1.

n This was the ſuperſtition of the Egyptians idolatry: for they worſhipped Apis a ſtrange and marvellous calf, and made goodly images of kine, *Herodot. lib.* 2.

41 And they made a [n] calf in thoſe days, and offered ſacrifice unto the idol, and rejoyced in the works of their own hands.

o Being deſtitute and void of his ſpirit, he gave them up to Satan, and wicked luſts, to worſhip ſtars.

42 Then God turned, and [o] gave them up to worſhip the [p] hoſt of heaven; as it is written in the book of the prophets,* O ye houſe of Iſrael, have ye offered to me ſlain beaſts, and ſacrifices, by the ſpace of fourty years in the wilderneſs?

p By the hoſt of heaven here, he meaneth not the angels, but the moon, and ſun and other ſtars, *Deut.* 17. 3.

* *Amos* 5. 25.

43 Yea, [q] ye took up the tabernacle of Moloch, and the ſtar of your god Remphan, figures which ye made, to worſhip them: and I will carry you away beyond Babylon.

q You took it upon your ſhoulders, and carried it.

44 [5] Our fathers had the tabernacle of [r] witneſs in the wilderneſs, as he had appointed, ſpeaking unto Moſes, * that he ſhould make it according to the faſhion that he had ſeen.

5 Moſes indeed erected a tabernacle, but that was to call them back to that from which he had ſeen in the mountain.

r *That is*, Of the covenant.

* *Exod.* 25. 40.

45 Which alſo our fathers that came after, [ſ] brought in with Jeſus into the [t] poſſeſſion of the Gentiles, whom God drave out [u] before the face of our fathers, unto the days of David.

ſ Delivered from hand to hand.

t By the figure *Metonymia*, for the countrys which the Gentiles poſſeſſed.

u God drave them out, that they ſhould yeild up the poſſeſſion of thoſe countrys to our fathers, when they entred into the land.

46 Who found favour before God, and deſired to find a tabernacle for the God of Jacob.

47 * [6] But Solomon built him an houſe.

* 1 *Chron.* 17. 12.

6 Solomon built a temple, according to Gods commandment, but not with condition, that the Majeſty of God ſhould be incloſed therein.

48 Howbeit * the moſt High dwelleth not in temples made with hands; as ſaith the prophet.

* *Chap.* 17. 24.

49 Heaven is my throne, and earth *is* my footſtool: what houſe will ye build me? ſaith the Lord: or what *is* the place of my reſt?

50 Hath not my hand made all theſe things?

51 ¶ [7] Ye ſtiff-necked, and [x] uncircumciſed in heart and ears, ye do always reſiſt the holy Ghoſt: as your fathers *did*, ſo *do* ye.

7 Stephen moved with the zeal of God, at length judgeth his own judges

52 Which of the prophets have not your fathers perſecuted? and they have ſlain them which ſhewed before of the coming of the juſt one, of whom ye have been now the betrayers and murderers:

x They are of uncircumciſed hearts, which lie drowned ſtill in the ſins of nature, and ſtick faſt in them: for otherwiſe all the Jews were circumciſed as touching the fleſh, and therefore there were two kinds of circumciſion, *Rom.* 2. 28.

53 Who have received the law by the [y] diſpoſition of angels, and have not kept *it*.

y By the miniſtry of angels.

54 ¶ [8] When they heard theſe things, they were cut to the heart, and they gnaſhed on him with *their* teeth.

8 The more Satan is preſſed, the more he burſteth out into an open rage.

55 [9] But he being full of the holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus [z] ſtanding on the right hand of God,

9 The nearer the Martyrs approach to death, the nearer they beholding Chriſt do riſe up even into heaven.

z Ready to confirm him in the confeſſion of the truth, and to receive him to him.

56 And ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God.

57 [10] Then they cried out with a loud voice, and ſtopped their ears, and [a] ran upon him with one accord,

10 The zeal of hypocrites and ſuperſtitious people breaketh out at length into moſt open madneſs.

a This was done in a rage and fury, for at that time the Jews could put no man to death by law, as they confeſſed before Pilate, *ſaying*, That it was not lawful for them to put any man to death, and therefore it is reported by Joſeph. *lib.* 20. That Annus a Saducee ſlew James the brother of the Lord, and for ſo doing, was accuſed before Albinus the preſident of the country.

58 And caſt *him* out of the city, and ſtoned *him:* and the [b] witneſſes laid down their clothes at a young mans feet, whoſe name was Saul.

b It was appointed by the law, that the witneſſes ſhould caſt the firſt ſtones, *Deut.* 17. 7.

59 And they ſtoned Stephen, calling upon *God*, and ſaying, Lord Jeſus receive my ſpirit.

60 [11] And he kneeled down, and cried with a loud voice, Lord, [c] lay not this ſin to their charge. And when he had ſaid this, he fell [d] aſleep.

11 Faith and charity never forſake the true ſervants of God, even to the laſt breath.

c The word which he uſeth here, noteth out ſuch a kind of imputing or laying to ones charge, as remaineth firm and ſteady for ever, never to be remitted.

d *Look* 1 *Theſſ.* 4. 13.

CHAP. VIII.

By occaſion of the perſecution in Jeruſalem, the church being planted in Samaria, 5 *by Philip the deacon, who preached, did miracles, and baptized many, among the reſt Simon the ſorcerer, a great ſeducer of the people;* 14 *Peter and John come to confirm, and enlarge the church: where by prayer, and impoſition of hands, giving the holy Ghoſt,* 18 *when Simon would have bought the like power of them,* 20 *Peter ſharply reproving his hypocricy, and covetouſneſs, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jeruſalem.* 26 *But the angel ſendeth Philip to teach, and baptize the Ethiopian eunuch.*

AND [1] Saul was conſenting unto his death. And at that time there was a great perſecution againſt the church which was at Jeruſalem; and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the apoſtles.

1 Chriſt uſeth the rage of his enemies to the ſpreading forth and enlarging of his kingdom.

2 [2] And devout men [a] carried Stephen *to his burial*, and made great lamentation over him.

2 The godly mourn for Stephen after his death, and bury him, ſhewing therein an example of ſingular faith and charity: but no man prayeth to him.

a Amongſt all the duties of charity which the godly uſe, there is no mention made of ſhrining up of relicks.

3 [3] As for Saul, he made havock of the church, entring into every houſe, and haling men and women, committed *them* to priſon.

3 The diſperſion or ſcattering abroad of the faithful, is the joyning together of churches.

4 Therefore they that were ſcattered abroad, went every where preaching the word.

5 [4] Then Philip went down to the city of Samaria, and preached Chriſt unto them.

4 Philip who was before deacon in Jeruſalem, is made of God extraordinarily an evangeliſt.

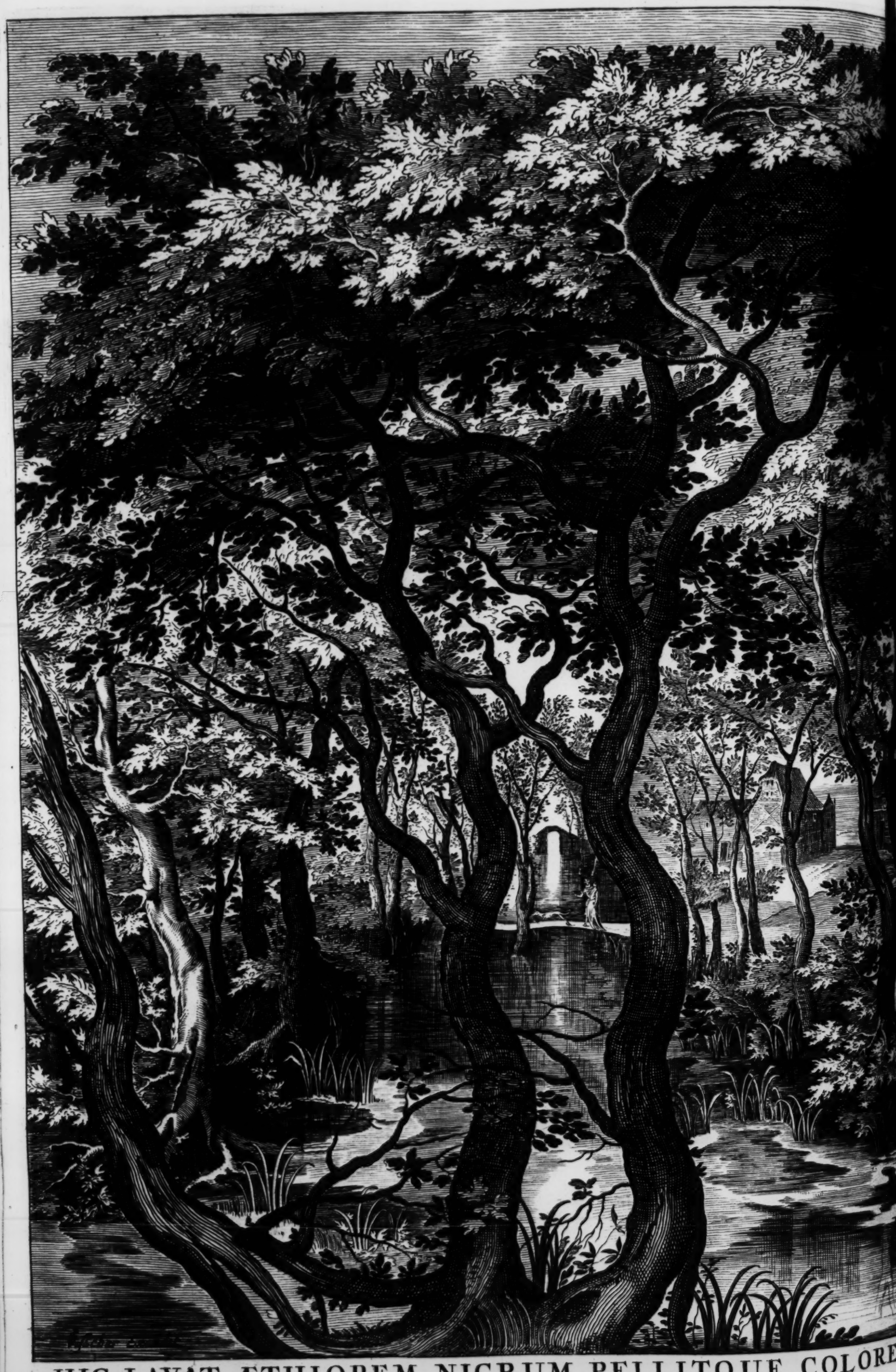
6 And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing, and ſeeing the miracles which he did.

7 For unclean ſpirits, crying with loud voice, came out of many that were poſſeſſed *with them:* and many taken with palſies, and that were lame, were healed.

8 And there was great joy in that city.

9 [5] But

Philip baptizeth ye Ethiopian Eunuch.



HIC LAVAT ÆTHIOPEM NIGRUM PELLITQUE COLOREM

Acts. 8. 26.

NON CUTIS AST ANIMÆ, POST PANSA ORACLA PHILIPPUS.

UMI

UMI

Saul's Conversion

Cum ferus innocuam multo cum milite gentem
Persequitur Saulus, caudæq; annectit equinæ.

Christigenas homines subito mirabile visu
Fragore intonuit domus Omnipotentis Olympi,

Acts. 9. 3.

Actor. 9.

Et sacer erupit multo cum fulgure nimbus,
Humanaq; Dei vox reddita fertur ad aures:

Obstupuit summâ rerum formidine Saulus,
Et Lupus ante rapax Sancti fit Pastor ouilis.

H. Grotius. A.

9 [s] But there was a certain man called Simon, which before-time in the ſame city uſed [b] ſorcery, and [c] bewitched the people of Samaria, giving out that himſelf was ſome great one.

10 To whom they all gave heed from the leaſt to the greateſt, ſaying, This man is the great power of God.

11 And to him they had regard, becauſe that of long time he had bewitched them with ſorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized both men and women.

13 [6] Then Simon himſelf believed alſo: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſigns which were done.

14 [7] Now when the apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John.

15 Who when they were come down, prayed for them that they might receive the [d] holy Ghoſt.

16 (For as yet he was fallen upon none of them: onely they were baptized in the name of the Lord Jeſus)

17 Then laid they *their* hands on them, and they received the holy Ghoſt.

18 [8] And when Simon ſaw that through laying on of the apoſtles hands, the holy Ghoſt was given, he offered them mony,

19 Saying, Give me alſo this power, that on whomſoever I lay hands, he may receive the holy Ghoſt.

20 [9] But Peter ſaid unto him, Thy mony periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with mony.

21 Thou haſt neither part not lot in this [e] matter: for thy heart is not [f] right in the ſight of God.

22 [10] Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the [g] gall of bitterneſs, and *in* the [h] bond of iniquity.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

25 And they when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritans.

26 [11] And the angel of the Lord ſpake unto Philip, ſaying, Ariſe and go toward the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſert.

27 And he aroſe and went: and behold, a man of Ethiopia, an eunuch of [i] great authority under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,

28 Was returning, and ſitting in his chariot read Eſaias the prophet.

29 Then the Spirit ſaid unto Philip, Go near, and joyn thy ſelf to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except ſome man ſhould [k] guide me? and he deſired Philip that he would come up, and ſit with him.

32 [12] The place of the ſcripture which he read, was this, * He was led as a ſheep to the ſlaughter, and like a lamb dumb before his ſhearer, ſo opened he not his mouth:

33 In his [l] humiliation his judgment was taken away: and who ſhall declare his [m] generation? for his life is taken from the earth.

34 And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man?

35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch ſaid, See, *here is* water; what doth hinder me to be baptized?

37 [13] And Philip ſaid, If thou believeſt with all thine heart, thou mayſt. And he anſwered and ſaid, [n] I believe that Jeſus Chriſt is the Son of God.

38 And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more: and he went on his way rejoycing.

40 But Philip was found at Azotus: and paſſing through, he preached in all the cities, till he came to Ceſarea.

CHAP. IX.

1 Saul going towards Damaſcus, 4 is ſtricken down to the earth, 10 is called to the apoſtleſhip, 18 and is baptized by Ananias. 20 He preacheth Chriſt boldly. 23 The Jews lay wait to kill him; 29 ſo do the Grecians: but he eſcapeth both, 31 The church having reſt, Peter healeth Eneas of the palſy, 36 and reſtoreth Tabitha to life.

AND [1] Saul yet [a] breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

2 And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this [b] way, whither they were men or women, he might bring them bound unto Jeruſalem.

3 And as he journyed he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven.

4 And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me?

5 And

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s Chriſt overcometh Satan ſo oft as he liſteth, and carrieth him about as it were in a triumph, in the light of them whom he deceived and bewitched.

b The word which is uſed in this place was at the firſt taken in good part, and is borrowed out of the Perſians language, who call their wiſe men by that name, but afterward it was taken in evil part.

c He had ſo allured the Samaritans with his witchcrafts, that as blind and mad hirebrains they were wholly addicted to him.

6 The wicked and the very reprobate are conſtrained oftentimes to taſte of the good gift of God, but they caſt it up again forthwith.

7 Peter, not chief, but as an ambaſſadour ſent from the whole company of the apoſtles, and John his companion, according to the authority which was committed unto them, confirm and build up the churches of Samaria, whoſe foundation had been laid afore by Philip.

d Thoſe excellent gifts, which are neceſſary, eſpecially for them that were to be appointed rulers and governours of the church.

8 Ambition and coveteouſneſs do at length pluck the hypocrites out of their dens.

9 They are the ſucceſſours of Simon Magus, and not of Simon Peter, which either buy or ſell holy things.

e In this doctrine which I preach.

f Is not upright indeed and without diſſembling.

10 we muſt hope well even of the vileſt ſinners, ſo long and ſo far forth as we may.

g He calleth the inward malice of the heart, and that venimous & deviliſh wickedneſs wherewith the Magician was wholy repleniſhed, the gall of bitterneſs: and he is ſaid, To be in the gall, as though he were wholly overwhelmed with gall, and buried in it.

h Intangled in the bonds of iniquity.

11 Chriſt who calleth freely whom he liſteth, doth now uſe Philip who thought on no ſuch matter, to inſtruct and baptize the eunuch at unawares, and by this means extendeth the limits of his kingdom even into Ethiopia.

i A man of great wealth and authority with *Candaces*. Now this name *Candaces* is a common name to all the queens of Ethiopia.

k To ſhew me the way how to underſtand it.

12 Thoſe things which ſeem moſt to come by chance or fortune (as men term it) are governed by the ſecret providence of God.

* *Iſa.* 53. 7.

l *The Hebrew text readeth it thus*, Out of a narrow ſtrait, and out of judgment was he taken: whereby the narrow ſtrait he meaneth the grave and the very bands of death, and by judgment, the puniſhment which was laid upon him, and that miſerable ſtate which Chriſt took upon him for our ſakes, in bearing his Fathers wrath.

m How long his age ſhall laſt: for Chriſt having once riſen from the dead dieth no more, *Rom.* 6. 9.

13 Profeſſion of faith is requiſite in baptizing of them, which are at years, & therefore it is evident that we are not then firſt ingraffed into Chriſt, when we are baptized, but being already ingraffed, are then confirmed.

n The ſum of the confeſſion, which is neceſſary for baptiſm.

1 Saul (who is alſo Paul) perſecuting Chriſt cruelly, who did as it were flee before him, falleth into his hands, and is overcome: and with a ſingular example of the goodneſs of God, in ſtead of puniſhment which he juſtly deſerved for his cruelty, is not onely received to favour, but is alſo even by the mouth of God appointed an apoſtle, and is confirmed by the miniſtry & witneſs of Ananias.

a This is a token that Sauls ſtomack boiled and caſt out great threatnings to murther the diſciples. b Any trade of life which a man taketh himſelf unto, the Jews call a way.

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5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *It is* [c] hard for thee to kick against the pricks.

c This is a proverb which is spoken of them, that through their own stubbornness hurt themselves.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journyed with him [d] stood speechless, hearing a [e] voice, but seeing no man.

d Stood still and could not go one step forward but abode amazed as if they had been very stones.

e They heard Sauls voice: for afterward it is said in flat terms that they heard not his voice that spake: as beneath *Chap.* 22. 9. but other go about to set these places at one which seem to be at a jar, after this sort, *to wit*, That they heard a sound of a voice, but no perfect voice.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for *one* called Saul of [f] Tarsus, for behold, he prayeth,

f Tarsus was a city of Cilicia near unto Archiala, which two cities Sardanapalus is said to have built in one day.

12 And hath seen in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests, to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a [g] chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

g To bear my name in.

16 For I will [h] shew him how great things he must suffer for my names sake.

h I will shew him plainly.

17 And Ananias went his way, and entred into the [i] house; and putting his hands on him, said, Brother Saul, the Lord (*even* Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost.

i Into Judas his house.

18 And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthned. Then was Saul certain days with the disciples which were at Damascus.

20 [z] And straightway he preached Christ in the synagogues, that he is the Son of God.

z Paul beginneth straightways to execute the office which was enjoyned him, never consulting with flesh and bloud.

21 But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 [y] But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, [k] proving that this is very Christ.

y Paul striveth not with his own authority alone, but with the testimony of the prophets.

k By conferring places of the Scripture together, as cunning craftsmen do, when they make up any thing, they use to gather all parts together, to make them agree fitly one with another.

23 ¶ [4] And after that many days were fulfilled, the Jews took counsel to kill him:

4 Paul, who was before a persecuter, hath now persecution laid before himself, but yet a far off. * 2 *Cor.* 11. 32.

24 * But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 [5] Then the disciples took him by night, and let *him* down by the wall in a basket.

5 We are not forbidden to avoid and eschew the dangers and conspiracies that the enemies of God lay for us, so that we swerve not from our vocation.

26 [6] And when Saul was come to Jerusalem, he assayed to joyn himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

6 In ancient time no man was rashly or lightly received into the number of and amongst the sheep of Christ, much less to be a pastour.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 [7] And he was [l] with them coming in, and going out at Jerusalem.

7 The constant servants of God must look for danger after danger: yet God watcheth for them.

l with Peter and James, for he saith, that he saw none of the apostles but them, *Gal.* 1. 18, 19.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the [m] Grecians: but they went about to slay him.

m Luck *Chap.* 6. 1.

30 [8] *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

8 The ministers of the word may change their place by the advice and counsel of the congregation and church.

31 [9] Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were [n] edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.

9 The end of persecutions is the building of the church, so that we will patiently wait for the Lord.

n This is a borrowed kind of speech which signifieth establishment & increase.

32 ¶ [10] And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

10 Peters apostleship is confirmed by healing of the man that was sick of the palsy.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at [o] Lydda, and Saron, saw him, and turned to the Lord.

o Lydda, was a city of Palestina, and Saron a champion country, and a place of good pasturages, between Cesarea of Palestina, and the mountain Tabor, and the lake of Genezareth, which extendeth it self in great length beyond Joppa.

36 ¶ [11] Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

11 Peter declareth evidently by raising up a dead body through the name of Christ, that he preached the glad tidings of life.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not ‡ delay to come to them.

‡ Or, *be grieved*

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneeled down and prayed, and turning *him* to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lift her up;

up: and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa, and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

1 *Cornelius a devout man,* 5 *being commanded by an angel, sendeth for Peter:* 11 *who by a vision,* 15, 20 *is taught not to despise the Gentiles.* 34 *As he preacheth Christ to Cornelius and his company,* 44 *the Holy Ghost falleth on them,* 48 *and they are baptized.*

THere [1] was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian *band*,

2 A [a] devout *man*, and one that feared God with all [b] his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, [c] What is it Lord? And he said unto him, Thy prayers and thine alms are [d] come up for a [e] memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius, was departed, he called two of his household-servants, and a devout souldier of them that waited on him continually.

8 And when he had declared all *these things* unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house top to pray, about the sixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into [f] a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the [g] four corners, and let down to the earth:

12 Wherein were [h] all manner of [i] four-footed beasts of the earth, and wild beasts, and [k] creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter kill, and eat.

14 [2] But Peter said, Not so Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time; What God hath cleansed, *that* call not thou [l] common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean: behold, the men which were sent from Cornelius, had made enquiry for Simons house, and stood before the gate,

18 And called, and asked whether Simon which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned *from God* by an holy angel, to send for thee unto his house, and to hear words of thee.

23 Then called he them in, and lodged *them:* and on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entred into Cesarea: and Cornelius waited for them, and had called together his kinsmen and near friends.

25 [3] And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him.*

26 But Peter took him up, saying, Stand up, I my self also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawfull thing for a man that is a Jew, to keep company, or come unto one of another nation: but God had shewed me, that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, assoon as I was sent for: I ask therefore for what intent ye have sent for me.

30 And Cornelius said, Four days ago I was fasting untill [m] this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

31 [4] And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 [5] Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodged in the house of *one* Simon a tanner, by the sea-side; who when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee, and thou hast well don that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ [6] Then Peter opened *his* mouth, and said, * Of a truth I perceive that [n] God is no respecter of persons:

35 But in every nation, he that [o] feareth him,

1 Peter consecrateth the first fruits of the Gentils to God by the means of two miracles.
a So that he worshipped one God, and was no idolater, neither could be void of faith in Christ, because he was a devout man: but as yet he knew not that he was come.
b This is a great commendation to this man, that he laboured to have all his household and familiar friends and acquaintance to be religious, and godly.
c what wilt thou with me lord? for he setteth himself to hear.
d This is a borowed kind of speech, which the Hebrews use very much, taken from sacrifices, and applied to prayers: for it is said of whole burnt sacrifices, that the smoke and savour of them goth up into Gods nostils: so do our prayers as a sweet smelling sacrifice which the lord taketh great pleasure in.
e *That is,* in so much that they will not suffer God, as it were, to forget thee: for so doth the scriptures use often times to prattle with us as nurses do with little children, when they frame their tongues to speak.
f For though Peter stand not amazed as one that is tongue-tyed, but talketh with God, and is instructed in his mysteries, yet his mind was far otherwise than it was wont to be, but shortly returned to the old bent.
g So that it seemed to be a four square sheet.
h Here is the word (All) which is generall, plainly put for an indefinite and uncertain, *that is to say,* for some of all sorts, not for all of every sort
i *That is,* such as were meet for mens use.
k what is meant by these creeping things, look *Levit.* 11.
2 Peter profiteth daily in the knowledge of the benefit of Christ, yea, after that he had received the Holy Ghost.
l Do not thou hold them as uncleane.

3 Religious adoration or worship agreeth onely to God: but civill worship is given to the ministers of the word, although not without danger.

m He meaneth not the self same hour, but the like, *that is,* about nine of the clock the other day, as it was then nine when he spake to Peter.
4 Cornelius faith sheweth forth it self by prayer and charitie.
5 As faith cometh by hearing, so is it nourished and groweth up by the same.

6 Distinction of nations is taken away by the coming of Christ: And it is evidently seen, by faith and righteousnes who is agreeable to him, or whom he accepteth.
* *Deut* 10. 17.

Rom. 2. 11. 1 *Pet.* 1. 17. n That God judgeth not after the outward appearance. o By the fear of God the Hebrews understand the whole service of God, whereby we perceive that Cornelius was not void of faith, no more than they were which lived before Christs time: and therefore they deal foolishly which build preparative works and free-will upon this place.

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and worketh righteousnes, is accepted with him.

36 The word which God sent unto the [p] children of Israel, preaching peace by Jesus Christ (he is Lord of all)

37 [7] That word *(I say)* you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38 How God [q] anointed Jesus of Nazareth, with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly,

41 Not to all the people, but unto witnesses, [r] chosen before of God, *even* to us who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God *to be* the judge of quick and dead.

43 * To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.

44 ¶ [s] While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnifie God. Then answered Peter,

47 [t] Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

p God gave the Israelites to understand, that whosoever liveth godly, is acceptable to God, of what nation soever he be, for he preached peace to men through Jesus Christ, who is Lord not of one nation onely, *that is*, Of the Jews, but of all.

7 The sum of the gospel (which shall be made manifest at the latter day, when Christ himself shall sit as Judge both of the quick and dead) is this, That Christ promised to the fathers, and exhibited in his time with the mighty power of God, (which was by all means shewed) and at length crucified to reconcile us to God, did rise again the third day, that whosoever believeth in him should be saved through the remission of sins.

q The stile is taken from an old custom of the Jews who used to anoint their kings and priests, whereupon it grew, to call them anointed, upon whom God bestoweth gifs and vertues.

r This chusing of the apostles is properly given to God: for though God be president in the lawfull election of ministers, yet there is in this place a secret opposition and setting of Gods chusing and mens voices the one against the other, for the apostles are immediately appointed of God, and the church ministers by means.

* Jer. 31. 34. *Mic* 7. 18.

s The spirit of God sealeth that in the heart of the hearers which the minister of the word speaketh by the commandment of God, as it appeareth by the effects.

t Baptism doth not sanctifie or make them holy which receive it, but sealeth up & confirmeth their sanctification.

Chap. XI.

1 Peter being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famin.

AND [1] the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

1 Peter being without cause reprehended of the unskilfull and ignorant, doth not object that he ought not to be judged of any, but openly giveth an account of his doing.

5 I was in the city of Joppa praying, and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air,

7 And I heard a voice saying unto me, Arise Peter, slay, and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entred into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was don three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bad me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entred into the mans house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose firname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, * as on us at the beginning. * *Chap.* 2. 4.

16 Then remembred I the word of the Lord, how that he said, * John indeed baptized with water: but ye shall be baptized with the Holy Ghost. * John. 1. 26.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?

18 [2] When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ * [3] Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and [a] Antioch, preaching the word to none but unto the Jews onely.

20 [4] And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ [5] Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who when he came, and had seen the grace of God, was glad, & exhorted them all, that

2 Such as asked a question of the truth which they know not, ought to be quietly heard, and must also quietly yield to the declaration thereof.

* *Chap.* 8. 1.

3 The scattering abroad of the church of Jerusalem, is the cause of the gathering together of many other churches.

a He speaketh of Antiochia which was in Syria and bordered upon Cilicia.

4 The church of Antioch, the new Jerusalem of the Gentiles was extraordinarily called.

5 The apostles do not rashly condemn an extraordinary vocation, but yet they judge it by the effects.

that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.

6 There was no contention amongst the apostles either of usurping, or of holding places and degrees.

25 [6] Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselvs ‡ with the church, and taught much people, and the disciples were called Christians first in Antioch.

‡ Or, *in the church.*

7 God doth so wrap up his church with the wicked, in his scourges and plagues which he sendeth upon the earth, that notwithstanding he provideth for it conveniently.

27 ¶ [7] And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit: that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

8 All congregations or churches make one body. b *That is*, that thereof the deacons might succour the poor: for it behoved to have all these things done orderly and decently, and therefore it is said, That they sent these things to the elders, *that is*, To the governours of the church.

29 [8] Then the disciples, every man according to his ability, determined to send [b] relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAP. XII.

1 *King Herod persecuteth the Christians, killeth James, and imprisoneth Peter, whom an angel delivereth upon the prayers of the church.* 20 *In his pride, taking to himself the honour due to God, he is stricken by an angel, and dieth miserably.* 24 *After his death the word of God prospereth.*

1 God giveth his church a truce but for a little time. a This name Herod was common to all them that came of the stock of Herod Ascalonites, whose surname was Magnus: but he that is spoken of here, was nephew to Herod the great, son to Aristobulus, and father to that Agrippa who is spoken of afterward. ‡ Or, *began* b Violently, his cause being not once heard.

NOw [1] about that time, [a] Herod the king ‡ stretched forth *his* hands to vex certain of the church.

2 And he [b] killed James the brother of John with the sword.

2 It is an old fashion of tyrants to procure the favour of the wicked with the bloud of the godly.

3 [2] And because he saw it pleased the Jews, he proceeded further, to take Peter also, (Then were the days of unleavened *bread*)

3 The tyrants and wicked make a gallous for themselves, even then, when they do most according to their own will and fantasie.

4 [3] And when he had apprehended him, he put him in prison, and delivered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people.

4 The prayers of the godly overturn the counsel of tyrants, obtain angels of God, break the prison, unloos the chains, put Satan to flight, and preserve the church. ‡ Or, *instant and earnest prayer was made.*

5 [4] Peter therefore was kept in prison, but ‡ prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains, and the keepers before the door kept the prison.

7 And behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was don by the angel: but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent this angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

5 Holy meetings in the night, as well of men as women (when they cannot be suffered in the day time) are allowable by the example of the apostles. 6 we obtain more of God than we dare wel hope for. d Out of the place where they were assembled, but not out of the house. ‡ Or, *to ask who was there.*

12 [5] And when he had considered *the thing:* he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

13 [6] And as Peter knocked at the door of the gate, a damsel [d] came ‡ to hearken, named Rhoda.

14 And when she knew Peters voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

7 we may sometimes give place to the rage of the wicked, but yet so that our diligence, which ought to be used in Gods business, be not a whit slackened.

17 [7] But he beckening unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

8 Evill counsel falleth out in the end to the hurt of the devisers of it.

18 [8] Now as soon as it was day, there was no small stir among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

9 A miserable and shamefull example of the end of the enemies of the church. ‡ Or, *bare an hostil mind, intending war* † Gr. *That was over the kings bedchamber*

20 ¶ [9] And Herod ‡ was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus † the kings chamberlain their friend, desired peace, because their countrey was nourished by the kings *countrey.*

21 And upon a set day, Herod arayed in royall apparel, sat upon his throne, and made an oration unto them.

10 The flatterie of the people, maketh fools fain. 11 God resisteth the proud. e Josephus recordeth, that this king did not repress those flatterers tongues, and therefore at his death he complained and cried out of their vanitie.

22 [10] And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 [11] And immediately the angel of the Lord smote him, because he [e] gave not God the glory: and he was eaten of worms, and gave up the ghost.

12 Tyrants build up the church by plucking it down. f They that heard the word of God. ‡ Or, *charge.* *chap.* 11. 25, 30.

24 ¶ [12] But the [f] word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ‡ ministerie, and took with them John whose surname was Mark.

Chap. XIII.

1 *Paul and Barnabas are chosen to go to the Gentiles.*
7 *Of Sergius Paulus, and Elymas the sorcerer.*
13 *Paul preacheth at Antioch, that Jesus is Christ.*
42 *The Gentiles believe.* 35 *but the Jews gainsay, and blaspheme:* 46 *whereupon they turn to the Gentiles.*
48 *As many as were ordained to life, believed.*

1 Paul with Barnabas is again the second time appointed apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the holy Ghost.
1 Or, *Herods foster brother.*
a The same was Antipas, which put John Baptist to death.
b whiles they were busie doing their office, *that is*, as Chrysostom expoundeth it, while they were preaching.
c The Lord is said To call (whereof this word (*calling*) cometh, which is usuall in the church) when he causeth that to be, which was not, whether you refer it to the matter it self, or to any qualitie or thing about the matter: and it groweth of this, because when things begin to be, then they have som name: as God his mighty power is also declared thereby, who spake the word, and things were made.
2 Fasts and solemn prayers were used before the laying on of hands.
3 Paul and his companie do at the first bring Cyprus to the subjection and obedience of Christ.
d Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders successours.
4 The devil maketh the conquest of Christ more glorious, in that that he setteth himself against him.
5 The sorcerer which was stricken of Paul with corporall punishment (although extraordinarily) sheweth an example to lawfull magistrats, how they ought to punish them which wickedly and obstinatly hinder the cours of the gospel.
e He noteth out such a fault, as who so hath it, runneth headlong and with great desire to all kind of wickednes with the left motion in the world.
f His power which he sheweth in striking and beating down his enemies.

NOw [1] there were in the church that was at Antioch, certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, ‡ which had been brought up with [a] Herod the tetrach, and Saul.

2 As they [b] ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have [c] called them.

3 [2] And when they had fasted and prayed, and laid their hands on them, they sent *them* away.

4 ¶ [3] So they being sent forth by the holy Ghost, departed unto [d] Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gon through the isle unto Paphos, they found a certain sorcerer, a fals prophet, a Jew, whose name *was* Barjesus:

7 Which was with the deputy of *the countrey*, Sergius Paulus; a prudent man: who called for Barnabas and Saul, and desired to hear the word of God.

8 [4] But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also *is called* Paul) filled with the holy Ghost, set his eyes on him,

10 [5] And said, O full of all subtility and all [e] mischief, thou child of the devil, thou enemy of all righteousnes, wilt thou not cease to pervert the right ways of the Lord?

11 And now behold, the [f] hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand.

12 Then the deputy when he saw what was don, believed being astonished at the doctrin of the Lord.

13 [6] Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in [g] Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 [7] And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men *and* brethren if ye [h] have any word of exhortation for the people, say on.

16 [8] Then Paul stood up, and beckning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and [i] exalted the people * when they dwelt as strangers in the land of Egypt, * and with an [k] high arm brought he them out of it.

18 And about the time of fourty years † suffered he their manners in the wilderness.

19 And, when he had destroyed seven nations in the land of Canaan, * he divided their land to them by lot.

20 And after that * he gave *unto them* judges, about the space of [l] four hundred and fifty years, untill Samuel the prophet.

21 * And afterward they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of [m] fourty years.

22 And when he had removed him, * he raised up unto them David to be their king, to whom also he gave testimonie, and said, * I have found David *the son* of Jesse, a man after mine own heart, which shall fulfill all my will.

23 * [9] Of this mans seed hath God according to *his* promise, raised unto Israel a Saviour Jesus:

24 * When John had first preached [n] before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, * Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 [10] Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 [11] For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*.

28 * And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 * [12] But God raised him from the dead.

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

h word for word, If there be any word in you: and this is a kind of speech taken from the Hebrews, wereby is meant, That the gifts of Gods grace are in us, as it were in treasure houses and that they are not ours, but Gods. In like sort saith David, Thou hast put a new song in my mouth, *Psal.* 40. 1.
‡ God bestowed many peculiar benefits upon his chosen Israel: but this especially, that he promised them the everlasting Redeemer.
i Advanced and brought to honour.
* *Exod.* 1. 7.
* *Exod.* 13. 1, 16.
k Openly and with main force, breaking in pieces the enemies of his people.
† Gr. *etrophophoresen*, perhaps for *etrophophoresen, as a nurse beareth*, or *feedeth her child.* *Deut.* 1. 31. 2 *Macc.* 7. 27. according to the Sept. and so Chrysost.
* *Jos.* 14. 1.
* *Judg.* 3. 9.
l There were from the birth of Isac unto the destruction of the Canaanites under the governance of Joshua, four hundred and seven and fourtie years, and therefore he addeth in this place, this word, About, for there want three years, but the apostle useth the whole greater number.
* 1 *Sam.* 8. 5.
m in this space of fourtie years, must the time of Samuel be reckoned with the days of Saul, for the kingdom did as it were swallow up his government.
* 1 *Sam* 16. 11.
* *Psal.* 89 20.
* *Isa* 11. 1.
9 He proveth by the witnes of John, that Jesus is that Saviour which should come of David.
* *Matt.* 3. 1.
n John as an Herauld, did not shew Christs coming afar off, as the other prophets did, but hard at hand, and entred on his journey.
* *John* 1. 20.
10 Christ was promised and sent properly to the Jews.
11 All things came to pas in Christ, which the prophets foretold of Messias, and yet notwithstanding they are not to be excused, which did not onely not receive him, but also persecute him most cruelly although he was innocent. * *Matt.* 27. 22.
12 we must set the glory of the resurrection against the shame of the cross, and grave. And the resurrection is proved as well by witnesses which saw it, as by the testimonies of the prophets.
* *Matt.* 28. 6.

6 An example in one and the self same companie both of singular constancie, and also of great weakness g This putteth a difference betwixt it, and Antiochia which was in Syria. 7 In the synagogue of the Jews (according to the patern whereof Christian congregations were instituted) first the scriptures were read, then such as were learned, were licensed by the rulers of the synagogue to speak and expound.

so that hereby also it appeareth that he is the true and onely Saviour:

UMI

Paul & Barnabas reputed as gods.

Nic: Visscher excudit

DEO NON SANCTIS V

Acts. 14. 11.

VRIS SACRIFICANDUM.

33 God hath b fulfilled the ſame unto us their children, in that he hath ° raiſed up Jeſus again; 13 as it is alſo written in the ſecond pſalm, * Thou art my ſon, this day have I begotten thee.

34 And as concerning that he raiſed him up from the dead, *now* no more to return to corruption, he ſaid on this wiſe, * I will give you the ſure † p mercies of David.

35 14 Wherefore he ſaith alſo in another *pſalm*, * Thou ſhalt not ſuffer thine holy One to ſee corruption.

36 For David ‡ after he had ſerved his own generation by the will of God, * fell on ſleep, and was laid unto his fathers, and ſaw corruption:

37 But he whom God raiſed again, ſaw no corruption.

38 ¶ 15 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveneſs of ſins:

39 And by him all that believe are juſtified from q all things, from which ye could not be juſtified by the law of Moſes.

40 16 Beware therefore, leſt that come upon you which is ſpoken of in * the prophets,

41 Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you.

42 17 And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them † the next ſabbath.

43 Now when the congregation was broken up, many of the Jews, and religious r proſelytes followed Paul and Barnabas; who ſpeaking to them, perſwaded them to continue in the grace of God.

44 ¶ And the next ſabbath-day came almoſt the whole city together to hear the word of God.

45 18 But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

46 19 Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and ſ judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles.

47 For ſo hath the Lord commanded us, *ſaying*, * I have ſet thee to be a light of the Gentiles, that thou ſhouldeſt be for ſalvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were t ordained to eternal life, believed.

49 And the word of the Lord was publiſhed throughout all the region.

50 20 But the Jews ſtirred up the u devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, & expelled them out of their coaſts.

51 * 21 But they ſhook off the duſt of their feet againſt them, and came unto Iconium.

52 And the diſciples were filled with joy, and with the holy Ghoſt.

CHAP XIV.

1 Paul and Barnabas are perſecuted from Iconium. 8 At Lyſtra Paul healeth a creeple; whereupon they are reputed as gods. 19 Paul is ſtoned. 21 They paſs through divers churches, confirming the diſciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

AND 1 it came to paſs in a Iconium, that they went both together into the ſynagogue of the Jews, and ſo ſpake, that a great multitude both of the Jews, and alſo of the Greeks, believed.

2 But the b unbelieving Jews ſtirred up the Gentiles, and made their minds evil-affected againſt the brethren.

3 2 Long time therefore abode they ſpeaking boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſigns and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apoſtles.

5 And when there was an aſſault made both of the Gentiles, and alſo of the Jews, with their rulers, to uſe *them* deſpitefully, and to ſtone them,

6 They were ware of *it*, and c fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the goſpel.

8 ¶ 3 And there ſat a certain man at Lyſtra, impotent in his feet, being a creeple from his mothers womb, who never had walked.

9 The ſame heard Paul ſpeak: who ſtedfaſtly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, The gods are come down to us in the likeneſs of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, becauſe he was the chief ſpeaker.

13 Then the prieſt of Jupiter which was before their city, brought oxen and garlands unto the d gates, and would have done ſacrifice with the people.

14 *Which* when the apoſtles, Barnabas and Paul heard *of*, they rent their clothes, and ran in among the people, crying out,

15 4 And ſaying, Sirs, why do ye theſe things? We alſo are men of like e paſſions with you, and preach unto you, that ye ſhould turn from

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o Such is the craft and ſubtilty of the enemies of the onely Son of God, when as he left off his weakneſs, and came out of the grave, having conquered death.

13 If Chriſt had tarried in death, he had not been the true Son of God, neither had the covenant, which was made with David, been ſure.

* *Pſal.* 2. 7. *Heb.* 1. 5.

° *Iſa.* 55. 3.

† Gr. ὁσια, *holy*, or, *juſt things*: which word the *Septuagint* both in the place of *Iſa.* 55. 3, and in many others, uſe for that which is in the Hebrew, *mercies.*

p The Grecians call thoſe, holy things, which the Hebrews call gracious bounties: and they are called Davids bounties in the *paſſive* ſignification, becauſe God beſtowed them upon David: Moreover they are termed faithful, after the manner of ſpeech which the Hebrews uſe, who term thoſe things faithful which are ſteady and ſure, ſuch as never alter nor change.

14 The Lord was ſo in grave, that he felt no corruption.

* *Pſal.* 16. 10.

‡ Or, *after he had in his own age ſerved the will of God.*

* 1 *King.* 2. 10.

15 Chriſt was ſent to give them free remiſſion of ſins which were condemned by the law.

q whereas the ceremonies of the law could not abſolve you from your ſins, this man doth abſolve you, if you lay hold on him by faith.

16 The benefits of God turn to the utter undoing of them that contemn them.

* *Heb.* 1. 5.

17 The Gentiles go before the Jews into the kingdom of heaven.

† Gr. *in the week between*, or, *in the ſabbath between.*

r which had forſaken their heathenish religion, and embraced the religion ſet forth by Moſes.

18 The ſavour of one ſelf-ſame goſpel is unto the reprobate and unto believers, death, and to the elect, and ſuch as believe, life.

19 The goſpel is publiſhed to the Gentiles by the expreſs commandment of God. ſ By this your doings you do as it were pronounce ſentence againſt your ſelves, and judge your ſelves. * *Iſa.* 49. 6. t Therefore either all were not appointed to everlaſting life, or elſe all ſhould have believed, but becauſe that is not ſo, it followeth that ſome certain were ordained: and therefore God did not onely foreknow, but alſo foreordain, that neither faith, not the effects of faith, ſhould be the cauſe of his ordaining or appointment, but his ordaining the cauſe of faith.

20 Such is the craft and ſubtility of the enemies of the goſpel, that they abuſe the ſimplicity of ſome which are not altogether evil men, to execute their cruelty.

u Such as imbraced Moſes his law.

* *Mat.* 10. 14.

21 The wickedneſs of the world cannot let God to gather his church together, and to foſter and cheriſh it when it is gathered together.

1 we ought to be no leſs conſtant in preaching of the goſpel, then the perverſeneſs of the wicked is obſtinate in perſecuting of it.

a Iconium was a city of Licaonia.

b which obeyed not the doctrine.

2 we ought not to leave our places and give place, to threatnings, neither to open rage, but when there is no other remedy, and that not for our own quietneſs ſake, but that the goſpel of Chriſt may be ſpread fruther abroad.

c It is lawful ſometimes to flee dangers, in time covenient.

3 It is an old ſubtilty of the devil either to cauſe the faithful ſervants of God to be baniſhed at once, or to be worſhipped for idols: and that chiefly, taking occaſion by miracles wrought by them.

d Of the houſe where Paul and Barnabas were.

4 That is alſo called Idolatry, which giveth to creatures, be they never ſo holy and excellent, that which is proper to the onely one God, *that is*, Invocation, or Calling upon them. e Men as ye are, and partakers of the ſelf-ſame nature of man as you.

theſe

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f He calleth idols, *Vanity*, after the manner of the Hebrews.
* *Gen.* 1. 1. *Pſal.* 146. 6. *Revel.* 14. 7.
5 Cuſtom, be it never ſo old, doth not excuſe the idolaters.
* *Pſalm.* 18. 12.
g Suffered them to live as they liſted, preſcribing and appointing them no kind of religion.

these [f] vanities unto the living God, * which made heaven, and earth, and the ſea, and all things that are therein:

16 [5] * Who in times paſt [g] ſuffered all nations to walk in their own ways.

17 Nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts [g] with food and gladneſs.

18 And with theſe ſayings ſcarce reſtrained they the people, that they had not done ſacrifice unto them.

6 The devil when he is brought to the laſt caſt, at length rageth openly, but in vain, even then when he ſeemeth to have the upper hand
* 2 *Cor.* 11. 25.

19 ¶ [6] And there came thither certain Jews from Antioch and Iconium, who perſwaded the people,* and having ſtoned Paul, drew *him* out of the city, ſuppoſing he had been dead.

20 Howbeit, as the diſciples ſtood round about him, he roſe up, and came into the city: and the next day he departed with Barnabas to Derbe.

7 we muſt go forward in our vocation through a thouſand deaths.

21 [7] And when they had preached the goſpel to that city, and had taught many, they returned again to Lyſtra, and *to* Iconium, and Antioch,

8 It is the office of the miniſters, not onely to teach, but alſo to confirm them that are taught, and prepare them to the croſs.

22 [8] Confirming the ſouls of the diſciples, *and* exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdom of God.

9 The apoſtles committed the churches which they had planted, to proper and peculiar paſtours, which they made, not raſhly, but with prayers and faſtings going before: neither did they thruſt them upon churches through bribery, or lordly ſuperiority, but choſe and placed them by the voice of the congregation.
† *The word in the original is taken from the cuſtom of the Greeks, whoſe manner was to chooſe their officers by the lifting up of the hand.*

23 [9] And when they had † ordained them elders in every church, and had prayed with faſting, they commended them to the Lord, on whom they believed.

10 Paul and Barnabas having made an account of their journy to the congregation, or church.

24 [10] And after they had paſſed throughout Piſidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into [h] Attalia:

26 And thence ſailed to [i] Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come and had gathered the church together, they rehearſed all that God had done with them, & how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the diſciples.

an end of their peregrination, and being returned to Antiochia, do render
h Attalia was a ſea city of Pamphilia, near to Lycia. i Antiochia of Syria.

CHAP XV.

1 *Great diſſenſion ariſeth touching circumciſion. 6 The apoſtles conſult about it, 22 and ſend their determination by letters to the churches. 36 Paul and Barnabas, thinking to viſit the brethren together, fall at ſtrife, and depart aſunder.*

1 The church is at length troubled with diſſention within it ſelf, and the trouble riſeth of the proud and ſtubborn wits of certain evil men: The firſt ſtrife was concerning the office of Chriſt, whether we be ſaved by his onely righteouſneſs apprehended by faith, or if we have need alſo to obſerve the law.
a Epiphanius is of opinion, that this was Cerinthus.

AND [1] certain [a] men which came down from Judea, taught the brethren, *and ſaid*, * Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.

2 [2] When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion.

3 [b] And being brought on their way by the church, they paſſed through Phenice, and Samaria, declaring the converſion of the Gentiles: and they cauſed great joy unto all the brethren.

* *Gal.* 5. 2. 2 Meetings of congregations were inſtituted to ſuppreſs hereſies, whereunto certain were ſent by common conſent in the name of all. b Courteouſly, and lovingly brought on their way by the church, *that is*, By certain appointed by the church.

4 And when they were come to Jeruſalem, they were received of the church, and *of* the apoſtles and elders, and they declared all things that God had done with them.

5 But there roſe up certain of the ſect of the Phariſees which believed, ſaying, That it was needful to circumciſe them, and to command *them* to keep the law of Moſes.

3 The matter is firſt handled, both parts being heard, in the aſſembly of the apoſtles and ancients, and after is communicated with the people.
* *Chap.* 10. 20. & 11. 13.

6 ¶ [3] And the apoſtles and elders came together for to conſider of this matter.

4 God himſelf is calling of the Gentiles which are uncircumciſed, did teach that our ſalvation doth conſiſt in faith without the worſhip appointed by the law.

7 And when there had been much diſputing, Peter roſe up and ſaid unto them, * [4] Men *and* brethren, ye know how that a [c] good while ago, God made choice among us, that the Gentiles by my mouth ſhould hear the word of the goſpel, and believe.

c *Word for word*, Of old time, *that is*, Even from the firſt time that we were commanded to preach the goſpel, & ſtraitways after that the holy Ghoſt came down upon us.

8 And God which knoweth the hearts, bare them witneſs, giving them the holy Ghoſt, even as *he did* unto us:

9 And put no [d] difference between us and them, * [c] purifying their hearts by faith.

d He put no difference between us & them, as touching the benefit of his free favour.
* *Chap.* 10. 43.
1 *Cor.* 1. 2.
c Chriſt pronounceth them to be bleſſed, which are pure of heart: and here we are plainly taught that men are made ſuch by faith.

10 [5] Now therefore [f] why tempt ye God, * to put a yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear?

5 Peter paſſing from the ceremonies to the law it ſelf in general, ſheweth that none could be ſaved, if ſalvation were to be ſought for by the law, and not by grace onely in Jeſus Chriſt: becauſe that no man could ever fulfil the law, neither patriarch nor apoſtle.
f why tempt you God, as though he could not ſave by faith.
* *Mat.* 23. 4.

11 But we believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they.

12 ¶ Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

6 A true pattern of a lawful councill, where Gods truth onely reigneth.

13 ¶ And after they had held their peace, [g] James anſwered, ſaying, Men *and* brethren, hearken unto me.

g The ſon of Alpheus who is alſo called the Lords brother.

14 [7] Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name.

7 James confirmeth the calling of the Gentiles out of the word of God, therein agreeing to Peter.
* *Amos* 9. 11.

15 And to this agree the words of the prophets; as it is written,

16 * After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruines thereof, and I will ſet it up:

17 That the reſidue of men might ſeek after the Lord, and all the Gentiles, upon whom my name is called, ſaith the Lord, who doth all theſe things.

18 [h] Known unto God are all his works from the beginning of the world.

h And therefore nothing cometh to paſs by fortune, but by Gods appointment.

19 [i] Wherefore my ſentence is, that we trouble not them, which from among the Gentiles are turned to God:

i In matters indifferent, we may ſo far bear with the weakneſs of our brethren, as they may have time to be inſtructed.

20 But that we write unto them, that they abſtain from [i] pollutions of idols, and *from* fornication, and *from* things ſtrangled, and *from* bloud.

i From ſacrifices, or from feaſts which were kept in idols temples.

21 For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day.

22 Then

22 [9] Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And wrote letters by them after this manner, The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 [10] Forasmuch as we have heard, that certain which went out from us have [l] troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

26 Men that have [m] hazarded their lives, for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 [11] For it seemed good to the [n] holy Ghost, and to [o] us, to lay upon you no greater burden then these [p] necessary things;

29 [12] That ye abstain from meats offered to idols, and from bloud, and from things strangled, and from fornication: from which if ye keep your selves, ye shall do well. Fare ye well.

30 [13] So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.

31 *Which* when they had read, they rejoyced for the ‡ consolation.

32 And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in [q] peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ [14] And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, *and see* how they do.

37 [15] And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 [16] And the contention was so [r] sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

9 In a lawful Synod, neither they which are appointed & chosen judges, appoint and determine any thing tyrannously, or upon a lordliness, neither doth the common multitude set themselves tumultuously against them which sit as judges by the word of God: as the like order also is holden in publishing & ratifying those things which have been so determined and agreed upon.

10 The Council of Jerusalem concludeth, that they trouble mens consciences, which teach us to seek Elvation in any other means then in Christ onely apprehended by faith, from whence soever they come, and whomsoever they pretend to be authour of their vocation.

l A borrowed kind of speech taken of them which pull down that which was built up: and it is a very usual metaphor in the scriptures, to say the church is built for the church is planted and stablished.

m For the gospel sake.

11 *That is*, A lawful council, which the holy Ghost ruleth.

n First they make mention of the holy Ghost, that it may not seem to be any mans work.

o Not that men have any authority of themselves, but to shew the faithfulness that they used in their ministry and labour.

p This was no precise necessity, but in respect of the state of that time, that the Gentiles and the Jews might more peaceably live together with less occasion of quarrel.

12 Charity is requisite even in things indifferent.

13 It is requisite for all people to know certainly what to hold in matters of faith and religion, and not that the church by ignorance and knowing nothing, should depend upon the pleasure of a few.

‡ Or, *exhortation*.

q This is an Hebrew kind of speech, which is as much to say, as the brethren wished them all prosperous success, and the church dismissed them with good leave. 14 Congregations or churches do easily degenerate, unless they be diligently seen unto, and therefore went these apostles to oversee such as they had planted, and for this cause also Synods were instituted and appointed. 15 A lamentable example of discord between excellent men and very great friends, yet not for profane or their private affairs, neither yet for doctrine. 16 God useth the faults of his servants to the profit and building of the church, yet we have to take heed, even in the best matters, that we pass not measure in our heat: r They were in great heat: But herein we have to consider the force of Gods counsel: for by this meanes it came to pass, that the doctrine of the gospel was exercised in many places.

CHAP. XVI.

1 *Paul having circumcised Timothy, 7 and being called by the spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison-doors are opened. 31 The jaylour is converted, 37 and they are delivered.*

THen [1] came he to Derbe and Lystra: and behold, a certain disciple was there, * named Timotheus, the son of a certain woman, which was a [a] Jewess, and believed; but his father *was* a Greek:

2 Which was [b] well reported of by the brethren that were at Lystra and Iconium.

3 [2] Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 [3] And as they went through the cities, they delivered them the [c] decrees for to keep, * that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 [4] Now when they had gone throughout Phrygia, and the region of Galatia, and were [d] forbidden of the holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 [5] And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 [6] And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is ‡ the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 [7] And on the sabbath we went out of the city by a river-side, where [e] prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ [8] And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 [9] And when she was baptized, and her household, she besought *us*, saying, If ye have judged

1 Paul himself doth not receive Timothy into the ministry without sufficient testimony, and allowance of the brethren.

* *Rom.* 16. 21.

a Paul in his latter epistle to Timothy, commendeth the godliness of Timothies mother and grandmother.

b Both for his godliness and honesty.

2 Timothy is circumcised, not simply for any necessity, but in respect of the time onely to win the Jews.

3 Charity is to be observed in things indifferent, that so regard be had both of the weak, and the quietness of the church.

c Those decrees which he spake of in the former chapter.

* *Chap.* 15. 28.

4 God appointeth certain and determinate times to open and set forth his truth, that both the election, and the calling may proceed of grace.

d He sheweth not why they were forbidden, but onely that they were forbidden, teaching us to obey, and not to enquire.

5 They are the ministers of the gospel, by whom he helpeth such as are like to perish.

6 The Saints did not easily believe every vision.

‡ Or, *the first*.

7 God beginneth his kingdom in Macedonia by the conversion of a woman, and so sheweth, that there is no acceptation of person in the gospel.

e where they were wont to assemble themselves.

8 The Lord onely opened the heart to hear the word which is preached.

9 An example of a godly housewife.

UMI

judged me to be faithful to the Lord, come into my houſe and abide *there*. And ſhe conſtrained us.

16 ¶ [10] And it came to paſs, as we went to prayer, a certain damſel, poſſeſſed with a ſpirit ‡ [f] of divination, met us, which brought her maſters much gain by ſoothſaying:

17 The ſame followed Paul, and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

18 And this did ſhe [g] many days. But Paul being grieved, turned and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame hour.

19 ¶ [11] And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the ‡ market-place, unto the rulers,

20 [12] And brought them to the magiſtrates, ſaying, Theſe men being Jews, do exceedingly trouble our city,

21 [13] And teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.

22 [14] And the multitude roſe up together againſt them: and the magiſtrates rent off their clothes, * and commanded to beat *them*.

23 And when they had laid many ſtripes upon them, they caſt *them* into priſon, charging the jaylour to keep them ſafely.

24 Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet [h] faſt in the ſtocks.

25 ¶ [15] And at midnight Paul and Silas prayed, and ſang praiſes unto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the doors were opened, & every ones bands were looſed.

27 [16] And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon-doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

28 [17] But Paul cried with a loud voice, ſaying, Do thy ſelf no harm; for we are all here.

29 Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

31 And they ſaid, believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

32 And they ſpake unto him the word of the Lord, and to all that were in his houſe.

33 [18] And he took them the ſame hour of the night, And waſhed *their* ſtripes; and was baptized, he and all his, ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and rejoyced, believing in God with all his houſe.

35 [19] And when it was day, the magiſtrates ſent the ſergeants, ſaying, Let thoſe men go.

36 And the keeper of the priſon told this ſaying to Paul, The magiſtrates have ſent to let you go: now therefore depart, and go in peace.

37 [20] But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon; and now do they thruſt us out privily? nay verily; but let them come themſelves and fetch us out.

38 [21] And the ſergeants told theſe words unto the magiſtrates: and they feared when they heard that they were Romans.

39 And they came and beſought them, and brought *them* out, and deſired *them*, to depart out of the city.

40 [22] And they went out of the priſon, * and entred into *the houſe of* Lydia: and when they had ſeen the brethren, they comforted them, and departed.

CHAP. XVII.

1 *Paul preacheth at Theſſalonica: where ſome believe, and others perſecute him.* 10 *He is ſent to Berea, and preacheth there.* 13 *Being perſecuted at Theſſalonica,* 15 *he cometh to Athens, and diſputeth and preacheth the living God to them unknown,* 34 *whereby many are converted unto Chriſt.*

NOw [1] when they had paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three ſabbath-days reaſoned with them out of the ſcriptures,

3 [2] Opening and alledging, that Chriſt muſt needs have ſuffered, and riſen again from the dead: and that this Jeſus whom I preach unto you, is Chriſt.

4 And ſome of them believed, and conſorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ [3] But the Jews which believed not, moved with envy, took unto them certain [a] lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

6 And when they found them not, they drew Jaſon, and certain brethren, unto the rulers of the city, crying, Theſe that have turned the [b] world upſide down, are come hither alſo;

7 Whom Jaſon hath received: and theſe all do contrary to the decrees of Ceſar, ſaying, that there is another king, *one* Jeſus.

8 And they troubled the people, and the rulers of the city, when they heard theſe things.

9 And when they had taken [c] ſecurity of Jaſon, and of the other, they let them go.

10 ¶ [4] And the brethren immediately ſent away Paul and Silas by night unto Berea: who coming *thither*, went into the ſynagogue of the Jews.

11 [5] Theſe

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16 Satan transformeth himſelf into an angel of light, and coveteth to enter by undermining, but Paul openly letteth him and caſteth him out.
‡ Or, *of python.*
f This is a proper note of Apollo, which was wont to give anſwers to them that asked him.
g Paul made no haſt to this miracle, for he did all things as he was led by the Spirit.

17 Covetouſneſs of lucre and gain is an occaſion of perſecuting the truth, In the mean ſeaſon, God ſpring Timothy, caſteth Paul and Silas as the ſtronger to battel.
‡ Or, *court.*
12 Covetouſneſs pretendeth a deſire of common peace and godlineſs.
13 It is an argument of the devil to urge the authority of anceſtours without any diſtinction.
14 An example of evil magiſtrates, to obey the fury and rage of the people.
* 2 *Cor.* 11. 25.
1 *Theſſ.* 2. 2.
h becauſe he would be more ſure of them, he ſet them faſt in the ſtocks.
15 The prayers of the godly do ſhake both heaven and earth.

16 The merciful Lord, ſo oft as he liſteth, draweth men to life even through the midſt of death, and whereas juſtly they deſerved great puniſhment, he ſheweth them great mercy
17 In means which are eſpecially extraordinary, we ought not to move one foot forward, unleſs that God go before us.

18 God with one ſelf-ſame hand woundeth and healeth when it pleaſeth him.

19 Shame and confuſion is in proceſs of time the reward of wicked and unjuſt magiſtrates.

20 we muſt not render injury for injury, and yet notwithſtanding it is lawful for us to uſe ſuch help as God giveth us, to bridle the outragiouſneſs of the wicked, that they hurt not others in like ſort.
21 The wicked are not moved with the fear of God, but with the fear of men: and by that means alſo God provideth for his, when it is needful.
22 we may eſchew dangers, ſo that we never neglect our duty.
* *Verſe.* 14.

1 The caſting out of Silas and Paul was the ſaving of many other.

2 Chriſt is therefore the Mediatour, becauſe he was crucified and roſe again: much leſs is he to be rejected, becauſe the croſs is ignominious.
3 Although the zeal of the unfaithful ſeem never ſo godly, yet at length it is found to have neither truth nor equity: But yet the wicked cannot do what they liſt, for even among themſelves God ſtirreth up ſome, whoſe help he uſeth to the deliverance of his.
a Certain companions which do nothing but walk the ſtreets, wicked men, to be hired for every mans mony to do any miſchief, ſuch as we commonly call the raſcals & very ſink and dunghil knaves of all towns and cities.
b Into what country and place ſoever they come, they cauſe ſedition and tumult.
c when Jaſon had put them in good aſſurance that they ſhould appear.
4 That is indeed the wiſedom of the ſpirit, which always ſetteth the glory of God before it ſelf, as a mark whereunto it directeth it ſelf and never ſwarveth from it.

11 [5] These were more [d] noble then thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.

12 Therefore many of them believed: alſo of honourable women which were Greeks, and of men not a few.

13 ¶ [6] But when the Jews of Theſſalonica had knowledge that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people.

14 [7] And then immediately the brethren ſent away Paul, to go as it were to the ſea: but Silas and Timotheus abode there ſtill.

15 ¶ [8] And they that conducted Paul, [e] brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all ſpeed, they departed.

16 [9] Now while Paul waited for them at Athens, his ſpirit was [f] ſtirred in him, when he ſaw the city ‡ wholly given to [g] idolatry.

17 Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that [h] met with him.

18 [10] Then certain philoſophers of the Epicureans, and of the Stoicks, encountred him: and ſome ſaid, What will this ‡ [i] babler ſay? other ſome, He ſeemeth to be a ſetter forth of ſtrange gods: becauſe he preached unto them Jeſus, and the reſurrection.

19 And they took him, and brought him unto ‡ [k] Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean.

21 [11] (For all the Athenians and ſtrangers which were there, ſpent their time in nothing els, but either to tell or to hear ſome new thing)

22 [12] Then Paul ſtood in the mids of ‡ Mars-hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too [l] ſuperſtitious.

23 For as I paſſed by, and beheld your ‡ [m] devotions, I found an altar with this inſcription, To the [n] unknovvn God. Whom therefore ye ignorantly worſhip, him declare I unto you.

24 * [13] God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25 Neither is worſhipped with mens hands, * as though he needed any thing, ſeeing he giveth to all life, and breath, and all things;

26 [14] And hath made of [o] one bloud, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

27 That they ſhould ſeek the Lord, if haply they might [p] feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offs-pring.

29 Foraſmuch then as we are the offs-pring of God, * we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone [q] graven by art and mans device.

30 [15] And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by *that* man whom he hath ordained; whereof he hath ‡ given [r] aſſurance unto all men, in that he hath raiſed him from the dead.

32 ¶ [16] And when they heard of the reſurrection of the dead, ſome mocked: and others ſaid, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which *was* Dionyſius the Areopagite, and a woman named Damaris, and others with them.

Chap. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a viſion. 12 He is accuſed before Gallio the deputy, but is diſmiſſed. 18 Afterwards paſſing from city to city, he ſtrengtheneth the diſciples. 24 Apollos being more perfectly inſtructed by Aquila and Priſcilla, 28 preacheth Chriſt with great efficacy.

After [1] theſe things, Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named * Aquila, born in Pontus, lately come from Italy, with his wife Priſcilla (becauſe that [a] Claudius had commanded all Jews to depart from Rome) and came unto them.

3 ¶ And becauſe he was of the ſame craft, he abode with them, and wrought (for by their occupation they were tent-makers)

4 [2] And he reaſoned in the ſynagogue every ſabbath, and [b] perſwaded the Jews, and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was [c] preſſed in ſpirit, and teſtified to the Jews, that Jeſus was Chriſt.

6 [3] And when they oppoſed themſelves, and blaſphemed, * he ſhook *his* raiment, and ſaid unto them, Your [d] bloud *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entred into a certain mans houſe, named Juſtus, one that worſhipped God, whoſe houſe joyned hard to the ſynagogue.

8 * And Criſpus the chief ruler of the ſynagogue, believed on the Lord with all his houſe:

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5 The Lord ſetteth out in one moment, & in one people, divers examples of his unſearchable wiſdom, to cauſe them to fear him.

d He compareth the Jews with the Jews.

6 Satan hath his, who are zealous for him, and that even ſuch, as leaſt of all ought.

7 There is neither counſel, nor fury, nor madneſs againſt the Lord.

8 The ſheep of Chriſt do alſo watch for, their paſtours health and ſafety, but yet in the Lord.

e It is not for nought that the Jews of Berea were ſo commended, for they brought Paul ſafe from Macedonia to Athens: and there is in diſtance betwixt thoſe two, all Theſſalia, and Beeotia, and Attica.

9 In comparing the wiſdom of God with mans wiſdom, men ſcoff and mock at that which they underſtand not: And God uſeth the curioſity of fools to gather together his elect.

f He could not forbear.

‡ Or, *full of idols*.

g Slavishly given to idolatry: *Pauſanias writeth*, that there were more idols in Athens then in all Grecia, yea, they had altars dedicated to Shame, and Fame, and Luſt, whom they made goddeſſes.

h whomſoever Paul met with that would ſuffer him to talk with him he reaſoned with him: ſo throughly did he burn with the zeal of Gods glory.

10 Two ſects eſpecially of the philoſophers, do ſet themſelves againſt Chriſt: the Epicures, which make a mock and ſcoff at all religion: and the Stoicks, which determine upon matters of religion according to their own brains.

‡ Or, *baſe fellow*, a word for word, *Seed gatherer*: a borrowed kind of ſpeech taken of birds which ſpoil corn, and is applied to them, which without all art bluſter out ſuch knowledge as they have gotten by hearing this man, and that man.

‡ Or, *Mars-hill*. It was the higheſt court in Athens.

k This was a place called as you would ſay, Mars-hill, where the Judges ſate, which were called *Areopagite*, upon weighty affairs, which in old time arreigned *Socrates*, and after condemned him of impiety.

11 The wiſdom of man is vanity.

12 The idolaters themſelves miniſter moſt ſtrong and forcible arguments againſt their own ſuperſtition.

‡ Or, *court of the Areopagites*

l To ſtand in too peeviſh and ſervile a fear of your gods.

‡ Or, *gods that you worship*, 2 *Theſſ.* 2. 4.

m whatſoever men worſhip for religions ſake, that we call devotion.

n *Pauſanias in his Atticis* maketh mention of the altar which the Athenians had delicated to unknown gods: and *Laertius in his Epimenides* maketh mention of an altar that had no name intituled.

o *Chap.* 7. 48.

13 It is a moſt fooliſh and vain thing to compare the creatour with the creature, to limit him within a place which can be comprehended in no place, and to think to allure him with gifts, of whom all men have received all things whatſoever they have. And theſe are the fountains of idolatry. * *Pſal.* 50. 8 14 God is wonderfull in all his works, but eſpecially in the work of man: not that we ſhould ſtand amazed at his works, but that we ſhould lift up our eyes to the workman.

o Of one ſtock and one beginning.

p For as blind men we could not ſeek out God, but onely by groping wiſe before the true light came and lightned the world.

* *Iſa* 40. 18.

q which ſtuff, as gold, ſilver, ſtones, are cuſtomably graven as mans wit can diviſe, for men will not worſhip that groſs ſtuff as it is, unleſs by ſome art it hath gotten ſome ſhape upon it.

15 The oldneſs of the errour doth not excuſe them that err, but it commendeth and ſetteth forth the patience of God: who notwithſtanding will be a juſt Judge to ſuch as contemn him.

‡ Or, *offered faith*.

r By declaring Chriſt to be the Judge of the world, through the reſurrection from the dead.

16 Men to ſhew forth their vanity, are diverſly affected and moved by one ſelfſame goſpel, which notwithſtanding ceaſeth not to be effectuall in the elect.

1 The true miniſters are ſo far from ſeeking their own profit that they do willingly depart from their right, rather then the courſe of the goſpel ſhould be hindred in the leaſt wiſe that might be.

* *Rom.* 16. 3.

a *Suetonius recordeth*, that Rome baniſhed the Jews becauſe they were always at diſquiet and that by Chriſts means

2 The trueth ought always to be freely uttered, yet notwithſtanding the doctrine may be ſo moderated, as occaſion of the profit that the people take thereby, ſhall require.

b Exhorted ſo that he perſwaded, and ſo the word ſignifieth.

c was very much grieved in mind: whereby is ſignified the great earneſtneſs of his mind, which was greatly moved: for Paul was ſo zealous, that he clean forgate himſelf, and with a wonderfull courage gave himſelf to preach Chriſt.

3 Although we have aſſayed all means poſſible, and yet in vain, we muſt not leave off from our work, but forſake the rebellious, and go to them that be more obedient. * *Matth* 10. 14.

d This is a kind of ſpeech taken from the Hebrews, whereby he meaneth that the Jews are cauſe of their own deſtruction, and as for him, that he is without fault in forſaking them, and going to other nations. * 1 *Cor.* 1. 14.

house: and many of the Corinthians, hearing, believed, and were baptized.

4 God doth avouch and maintain the constancy of his servants.

9 [4] Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

† Gr. *sat there*, e word for word, *sat*, whereupon they in former time, took the name of their bishops-seat: but Paul sat, that is continued teaching the word of God: and this kind of seat belongeth nothing to them, which never saw their seats with a mind to teach in them.

11 And he † [e] continued *there* a year and six moneths, teaching the word of God among them.

5 The wicked are never weary of evil doing, but the Lord mocketh their endevours marvellously.

12 ¶ [5] And when Gallio was the deputy of [f] Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

f *That is*, of Grecia, yet the Romans did not call him deputy of Grecia, but of Achaia, because the Romans brought the Grecians into subjection, by the Achaians, which in those days were Princes of Grecia, *as Pausanias recordeth.*

13 Saying, This fellow perswadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, [g] reason would that I should bear with you.

g As much as in right I could.

15 But if it be a [h] question of words and [i] names, and of your law, look ye *to it*, for I will be no judge of such matters.

h As if a man have not spoken well as the case of your religion standeth.

i For this profane man thinketh that the controversy of religion, is but a brawl about words, and for no matter of substance.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat; and Gallio cared for none of those things.

18 ¶ [6] And Paul *after this*, tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn *his* head in [k] Cenchrea: for [l] he had a vow.

6 Paul is made all to all to win all to Christ.

k Cenchrea was an haven of the Corinthians.

l *That is*, Paul.

19 And he came to Ephesus, and left them there: but he himself entred into the synagogue, and reasoned with the Jews.

20 [7] When they desired *him* to tarry longer time with them, he consented not:

7 The apostles were carried about not by the will of man, but by the leading of the holy Ghost.

21 But bad them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem: but I will return again unto you, * [m] if God will. And he sailed from Ephesus.

* 1 *Cor.* 4. 19. *James* 4. 15.

m So we should promise nothing without this clause; for we know not what the day following will bring forth.

22 And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ * [8] And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* [n] mighty in the scriptures, came to Ephesus.

* 1 *Cor.* 1. 12.

8 Apollos, a godly and learned man, refuseth not to profit in the school of a base and abject handicraftsman, and also of a woman: and so becometh an excellent minister of the church.

n Very well instructed in the knowledge of the scriptures.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing onely the baptism of John.

26 And he began to speak boldly in the synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the [o] way of God more perfectly.

o The way that leadeth to God.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through [p] grace.

p Through Gods gracious favour, or by those excellent gifts which God had bestowed upon him.

28 For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures, that Jesus was Christ.

Chap. XIX.

6 The holy Ghost is given by Pauls hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uprore against Paul, 35 which is appeased by the town-clerk.

AND [1] it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples,

1 Paul being nothing offended at the rudeness of the Ephesians, planteth a church amongst them.

2 He said unto them, Have ye received the [a] holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any holy Ghost.

a Those excellent gifts of the holy Ghost, which were in those days in the church.

3 [2] And he said unto them, [b] Unto what then were ye baptized? And they said, Unto [c] Johns baptism.

2 John did only begin to instruct the disciples whom Christ would make perfect.

b In what doctrine then are you taught and instructed?

c To be baptized into Johns baptism, is to profess the doctrine which John preached and sealed with his baptism.

4 Then said Paul, * John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

* *Matth.* 3. 11.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three moneths, disputing and perswading the things concerning the kingdom of God.

9 [3] But when divers were hardned, and believed not, but spake evil of that [d] way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one [e] Tyrannus.

3 For a man to separate himself and others from infidels which are utterly desperate, it is not to divide the church, but rather to unite it, and make it one.

d By, this way, the Hebrews understand any kind of life, and here it is taken for Christianity.

e This was a mans proper name.

10 And this continued by the space of two years; so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ [4] Then certain of the vagabond Jews, [f] exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

4 Satan is constrained to give witness against himself.

f So were they called which cast out devils by conjuring them in the name of God: and in the beginning of the church they which had the gift of working miracles, and laid their hands on them that were possessed with devils, were also so called.

14 And there were seven sons of *one* Sceva a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and [g] pre-

g He prevailed againſt them, though they ſtrove never ſo much.

g prevailed againſt them, ſo that they fled out of that houſe naked and wounded.

17 And this was known to all the Jews and Greeks alſo dwelling at Epheſus; and fear fell on them all, and the name of the Lord Jeſus was magnified.

ſ Conjuring and ſorcery is condemned by open teſtimony, and by the authority of the apoſtle.
h Confeſſed their errours, and deteſted them openly, being terrified with the fear of the judgment of God: and what is this to ear-ſhrift?
i They that make the leaſt value of it, reckon it to be about eight hundred pounds *Engliſh*.

18 ſ And many that beleeved came, and h confeſſed, and ſhewed their deeds.

19 Many alſo of them which uſed curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it i fifty thouſand *pieces* of ſilver.

20 So mightily grew the word of God, and prevailed.

6 Paul is never weary.
k By the motion of Gods ſpirit: therefore we may not ſay that Paul ran hand over head to death, but as the ſpirit of God led him.

21 ¶ 6 After theſe things were ended, Paul purpoſed in the k ſpirit, when he had paſſed through Macedonia, and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22 So he ſent into Macedonia two of them that miniſtred unto him, Timotheus and Eraſtus; *but* he himſelf ſtayed in Aſia for a ſeaſon.

7 Gain cloaked with a ſhew of religion, is the very cauſe wherefore idolatry is ſtoutly and ſtubbornly defended.
l Theſe were certain counterfeit temples with Diana's picture in them, which they bought that worſhipped her.

23 7 And the ſame time there aroſe no ſmall ſtir about that way.

24 For a certain man named Demetrius, a ſilver-ſmith, which made ſilver l ſhrines for Diana, brought no ſmall gain unto the craftſmen.

25 Whom he called together with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſwaded and turned away much people, ſaying, that they be no gods which are made with hands:

m As if he ſaid, if Paul go on thus as he hath begun, to confute the opinion which men have of Diana's image, all this our gain will come to nought.

27 So that not onely this our m craft is in danger to be ſet at nought: but alſo that the temple of the great goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia, and the world worſhippeth.

28 And when they heard *theſe ſayings*, they were full of wrath, and cryed out, ſaying, Great *is* Diana of the Epheſians.

29 And the whole city was filled with confuſion: and having caught Gaius, and Ariſtarchus, men of Macedonia, Pauls companions in travel, they ruſhed with one accord into the theatre.

30 And when Paul would have entred in unto the people, the diſciples ſuffered him not.

8 There ought to be in all Chriſtians and eſpecially in the miniſters, an invincible conſtancy, which may not by any ſtorms or aſſaults be overcome, which notwithſtanding muſt ſuffer it ſelf modeſtly to be governed by wiſdom.

31 8 And certain of the chief of Aſia, which were his friends, ſent unto him, deſiring *him* that he would not adventure himſelf into the theatre.

32 Some therefore cried one thing, and ſome another: for the aſſembly was confuſed, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the land, and would have made his defence unto the people.

34 9 But when they knew that he was a Jew, all with one voice about the ſpace of two hours cried out, Great *is* Diana of the Epheſians.

35 10 And when the town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there that knoweth not how that the city of the Epheſians is † a worſhipper of the great goddeſs Diana, and of the *image* which fell down from n Jupiter?

36 Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.

37 For ye have brought hither theſe men, which are neither robbers of churches, nor yet blaſphemers of your goddeſs.

38 Wherefore if Demetrius and the craftſmen which are with him, have a ° matter againſt any man, ‡ p the law is open, and there are q deputies, let them implead one another.

39 But if ye enquire any thing concerning other matters, it ſhall be determined in a ‡ r lawfull aſſembly.

40 For we are in danger to be called in queſtion for this days uprore, there being no cauſe whereby we may give an account of this concourſe.

41 And when he had thus ſpoken, he diſmiſſed the aſſembly.

9 In ſtead of reaſon, the idolaters are ſufficiently contented with their own madneſs and out cries, and thoſe are the greateſt defences that they have.
10 An example of a politick man who redeemeth peace and quietneſs with lies, which Paul would never have done.
† Gr. *the temple-keeper.*
n The Epheſians believed ſuperſtitiouſly that the image of Diana came down from heaven to them.
o Have ought to accuſe any man of.
‡ Or, *the court-days are kept.*
p For there are certain days appointed for civil cauſes and matters of judgment, and the deputies ſit.
q By the deputies are meant alſo the deputies ſubſtitutes, *that is*, ſuch as did ſit for them.
‡ Or, *ordinary.*
r He ſpeaketh of a lawfull aſſembly, not onely to except againſt the diſordered hurly burly of the people, but alſo againſt all meeting and coming together, which was not by order: for there were certain days appointed to call the people together.

Chap. XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lords ſupper, and preacheth. 9 Eutychus having fallen down dead, 10 is raiſed to life. 17 At Miletus he calleth the elders together, telleth them what ſhall befall to himſelf, 28 committeth Gods flock to them, 29 warneth them of falſe teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

1 Paul departeth from Epheſus by the conſent of the church, not to be idle or at reſt, but to take paines in another place.

AND 1 after the uprore was ceaſed, Paul called unto him the diſciples, and embraced *them*, and departed for to go into Macedonia.

a For after ſo great trouble, there was need of a long exhortation.
2 A froward zeal is the guider and inſtructer to murderers: and we are not debarred by the wiſdom of God to prevent the endeavours of wicked men.

2 And when he had gone over thoſe parts, and had given them a much exhortation, he came into Greece,

3 2 And *there* abode three moneths: and when the Jews laid wait for him, as he was about to ſail into Syria, he purpoſed to return through Macedonia.

4 And there accompained him into Aſia, Sopater of Berea; and of the Theſſalonians, Ariſtarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus and Trophimus.

5 Theſe going before, tarried for us at Troas.

6 And we ſailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode ſeven days.

3 Aſſemblies in the night time cannot be juſtly condemned, neither ought, when the cauſe is good.
b word for word, *The firſt day of the ſabbath*, that is, upon the Lords day: ſo that by this place, and by 1 *Cor.* 16. 1. it is not amiſs gathered, that in thoſe days the Chriſtians were wont to aſſemble themſelves ſolemnly together upon that day. * *Coloſ.* 2. 16. 4 The devil minding to trouble the church with a great offence, giveth a ſingular occaſion to confirm the goſpel.

7 3 And upon the b firſt *day* of the week, when the diſciples came together * to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight.

8 4 And there were many lights in the upper

124 chamber where they were gathered together.

9 And there ſat in a window a certain young man named Eutichus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him*, ſaid, Trouble not your ſelves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul: for ſo had he appointed, minding himſelf to go afoot.

14 And when he met with us at Aſſos, we took him in, and came to Mitylene.

15 And we ſailed thence, and came the next *day* over againſt Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium: and the next *day* we came to Miletus.

c Paul an earneſt and diligent follower of Chriſt, making haſte to his bonds without any ceaſing or ſtopping in his race; doth firſt of all as it were make his teſtament, wherein he giveth an account of his former life, defendeth the doctrin which he taught, and exhorteth the paſtours of the church to perſevere and go forward with continuance in their office.

16 [c] For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

17 ¶ And from [c] Miletus he ſent to Epheſus, and called the elders of the church.

c According as the ſituation of theſe places is ſet forth, that diſtance between Epheſus and Miletum, was about 400 furlongs, which maketh almoſt fifty *Dutch* miles.

18 [6] And when they were come to him, he ſaid unto them, Ye know, from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

6 A lively image of a true paſtour.

19 Serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews:

20 *And* how I kept back [d] nothing that was profitable *unto you*, but have ſhewed you, and have taught you publickly, and from houſe to houſe,

d I refrained not to ſpeak, neither diſſembled in any reſpect whatſoever, either for fear or lucres ſake.

21 Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

22 And now behold, I go [e] bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befall me there:

7 He teſtifieth that he goeth to his bonds by the commandment of God.

e He calleth that motion of the holy Ghoſt, which inforced him to take his journy to Jeruſalem, the bond of the ſpirit, whom he followed with all his heart.

23 Save that the holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions ‡ abide me.

‡ Or, *wait for me.*

24 But none of theſe things move me, neither count I my life dear unto my ſelf; ſo that I might finiſh my courſe with joy, and the miniſtry, which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am [f] pure from the bloud of all men.

f If you do periſh, yet there ſhall be no fault in me, *Ezek. chap.* 18. 6.

27 [g] For I have not ſhunned to declare unto you all the counſel of God.

g The doctrin of the apoſtles is moſt perfect and abſolute.

28 ¶ Take heed therefore unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you overſeers, to [g] feed the church of God, which he hath [h] purchaſed with his [i] own bloud.

g To keep it, to feed and govern it.

h A notable ſentence for Chriſts God-head: which ſheweth plainly in his perſon, how that by reaſon of the joyning together of the two natures in his own perſon, that which is proper to one is ſpoken of the other, being taken in the denvative, and not in the primitive: which in old time the godly fathers termed, a communicating or fellowſhip of properties, *that is to ſay*, a making common of that to two whichle longeth but to one.

i His word, ſaith, ſheweth the excellency of the bloud.

29 [9] For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.

9 A prophecy of paſtours that ſhould ſtraightway degenerate into wolves, againſt ſuch as boaſt and brag onely of a ſucceſſion of perſons.

30 Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to [k] draw away diſciples after them.

k This is great miſery, to want the preſence of ſuch a ſhepherd, but greater to have wolves enter in.

31 Therefore watch, and remember that by the ſpace of three years, I ceaſed not to warn every one night and day with tears.

32 [10] And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an [l] inheritance among all them which are ſanctified.

10 The power of God, and his true promiſes revealed in his word, is the props and upholders of the miniſtry of the goſpel.

l As children, and therefore of true love and good will.

33 [11] I have coveted no mans ſilver, or gold, or apparel.

34 Yea, you your ſelves know, * that theſe hands have miniſtred unto my neceſſities, and to them that were with me.

35 I have ſhewed you all things, how that ſo labouring, ye ought to [m] ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give then to receive.

11 Paſtours muſt before all things beware of covetouſneſs. * 1 *Cor.* 4. 12. 1 *Theſſ.* 2. 9. 2 *Theſſ.* 3. 8. m As it were by reaching out the hand to them, which otherwiſe are about to ſlip and fall away, and ſo to ſlay them. 12 The goſpel doth not take away naturall affections, but ruleth and bridleth them in good order.

36 ¶ And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 [12] And they all wept ſore, and fell on Pauls neck, and kiſſed him,

38 Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

CHAP. XXI.

Paul will not by any means be diſſwaded from going to Jeruſalem. 9 Philips daughters, propheteſſes. 17 Paul cometh to Jeruſalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is reſcued, and permitted to ſpeak to the people.

AND [1] it came to paſs, that after we were gotten from them, and had lanched, we came with a ſtraight courſe unto Coos, and the *day* following unto Rhodes, and from thence unto Patara.

1 Not onely men ſimply, but our friends, and ſuch as are endued with the Spirit of God, ſometimes go about to hinder the courſe of our vocation: but it is our part to go forward without all ſtopping or ſtaggering, after that we are ſure of our calling from God.

2 And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth.

3 Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre: for there the ſhip was to unlade her burden.

4 And finding diſciples, we tarried there ſeven days: who ſaid to Paul through the [a] Spirit, that he ſhould not go up to Jeruſalem.

a They foretold through the Spirit what dangers hanged over Pauls head: and this they did as prophets: but of a fleſhly affection they prayed him not to go to Jeruſalem.

5 And when we had accompliſhed thoſe days, we departed, and went our way, and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the ſhore, and prayed.

6 And when we had taken our leave one of another, we took ſhip; and they returned home again.

7 And when we had finiſhed *our* courſe from Tyre, we came to Ptolomais, and ſaluted the

the brethren, and abode with them one day.

8 And the next *day* we that were of Pauls company departed, and came unto Cesarea; and we entred into the house of Philip the evangelist, (* which was *one* of the [b] seven) and abode with him.

9 And the same man had four daughters, virgins, which did [c] prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound onely, but also to die at Jerusalem for the name of the Lord Jesus.

14 [2] And when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 [3] And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 [4] And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law.

21 And they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: we have four men which have a vow on them;

24 Them take, and [d] purify thy self with them, and be at [e] charges with them, that they may * shave *their* heads: and all may know that those things whereof they were informed concerning thee, are nothing, but *that* thou thy self also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, * we have written and concluded, that they observe no such thing, save onely that they keep themselves from things offered to idols, and from bloud, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, entred into the temple, * to [f] signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 [5] And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 [6] And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uprore.

32 Who immediately took souldiers, and centurions, and ran down unto them: and when they saw the chief captain and the souldiers, they left beating of Paul.

33 Then the chief captain came near and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude; and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was born of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 * Art not thou that [g] Egyptian which before these days madest an uprore, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

* Chap. 6. 5.
b He speaketh of the seven deacons which he mentioned before *Cap.* 6.
c They had a peculiar gift of foretelling things to come.
2 The will of God bridleth all affections in them which earnestly seek the glory of God.
3 God is to be praised, who is the author of all good sayings and deeds.
4 In things indifferent (of which sort were not the traditions of the Pharisees, but the ceremonies of the law, until such time as Christian liberty was more fully revealed to the Jews) charity willeth us to conform or apply our selves willingly, so far as we may to our brethren which do not stubbornly and maliciously resist the truth, but are not throughly instructed especially if the question be of a whole multitude.
d *That is*, consecrate thy self, for he speaketh not here of the unclean, but of such as be subject to the vow of the Nazarites.
e *That it* may be known, that thou wast not onely present at the vow, but also a chief man in it: and therefore it is said afterwards, that Paul declared the days of purification: for although the charges for the Nazarites offerings were appointed, yet they might add somewhat unto them. * *Num.* 6. 18. *Chap* 18. 18.

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* *Chap.* 15. 20.

* *Num.* 6. 13.
f The priests were to be advertised of the accomplishment of the days of the purification because there were sacrifices to be offered the same day that their vow was ended.
5 A prepostorous zeal is the cause of great confusion and great mischiefs.
6 God findeth some, even amongst the wicked, and profane themselves, to hinder the endeavours of the rest.

* *Chap.* 5. 36.
g Touching this Egyptian which affirmed thirty thousand men, *read Iosephus lib.* 2 *chap.* 12.

CHAP. XXII.

1 *Paul declareth at large, how he was converted to the faith,* 17 *and called to his apoſtleſhip.* 22 *At the very mentioning of the Gentiles, the people exclaim on him.* 24 *He ſhould have been ſcourged;* 25 *but claiming the priviledge of a Roman he eſcapeth.*

MEn, brethren, and fathers, hear ye my defence, *which I make* now unto you.

2 (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence: and he ſaith)

3 * [1] I am verily a man which am a Jew, born in Tarſus *a city* in Cilicia, yet brought up in this city, at the [a] feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 * And I perſecuted this way unto the death, binding and delivering into priſons both men and women.

5 As alſo the high prieſt doth bear me witneſs, and all the eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there, bound unto Jeruſalem, for to be puniſhed.

6 And it came to paſs, that as I made my journy, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me?

8 And I anſwered, Who art thou Lord? And he ſayd unto me, I am Jeſus of Nazareth whom thou perſecuteſt.

9 And they that were with me, ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpake to me.

10 And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there it ſhall be told thee of all things which are appointed for thee to do.

11 And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I looked up upon him.

14 And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldeſt know his will, and ſee that Juſt One, and ſhouldeſt hear the voice of his mouth.

15 For thou ſhalt be his witneſs unto all men, of what thou haſt ſeen and heard.

16 And now why tarrieſt thou? ariſe, and be baptized, and waſh away thy ſins, calling on the name of the Lord.

17 And it came to paſs, that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance;

18 And ſaw him ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

19 And I ſaid, Lord, they know that I impriſoned, and beat in every ſynagogue them that believed on thee.

20 * And when the bloud of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that [b] ſlew him.

21 And he ſaid unto me, Depart: for I will ſend thee far hence unto the Gentiles.

22 [2] And they gave him audience unto this word, and *then* lift up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not fit that he ſhould live.

23 And as they [c] cried out, and caſt off *their* clothes, and threw duſt into the air.

24 [3] The chief captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging: that he might know wherefore they cried ſo againſt him.

25 [4] And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawfull for you to ſcourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, ſaying, Take heed what thou doſt; for this man is a Roman.

27 Then the chief captain came, and ſaid unto him, Tell me, art thou a Roman? He ſaid, Yea.

28 And the chief captain anſwered, With a great ſum obtained I this freedom. And Paul ſaid, But I was *free*-born.

29 Then ſtraightway they departed from him which ſhould have ‡ examined him: and the chief captain alſo was afraid after he knew that he was a [d] Roman, and becauſe he had bound him.

30 On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from *his* bands, and commanded the chief prieſts and all their councel to appear, and brought Paul down, and ſet him before them.

CHAP. XXIII.

1 *As Paul pleadeth his cauſe,* 2 *Ananias commandeth them to ſmite him.* 7 *Diſſenſion among his accuſers.* 11 *God encourageth him.* 14 *The Jews laying wait for Paul* 20 *is declared unto the chief captain.* 27 *He ſendeth him to Felix the governour.*

AND [1] Paul earneſtly beholding the councel, ſaid, Men *and* brethren, I have lived in all good conſcience before God, until this day.

2 [2] And the high prieſt Ananias commanded them that ſtood by him, to ſmite him on the mouth.

3 [3] Then ſaid Paul unto him, God [a] ſhall ſmite thee, [b] thou whited wall: for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten [c] contrary to the law?

4 And they that ſtood by, ſaid, Revileſt thou Gods high prieſt?

5 [4] Then ſaid Paul, I wiſt not brethren, that he

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* *Chap.* 21. 39.

1 Paul making a ſhort declaration of his former life, proveth both his vocation and doctrin to be of God.

a *That is,* his daily hearer: the reaſon of this ſpeech is this, for that they which teach, ſit commonly in the higher place, ſpeaking to their ſcholers which ſit upon forms beneath: and therefore he ſaith, *At the feet of Gamaliel.*

* *Chap.* 8. 3.

* *Chap.* 7. 58.

b This is properly ſpoken: for Steven was murdered of a ſort of cut-throats, not by order of juſtice, but by open force: for at that time the Jews could not put any man to death by law.

2 Stout and ſtubborn pride will neither it ſelf imbrace the truth, neither ſuffer others to receive it.

c The deſcription of a ſeditious hurly burly, and of an hatebraind and mad multitude.

3 The wiſdom of the fleſh doth not conſider what is juſt, but what is profitable; and therewithal meaſureth the proffit, according as it appeareth preſently.

4 There is no cauſe why we may not uſe thoſe lawfull means which God giveth us, to repel or put away an injury.

‡ Or, *tortured.*

d Not by nation, but by the law of the city.

1 Paul againſt the falſe accuſations of his enemies, ſetteth a good conſcience, for proof whereof he repeateth the whole courſe of his life.

2 Hypocrites are conſtrained at length to bewray themſelves by their intemperancy.

3 It is lawful for us to complain of injuries, and to ſummon the wicked to the judgment-ſeat of God, ſo that we do it without hatred, and with a quiet and peaceable mind. a It appeareth plainly by the Greek phraſe that Paul did not curſe the high prieſt, but onely pronounce the puniſhment of God againſt him. b This is a vehement and ſharp ſpeech, but yet not reproachful: For the godly may ſpeak roundly and yet be void of the bitter affection of a ſharp and angry mind. c For the law commandeth the judge to hear the perſon that is accuſed patiently, and to pronounce the ſentence advifedly.

4 we muſt willingly and from the heart give honour to magiſtrates, although they be tyrants.

was

was the high prieſt: For it is written, * Thou ſhalt not ſpeak evil of the ruler of thy people,

* *Exod.* 22. 28.

6 [5] But when Paul perceived that the one part were Saducees, and the other Phariſees, he cried out in the councel. Men *and* brethren, * I am a Phariſee, the ſon of a Phariſee: * of the hope and reſurrection of the dead, I am called in queſtion.

5 we may lawfully ſometimes ſet the wicked together by the ears, that they may leave off to aſſault us, ſo that it be done with no hindrance of the truth.

* *Phil.* 3. 5.

* *Chap.* 24. 21.

7 [6] And when he had ſo ſaid, there aroſe a diſſenſion between the Phariſees and the Saducees, and the multitude was divided.

6 The concord of the wicked is weak, although they conſpire together to oppreſs the truth.

8 * [7] For the Saducees ſay that there is no reſurrection, neither [d] angel nor ſpirit: but the Phariſees confeſſe both.

* *Matth.* 22. 23.

7 It is an old hereſy of the Saducees, to deny the ſubſtance of angels and ſouls: and therewithal the reſurrection of the dead.

d Natures that want bodies.

9 [8] And there aroſe a great cry: and the [e] Scribes *that were* of the Phariſees part aroſe, and ſtrove, ſaying, We find no evil in this man, but if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God.

8 The Lord when it pleaſeth him, findeth defenders of his cauſe, even among his enemies.

e The Scribes office was a publick office, and the name of the Phariſees, was the name of a ſect.

10 [9] And when there aroſe a great diſſenſion, the chief captain fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſouldiers to go down, and to take him by force from among them, and to bring him into the caſtle.

9 God will not forſake his to the end.

11 And the night following, the Lord ſtood by him, and ſaid, Be of good cheer, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

12 [10] And when it was day, certain of the Jews banded together, and bound themſelves ‡ [f] under a curſe, ſaying, that they would neither eat nor drink till they had killed Paul.

10 Such as are carried away with a fooliſh zeal, think that they may lie, and murder, and do whatſoever miſchief they liſt.

‡ Or, *with an oath of execration.*

f They curſing and banning themſelves promiſed.

13 And they were more then fourty which had made this conſpiracy,

14 And they came to the chief prieſts and elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing until we have ſlain Paul.

15 Now therefore ye with the [g] councel, ſignify to the chief captain, that he bring him down unto you to morrow, as though ye would enquire ſomething more perfectly concerning him: and we, or ever he come near, are ready to kill him.

g Ye and the Senate requiring the ſame to be done, leſt that the Tribune ſhould think that it was demanded of him at ſome private mans ſuit.

16 And when Pauls ſiſters ſon heard of their lying in wait, he went and entred into the caſtle, and told Paul.

17 [11] Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

11 The wiſdom of the Spirit muſt be joyned with ſimplicity.

18 So he took him, and brought him to the chief captain, and ſaid, Paul the Priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

19 Then the chief captain took him by the hand, and went *with him* aſide privately, and asked *him*, What is that thou haſt to tell me?

20 And he ſaid, The Jews have agreed to deſire thee, that thou wouldeſt bring down Paul to morrow into the councel, as though they would enquire ſomewhat of him more perfectly.

21 But do not thou yeild unto them: for there lie in wait for him of them mo then fourty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promiſe from thee, 12.7

22 [12] So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man, that thou haſt ſhewed theſe things to me.

12 There is no councel againſt the Lord and his ſervants.

23 And he called unto him two centurions: ſaying, Make ready two hundred ſouldiers to go to Ceſarea, and horſ-men threeſcore and ten, and ſpear-men two hundred, at the third hour of the night.

24 And provide *them* beaſts, that they may ſet Paul on, and bring *him* ſafe unto Felix the governour.

25 And he wrote a letter after this manner:

26 [13] Claudius Lyſias, unto the moſt excellent governour Felix, *ſendeth* greeting.

13 Lyſias is ſuddenly made by the Lord, Pauls patron.

27 This man was taken of the Jews, and ſhould have been killed of them: then came I with an army, and reſcued him, having underſtood that he was a Roman.

28 And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their councel:

29 Whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I ſent ſtraightway to thee, and gave commandment to his accuſers alſo, to ſay before thee what *they had* againſt him. Farewell.

31 Then the ſouldiers, as it was commanded them, took Paul and brought *him* by night to Antipatris.

32 On the morrow they left the horſ-men to go with him, and returned to the caſtle.

33 Who when they came to Ceſarea and delivered the epiſtle to the governour, preſented Paul alſo before him.

34 And when the governour had read *the letter*, he asked of what province he was. And when he underſtood that he was of Cilicia:

35 I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herods judgment-hall.

CHAP. XXIIII.

1 *Paul being accuſed by Tertullus the oratour,* 10 *anſwereth for his life and doctrine.* 24 *He preacheth Chriſt to the governour and his wife.* 26 *The governour hopeth for a bribe, but in vain.* 27 *At laſt going out of his office, he leaveth Paul in Priſon.*

AND [1] after five days, Ananias the high prieſt deſcended with the elders, and *with* a certain oratour named Tertullus, who enformed the governour againſt Paul.

1 Hypocrites, when they cannot do what they would do by force and deceit, at length they go about to compaſs it by a ſhew of law.

2 And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that [a] by

a Felix ruled that province with great cruelty and covetouſneſs, and yet Joſephus recordeth that he did many worthy things, as that he took Eleazar the captain of certain cut-throats, and put that deceiving wretch the Egyptian to flight, which cauſed great troubles in Judea.

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thee we enjoy great quietness, and that very [b] worthy deeds are done unto this nation by thy providence,

3 Wee accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a [c] pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a [d] ringleader of the sect of the [e] Nazarenes,

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands.

8 Commanding his accusers to come unto thee: by examining of whom, thy self mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also [f] assented, saying, that these things were so.

10 [2] Then Paul, after that the governour had beckned unto him to speak, answered, Forasmuch as I know that thou hast been of [g] many years a judge unto this nation, I do the more cheerfully answer for my self:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship,

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they [h] prove the things whereof they now accuse me.

14 [3] But this I confess unto thee, that after the way which they call [i] heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets:

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise my self to have always a conscience void of offence toward God, and toward men.

17 [4] Now after many years, I came to bring alms to my nation, and offerings.

18 *[k] Whereupon certain Jews from [l] Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the [m] councel,

21 Except it be for this one voice, that I cried standing among them, *Touching the resurrection of the dead, I am called in question by you this day.

22 [5] And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, when Lysias the chief captain shall come down, I will know the [n] uttermost of your matter.

23 [6] And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

24 And after certain days, when Felix came with his wife [o] Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

27 [7] But after two years, Porcius Festus came into Felix room: and Felix willing to shew the Jews a [p] pleasure, left Paul bound.

b He useth a word which the Stoicks defined to be a perfect duty and behaviour.

c word for word, *A plague.*

d As you would say, a ringleader, or ensign bearer.

e So they called the Christians, scoffingly, of the towns name where they thought that Christ was born, whereupon it came, that Julian the Apostate called him Galilean.

f Confirmed Tertullus's saying

2 Tertullus by the devils rhetorick beginning with flattery, maketh an end with lyes, but Paul using heavenly eloquence, and but a simple beginning, casteth off from himself the crime of sedition, wherewith he was burdned, with a simple denial.

g Paul pleaded his cause two years before Felix departed out of the province. *Chap.* 27. but he had governed Trachonite, Batavia, and Galaunite, before that Claudius made him governour of Judea: *Iosephus in the history of the Iews war, lib.* 2. *Chap.* 11.

h They cannot lay forth before thee, and prove by good reasons.

3 Paul goeth in the case of religion, from a state of conjecture to a state of quality, not onely not denying that religion which was objected against him, but also proving it to be true, to be heavenly and from God, and to be the oldest of all religions.

i Here this word *Heresy, or Sect*, is taken in good part.

4 Paul in conclusion telleth the thing which was done truly, which Tertullus had before divers ways corrupted.

* *Chap.* 21. 27.

k And while I was busie about those things.

l Hereby it appeareth that these of *Asia* were Pauls enemies, and those that stirred up the people against him.

m Whither the Tribune brought me.

* *Chap.* 23. 6.

5 The judge suspendeth his sentence, because the matter is doubtful.

n Felix could not judge whether he had done wickedly in the matters of his religion or no, until he had better understanding of that way which Paul professed: and as for other matters, touching the sedition, he thinketh good to defer it till he hear Lysias, and therefore he gave Paul somewhat more liberty.

6 God is a most faithfull keeper of his servants, and the force of the truth is wonderfull, even amongst men which are otherwise profane.

o This *Drusilla* was *Agrippa's* sister of whom *Luke* speaketh afterward, a very harlot and licentious woman, and being the wife of *Azizus* King of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one *Pallas*, who was sometime *Nero's* bondman.

7 In a naughty mind, that is, guilty to it self, although sometime there be some shew of equity, yet by and by it will be extinguished: but in the mean season we have need of patience, and that continually.

p For whereas he had behaved himself very wickedly in the province, had it not beene for favour of his brother *Pallas*, he should have died for it: so that we may gather hereby, why he would have pleasured the Iews.

CHAP. XXV.

1 *The Iews accuse Paul before Festus.* 8 *He answereth for himself,* 11 *and appealeth unto Cesar.* 14 *Afterward Festus openeth his matter to king Agrippa,* 23 *and he is brought forth.* 25 *Festus cleareth him to have done nothing worthy of death.*

NOw [1] when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest, and the chief of the Jews enformed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 [2] And when he had tarried among them ‡ more then ten days, he went down unto Cesarea, and the next day sitting in the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could [a] not prove;

8 ¶ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 [3] But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then

1 Satans ministers are subtil and diligent in seeking all occasions but God who watcheth for his, hindreth all their counsels easily.

2 we may repel an injury justly, but not with injury.

‡ Or, as some copies read, *no more then eight or ten day.*

a They could not prove them certainly, and with undoubted reasons.

6 God doth not onely turn away the counsel of the wicked, but also turneth it upon their own heads.

10 Then ſaid Paul, I ſtand at Ceſars judgment-ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt.

11 For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Ceſar.

12 Then Feſtus when he had conferred with the counſel, anſwered, Haſt thou appealed unto Ceſar? unto Ceſar ſhalt thou go.

4 Feſtus thinking no ſuch thing, even before kings, bringing to light the wickedneſs of the Jews, and Pauls innocency, doth marvellouſly confirm the church of God.
b This *Agrippa* was *Agrippa's* ſon, whoſe death *Luke* ſpake of before, and *Bernice* was his ſiſter.

13 [4] And after certain days, king [b] Agrippa and Bernice came unto Ceſarea to ſalute Feſtus.

14 And when they had been there many days, Feſtus declared Pauls cauſe unto the king, ſaying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jeruſalem, the chief prieſts and the elders of the Jews enformed *me*, deſiring *to have* judgment againſt him.

c The Romans uſe not to deliver any man to be puniſhed before, &c.

16 To whom I anſwered, It is not the manner of the Romans to [c] deliver any man to die, before that he which is accuſed, have the accuſers face to face, and have licence to anſwer for himſelf concerning the crime laid againſt him.

17 Therefore when they were come hither, without any delay on the morrow I ſat on the judgment-ſeat, and I commanded the man to be brought forth.

18 Againſt whom when the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed:

5 The profane and wicked take an occaſion to condemn the true doctrin, by reaſon of private controverſies, and contentions of men betwixt themſelves: but the truth nevertheleſs abideth, in the mean ſeaſon, ſafe and ſure.
d This profane man calleth the Iewiſh religion, ſuperſtition, and that before King Agrippa, but no marvel: for the rulers of provinces by reaſon of the empire of Rome, uſed to preſer themſelves before Kings.

19 [5] But had certain queſtions againſt him of their own [d] ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.

20 And becauſe ‡ I doubted of ſuch manner of queſtions, I asked *him* whether he would go to Jeruſalem, and there be judged of theſe matters.

21 But when Paul had appealed to be reſerved unto the ‡ hearing of Auguſtus, I commanded him to be kept till I might ſend him to Ceſar.

‡ Or, *I was doubtful how to enquire thereof.*
‡ Or, *judgment.*
6 *That is*, fulfilled in Paul, which the Lord before had told to Ananias of him, *Chap.* 9. 15.
e Gorgeouſly like a Prince.

22 [6] Then Agrippa ſaid unto Feſtus, I would alſo hear the man my ſelf. To morrow, ſaid he, thou ſhalt hear him.

23 And on the morrow when Agrippa was come, and Bernice, with great [e] pomp, and was entred into the place of hearing, with the chief captains, and principal men of the city, at Feſtus commandment Paul was brought forth.

24 And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.

26 Of whom I have no certain thing to write unto my [f] lord. Wherefore I have brought him forth before you, and ſpecially before thee, O king Agrippa, that after examination had, I might have ſomewhat to write.

f To Auguſtus, Good princes refuſed this name at the firſt, *to wit*, to be called Lords, but afterward they admitted it, *as we read of Trajanus.*

27 For it ſeemeth to me unreaſonable to ſend a priſoner, and not withal to ſignify the crimes *laid* againſt him.

CHAP. XXVI.

1 Paul in the preſence of Agrippa, declareth his life from his childhood, 12 and how miraculouſly he was converted, and called to his apoſtleſhip. 24 Feſtus chargeth him to be mad, whereunto he anſwereth modeſtly. 28 Agrippa is almoſt perſwaded to be a Chriſtian. 31 The whole company pronounce him innocent.

THen Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thy ſelf. Then Paul ſtretched forth the hand, and anſwered for himſelf,

1 To have a skilfull judg, is a great and ſingular gift of God.

2 [1] I think my ſelf happy, king Agrippa, becauſe I ſhall anſwer for my ſelf this day before thee, touching all the things whereof I am accuſed of the Jews:

3 Eſpecially, becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews: wherefore I beſeech thee to hear me patiently.

2 Paul divideth the hiſtory of his life into two times: for the firſt he calleth his adverſaries witneſſes: for the latter, the Fathers and Prophets.
a what I was, and where, and how I lived.
b That I was a Phariſee from my childhood.
c The ſect of the Phariſees was the moſt exquiſit amongſt all the ſects of the Iews, for it was better then all the reſt,
3 There are three chief and principal witneſſes of true doctrin, God, the true Fathers, and the conſent of the church.
4 He proveth the reſurrection of the dead, firſt by the power of God, then by the reſurrection of Chriſt, whereof he is a ſufficient witneſs.
* *Chap.* 8. 3.
d I conſented to, and allowed of their doing: for he was not a judge.
e By extream puniſhment.
* *Chap.* 9. 2.

4 [2] My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews.

5 Which [a] knew me from the [b] beginning, (if they would teſtify) that after the [c] moſt ſtraiteſt ſect of our religion, I lived a Phariſee.

6 [3] And now I ſtand, and am judged for the hope of the promiſe made of God unto our fathers;

7 Unto which *promiſe* our twelve tribes inſtantly ſerving *God* day and night, hope to come: for which hopes ſake, king Agrippa, I am accuſed of the Jews.

8 [4] Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?

9 I verily thought with my ſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth.

10 *Which thing I alſo did in Jeruſalem, and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts, and when they were put to death I gave my [d] voice againſt *them*.

11 And I puniſhed them oft in every ſynagogue, and [e] compelled *them* to blaſpheme: and being exceedingly mad againſt them, I perſecuted *them* even unto ſtrange cities.

12 * Whereupon as I went to Damaſcus, with authority and commiſſion from the chief prieſts;

13 At midday, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me, and them which journied with me.

14 And when we were all fallen to the earth, I heard

130 I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *it is* hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I ſend thee,

18 [5] To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

5 The end of the goſpel is to ſave them which are brought to the knowledge of Chriſt, and are juſtified and ſanctified in him, being laid hold on by faith.

19 [6] Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

6 Paul alledgeth God to be authour of the office of his apoſtleſhip, and his grace, as a witneſs.

20 But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill *me*.

22 [7] Having therefore obtained help of God, I continue unto this day, witneſſing both to [f] ſmal and great, ſaying none other things then thoſe which the prophets and Moſes did ſay ſhould come:

7 Chriſt is the end of the law and the prophets.

f To every one.

23 That Chriſt ſhould [g] ſuffer, *and* that he ſhould be the [h] firſt that ſhould riſe from the dead, and ſhould ſhew [i] light unto the people, and to the Gentiles.

g That Chriſt ſhould not be ſuch a king as the Jews dreamed of, but one appointed to bear our miſeries, and the puniſhment of our ſins.

h The firſt of them, which are raiſed from the dead.

i Life, yea and that a moſt bleſſed life, which ſhall be endleſs: and this is ſet againſt darkneſs, which almoſt in all tongues ſignifieth, ſometimes death, and ſometimes miſery and calamity.

24 [k] And as he thus ſpake for himſelf, Feſtus ſaith with a loud voice, Paul thou art beſide thy ſelf: much learning doth make thee mad.

k 1 The wiſedom of God is madneſs to fools, yet notwithſtanding we muſt boldly avouch the truth.

25 But he ſaid, [l] I am not mad, moſt noble Feſtus; but ſpeak forth the words of truth and ſoberneſs.

m Secretly and privily.

26 For the king knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſwaded that none of theſe things are hidden from him: for this thing was not done in a [m] corner.

27 [9] King Agrippa, believeſt thou the prophets? I know that thou believeſt.

9 Paul as it were forgetting himſelf that he ſtood a priſoner to defend his cauſe, forgetteth not the office of his apoſtleſhip.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſwadeſt me to be a Chriſtian.

29 And Paul ſaid, I [n] would to God, that not onely thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

n I would to God that not onely almoſt, but throughly and altogether both thou and all that hear me this day, might be made as I am, my bonds onely excepted.

30 [10] And when he had thus ſpoken, the king roſe up, and the governour, and Bernice, and they that ſat with them.

10 Paul is ſolemnly quit, and yet not diſmiſſed.

31 And when they were gone aſide, they talked between themſelves, ſaying, This man doth nothing worthy of death, or of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Ceſar.

CHAP. XXVII.

1 *Paul ſhipping toward Rome.* 10 *forteлleth of the danger of the voyage,* 11 *but is not believed.* 14 *They are toſſed to and fro with tempeſt,* 41 *and ſuffer ſhipwrack;* 22, 34, 44 *yet all come ſafe to land.*

AND [1] when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners, unto one named Julius, a centurion of Auguſtus band.

1 Paul with many other priſoners, and through the midſt of many deaths, is brought to Rome, but yet by Gods own hand as it were, and ſet forth and commended unto the world with many ſingular teſtimonies.

2 And entring into a ſhip of Adramyttium, we lanched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus a Macedonian, of Theſſalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteouſly entreated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf.

4 And when we had lanched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

5 And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra *a city* of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing into Italy: and he put us therein.

7 And when we had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the wind not ſuffering us, we ſailed under ‡ Crete, over againſt [a] Salmone:

‡ Or, *Candy.*

a which was an high hill of Crete.

8 And hardly paſſing it, came unto a place which is called, The fair havens, nigh whereunto was the city *of* Laſea.

9 [2] Now when much time was ſpent, and when ſailing was now dangerous, becauſe the [b] faſt was now already paſt, Paul admoniſhed *them*,

2 Gods providence taketh not away the cauſes which God uſeth as meanes, but rather ordereth and diſpoſeth their right uſe, even then when he openeth an extraordinary iſſue.

b This is meant of the Iewes faſt which they kept in the feaſt of expiation, *as we read, Lev.* 23. 27. which fell in the ſeventh moneth, which we call *October*, and is not good for navigation or ſailing.

10 And ſaid unto them, Sirs, I perceive that this voyage will be with ‡ hurt and much damage, not onely of the lading and ſhip, but alſo of our lives.

‡ Or, *injury.*

11 [3] Nevertheleſs, the centurion believed the maſter and the owner of the ſhip more then thoſe things which were ſpoken by Paul.

3 Men caſt themſelves willingly into an infinite ſort of dangers, when they chuſe to follow their own wiſedom rather then God, ſpeaking by the mouth of his ſervants.

12 And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, *and there* to winter; which is an haven of Crete, and lieth toward the ſouth-weſt, and north-weſt.

13 And when the ſouth-wind blew ſoftly, ſuppoſing that they had obtained *their* purpoſe, loſing *thence* they ſailed cloſe by Crete.

14 But not long after there ‡ aroſe againſt [c] it a tempeſtuous wind, called [d] Euroclydon.

‡ Or, *beat.*

c By Crete, from whoſe ſhore our ſhip was driven by that meanes.

15 And when the ſhip was caught, and could not bear up into the wind, we let *her* drive

d North-eaſt.

16 And running under a certain iſland which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they uſed

UMI

Paul's Shipwrack.

PAULUS E NAUFRAGIO SALVUS IN INSULAM MELITAM AI

Acts. 27. 41.

M ADVENTUS VIPERAM MANU ILLÆSUS AVULSIT. Actor: Cap: 27 et 28.

UM

used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven.

4 The end proveth that none provide worse for themselves, then they which commit themselves to be governed onely by their own wisedom.

18 [4] And we being excedingly tossed with a tempest, the next *day* they lightned the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

5 God spareth the wicked for a time, for his elect and chosens sake.

21 [5] But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkned unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any mans* life among you, but of the ship.

23 For there stood by me this night the angel of God whose I am, and whom I serve,

24 Saying, Fear not Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee.

6 The promise is made effectual through faith.

25 [6] Wherefore sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

7 We attain and come to the promised and sure salvation through the midst of tempests, and death it self.

27 [7] But when the fourteenth night was come, as we were driven up and down in [e] Adria about midnight, the shipmen deemed that they [f] drew near to some country:

e For *Ptolemy writeth*, that the Adriatical sea beateth upon the east shoar of Cicilia.

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

f That some countrey approched unto them.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

8 There is not so foul an act, whereunto distrust and an evil conscience, do not enforce men.

30 [8] And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast an hors out of the foreship,

9 Although the performing of Gods promises doth not simply depend upon second causes, yet they make themselves unworthy of Gods bountifulnes, which do not embrace those meanes which God offereth them, either upon rashnesse or distrust.

31 [9] Paul said to the centurion, and to the souldiers, Except these abide in the ship, ye cannot be saved.

32 Then the souldiers cut off the ropes of the boat, and let her fall off.

10 when the world trembleth, the faithful alone be not only quier, but confirm others by their example.

33 [10] And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not an [g] hair fall from the head of any of you.

g This is a proverb which the Hebrews use, whereby is meant, that they shall be safe, and not one of them perish.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightned the ship, and cast out the wheat into the sea.

11 Then are tempests most of all to be feared and looked for, when the port or haven is neerest.

39 [11] And when it was day, they knew not the land: but they discovered a certain [h] creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

h A creek is a sea within land, as the Adriatical sea, and the Persian sea.

40 And when they had † taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoised up the main sail to the wind, and made toward shore.

† Or, *cut the anchors, they left them in the sea, &c.*

i So is Isthmus called, because the sea toucheth it on both sides.

41 And falling into a place where [i] two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

12 There is no where more unfaithfulnes, and unthankfulnes then in unbelievers.

42 [12] And the souldiers counsel was to kill the prisoners, lest any of them should swim out, and escape.

13 God findeth, even amongst his enemies, them whose help he useth to preserve his.

43 [13] But the centurion, willing to save Paul, kept them from *their* purpose, and commanded that they which could swim, should cast *themselves* first into the sea, and get to land:

14 The goodnes of God overcometh mans malice.

44 [14] And the rest, some on boards, and some on *broken pieces* of the ship: And so it came to pass they escaped all safe to land.

CHAP. XXVIII.

1 Paul after his shipwrack is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Iews the cause of his coming. 24 After his preaching some were perswaded, and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called [a] Melita.

a That is it, which at this day we call Malta.

1 The godly are sure to have danger upon danger, but they have always a glorious issue.

2 And the barbarous people shewed us no little kindnes: for they kindled a fire, and received us every one because of the present rain, and because of the cold.

2 Although adversity be the punishment of sin, yet seeing that God in punishing of men doth not always respect sin, they judge rashly, which either do not wait for the end, or do judge and esteem of men, according to prosperity or adadversity.

3 [1] And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

b Right and reason.

4 [2] And when the barbarians saw the venemous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet [b] vengeance suffereth not to live.

c The Greek word signifieth, To be inflamed, or, To swell: moreover, *Dioscorides in his 6 book, chap. 38. witnesseth* that the biting of a viper, causeth a swelling of the body: and *so saith Nicander, in his remedies against poysons.*

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have [c] swollen, or fallen down dead suddenly: [3] but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God.

3 There is nothing more unconstant every way, then they which are ignorant of true religion.

7 [4] In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us and lodged us three days courteously.

4 It never yet repented any man, that received the servant of God, were he never so miserable and poor.

8 And it came to pass that the father of Publius lay sick of a fever, and of a bloudy flix: to whom Paul entred in, and prayed, and laid his hands on him, and healed him.

9 [5] So

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3 Although Paul were a captive, yet the virtue of God was not captive.
6 God doth well to ſtrangers for his childrens ſake.

9 [5] So when this was done, others alſo which had diſeaſes in the iſland, came, and were healed:

10 [6] Who alſo honoured us with many honours, and when we departed, they laded *us* with ſuch things as were neceſſary.

7 Idols do not defile the ſaints, which do in no wiſe conſent unto them.
d So they uſed to deck the fore part of their ſhips, whereupon their ſhips were called by ſuch names.

11 [7] And after three moneths we departed in a ſhip of Alexandria, which had wintred in the iſle, whoſe [d] ſign was Caſtor and Pollux.

12 And landing at Syracuſe, we tarried *there* three days.

13 And from thence we fet a compaſs, and came to Rhegium: and after one day the ſouth-wind blew, and we came the next day to Puteoli:

8 God boweth and bendeth the hearts even of prophane men, as it pleaſeth him to favour his.

14 [8] Where we found brethren, and were deſired to tarry with them ſeven days: and ſo we went toward Rome.

9 God never ſuffereth his to be afflicted above their ſtrength.
e Appius's way, was a pavement made by Appius the blind, with the help of his ſouldiers, long and broad, and runneth out toward the ſea, and there were three taverns in it.

15 [9] And from thence, when the brethren heard of us, they came to meet us as far as [e] Appii-forum, and the Three taverns: whom when Paul ſaw, he thanked God, and took courage.

f Not in a common priſon, but in a houſe which he hired for himſelf.
10 Paul in every place remembreth himſelf to be an apoſtle.

16 And when we came to Rome, the centurion delivered the priſoners to the captain of the guard: but Paul was ſuffered to dwell by [f] himſelf, with a ſouldier that kept him.

17 [10] And it came to paſs, that after three days, Paul called the chief of the Jews together. And when they were come together, he ſaid unto them, Men *and* brethren, though I have committed nothing againſt the people or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans.

18 Who when they had examined me, would have let *me* go, becauſe there was no cauſe of death in me.

11 we may uſe the meanes which God giveth us, but ſo, that we ſeek the Glory of God and not our ſelves.

19 [11] But when the Jews ſpake againſt *it*, I was conſtrained to appeal unto Ceſar; not that I had ought to accuſe my nation of.

20 For this cauſe therefore have I called for you, to ſee *you*, and to ſpeak with *you*: becauſe that for the hope of Iſrael I am bound with this chain.

21 And they ſaid unto him, we neither received letters out of Judea concerning thee, neither any of the brethren that came, ſhewed or ſpake any harm of thee.

22 But we deſire to hear of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt.

12 The law and the goſpel agree well together.
g By good reaſons, and proved, that the kingdom of God, foretold them by the prophets, was come.

23 [12] And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and [g] teſtified the kingdom of God, perſwading them concerning Jeſus, both out of the law of Moſes, and *out of* the prophets, from morning till evening.

13 The goſpel is a ſavour of life to them that believe, and a ſavour of death to them that be diſobedient.

24 [13] And ſome believed the things which were ſpoken, and ſome believed not.

25 And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the holy Ghoſt by Eſaias the prophet, unto our fathers,

14 The unbelievers do willingly reſiſt the truth, and yet not by chance.
* *Iſa.* 6. 9. *Matth.* 13. 14. *Mark.* 4. 12. *Luke* 8. 10. *Joh.* 12. 40. *Rom.* 11. 8.

26 [14] Saying, *Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive.

27 For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they [h] cloſed; leſt they ſhould ſee with *their* eyes, and hear with *their* ears, and underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

h They made as though they ſaw not that which they ſaw againſt their wills; yea they did ſee, but they would not ſee.

15 The unbelief of the reprobate and caſtaways, cannot cauſe the truth of God to be of none effect.
16 Not the goſpel, but the contempt of the goſpel is the cauſe of ſtrife and debate.
17 The word of God cannot be bound.

28 [15] Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and *that* they will hear it.

29 [16] And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves.

30 [17] And Paul dwelt two whole years in his own hired houſe, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence, no man forbidding him.

THE

The Epistle of PAUL the Apostle, TO THE ROMANS.

CHAP. I.

1 Paul commendeth his calling, to the Romans, 9 and his desire to come to them. 16 What his gospel is, and the righteousness which it sheweth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.

PAul [1] a [2] [a] servant of Jesus Christ, called *to be* an [b] apostle, * [c] separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures)

3 [3] Concerning his [d] Son Jesus Christ our Lord, which was [e] made of the seed of David [f] according to the flesh,

4 And † [g] declared *to be* the Son of God [h] with power, according to the spirit of holiness, by the resurrection from the dead:

5 [i] By whom we have received [k] grace and apostleship ‡ [l] for obedience to the faith [m] among all nations for his name:

6 Among whom are ye also the [n] called of Jesus Christ.

7 To all that be in Rome, beloved of God, called *to be* saints: [o] Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 [4] First, I thank my God through Jesus Christ for you all, that your faith is [p] spoken of throughout the [q] whole world.

9 For God is my witness, whom I serve ‡ with my [r] spirit in the [s] gospel of his Son, that without ceasing I make mention of you always in my prayers,

10 Making request (if by any means now at length I might have a prosperous journy by the will of God) to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established;

12 That is, that I may be [t] comforted together ‡ with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit ‡ among you also, even as among other Gentiles.

14 I am debter both to the Greeks, & to the barbarians, both to the wise, & to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at [u] Rome also.

16 For I am not ashamed of the gospel of Christ: [5] for it is the [x] power of God unto salvation, to every one that believeth, to the Jew first, and also to the [y] Greek.

17 [6] For therein is the righteousness of God reveiled from faith to [z] faith: [7] as it is written, * The just shall live by faith.

18 [8] For the wrath of God is reveiled from heaven against [a] all ungodliness, and unrighteousness of men, who hold the [b] truth in unrighteousness.

19 [9] Because that which may be known of God, is manifest ‡ in [c] them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being [d] understood by the things that are made, *even* his eternal power and Godhead; ‡ so that they are without excuse:

21 Because that when they knew God, they [e] glorified him not as God, neither were thankful, but became [f] vain in their imaginations, and their foolish heart was * darkned.

22 [g] Professing themselves to be wise, they became fools:

23 And changed the glory of the [h] uncorruptible * God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 [10] Wherefore [i] God also [k] gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more then the Creatour, who is blessed for ever. Amen.

1 The first part of the epistle containing a most profitable preface, unto *vers.* 16.

2 He moving the Romans to give diligent ear unto him, in that he sheweth that he cometh not in his own name, but as Gods messenger unto the Gentiles, entreateth with them of the weightiest matter that is promised long since of God, by many fit witnesses, and now at the length performed indeed.

a *Minister*, for this word servant is not taken in this place as set against this word freeman, but declareth his ministry and office.

b whereas he said before in a general term, that he was a minister, now he commeth to a more special name, *and saith*, That he took not upon him this office of his own head, but being called of God, and therefore in this his writing to the Romans, doth nothing but his duty.

* *Acts* 13. 2.

c Appointed of God to preach the gospel.

3 By declaring the sum of the doctrine of the Gospel, he stirreth up the Romans to good consideration of the matter whereof he treateth: so then he sheweth that Christ (who is the very substance, and sum of the gospel) is the onely Son of God the Father, who as touching his humanity, is made of the seed of David, but touching his divine & spiritual nature, whereby he sanctified himself, is begotten of the Father from everlasting, as by his mighty resurrection manifestly appeareth.

d This is a plain testimony of the person of Christ, that he is but one, and of his two natures, and their properties.

e which took flesh of the Virgin, David his daughter.

f As he is man: for this word, Flesh, by the figure Synecdoche, is taken for man.

† Gr. *determined*.

g Shewed and made manifest.

h The divine mighty power is set against the weakness of the flesh, for that overcame death.

i Of whom.

k This marvellous, liberal and gracious gift, which is given me, the least of all the saints, to preach, *&c. Ephes.* 3. 8.

‡ Or, *to the obedience of faith.*

l That men through faith might obey God.

m For his names sake.

n which through Gods goodness are Christs.

o Gods free good will: by peace, the Hebrews mean a prosperous success in all things.

4 He procureth their favourable patience, in that he reckoneth up their true commendation, and his true apostolick good will toward them, confirmed by taking God himself to witness.

p Because your faith is such, that it is commended in all churches.

q In all churches.

‡ Or, *in my spirit.*

r Very willingly and with all my heart.

s In preaching his Son.

t Though Paul were never so excellent, yet by teaching the church, he might be instructed by it.

‡ Or, *in you.*

u *He meaneth*, All them that dwell at Rome, though some of them were not Romans, *Look the end of the epistle.*

5 *The second part of the epistle unto the beginning of the 9 chapter.* Now the whole end and purpose of the disputation is this: *that is to say*, To shew that there is but one way to attain unto salvation (which is set forth unto us of God in the gospel, without any difference of nations) and that is Jesus Christ apprehended by faith.

x God his mighty and effectual instrument to save men by.

y when this word Grecian, is set against this word Jew, then doth it signify a gentile.

6 The confirmation of the former proposition: we are taught in the gospel, that we are justified before God by faith, which increaseth daily: and therefore also saved.

z From faith which increaseth daily.

7 The proof as well of the first as of the second proposition, out of Habakkuk, who attributeth and giveth unto faith both justice and life before God.

* *Hab.* 2. 4. *Gal* 3. 11. *Heb.* 10. 38.

8 Another confirmation of that principal question: All men being considered within themselves, or without Christ, are guilty both of ungodliness and also unrighteousness, and therefore are subject to condemnation: Therefore must they needs seek righteousness in some other.

a Against all kinds of ungodliness.

b *By truth*, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into favour with God, but that their own reason might condemn them of wickedness both against God and man.

9 Their ungodliness he proveth hereby, that although all men have a most clear and evident glass wherein to behold the everlasting and almighty nature of God, even in his creatures, yet have they fallen away from those principles, to most foolish and fond devices of their own brains, in constituting and appointing the service of God.

‡ Or, *to them.*

c In their hearts.

d Thou seest not God, and yet thou acknowledgest him as God by his works, *&c.*

‡ Or, *that they may be.*

e They did not honour him with that honour and service which was meet for his everlasting power and Godhead.

f As if he said, *became so mad of themselves.*

* *Eph.* 4. 18.

g Or, Thought themselves.

h For the true God they took another.

* *Psal.* 106. 20.

10 The unrighteousness of men he setteth forth, first, in this, that even against nature following their lusts, they defiled themselves one with another by the just judgment of God.

i The contempt of religion is the fountain of all mischief.

k As a just judge.

26 For this cauſe God gave them up unto vile affections: For even their women did change the natural uſe into that which is againſt nature:

27 And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another, men with men working that which is unſeemly, and receiving in themſelves that [l] recompenſe of their errour which was meet.

28 [11] And even as they did not like ‡ to retain God in *their* knowledge, God gave them over to ‡ a [m] reprobate mind, to do thoſe things which are not convenient:

29 Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity; whiſperers,

30 Backbiters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to parents,

31 Without underſtanding, [n] covenant-breakers, ‡ without natural affection, implacable, unmerciful:

32 Who knowing the [o] judgment of God, (that they which commit ſuch things are worthy of death) not onely do the ſame, but ‡ have [p] pleaſure in them that do them.

Chap. II.

1 *They that ſin, though they condemn it in others, cannot excuſe themſelves,* 6 *and much leſs eſcape the judgment of God,* 9 *whether they be Jews or Gentiles.* 14 *The Gentiles cannot eſcape,* 17 *nor the Jews,* 25 *whom their circumciſion ſhall not profit, if they keep not the law.*

1 He convinceth them which would ſeem to be exempt out of the number of other men, becauſe they reprehend other mens faults, and ſaith, that they are leaſt of all to be excuſed, for if they were well and narrowly ſearched (as God ſurely doth) they themſelves would be found guilty in thoſe things which they reprehend, and puniſh in other: ſo that in condemning other, they pronounce ſentence againſt themſelves.

THerefore [1] thou art inexcuſable, O man, whoſoever thou art that judgeſt: * for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt, doſt the ſame things.

2 But we are [a] ſure that the judgment of God is according to [b] truth, againſt them which commit ſuch things.

3 And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doſt the ſame, that thou ſhalt eſcape the judgment of God?

4 [2] Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance?

5 But after thy hardneſs & impenitent heart, * [c] treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God;

6 [3] * Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-doing, ſeek for [d] glory, and honour, and immortality; eternal life:

8 But unto them that are contentious, and do not obey the [e] truth, but obey unrighteouſneſs; [f] indignation, and wrath;

9 Tribulation and anguiſh upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the † Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew firſt, and alſo to the † Gentile.

11 For * there is no [g] reſpect of perſons with God.

12 [4] For as many as have ſinned without law, ſhall alſo periſh without law: and as many as have ſinned in the law, ſhall be judged by the law,

13 (For * not the hearers of the law *are* juſt before God, but the doers of the law ſhall be [h] juſtified.

14 [6] For when the Gentiles which have [i] not the law, do by [k] nature the things contained in the law, theſe having not the law, are a law unto themſelves:

15 Which ſhew the work of the law [l] written in their hearts, ‡ their conſcience alſo bearing witneſs, and *their* thoughts ‡ the mean while accuſing, or elſe excuſing one another)

16 , In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to [m] my goſpel.

17 [8] Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God;

18 And knoweſt *his* will, and ‡ [n] approveſt the things that are more excellent, being inſtructed out of the law,

19 And art confident that thou thy ſelf art a guide of the blind, a light of them which are in darkneſs,

20 An inſtructer of the fooliſh, a teacher of babes, which haſt the [o] form of knowledge and of the truth in the [p] law.

21 Thou therefore which teacheſt another, teacheſt thou not thy ſelf? thou that preacheſt a man ſhould not ſteal, doſt thou ſteal?

22 Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacriledge?

23 Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God?

24 For the name of God is blaſphemed among the Gentiles, through you, as it is * written.

25 [9] For circumciſion verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumciſion is made uncircumciſion.

26 Therefore, [q] if the uncircumciſion keep the righteouſneſs of the law, ſhall not his

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1 *Jam.* 5. 3. c whileſt thou giveſt thy ſelf to pleaſures, thinking to increaſe thy goods, thou ſhalt find Gods wrath. 3 The ground of the former diſputation, That both the Jews and Gentiles have altogether need of righteouſneſs. * *Pſal.* 62. 12. *Mat.* 16. 27. *Rev.* 22. 12.

d Glory which followeth good works, which he layeth not out before us, as though there were any that could attain to ſalvation by his own ſtrength, but by laying this condition of ſalvation before us, which no man can perform, to bring men to Chriſt, who alone juſtifieth the believers, as he himſelf concludeth, *Chap.* 2. 21, 22.

e *By truth,* He meaneth that knowledge which we have of nature.

f Gods indignation againſt ſinners, which ſhall quickly be kindled.

l Gr. *Greek.*

l Gr. *Greek.*

* *Deut.* 10. 17. 2 *Chron.* 9. 7. *Job* 34. 19. *Act.* 10. 34. *Gal.* 2. 6. *Eph.* 6. 9. *Col.* 3. 25. 1 *Pet.* 1. 17.

g God doth not meaſure men either by their bloud or by their country, either to receive them or to caſt them away.

4 He applieth this general accuſation of mankind, particularly both to the Gentiles, and to the Jews.

5 He preventeth an objection which might be made by the Jews, whom the law doth not excuſe, but condemn, becauſe that not the hearing of the law, but the keeping of the law doth juſtify.

* *Mat.* 7. 21. *Jam.* 1. 22.

h Shall be pronounced juſt before Gods judgment-ſeat: which is true indeed if any ſuch could be found that had fulfilled the law: but ſeeing Abraham was not juſtified by the law, but by faith, it followeth that no man can be juſtified by works.

6 He preventeth an objection which might be made by the Gentiles, who although they have not the law of Moſes, yet they have no reaſon whereby they may excuſe their wickedneſs, in that they have ſomewhat written in their hearts in ſtead of a law, as men, that forbid and puniſh ſome things as wicked, and commend other ſome as good.

i Not ſimply, but in compariſon of the Jews.

k Command honeſt things, and forbid diſhoneſt.

‡ Or, *the conſcience witneſſing with them,*

l This knowledge is a natural knowledge.

‡ Or, *between themſelves,*

7 God deferreth many judgments, which notwithſtanding he will execute at their convenient time by Jeſus Chriſt.

with a moſt ſtrait examination, not onely of words and deeds, but of thoughts alſo, be they never ſo hidden or ſecret. m As this my doctrine witneſſeth which I am appointed to preach. 8 He proveth by the teſtimony of David, and the other prophets, that God beſtowed greateſt benefits upon the Jews, in giving them alſo the law, but that they are moſt unthankful and unkinde to all men. ‡ Or, *treſt the things that differ,* n Canſt try and diſcern what things ſwerve from Gods will. o The way to teach and frame others in the knowledge of the truth. p As though he ſaid, that the Jews under a colour of an outward ſerving of God, challenged all to themſelves, when as indeed, they did nothing leſs then obſerve the law. * *Iſa.* 52. 5. *Ezek.* 36. 20, 23.

9 He preciſely preventeth their objection, which ſet an holineſs in circumciſion, and the outward obſervation of the law: So that he ſheweth that the outward circumciſion, if it be ſeparated from the inward, doth not only not juſtify, but alſo condemn them that are indeed circumciſed, of whom it requireth that, which it ſignifieth, that is to ſay cleanneſs of the heart, and the whole life according to the commandment of the law, ſo that if there be a man uncircumciſed according to the fleſh, who is circumciſed in heart, he is far better and more to be counted of, then any Jew that is circumciſed according to the fleſh onely. q This is the figure *Metonymia,* for if the uncircumciſed.

UMI

An Emblem of ye Paſſion & Death of Chriſt.

TUM DIXI: ECCE VENIO, IN VOLUMINE LIBRI SCRIPTUM EST DE ME: FACERE VOLU

Ω

PASSIONIS
SERVATORIS NOSTRI
HRISTI,
E CLARORUM ARTIFICUM
US EXPRESSUM,
ERO A
IS PISCATORE.

Quod bonis est veniam promittit, justus at idem est:
Hoc territ miseros. Tu nunc sapientia sanum
Suggere consilium, Sermo modo fiat Iesus,
Fiat homo sponsorque hominum. Sic omnia salva.

Rom. 3. 25.

TEM TUAM, DEUS MI DELECTOR ET LEX TUA EST IN VISCERIBUS MEIS. Psalm. 40. 8. 9.

uncircumciſion be counted for [r] circumciſion?

27 And ſhall not [f] uncircumciſion which is by nature, if it fulfil the law, judge thee, who by the [t] letter and circumciſion doſt tranſgreſs the law?

28 For he is not a Jew, which is one [u] outwardly; neither *is that* circumciſion, which is outward in the fleſh:

29 But he *is* a Jew, which is one inwardly; and circumciſion *is that* of the heart, in the [x] ſpirit, *and* not in the letter, whoſe praiſe *is* not of men but of God.

r The ſtate and condition of the uncircumciſed.
f He which is uncircumciſed by nature and bloud.
t Paul uſeth oftentimes to ſet the letter againſt the ſpirit: but in this place, the circumciſion which is according to the letter, is the cutting off of the foreskin, but the circumciſion of the ſpirit, is the circumciſion of the heart, *that is to ſay*, the ſpiritual end of the ceremony is true holineſs and righteouſneſs, whereby the people of God is known from prophane and heatheniſh men. u By the outward ceremony only. x whoſe force is inward, and in the heart.

CHAP. III.

1 *The Jews prerogative:* 3 *which they have not loſt.*
9 *Howbeit, the law convinceth them alſo of ſin.*
20 *Therefore no fleſh is juſtified by the law,* 28 *but all without difference, by faith onely:* 31 *and yet the law is not aboliſhed.*

WHat [1] advantage then hath the Jew? or what profit *is there* of circumciſion?

2 Much every way: [a] chiefly, becauſe that unto them were committed the [b] oracles of God.

3 For what if ſome did not [c] believe? ſhall their unbelief make the [d] faith of God without effect?

4 God forbid: yea, let God be true, but *every man a liar; as it is written, * That thou mighteſt be [e] juſtified in thy ſayings, and mighteſt overcome [f] when thou art judged.

5 [2] But if our [g] unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? *Is* God unrighteous who taketh vengeance? (I ſpeak as a [h] man)

6 God forbid: for then how ſhall God judge the world?

7 [3] For if the [i] truth of God hath more abounded through my lie unto his glory; why yet am I alſo judged as a ſinner?

8 And not *rather*, as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil, that good may come? whoſe damnation is juſt.

9 [4] What then? are we better *then they?* No in no wiſe: for we have before † proved both Jews and Gentiles, that they are all [k] under ſin;

10 As it is written, * There is none righteous, no not one:

11 There is none that underſtandeth, there is none that ſeeketh after God.

12 They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.

13 * Their throat *is* an open ſepulchre; with their tongues they have uſed deceit; * the poiſon of aſps *is* under their lips:

14 * Whoſe mouth is full of curſing and bitterneſs.

15 * Their feet *are* ſwift to ſhed bloud.

1 The firſt meeting with, or preventing an objection of the Jews: what then have the Jews no more preferment then the Gentiles? yes, that have they, ſaith the apoſtle on Gods behalf, for he committed the tables of the covenant to them, ſo that the unbelief of a few, cannot cauſe the whole nation without exception to be caſt away of God, who is true, & who alſo uſeth their unworthineſs to commend and ſet forth his goodneſs.
a The Jews ſtate and condition was chiefeſt.
b words.
c Brake the covenant.
d The faith that God gave.
* *Pſal* 116. 11.
* *Pſal.* 51. 4.
e That thy juſtice might be plainly ſeen.
f Forasmuch as thou ſhewedſt forth an evident token of thy righteouſneſs, conſtancy, and faith, by preſerving him who had broken his covenant.
2 Another prevention iſſuing out of the former anſwer: that the juſtice of God is in ſuch ſort commended and ſet forth by our unrighteouſneſs, that therefore God forgetteth not that he is the Judge of the world, and therefore a moſt ſevere revenger of unrighteouſneſs.
g Treachery, and all the fruits thereof.
h Therefore I ſpeak not theſe words in mine own perſon, as though I thought ſo, but this is the talk of mans wiſdom, which is not ſubject to the will of God.
3 A third objection, which addeth ſome what to the former: If ſins do turn to the glory of God, they are not only not to be puniſhed, but we ought rather to give our ſelves to them: which blaſphemy Paul contenting himſelf to curſe and deteſt, pronouncing juſt puniſhment againſt ſuch blaſphemers.
i The truth and conſtancy.
4 Another anſwer to the firſt objection: that the Jews, if they he conſidered in themſelves, are no better then other men are: as it hath been long ſince pronounced by the mouth of the prophets.
[1] Gr. *charged.*
k Are guilty of ſin.
* *Pſal.* 14. 1, 3. * *Pſal.* 5. 9. * *Pſal.* 140. 3. * *Pſal.* 10. 7. * *Prov.* 1. 16. *Iſa.* 59. 7, 8.

16 Deſtruction and miſery *are* in their ways:

17 And the [l] way of peace have they not known.

18 * There is no fear of God before their eyes.

19 [5] Now we know that what things ſoever the [m] law ſaith, it ſaith [6] to them who are under the law: that every mouth may be ſtopped, and all the world may become ‡ [n] guilty before God.

20 Therefore * by the deeds [o] of the law, there ſhall no [p] fleſh be [q] juſtified in his [r] ſight: for by the law *is* the knowledge of ſin.

21 [7] But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets;

22 [8] Even the righteouſneſs of God, *which is* by faith of [s] Jeſus Chriſt unto all, & upon all them that believe; for there is no difference:

23 For all have ſinned, and come ſhort of the [t] glory of God;

24 [9] Being juſtified [u] freely by his grace, through the redemption that is in Jeſus Chriſt:

25 [10] Whom God hath ‡ ſet forth *to be* a propitiation, through faith in his [x] bloud, to declare his righteouſneſs for the ‡ remiſſion of ſins that are [y] paſt, through the [z] forbearance of God;

26 To declare, *I ſay*, [a] at this time his righteouſneſs: that he might be [b] juſt, and the [c] juſtifier of him which [d] believeth in Jeſus.

27 [11] Where *is* boaſting then? it is excluded: By what [e] law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is juſtified by faith without the deeds of the law.

29 [12] *Is he* the God of the [f] Jews onely? *is he* not alſo of the Gentiles? Yes, of the Gentiles alſo:

30 Seeing *it is* one God, which ſhall juſtify the [g] circumciſion by faith, and uncircumciſion through faith.

31 [13] Do we then make [h] void the law through faith? God forbid: yea, we [i] eſtabliſh the law.

l An innocent and peaceable life.
* *Pſal.* 36. 1.
5 He proveth that this grievous accuſation which is uttered by David and Eſaias, doth properly concern the Jews.
m The law of Moſes.
6 A concluſion of all the former diſputation, from the 18 *verſ.* of the firſt chapter. Therefore ſaith the Apoſtle, No man can hope to be juſtified by any law, whether it be that general law, or the particular law of Moſes, and therefore to be ſaved, ſeeing it appeareth (as we have already provce) by comparing the law and mans life together that all men are ſinners, and therefore worthy of condemnation in the ſight of God
‡ Or, *ſubject to the judgment of God.*
n Be found guilty before God.
* *Gal.* 2. 16.
o By that, that the law can by us be performed.
p Fleſh is here taken for man, as in many other places, & furthermore hath greater force: for it is put to ſhew the contrariety betwixt God and man: as if you would ſay, Man who is nothing elſe but a piece of fleſh defiled with ſin, and God who is moſt pure and moſt perfect in himſelf.
q Abſolved before the judgment-ſeat of God.
r A ſecret ſetting of the righteouſneſs which is before men, be they never ſo juſt, againſt the juſtice which can ſtand before God, but the righteouſneſs of Chriſt onely 7 Therefore ſaith the apoſtle, Leſt that men ſhould periſh, God doth now exhibit that which he promiſed of old, *that is to ſay*, A way whereby we may be juſtified and ſaved before him without the law. 8 The matter, as it were, of this righteouſneſs is Chriſt Jeſus, apprehended by faith, and for this end offered to all people, as without him all people are ſhut out from the kingdom of God. ſ which we give to Jeſus Chriſt, or which reſteth upon him. t By the glory of God, is meant that mark which we all ſhoot at, *that is*, Everlaſting life, which ſtandeth in that we are made partakers of the glory of God. 9 Therefore this righteouſneſs touching us, is altogether freely given, for it ſtandeth upon thoſe things which we have not done our ſelves, but ſuch as Chriſt hath ſuffered for our ſakes, to deliver us from ſin. u Of his free gift, and meer liberality. 10 God then is the authour of that free juſtification, becauſe it pleaſed him: and Chriſt is he which ſuffered puniſhment for our ſins, and in whom we have remiſſion of them: and mean whereby we apprehend Chriſt, is faith. To be ſhort, the end is the ſetting forth of the goodneſs of God, that by this means it may appear, that he is merciful indeed, and conſtant in his promiſes, as he that freely, and of meer grace, juſtifieth the believers.
‡ Or, *fore-ordained.*
x This name of bloud, calleth us back to the figure of the old ſacrifices, the truth and ſubſtance of which ſacrifice is in Chriſt.
‡ Or, *paſſing over.*
y Of thoſe ſins which we have committed, when we were his enemies.
z Through his patience, and ſuffering nature.
a *To wit*, when Paul wrote this.
b That he might be found exceeding true and faithful.
c Making him juſt, and without blame, by imputing Chriſts righteouſneſs unto him.
d Of the number of them which by faith lay hold upon Chriſt: contrary to whom are they, which look to be ſaved by circumciſion, *that is*, By the law. 11 An argument to prove this concluſion, that we are juſtified by faith, without works, taken from the end of juſtification. The end of juſtification is the glory of God alone: therefore we are juſtified by faith without works: for if we were alone juſtified, either by our own works only, or partly, by faith, and partly by works the glory of this juſtification ſhould not be wholly given to God.
e By what doctrine? now the doctrine of works hath this condition joyned with it, if thou doſt: and the doctrine of faith, hath this condition, if thou believeſt. 12 Another argument of an abſurdity: if juſtification depended upon the law of Moſes, then ſhould God be a Saviour to the Jews onely. Again, if he ſhould ſave the Jews after one ſort, and the Gentiles after another, he ſhould not be one, and like himſelf; Therefore he will juſtify both of them, after one ſelf-ſame manner, *that is to ſay*, By faith. Moreover, this argument muſt be joyned to that which followeth next, that this concluſion may be firm and evident.
f God is ſaid to be their God, after the manner of the ſcripture, whom he loveth and tendreth.
g The circumciſed. 13 The taking away of an objection: yet is not the law taken away therefore, but is rather eſtabliſhed, as it ſhall be declared in his proper place.
h Vain, void, to no purpoſe, and no force.
i we make it effectual and ſtrong.

CHAP. IV.

1 Abrahams faith was imputed to him for righteousnes, 10 before he was circumcised. 13 By faith onely he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be imputed to us for righteousnes.

WHat [1] shall we say then that Abraham our father, as pertaining to the [a] flesh, hath found?

2 [2] For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3 [3] For what saith the scripture? * Abraham believed God, and it was counted unto him for righteousnes.

4 [4] Now to him that [b] worketh, is the reward not [c] reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that [d] justifieth the ungodly, his faith is counted for righteousnes.

6 [5] Even as David also describeth the blessednes of the man unto whom God imputeth righteousnes without works,

7 *Saying,* * Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 [6] *Cometh* this [e] blessednes then upon the circumcision *onely*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousnes.

10 [7] How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

11 [8] And he received the [f] sign of circumcision, a [g] seal of the righteousnes of the faith, which *he had yet* being uncircumcised: [9] that he might be the father of all them that believe, though they be not circumcised; that righteousnes might be imputed unto them also:

12 [10] And the father of circumcision to them who are not of the circumcision onely, but also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 [11] For the promise that he should be the [h] heir of the world, *was* not to Abraham, or to his seed through the [i] law, but through the righteousnes of faith.

14 [12] For if they which are of the [k] law *be* heirs, faith is made void, and the promise made of none effect.

15 [13] Because the law worketh wrath: for where no law is, *there is* no transgression.

16 [14] Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the [l] seed, [15] not to that onely which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, * I have made thee a [16] father of many nations) ‡ before him whom he believed, *even* [m] God who [n] quickneth the dead, and [o] calleth those things which be not as though they were:

18 [17] Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, * So shall thy seed be.

19 [p] And being not weak in faith, he considered not his own body now [q] dead, when he was about an hundred year old, neither yet the deadnes of Sara's womb.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving [r] glory to God:

21 And being [s] fully perswaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousnes.

23 [18] Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,

25 Who was delivered for our [t] offences, and was raised again for our justification.

1 A new argument of great weight taken from the example of Abraham, the father of all believers: And this is the proposition, If Abraham be considered in himself, by his works he hath deserved nothing wherein to rejoyce with God.
a By works, *as appeareth in the next verse.*
2 A preventing of an objection, Abraham may well rejoyce, and extol himself amongst men, but not with God.
3 A confirmation of the proposition, Abraham was justified by imputation of faith: therefore freely without any respect of his works.
4 The first proof of the confirmation, taken of contraries: to him that deserveth any thing by his labour, the wages is not counted by favour, but by debt: but to him that hath done nothing but believeth in him which promiseth freely, faith is imputed.
* *Gen.* 15 6. *Gal.* 3. 6. *Jam.* 2. 23.
b To him that hath deserved any thing by his work.
c Is not reckoned nor given him.
d That maketh him, which is wicked in himself, just in Christ.
5 Another proof of the same confirmation: David putteth blessednes in free pardon of sins: therefore justification also.
* *Psal.* 32. 1.
6 A new proposition: that this manner of justification belongeth both to the uncircumcised and also to the circumcised; as is declared in the person of Abraham.
e This saying of David, wherein he pronounceth them blessed.
7 He proveth that it belongeth to the uncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was justified in uncircumcision, therefore this justification belongeth also to uncircumcised. Nay, it doth not appertain to the circumcised, in respect of their circumcision, much less are the uncircumcised shut out for their uncircumcision. 8 A preventing of an objection, why then was Abraham circumcised, if he were already justified? That the gift of the righteousnes (faith he) might be confirmed in him.
f Circumcision, which is as sign *as we say*, The sacrament of baptism, for baptism which is a sacrament. g Circumcision was called before, A sign, in respect of the outward ceremony: now Paul sheweth the force and substance of that sign, *that is*. To what end it is used, *to wit*, Not only to signify, but also to seal up the righteousnes of faith, whereby we come to possess Christ himself: for the holy Ghost worketh that inwardly indeed, which the sacrament being joyned with the word, do represent. 9 An applying of the example of Abraham to the uncircumcised believers, whose father also he maketh Abraham. 10 An applying of the same example, to the circumcised believers, whose father Abraham is, but yet by faith. 11 A reason why the seed of Abraham is to be esteemed by faith, because that Abraham himself through faith was made partaker of that promise, whereby he was made the father of all nations. h That all the nations of the world should be his children: or, by the world may be understood the land of Canaan. i For works that he had done, or upon this condition that he should fulfil the law. 12 A double confirmation of that reason: the one is that the promise cannot be apprehended by the law, and therefore it should be frustrate: the other, that the condition of faith should be joyned in vain to that promise which should be apprehended by works. k If they be heirs which have fulfilled the law. 13 A reason of the first confirmation, why the promise cannot be apprehended by the law: because that the law doth not reconcile God and us, but rather denounceth his anger against us, for so much as no man can observe it.
14 The conclusion of this argument: The salvation and justification of the posterity of Abraham (*that is*, Of the church which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made unto Abraham, and which promise Abraham himself first of all laid hold on.
l To all the believers.
15 *That is to say*, Not onely of them which believe and are also circumcised according to the law, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham.
* *Gen.* 17. 5.
16 This fatherhood is spiritual, depending onely upon the virtue of God who made the promise.
‡ Or, *like unto him.*
m Before God, *that is*, By a spiritual kindred which hath place before God, and maketh us acceptable to God.
n who restoreth to life.
o with whom those things are already, which as yet are not indeed, as he that can with a word make what he will of nothing. 17 A description of true faith, wholly resting in the power of God, and his good will set forth in the example of Abraham. * *Gen.* 15. 5. p Very strong and constant. q Void of strength, and unmeet to get children. r Acknowledged and praised God, as most gracious and true. s A description of true faith. 18 The rule of justification is always one, both in Abraham and in all the faithful: *that is to say*, Faith in God, who after that there was made a full satisfaction for our sins in Christ our mediatour, raised him from the dead, that we also being justified, might be saved in him. t To pay the ransom for our sins.

CHAP. V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope; 8 that sith we were reconciled by his bloud, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousnes and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THerefore being [1] justified by faith, we have peace with God, through our Lord Jesus Christ.

2 [2] * By whom also we have [a] access by faith into this grace [b] wherein we [c] stand, [3] and [d] rejoyce in hope of the glory of God.

3 [4] And not onely *so*, but we glory in tribulations also, * [5] knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

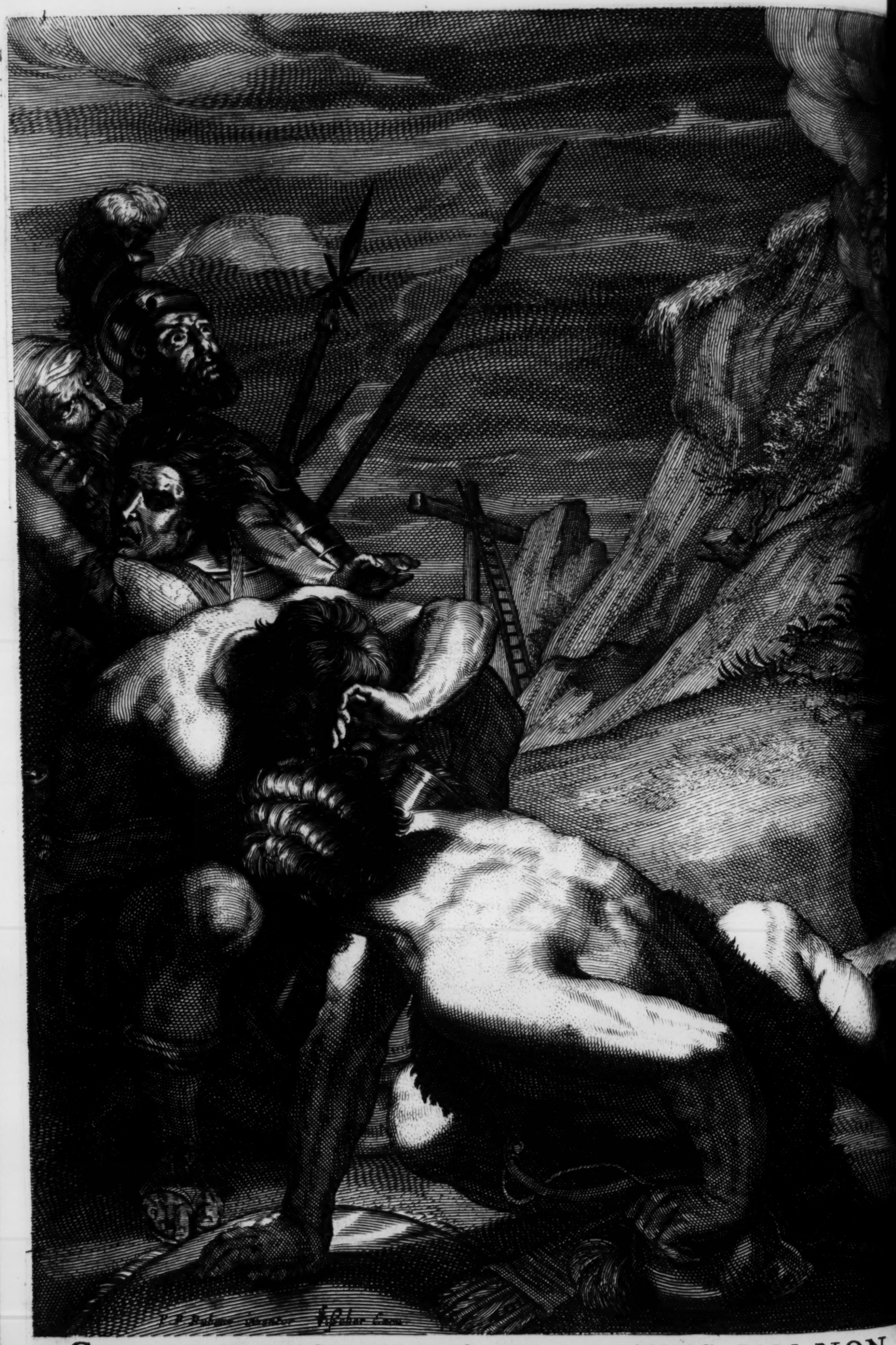
5 [6] And hope maketh not ashamed, because

1 Another argument taken of the effects: we are justified with that which truely appeaseth our conscience before God: but faith, in Christ doth appease our conscience and not the law, as it was before said, therefore by faith we are justified and not by the law.
* *Eph.* 2. 18.
2 whereas quietnes of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith it self, and in whom faith it self is effectual. a He sheweth that our acceptance with the Authour is by the Son. b By which grace, *that is*, By which gracious love and good will, or that state whereinto we are graciously taken. c we stand stedfast. 3 A preventing of an objection against them, which beholding the daily miseries and calamities of the church, think that the Christans dream, when they brag of their felicity: to whom the apostle answereth, That their felicity is laid up under hope in another place: which hope is so certain and sure, that they do no less rejoyce for that happiness, then if they did presently enjoy it. d Our minds are not only quiet and setled, but also we are marvellously glad: and conceive great joy for that heavenly inheritance, which waiteth for us. 4 Tribulation it self giveth us divers, and sundry ways occasion to rejoyce, much less doth it make us miserable.
* *Jam.* 1. 3. 5 Afflictions accustom us to patience, and patience assureth us of the goodnes of God, and this experience confirmeth and fostereth our hope, which never deceiveth us. 6 The ground of hope is an assured testimony of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing else but that which we call faith, whereof it followeth, that through faith our consciences are quieted.

the

UMI

Of Christ's Resurrection.



CHRISTUS RESURGENS EX MORTUIS, IAM NON M

M ITUR. MORS ILLI ULTRA NON DOMINABITUR. Roman. 6.

the [c] love of God is ſhed abroad in our hearts, by the holy Ghoſt which is given unto us.

6 [7] For when we were yet without ſtrength, ‡ in due [f] time Chriſt died for the ungodly.

7 [8] For ſcarcely [g] for a righteous man will one die: yet peradventure for a good man ſome would even dare to die.

8 But God [h] commendeth his love towards us, in that while we were yet [i] ſinners, Chriſt died for us.

9 Much more then being now juſtified by his bloud; we ſhall be ſaved from [k] wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life.

11 [9] And not onely *ſo*, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement.

12 [10] Wherefore, as by [l] one man [m] ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, ‡ for [n] that all have ſinned.

13 [11] For until [o] the law ſin was in the world: but ſin is not [p] imputed when there is no law.

14 [12] Nevertheleſs, death reigned from Adam to Moſes, even [q] over them that had not ſinned after the [r] ſimilitude of Adams tranſgreſſion, [13] who is the figure of him that was to come:

15 [14] But not as the offence, ſo alſo *is* the free gift. For if through the offence of [s] one, many be dead; much more the grace of God, and the gift by grace, *which is* by one man, Jeſus Chriſt, hath abounded unto many.

16 [15] And not as *it was* by one that ſinned, *ſo is* the gift: for the judgment *was* by one to condemnation; but the free gift *is* of many offences unto [t] juſtification.

17 [16] For if ‡ by one mans offence, death reigned by one; much more they which receive abundance of grace, & of the gift of righteouſneſs, ſhall [u] reign in life by one, Jeſus Chriſt.

18 [17] Therefore as ‡ by the offence of one *judgment came* upon all men to condemnation: even ſo ‡ by the righteouſneſs of one, *the free gift came* upon all men unto [x] juſtification of life.

19 [18] For as by one mans [y] diſobedience [z] many were made ſinners: ſo by the obedience of one, ſhall many be made righteous.

20 [19] Moreover, the law [a] entred, that the offence might abound: But where ſin abounded, grace did much [b] more abound:

21 That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

CHAP. VI.

1 *We may not live in ſin,* 2 *for we are dead unto it,* 3 *as appeareth by our baptiſm.* 12 *Let not ſin reign any more,* 18 *becauſe we have yeilded our ſelves to the ſervice of righteouſneſs,* 23 *and for that death is the wages of ſin.*

WHat [1] ſhall we ſay then? ſhall we continue in [a] ſin, that grace may abound?

2 [2] God forbid: how ſhall we that are [b] dead to ſin, live any longer therein?

3 [3] Know ye not, that * ſo many of us as ‡ were baptized into [c] Jeſus Chriſt, were baptized into his death?

4 Therefore we are * buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by [d] the glory of the Father, even ſo [e] we alſo ſhould walk in newneſs of life.

5 [4] For if we have been planted together in the [f] likeneſs of his death: we ſhall be alſo *in* [g] *the likeneſs* of *his* reſurrection:

6 Knowing this, that our [h] old man is crucified with [i] *him*, that the [k] body of ſin might be deſtroyed, that henceforth we ſhould not [l] ſerve ſin.

7 [5] For he that is dead, is † freed from ſin.

8 Now if we be dead with Chriſt, we believe that we ſhall alſo live with him:

9 Knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto ſin [m] once: but in that he liveth, he liveth unto [n] God.

11 Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin; but alive unto God through Jeſus Chriſt our Lord.

12 [6] Let not [o] ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof.

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e wherewith he loveth us.
: A ſure comfort in adverſity, that our peace and quietneſs of conſcience be not troubled: for he that ſo loved them that were of no ſtrength & while they were yet ſinners, that he died for them, how can he neglect them being now ſanctified and living in him?
‖ Or, *according to the time.*
f In time fit and convenient which the Father had appointed.
g An amplifying of the love of God toward us, ſo that we cannot doubt of it, who delivered Chriſt to death for the unjuſt, and for them of whom he could receive no commodity, and (that more is, for his very enemies) How can it be then that Chriſt being now alive, ſhould not ſave them from deſtruction, whom by his death he juſtifieth, and reconcileth?
g In the ſtead of ſome juſt man.
h He ſetteth out his love unto us, that in the midſt of our afflictions, we may know aſſuredly, he will be preſent with us.
i while ſin reigned in us.
k From affliction and deſtruction.
9 He now paſſeth over to the other part of juſtification, which conſiſteth in the free imputation of the obedience of Chriſt, ſo that to the remiſſion of ſins, there is added moreover and beſides, the gift of Chriſts righteouſneſs imputed, or put upon us by faith, which ſwalloweth up that unrighteouſneſs which flowed from Adam into us, and all the fruits thereof: ſo that in Chriſt we do no not onely ceaſe to be unjuſt, but we begin alſo to be juſt. 10 From Adam in whom all have ſinned, both guiltineſs and death (which is the puniſhment of the guiltineſs) came upon all. l By Adam, who is compared with Chriſt, like to him in this, that both of them make thoſe which are theirs, partakers of that they have: but they are unlike in this, that Adam deriveth ſin into them that are his, even of nature, and that to death: but Chriſt maketh them that are his, partakers of his righteouſneſs by grace, and that unto life. m By ſin, is meant that diſeaſe which is ours by inheritance, and men commonly call it original ſin: for ſo he uſeth to call that ſin in the ſingular number, whereas if he ſpake of the fruits of it, he uſeth the plural number, calling them ſins.
‡ Or, *in whom.* n *That is,* In Adam. 11 That this is ſo, that both guiltineſs and death began not after the giving and tranſgreſſing of Moſes law, it appeareth manifeſtly by that, that men died before that law was given, for in that they died, ſin which is the cauſe of death, was then: and in ſuch ſort, that it was alſo imputed: whereupon it followeth that there was then ſome law, the breach whereof was the cauſe of death. o Even from Adam to Moſes. p where there is no law made, no man is puniſhed as faulty and guilty. 12 But that this law was not that univerſal law, and that death did not proceed from any actual ſin of every one particularly, it appeareth hereby, that the very infants which neither could ever know or tranſgreſs that natural law, are notwithſtanding dead as well as Adam. q Our infants. r Not after that ſort as they ſin that are of mo years, following their luſt: but yet the whole poſterity was corrupted in Adam, when as he wittingly and willingly ſinned. 13 Now that firſt Adam anſwereth the latter, who is Chriſt, as it is afterward declared. 14 Adam and Chriſt are compared together in this reſpect, that both of them do give and yeild to theirs, that which is their own: but herein firſt they differ, that Adam by nature hath ſpread his fault to the deſtruction of many, but Chriſts obedience hath by grace overflowed to many. ſ *That is,* Adam. 15 Another inequality conſiſteth in this, that by Adams one offence men are guilty, but the righteouſneſs of Chriſt imputed to us freely, doth not onely abſolve us from that one fault, but from all other. t To the ſentence of abſolution, whereby we are quit and pronounced righteous. 16 The third difference is, that the righteouſneſs of Chriſt being imputed unto us by grace, is of greater power to bring life, then the offence of Adam is to addict his poſterity to death. ‡ Or, *by one offence.* u Be partakers of true and everlaſting life. 17 Therefore to be ſhort, as by one mans offence, the guiltineſs came on all men, to make them ſubject to death: ſo on the contrary ſide, the righteouſneſs of Chriſt, which by Gods mercy is imputed to all believers, juſtified them, that they may become partakers of everlaſting life.
‡ Or, *by one offence.* ‡ *by one righteouſneſs.*

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x Not onely becauſe our ſins are forgiven us, but alſo becauſe the righteouſneſs of Chriſt is imputed unto us.
18 The ground of this whole compariſon is this, that theſe two men are ſet as two ſtocks, or roots, ſo that out of the one ſin by nature, out of the other, righteouſneſs by grace, doth ſpring forth upon others. y So then, ſin entred not into us onely by following the ſteps of our foreſather, but we take corruption of him by inheritance. z This word, *Many*, is ſet againſt this word, *A few.* 19 A preventing of an objection: why then did the law of Moſes enter thereupon? that men might be ſo much the more guilty, & the benefit of God in Chriſt Jeſus be ſo much the more glorious. a Beſides that diſeaſe, which all men were infected withall by being defiled with one mans ſins, the law entred. b Grace was poured ſo plentiful from heaven, that it did not onely countervail ſin, but above meaſure paſſed it.

1 He paſſeth now to another benefit of Chriſt, which is called ſanctification or regeneration.
a In that corruption, for though the guiltineſs of ſin be not imputed to us, yet the corruption remaineth ſtill in us: the which ſanctification, that followeth juſtification killeth by little and little.
2 The benefits of juſtification and ſanctification are always joyned together inſeparably, and both of them proceed from Chriſt by the grace of God: Now ſanctification is the aboliſhing of ſin, that is of our natural corruption, into whoſe place ſucceedeth the cleanneſs and pureneſs of nature reformed
b They are ſaid of Paul to be dead to ſin, which are in ſuch ſort made partakers of the virtue of Chriſt, that that natural corruption is dead in them, *that is*, the force of it is put out, and it bringeth not forth his bitter fruits: And on the other ſide they are ſaid to live to ſin which are in the fleſh, *that is*, whom the Spirit of God hath not delivered from the ſlavery of the corruption of nature.
3 There are three parts of this ſanctification: *to wit*, the death of the old man, or ſin, his burial, and the reſurrection of the new man deſcending into us from the virtue of the death, burial & reſurrection of Chriſt, of which benefit our baptiſm is a ſign & pledge. * *Gal.* 3.27. ‖ Or, *are.* c To the end that growing up in one with him, we ſhould receive his ſtrength, to quench ſin in us, and to make us new men. * *Col.* 2. 12. d That Chriſt himſelf being diſcharged of his infirmity and weakeneſs, might live in glory with God for ever. e And we which are his members riſe for this end, that being made partakers of the ſelf ſame virtue, we ſhould begin to lead a new life, as though we were already in heaven. 4 The death of ſin and the life of righteouſneſs or our ingrafting into Chriſt, and growing up into one with him, cannot be ſeparated by any means, neither in death nor life: whereby it followeth, that no man is ſanctified, which liveth ſtill to ſin, and therefore is no man made partaker of Chriſt by faith, which repenteth not and turneth not from his wickedneſs: for as he ſaid before, the law is not ſurvented but eſtabliſhed by faith. f In ſo much as by means of the ſtrength which cometh from him to us we ſo die to ſin, as he is dead. g For we become every day more perfect then other: for we ſhall never be perfectly ſanctified, as long as we live here. h All our whole nature, as we are conceived & born into this world with ſin, which is called old partly by comparing that old Adam with Chriſt, & partly alſo in reſpect of the deformation of our corrupt nature which we change with a new. i Our corrupt nature is attributed to Chriſt, not indeed, but by imputation. k That naughtineſs which ſticketh faſt in us. l The end of ſanctification which we ſhoot at and ſhall at length come to, *to wit*, when God ſhall be all in all. 5 He proveth it by the effects of death, uſing a compariſon of Chriſt the head with his members. † Gr. *juſtified.* m Once for all. n with God. 6 An exhortation to contend & ſtrive with corruption & all the effects thereof. o By reigning S. Paul meaneth that chief & high rule, which no man ſtriveth againſt, & if any do, yet it is in vain.

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13 Neither [p] yeild ye your [q] members *as* † [r] instruments of unrighteousnes unto sin: but yeild your selves unto God, as those that are alive from the dead; and your members *as* instruments of righteousnes unto God.

14 [7] For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 [8] What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that * to whom ye yeild your selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousnes?

17 [9] But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that [t] form of doctrine † which was delivered you.

18 Being then made free from sin, ye became the servants of righteousnes.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yeilded your members servants to uncleanness and to iniquity, unto iniquity; even so now yeild your members servants to righteousnes, unto holiness.

20 For when ye were the servants of sin, ye were [t] free † from righteousnes.

21 [10] What fruit had ye then in those things, whereof ye are now ashamed? for the [u] end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 [11] For the wages of sin *is* death: but the gift of God *is* eternal life, through Jesus Christ our Lord.

p To in, as to a lord or tyrant.
q Your mind & all the powers of it.
† Gr. *armes*, or, *weapons.*
r As instruments to commit wickedness withall.
7 He granteth, that sin is not yet so dead in us that it is utterly extinct: but he promiseth victory to to them that contend manfully, because we have the grace of God given us, which worketh so that the law is not now in us the power & instrument of sin.
8 To be under the law and under sin, signify all one, in respect of them which are not sanctified, as on the contrary side, to be under grace and righteousnes, agree to them that are regenerate. Now these are contraries, so that one cannot agree with the other: therefore let righteousnes expel sin
* *John* 8. 34. 2 *Pet.* 2. 19.
9 By nature we are slaves to sin and free from righteousnes, but by the grace of God we are made servants to righteousnes, and therefore free from sin.
† This kind of speech hath a force in it; for he meaneth thereby that the doctrine of the gospel is like unto a certain mold which we are cast into to be framed and fashioned like unto it.
† Gr. *whereto ye were delivered.*
t Righteousnes had no rule over you. † Gr. *to righteousnes.* 10 An exhortation to the study of righteousnes and hatred of sin, the contrary ends of both being set down before us. u The reward or payment. 11 Death is the punishment due to sin, but we are sanctified freely, unto life everlasting.

CHAP. VII.

1 *No law hath power over a man longer then he liveth.* 4 *But we are dead to the law.* 7 *Yet is not the law sin,* 12 *but holy, just, good,* 16 *as I acknowledge who am grieved because I cannot keep it.*

KNow [1] ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth?

2 For * the woman which hath an husband, is bound by the law to *her* husband so long as he liveth: but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if while *her* husband liveth, she be married to another man, she shall be [a] called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 [2] Wherefore my brethren, ye also are become dead to the law by the [b] body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth [c] fruit unto [d] God.

1 By propounding the similitude of marriage, he compareth the state of man, both before and after regeneration together. The law of matrimony, saith he, is this, that to long as the husband liveth, the marriage abideth in force, but if he be dead, the woman may marry again
* 1 *Cor.* 7. 39.
a *That is*, Shee shall be an adulteress, by the consent and judgment of all men.
2 An application of the similitude thus. So, saith he, doth it fare with us: for now we are joyned to the Spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead. b *That is*, In the body of Christ, to give us to understand, how strait and near the fellowship is betwixt Christ and his members. c He calleth the children, which the wife hath by her husband, fruit. d which are acceptable to God.

5 [3] For when we [e] were in the flesh, the † [f] motions of sins which were by the [g] law, did [h] work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, ‡ that [i] being dead [k] wherein we were [l] held; that we should serve in [m] newness of spirit, and not *in* the oldness of the [n] letter.

7 [4] What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known ‡ [o] lust, except the law had said, * Thou shalt not covet.

8 But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* [p] dead.

9 [5] For I was alive without the [q] law once: but when the commandment [r] came, sin revived, and I [f] died.

10 And the commandment which *was ordained* to life, I found *to be* unto death.

11 For sin taking occasion by the commandment, deceived me, and by it slew me.

12 [6] Wherefore the law *is* holy; and the [s] commandment holy, and just, and good.

13 [7] Was then that which is good, [u] made death unto me? God forbid. But sin that it might [x] appear sin, working death in me by that which is good; that sin by the commandment might become [y] exceeding sinful.

14 [8] For we know that the law is spiritual: but I am carnal, sold under sin.

15 [9] For that which I do, I † [10] allow not: for what I [11] would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law, that *it is* good.

3 A declaration of the former saying: for the concupiscences (saith he) which the law stirred up in us, were in us, as it were an husband, of whom we brought forth very deadly and cursed children. But now since the husband is dead, and so consequently being delivered from the force of that killing law, we have passed into the governance of the Spirit, so that we bring forth now, not those rotten and dead, but lively children.
e when we were in the state of the first marriage, which he calleth in the next verse following, the oldness of the letter.
l Gr. *passions.*
f The motions that egged us to sin, which shew their force even in our minds
g He saith not, of the law, but by the law, because the spring of sin, which dwelleth within us, and taketh occasion to work thus in us, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selves.
h wrought their strength.
‡ Or, *being dead to that.*
i As if he said, The bond which bound us, is dead, & vanished away, in so much that sin which held us, hath not now wherewith to hold us.
k For this husband is within us. l Satan is an unjust possessour, for he brought us into bondage of sin and himself, deceitfully: and yet notwithstanding so long as we are sinners, we sin willingly. m As becometh them which after the death of their old husband, are joyned to the Spirit: as whom the Spirit of God hath made new men. n By the letter, he meaneth the law, in respect of that old condition: for before that our will be framed by the holy Ghost, the law speaketh but to deaf men, and therefore it is dumb and dead to us, as touching the fulfilling of it. 4 An objection, what then? are the law and sin all one, and do they agree together? nay, saith he: Sin is reproved and condemned by the law. But because sin cannot abide to be reproved, and was not in a manner felt, until it was provoked and stirred up by the law, it taketh occasion thereby to be more outragious, & yet by no fault of the law. ‡ Or, *concupiscence.* o By the word, *Lust*, in this place he meaneth not evil lusts themselves, but the fountain from whence they spring, for the very heathen philosophers themselves condemned wicked lust, though somewhat darkly. But as for this fountain of them, they could not so much as suspect it, and yet it is the very seat of that natural and unclean spot and filth. * *Exod.* 20. 17. *Deut* 5. 21. p Though sin be in us, yet it is not known for sin, neither doth it so rage, as it rageth after that the law is known. 5 He setteth himself before us for an example, in whom all men may behold, first, what they are by nature before they earnestly think upon the law of God: *to wit*, Blockish, and heady to sin and wickedness, without all true sense and feeling of sin: then what manner of persons they become, when their conscience is reproved by the testimony of the law, *to wit*, Stubborn and more inflamed with the desire of sin, then ever they were before. q when I knew not the law, then me thought I lived indeed: for my conscience never troubled me, because I knew not my disease. r when I began to understand the commandment. s In sin. or by sin. 6 The conclusion, That the law of it self is holy, but all the fault is in us which abuse the law. t Touching not coveting. 7 The proposition, That the law is not the cause of death, but our corrupt nature being therewith not onely discovered, but also stirred up: and took occasion thereby to rebel, as when the more that things are forbidden us: the more we desire them, and from hence cometh the guiltiness, and occasion of death u Beareth it the blame of my death. x That sin might shew it self to be sin, and bewray it self to be that, which it is indeed. y As evil as it could, shewing all the venim it could. 8 The cause of this matter, is this, because that the law requireth a heavenly pureness, but men such as they be born, are bondslaves of corruption, which they willingly serve. 9 He setteth himself being regenerate, before us, for an example, in whom may easily appear the strife of the Spirit, and the flesh, and therefore of the law of God, and our wickedness: for since that the law in a man not regenerate bringeth forth death onely, therefore in him, it may easily be accused: but seeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appear that evil actions proceed not from the law but from sin, *that is*, From our corrupt nature: And therefore the apostle teacheth also what the true use of the law is, in reproving sin in the regenerate, unto the end of the chapter: as a little before (*to wit*, From the seventh verse unto this fifteenth) he declareth the use of it in them which are not regenerate. † Gr. *know.* 10 The deeds of my life, saith he, answer not, nay, they are contrary to my will: therefore by the consent of my will with the law, and repugnance with the deeds of my life it appeareth evidently, that the law and a right ruled will, do perswade one thing, but corruption which hath her seat also in the regenerate, another thing. 11 It is to be noted that one self-same man is said to will and not to will, in divers respects: *to wit*, He is said to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is such an one as he was born; but because the part which is regenerate at length becometh conqueror, therefore Paul sustaining the part of the regenerate, speaketh in such sort as if the corruption which sinneth willingly, were something without a man: although afterward he granteth that this evil is in his flesh, or in his members.

17 Now

17 Now then, it is no more I that do it, but [z] sin that dwelleth in me.

18 [12] For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but *how* to perform that which is good, [a] I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 [13] I find then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God, after the [b] inward man.

23 But I see another law in my members, warring against the law of my [c] mind, and bringing me into captivity to the law of sin, which is in my members.

24 [14] O [d] wretched man that I am, who shall deliver me from ‡ the body of this death!

25 I [e] thank God, through Jesus Christ our Lord. So then, with the mind I [f] my self serve the law of God; but with the flesh, the law of sin.

z That natural corruption, which cleaveth fast even to them that are regenerate, & not clean conquered. 12 This vice, or sin, or law of sin, doth wholly possess those men which are not regenerate, and hindereth them or holdeth them back that are regenerate. a This doth indeed agree to that man, whom the grace of God hath made a new man: for where the spirit is not, how can there be any strife there? 13 The conclusion: As the law of God exhorteth to goodness, so doth the law of sin (*that is*, The corruption wherein we are born) force us to wickedness, but the spirit, *that is*, Our mind, in that that it is the regenerate, consenteth with the law of God: but the flesh, *that is*, The whole natural man, is bondslave to the law of sin: therefore to be short, wickedness and death are not of the law, but of sin, which reigneth in them that are not regenerate: for they neither will, nor do good: but will, and do evil: but in them that are regenerate, it striveth against the spirit or law of the mind, so that they cannot neither live so well as they would, or be so void of sin as they would. b The inward man, and the new man are all one, and are answerable and set a contrary to the old man, neither doth this word, *Inward man*, signify mans mind and reason, *and the old man*, the powers that are under them, as the philosophers imagine, but by the outward man is meant whatsoever is either without or within a man from top to toe, so long as that man is not born anew by the grace of God. c That law of the mind in this place, is not to be understood of the mind as it is naturally, and as our mind is from our birth, but of the mind which is renewed by the spirit of God. 14 It is a miserable thing to be yet in part subject to sin, which of its own nature maketh us guilty of death: but we must cry to the Lord, who will by death it self at length make us conquerours, as we are already conquerours in Christ. d wearied with miserable and continual conflicts. ‡ Or, *this body of death*. e He recovereth himself and sheweth us that he resteth onely in Christ. f This is the true confession of them that are born anew, to confess that they are imperfect.

Chap. VIII.

1 *They that are in Christ, and live according to the Spirit, are free from condemnation.* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit,* 17 *and what of being Gods children:* 19 *whose glorious deliverance all things long for.* 29 *It was beforehand decreed from God.* 38 *What can sever us from his love.*

1 A conclusion of all the former disputation, from *chap.* 1. *verse* 16. even to this place: Seeing that we being justified by faith in Christ, do obtain remission of sins, and imputation of righteousness, and are also sanctified, it followeth thereof, that they that are grafted into Christ by faith, are out of all fear of condemnation. 2 The fruits of the Spirit, or effects of sanctification which is begun in us, do not ingraff us into Christ, but do declare that we are grafted into him. a Follow not the flesh for their guide: for he is not said to live after the flesh, that hath the holy Ghost for his guide, though sometimes he step away. 3 A preventing of an objection: Seeing that the virtue of the Spirit which is in us, is so weak, how may we gather thereby, that there is no condemnation to them that have that virtue? Because saith he, that virtue of the quickning spirit which is so weak in us, is most perfect and most mighty in Christ and being imputed unto us which believe, causeth us to be so accompted of, as though there were no reliques of corruption and death in us; therefore hitherto, Paul disputed of remission of sins, and imputation of fulfilling the law, and also of sanctification which is begun in us: but now he speaketh of the perfect imputation of Christs manhood, which part was necessarily required to the full appeasing of our consciences: for our sins are defaced by the bloud of Christ, and the guiltiness of our corruption is covered with the imputation of Christs obedience, and the corruption it self (which the apostle calleth sinful sin) is healed in us by little and little by the gift of sanctification: but yet lacketh beside that another remedy, *to wit*, The perfect sanctification of Christs own flesh, which also is to us imputed. b The power and authority of the Spirit, against which is set the tyranny of sin. c which mortifieth the old man, and quickneth the new men. d *To wit*, Absolutely and perfectly. e For Christs sanctification being imputed to us, perfecteth our sanctification which is begun in us. 4 He useth no argument here, but expoundeth the mystery of sanctification which is imputed unto us: for because, saith he, that the virtue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfect, and for that it rather kindled the disease of sin, then did put it out to extinguish it, therefore God clothed his Son with flesh like unto our sinful flesh, wherein he utterly abolished our corruption, that being accompted throughly pure & without fault in him, apprehended & laid hold on by faith, we might be found to have fully that singular perfection which the law requireth, and therefore that there might be no condemnation in us. f which is not proper to the law, but cometh by our fault. g In man not born anew, whose disease the law could point out, but it could not heal it.

1 THere *is* [1] therefore now no condemnation to them which are in Christ Jesus, who [2] walk not after the [a] flesh, but after the Spirit.

2 [3] For the [b] law of the spirit of [c] life, in [d] Christ Jesus, hath made me [e] free from the law of sin and death.

3 [4] For what the law could [f] not do, in that it was weak through the [g] flesh, God sending his own Son, in the likeness of [h] sinful flesh, and ‡ for [i] sin [k] condemned sin in the flesh:

4 That the [l] righteousness of the law might be fulfilled [5] in us, who walk not after the flesh, but after the spirit.

5 [6] For they that are after the [m] flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 [7] For † to be carnally minded, *is* death; [8] but † to be spiritually minded, *is* life and peace:

7 [9] Because † the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 [10] So then they that are in the flesh, cannot please God.

9 [11] But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 [12] And if Christ *be* in you, the [n] body *is* dead because of sin; but the Spirit *is* life, because of righteousness.

11 [13] But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, ‡ by his Spirit that ° dwelleth in you.

12 [14] Therefore brethren, we are debters, not to the flesh, to live after the flesh.

13 [15] For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 [16] For as many as are led by the Spirit of God, they are the Sons of God.

15 [17] For ye have not received the [p] spirit of bondage [q] again to fear; but ye have received the * Spirit of [r] adoption, whereby we cry, Abba, father.

16 The Spirit it self beareth witness with our spirit, that we are the children of God.

17 [18] And if children, then heirs; [s] heirs of God, and joynt-heirs with Christ: [19] if so be

h Of mans nature which is corrupt through sin, until he sanctified it. ‡ Or, *by a sacrifice for sin.* i To abolish sin in our flesh. k Sheweth that sin hath no right in us. l The very substance of the law of God might be fulfilled, or that same which the law requireth, that we may be found just before God: for if with our justification there be joyned that sanctification which is imputed to us, we are just, according to that perfect form which the law requireth. 5 He returneth to that which he said: that the sanctification which is begun in us, is a sure testimony of our ingrafting into Christ, which is a most plentiful fruit of a godly and honest life. 6 A reason why to walk after the flesh, agreeth not to them which are grafted in Christ, but to walk after the spirit, agreeth and is meet for them: because saith he, that they which are after the flesh savour the things of the flesh, but they that are after the Spirit, the things of the spirit. m They that live as the flesh leadeth them. 7 He proveth the consequent because that whatsoever the flesh savoureth, that engendereth death: and whatsoever the spirit savoureth that tendeth to joy and life everlasting. † Gr. *the minding of the flesh.* 8 A reason and proof why the wisdom of the flesh is death; because saith he, it is the enemy of God. † Gr. *the minding of the Spirit* 9 A reason why the flesh is enemy to God, because it neither will, neither can, be subject to him, and by flesh he meaneth a man not regenerate. † Gr. *the minding of the flesh.* 10 The conclusion, Therefore they that walk after the flesh, cannot please God: whereby it followeth, that they are not grafted into Christ. 11 He cometh to the others, *to wit*, To them which walk after the spirit, of whom we have to understand contrary things to the former: and first of all, he defineth what it is to be in the Spirit, or to be sanctified: *to wit*, To have the spirit of God dwelling in us. Then he declareth that sanctification is so joyned and knit to our graffing in Christ, that it can by no means be separated. 12 He confirmeth the faithful against the reliques of flesh and sin granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lump) which is not yet purged from this earthly filthiness in death: but therewithal willing them to doubt nothing of the happy success of this combate, because that even this little spark of the spirit, (*that is*, Of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, is the seed of life. n The flesh, or all that, which as yet sticketh fast in the clefts of sin and death. 13 A confirmation of the former sentence, You have the self-same Spirit which Christ hath: therefore at length it shall do the same in you, that it did in Christ, *to wit*, when all infirmities being utterly laid aside, and death overcome, it shall clothe you with heavenly glory. ‡ Or, *because of his Spirit.* o By the virtue and power of it which sheweth the same might, first in our head, and daily worketh in his members. 14 An exhortation to oppress the flesh daily more and more by the virtue of the spirit of the regeneration, because (saith he) you are debters unto God, forsomuch as you have received so many benefits of him. 15 Another reason of the profit that ensueth: for such as strive and fight valiantly, shall have everlasting life. 16 A confirmation of this reason: for they be the children of God, which are governed by his Spirit, therefore shall they have life everlasting. 17 He declareth and expoundeth by the way in these two verses, by what right this name to be called the children of God, is given to the believer, because saith he, they have received the grace of the gospel, wherein Gods sheweth himself, not (as before in the publishing of the law) terrible and fearful but a most benign and loving Father in Christ, so that with great boldness we call him Father, the holy Ghost sealing this adoption in our hearts by faith. p By the Spirit, is meant the holy Ghost whom we are said to receive, when he worketh in our minds. q which fear is stirred up in our minds by the preaching of the law. * *Gal.* 4. 6. r which sealeth our adoption in our minds, and therefore openeth our mouths. 18 A proof of the consequent of the confirmation: because that he which is the Son of God, doth enjoy God with Christ. s Partakers of our fathers goods, and that freely, because we are children by adoption 19 Now Paul teacheth by what way the sons of God do come to that felicity, *to wit*, By the cross, as Christ himself did: and therewithall openeth unto them fountains of comfort: *as first*, That we have Christ a companion and fellow of our afflictions. *Secondly*, That we shall be also his fellows in that everlasting glory.

that we ſuffer with *him*, that we may be alſo glorified together.

18 [20] For I [t] reckon, that the ſufferings of this preſent time, *are* not worthy *to be compared* with the glory which ſhall be reveiled in us.

19 [21] For the earneſt expectation of the [u] creature waiteth for the manifeſtation of the ſons of God.

20 For the creature was made ſubject to [x] vanity, [y] not willingly, but by reaſon of [z] him who hath ſubjected *the ſame* in [a] hope:

21 Becauſe the creature it ſelf alſo ſhall be delivered from the [b] bondage of corruption, into the glorious liberty of the children of God.

22 For we know that ‡ the whole creation groaneth, and [c] travelleth in pain together until now:

23 [22] And not onely *they*, but our [d] ſelves alſo, which have the firſt-fruits of the ſpirit, even we our ſelves groan within our ſelves, waiting for the adoption, *to wit*, the * [e] redemption of our body.

24 [23] For we are ſaved by hope: But hope that is ſeen, is not [f] hope: for what a man ſeeth, why doth he yet hope for?

25 But if we hope for that we ſee not, *then* do we with patience wait for it.

26 [24] Likewiſe the Spirit alſo [g] helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit it ſelf maketh [h] interceſſion for us with groanings which cannot be uttered.

27 And he that ſearcheth the hearts, knoweth what *is* the [i] mind of the Spirit, ‡ becauſe he maketh interceſſion for the ſaints [k] according to *the will of* God.

28 [25] And we know that [l] all things work together for good, to them that love God, to them who are the called according to *his* [m] purpoſe.

29 For whom he did foreknow, he alſo did predeſtinate *to be* conformed to the image of his Son, that he might be the firſt-born among many brethren.

30 Moreover, whom he did [n] predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.

31 [26] What ſhall we then ſay to theſe things? If God *be* for us, who *can be* againſt us?

20 *Thirdly*, That this glory which we look for, doth a thouſand parts ſurmount the miſery of our afflictions.

t All being well conſidered, I gather.

21 *Fourthly*, He plainly teacheth us, that we ſhall certainly be renewed from that confuſion and horrible deformation of the whole world, which cannot be continual, as it was not at the beginning: But as it had a beginning by the ſin of man for whom it was made by the ordinance of God, ſo ſhall it at length be reſtored with the elect.

u All this world.

x Is ſubject to a vaniſhing and fitting ſtate.

y Not by their natural inclination.

z That they ſhould obey the creatours commandment whom it pleaſeth to ſhew by their fickle ſtate, how greatly he was diſpleaſed with man.

a God would not make the world ſubject to an everlaſting curſe, for the ſin of man, but gave it in hope that it ſhould be reſtored.

b From the corruption which they are now ſubject to, they ſhall be delivered and changed into that bleſſed ſtate of incorruption, which ſhall be reveiled, when the ſons of God ſhall be advanced to glory.

‡ Or, *every creature.*

c By this word is meant, not onely exceeding ſorrow, but alſo the fruit that followeth of it.

22 *Fifthly*, If the reſt of the world look for a reſtoring, groaning as it were for it, and that not in vain, let it not grieve us alſo to ſigh, yea, let us be more certainly perſwaded of our redemption to come, forasmuch as we have the firſt-fruits of the ſpirit. d Even from the bottom of our hearts. * *Luk.* 21. 28. e That laſt reſtoring, which ſhall be the accompliſhment of our adoption. 23 *Sixtly*, hope is neceſſarily joyned with faith: ſeeing then that we believe thoſe things which we are not yet in poſſeſſion of, and hope reſpecteth not the thing that is preſent, we muſt therefore hope and patiently wait for that which we believe ſhall come to paſs f This is ſpoken by the figure *metonomy*: Hope, for that which is hoped for. 24 *Seventhly*, There is no cauſe why we ſhould faint under the burthen of afflictions, ſeeing that prayers miniſter unto us a moſt ſure help which cannot be fruſtrate, ſeeing they proceed from the Spirit of God which dwelleth in us. g Beareth our burden, as it were, that we faint not under it. h Provoketh us to prayers, and telleth us, as it were, within, what we ſhall ſay, and how we ſhall groan. i what ſobs and ſighs proceed from the inſtinct of his ſpirit. ‡ Or, *that.* k Becauſe he teacheth the godly to pray according to Gods will. 25. *Eightly*, we are not afflicted either by chance, or to our harm, but by Gods providence, for our great profit: who as he choſe us from the beginning, ſo hath he predeſtinate us to be made like to the image of his Son: and therefore will bring us in his time, being called and juſtified to glory, by the croſs. l Not onely afflictions, but whatſoever elſe. m He calleth that, purpoſe, which God hath from everlaſting appointed with himſelf according to his good will and pleaſure. n He uſeth the time paſt for the time preſent, as the Hebrews uſe, who ſometime ſet down the thing that is to come, by the time that is paſt, to ſignify the certainty of it: and he hath alſo a regard to gods continual working. 26 *Ninthly*, we have no cauſe to fear that the Lord will not give us whatſoever is profitable for us ſeeing that he hath not ſpared his own Son to ſave us.

32 He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely [o] give us all things?

33 [27] Who ſhall lay any thing to the charge of Gods elect? *It is* [p] God that juſtifieth:

34 Who *is* he that condemneth? *It is* Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

35 Who ſhall ſeparate us from the love of Chriſt? *ſhall* tribulation, or diſtreſs, or perſecution, or famin, or nakedneſs, or peril, or ſword?

36 (As it is written, * For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter)

37 [r] Nay in all theſe things we are more then conquerers, through him that loved us.

38 For I am perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.

o Give us freely.

27 A moſt glorious and comfortable concluſion of the whole ſecond part of this epiſtle, that is of the treatiſe of juſtification. There are no accuſers that we have need to be afraid of before God, ſeeing that God himſelf abſolveth us as juſt: and therefore much leſs need we to fear damnation, ſeeing that we reſt upon the death and reſurrection of the almighty power & defence of Jeſus Chriſt; Therefore what can there be ſo weighty in this life, or of ſo great force and power, that might fear us, as though we might fall from the love of God, wherewith he loveth us in Chriſt? Surely nothing, ſeeing that it is in it ſelf moſt conſtant and ſure, and alſo in us being confirmed by ſtedfaſt faith.

p who pronounceth us not onely guiltleſs but alſo perfely juſt in his Son. q wherein Chriſt loveth us. * *Pſal.* 44. 22. r we are not overcome with ſo great and many miſeries and calamities, but alſo more then conquerours in all of them.

CHAP. IX.

1 Paul is ſory for the Jews. 7 All the ſeed of Abraham were not the children of the promiſe. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he liſt. 25 The calling of the Gentiles, and rejecting of the Jews were foretold. 32 The cauſe why ſo few Jews embraced the righteouſneſs of faith.

I Say [1] the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſs in the holy Ghoſt.

2 That I have great heavineſs and continual ſorrow in my heart.

3 For I could wiſh that my ſelf were ‡ [a] accurſed from Chriſt, for my brethren my kinſmen according to the [b] fleſh:

4 Who are Iſraelites; to whom *pertaineth* the adoption, and the [c] glory, and the ‡ [d] covenants, and the giving of the [e] law, and the [f] ſervice *of God*, and the [g] promiſes;

5 Whoſe *are* the fathers, and of whom as concerning the fleſh Chriſt *came*, who is over all, [2] God bleſſed for ever. Amen.

6 [3] Not as though the word of God hath taken none effect. For they *are* not all [h] Iſrael, which are of Iſrael:

7 Neither becauſe they are the ſeed of Abraham, *are they* all children: [4] but in * [i] Iſaac ſhall thy ſeed be called.

1 The third part of this epiſtle, even to the twelfth chapter, wherein Paul aſcendeth to the higher cauſes of faith: and firſt of all, becauſe he purpoſed to ſpeak much of the caſting off of the Jews, he uſeth an inſinuation, declaring by a double or triple oath, and by witneſſing of his great deſire towards their ſalvation, his ſingular love towards them, and therewithal granting unto them all their prerogatives.

‡ Or, *ſeparated.*

a The apoſtle loved his brethren ſo entirely, that if it had been poſſible, he would have been ready to have redeemed the caſting away of the Iſraelites with the loſs of his own ſoul for ever: for this word, *Accurſed*, Betokeneth as much in this place. b Being brethren by fleſh, as of one nation and country. c The ark of the covenant, which was a token of Gods preſence. ‡ Or, *teſtaments.* d The tables of the covenant, and this is ſpoken by the figure *metonomy*. e Of the judicial law. f The ceremonial law. g which were made to Abraham and to his poſterity. 2 A moſt manifeſt teſtimony of the Godhead and divinity of Chriſt. 3 He entreth into the handling of predeſtination, by a kind of preventing an objection: How may it be, that Iſrael is caſt off, but that therewithal we muſt alſo make the covenant which God made with Abraham and his ſeed, fruſtrate and void? He anſwereth therefore, that Gods word is true, although that Iſrael be caſt off, for the election of the people of Iſrael is ſo general and common, that notwithſtanding the ſame God chuſeth by his ſecret counſel, ſuch as it pleaſeth him. So then, this is the propoſition and ſtate of this treatiſe: The grace of ſalvation is offered generally in ſuch ſort that notwithſtanding it, the efficacy thereof pertaineth onely to the elect. h Iſrael in the firſt place is taken for Jacob, and in the ſecond, for the Iſraelites. 4 The firſt proof is taken from the example of Abrahams own houſe, wherein Iſaac only was accounted the ſon, and that by Gods ordinance: although that Iſmael alſo was born of Abraham, and circumciſed before Iſaac. * *Gen.* 21. 12. i Iſaac ſhall be thy true and natural ſon, and therefore heir of thy bleſſing.

8 5 That is, They which are the children of the [k] flesh, these *are* not the children of God: * but the children of the [l] promise are counted for the seed.

9 [6] For this *is* the word of promise, * At this time will I come, and Sara shall have a son.

10 [7] And not onely *this*, but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the [m] purpose of God according to election [8] might stand, not of works, but of him that calleth)

12 [9] It was said unto her, The *‡ elder shall serve the ‡ younger.

13 As it written, * Jacob have I loved, but Esau have I hated.

14 [10] What shall we say then? *is there* [n] unrighteousnes with God? God forbid.

15 [11] For he saith to Moses,* I will have [o] mercy on whom I will have mercy, and I will have [p] compassion on whom I will gave compassion.

16 [12] So then *it is* not of him that [q] willeth, nor of him that runneth, but of God that sheweth mercy.

17 [13] For the [r] scripture saith unto Pharaoh, * Even for this same purpose have I [t] raised thee up, that I might [14] shew my power in thee, and that my name might be declared throughout all the earth.

18 [15] Therefore hath he mercy on whom [s] he will *have mercy*, and whom he will, he hardeneth.

19 [16] Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 [17] Nay, but O man, who art thou that ‡ replyest against God? * [18] shall the thing formed say to him that [u] formed *it*, Why hast thou made me thus?

21 [16] Hath not the * potter power over the clay, of the same lump to make one [20] vessel unto [x] honour, and another unto [21] dishonour?

22 [22] *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the [y] vessels of wrath ‡ fitted to [23] destruction:

23 And that he might make known the [z] riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

24 [24] Even us whom he hath called, not of the [q] Jews onely, but also of the Gentiles.

25 [25] As he saith also in Osee, * I will call them my people, which were not my people; and her, beloved, which was not beloved.

26 * And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called, The children of the living God.

27 [26] Esaias also crieth concerning Israel, * Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he will finish ‡ the work, and cut *it* short in righteousnes: because a [b] short work will the Lord make upon the earth.

29 And as Esaias said before, * Except the Lord of [c] sabaoth had left us a [d] seed, we had been as Sodoma, and been made like unto Gomorrha.

30 [27] What shall we say then? That the Gen-

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5 A general application of the former proof or example.
k which are born of Abraham by the course of nature.
* *Gal.* 4. 28.
l which are born by virtue of the promise.
6 A reason of that application: Because that Isaac was born by the virtue of the promise and therefore he was not chosen, nay, he was not at all, but by the free will of God: whereby it followeth, that the promise is the fountain of predestination, and not the flesh, from which promise the particular election proceedeth, *that is*, That the elect be born elect, and not that they be first born, and then after elected in respect of God who doth predestinate.
* *Gen.* 18. 10.
7 Another forcible proof taken from the example of Esau and Jacob, which were both born of the same Isaac, which was the son of the promise, of one mother, and at one birth, and not at divers, as Ismael and Isaac were: and yet notwithstanding, Esau being cast off, onely Jacob was chosen: and that before their birth, that neither any goodnes of Jacobs, might be thought to be the cause of his election, neither any wickednes of Esaus, of his casting away. m Gods decree which proceedeth of his meer good will, whereby it pleaseth him to chuse one, and refuse the other. 8 Paul saith not, Might be made, but, Being made might remain; therefore they are deceived which make foreseen faith the cause of election, and foreknown infidelity the cause of reprobation. 9 He proveth the casting away of Esau, by that, that he was made servant to his brother: and proveth the chusing of Jacob, by that, that he was made lord of his brother, although his brother was the first begotten; and left any man might take this saying of God, and refer it to external things, the apostle sheweth out of Malachi, who is a good interpreter of Moses, that the servitude of Esau was joyned with the hatred God, and the lordship of Jacob; with the love of God. * *Gen.* 25. 23. ‡ Or, *greater.* ‡ Or, *lesser.* * *Mal.* 1. 2, 3. 10 The first objection, If God doth love or hate upon no consideration of worthiness, or unworthiness, then is he unjust, because he may love them which are unworthy, and hate them that are worthy. The apostle detesteth this blasphemy, and afterward answereth it severally, point by point. n Mans wit knoweth no other causes of love or hatred, but those that are in the persons, and thereupon this objection riseth. 11 He answereth first, touching them which are chosen to salvation: in the chusing of whom he denieth that God may seem unjust, although he chuse and predestinate to salvation them that are not yet born, without any respect of worthiness: because he bringeth not the chosen to the appointed end, but by the meanes of his mercy, which is a cause next under predestination. Now mercy presupposeth misery, and again, misery presupposeth sin or voluntary corruption of mankind, and corruption presupposeth a pure and perfect creation. Moreover, mercy is shewed by her degrees: *to wit*, By calling, by faith, by justification and sanctification, so that at length we come to glorification, as the apostle will shew afterward. Now all these things orderly following the purpose of God, do clearly prove that he can by no means seem unjust in loving and saving his. * *Exod.* 33. 19. o I will be merciful and favourable to whom I list to be favourable. p I will have compassion on whomsoever I list to have compassion. 12 The conclusion of the answer; therefore God is not unjust in chusing and saving of his free goodnes, such as it pleaseth him: as he also answered Moses when he prayed for all the people. q By will, he meaneth the thought and endeavour of heart, and by running, good works, to neither of which he giveth the praise, but onely to the mercy of God. 13 Now he answereth concerning the reprobate, or them whom God hateth, being not yet born, and hath appointed to destruction without any respect of unworthiness. And first of all he proveth this to be true, by alledging the testimony of God himself touching Pharaoh, whom he stirred up to this purpose, that he might be glorified in his hardning and just punishing. r God so speaketh unto Pharaoh in the scripture, or, the scripture bringeth in God, so speaking to Pharaoh. * *Exod.* 9. 16. ‡ Brought thee into this world. 14 Secondly, He bringeth the end of Gods counsel, to shew that there is no unrighteousnes in him. Now this chiefest end is, not properly and simply the destruction of the wicked, but Gods glory which appeareth in their rightful punishment. 15 A conclusion of the full answer to the first objection: therefore seeing God doth not save them whom he freely chose according to his good will and pleasure, but by justifying and sanctifying them by his grace, his counsel in saving them cannot seem unjust. And again there is no unjustice in the everlasting counsel of God, touching the destruction of them whom he listeth to destroy, for that he hardneth before he destroyeth: Therefore the third answer for the maintenance of Gods justice in the everlasting counsel of reprobation, consisteth in this word, Hardning: which notwithstanding he conceiled in the former verse, because the history of Pharaoh was well known. But the force of the word is great, for hardning which is set against mercy, presupposeth the same things that mercy did, *to wit*, A voluntary corruption, wherein the reprobates are hardned: and again, corruption presupposeth a perfect state of creation. Moreover, this hardning also is voluntary, for God so hardneth, being offended with corruption, that he useth their own will whom he hardneth, to the executing of that judgment. Then follow the fruits of hardning, *to wit*, unbelief and sin, which are the true and proper causes of the condemnation of the reprobate, why doth he then appoint to destruction? Because he will: why doth he harden? Because they are corrupt: why doth he condemn? Because they are sinners. where is then unrighteousnes? Nay, if he should destroy all after this sort, to whom should he do injure? t whom it pleased him to appoint to shew his favour upon.

16 Another objection, but onely for the reprobate, rising upon the former answer. If God do appoint to everlasting destruction, such as he listeth, and if that cannot be hindred notwithstanding, that he hath once decreed, how doth he justly condemn them, which perish by his will?
17 The apostle doth not answer that it is not Gods will, for that God doth not either reject or elect according to his pleasure, which thing the wicked call blasphemy, but he rather granteth his adversary both the antecedents, *to wit*, That it is Gods will, and that it must of necessity so fall out, yet he denieth that God is therefore to be thought an unjust revenger of the wicked: for seeing it appeareth by manifest proof, that this is the will of God, and his doing, what impudency is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into judgment? Now if any man say that the doubt is not so dissolved and answered, I answer, that there is no farther demonstration in any matter, because it is grounded upon this principal, That the will of God is the rule of righteousnes.
‡ Or, *answereth again*, or, *disputeth with God.* * *Isa.* 45. 9. 18 An amplification of the former answer, taken from a comparison, whereby also it appeareth that Gods determinate counsel is set of Paul the highest of all causes: so that it dependeth not upon any respect of the second causes, but doth rather frame and direct them. u This similitude agreeth very fitly to the first creation of mankind. 19 Alluding to the creation of Adam, he compareth mankind not yet made, (but in the creatours mind) to a lump of clay: whereof afterward God made and doth daily make according as he purposed from everlasting, both such as should be elect, and such as should be reprobate, as also this word, Making, declareth. * *Jer.* 18. 6. 20 whereas in the objection propounded, mention was onely made of vessels to dishonour, yet he speaketh of the other also in this answer, for that he proveth the Creatour to be just in either of them, as the rule of contraries, requireth. x To honest uses. 21 Seeing then, that in the name of dishonour, the ignominy of everlasting death is signified, they speak with Paul, which say, that some are made of God to most just destruction, and they that are offended with this kind of speech bewray their own folly. 22 The second answer is this, That God, moreover and besides that he doth justly decree whatsoever he doth decree, useth that moderation in executing of his decrees as declareth his singular lenity even in the reprobate, in that, that he suffereth them a long time, and permitteth them to enjoy many and singular benefits, until at length he justly condemn them: and that to good end and purpose, to wit to shew himself to be an enemy and revenger of wickedness, that it may appear what power he is of by these severe judgments, and finally by comparison of contraries to set forth indeed, how great his mercy is towards the elect. y By vessels, the Hebrews understand all kinds of instruments. ‡ Or, *made up.* 23 Therefore again, we may say with Paul, That some men are made of God the creatour to destruction. z The unmeasurable and marvellous greatnes. 24 Having established the doctrine of the eternal predestination of God on both parts, that is, as well of the reprobate, as of the elect, he cometh now to shew the use of it, teaching us that we ought not to seek the testimony of it in the secret counsel of God, but by the vocation which is made manifest, and set forth in the church, propounding unto us the example of the Jews and Gentiles, that the doctrine, may be better perceived. a He sayeth not that all and every one of the Jews are called, but some of the Jews, and some of the Gentiles. 25 Our vocation or calling is free, and of grace, even as our predestination is: and therefore there is no cause, why either our own unworthiness, or the unworthiness of our ancestors should cause us to think that we are not the elect and chosen of God, if we be called of him, and so embrace through faith the salvation that is offered us. * *Hos.* 2. 23. 1 *Pet.* 2. 10. * *Hos.* 1. 10. 26 Contrariwise, Neither any outward general calling, neither any worthiness of our ancestors, is a sufficient witnes of election, unless by faith and belief we answer Gods calling: which thing came to pass in the Jews, as the Lord had forewarned. * *Isa.* 10. 22, 23. ‡ Or, *the account.* b God purposeth to bring the unkind and unthankful people to an extream fewness. * *Isa.* 1. 9. c Armies, by which word, the chiefest power that is, given to God. d Even a very few. 27 The declaration and manifestation of our election, is our calling, apprehended by faith, as it came to pass in the Gentiles.

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142 tiles which followed not after [e] righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith:

31 [28] But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs.

32 Wherefore? Becauſe *they ſought it*, not by faith, but as it where by the [f] works of the law: for they ſtumbled at that ſtumbling-ſtone;

33 As it is written, * Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence: and whoſoever believeth on him, ſhall not be ‡ aſhamed.

e So then the Gentiles had no works to prepare and procure Gods mercy beforehand: and as for that the Gentiles attained to that which they ſought not for, the mercy of God is to be thanked for it: and in that the Jews attained not to that which they ſought after, they can thank none for it but themſelves, becauſe they ſought it not aright.

28 The pride of men is the cauſe that they contemn vocation, ſo that the cauſe of their damnation need not to be ſought for any other where but in themſelves. f Seeking to come by righteouſneſs, they followed the law of righteouſneſs. * *Iſa.* 8. 14. & 28, 16. 1 *Pet.* 2. 6. ‡ Or, *confounded.*

CHAP. X.

5 *The ſcripture ſheweth the difference betwixt the righteouſneſs of the law, and this of faith,* 11 *and that all, both Jew and Gentile, that believe, ſhall not be confounded,* 18 *and that the Gentiles ſhall receive the word, and believe.* 19 *Iſrael was not ignorant of theſe things.*

1 Purpoſing to ſet forth in the Jews an example of marvellous obſtinacy, he uſeth an inſinuation.

BRethren, [1] my hearts deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

2 The firſt entrance into the vocation unto ſalvation, is to renounce our own righteouſneſs: the next is to embrace that righteouſneſs by faith, which God freely offereth us in the goſpel.

3 [2] For they [a] being ignorant of Gods righteouſneſs, and going about to [b] eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

a The ignorance of the law which we ought to know, excuſeth none before God, eſpecially it excuſeth not them that are of his houſhold.

b Ignorance hath alway pride joyned with it.

4 [3] For Chriſt *is* the [c] end of the law for righteouſneſs to [d] every one that believeth.

3 The proof: the law it ſelf hath reſpect unto Chriſt, that ſuch as believe in him ſhould be ſaved. Therefore the calling to ſalvation by the works of the law, is vain and fooliſh: but Chriſt is offered for ſalvation to every believer.

5 [4] For Moſes deſcribeth the righteouſneſs which is of the law, *That the man which doth thoſe things, ſhall live by them.

6 But the righteouſneſs which is of faith, ſpeaketh on this wiſe, * [e] Say not in thine heart, Who ſhall aſcend into heaven? (that is to bring Chriſt down *from above*)

7 Or who ſhall deſcend into the deep? (that is to bring up Chriſt again from the dead)

c The end of the law is, to juſtify them that keep the law: but ſeeing we do not obſerve the law through the fault of our fleſh, we attain not to this end: but Chriſt ſalveth this diſeaſe, for he fulfiled the law for us. d Not onely to the Jews, but alſo to the Gentiles. 4 That the law regardeth and tendeth to Chriſt, this is a manifeſt proof, for that it propoundeth ſuch a condition as can be, and is fulfilled of none but of Chriſt onely: which being imputed unto us by faith, our conſcience is quieted, ſo that now no man can ask, who can aſcend up into heaven, or bring us from hell, ſeeing the goſpel teacheth that both of theſe is done by Chriſt, *and that* for their ſakes, which with true faith embrace him which calleth them. * *Levit.* 18. 5. *Ezek.* 20. 11. *Gal.* 3. 12. * *Deut.* 30. 12. e Think not with thy ſelf, as men that are ſtaggering uſe to do. 5 Vocation cometh by the word preached. * *Deut.* 30. 14. f By the word, Moſes underſtood the law which the Lord publiſhed with his own voice: and Paul applieth it to the preaching of the goſpel, which was the perfection of the law. 6 *That is,* Indeed true faith which is ſetled not onely in the head, but alſo in the heart of man, whereof alſo we give teſtimony by outward life, and which tendeth to Chriſt as to our alone and onely Saviour, even as he ſetteth forth himſelf in his word. g If thou profeſs plainly, ſincerely, and openly, that thou takeſt Jeſus onely to be thy Lord and Saviour. h The Father who is ſaid to have raiſed the Son from the dead: and this is not ſpoken to ſhut out the divinity of the Son: but to ſet forth the Fathers counſel touching our redemption in the reſurrection of the Son. i Faith is ſaid to juſtify, and furthermore ſeeing the confeſſion of the mouth, is an effect of faith, and confeſſion is the way to come to ſalvation, it followeth that faith is alſo ſaid to ſave. 7 Now he proveth the other part which he propounded afore in the fourth verſe, *to wit,* That Chriſt calleth whomſoever he liſteth without any difference, and this he confirmeth by a double teſtimony. * *Iſai.* 28. 16.

8 But what ſaith it? * [f] The word is nigh thee, *even* in thy mouth, and in thy heart: that is the word of faith which we preach,

9 [6] That if thou ſhalt [g] confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that [h] God hath raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man [i] believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

11 [7] For the ſcripture ſaith, * Whoſoever [k] believeth on him, ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him.

13 * [8] For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

14 How then ſhall they call on him in whom they have not believed? [9] and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

15 And how ſhall they preach, except they be ſent? as it written, * How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!

16 [10] But they have not [l] all obeyed the goſpel. For Eſaias ſaith, * Lord, who hath believed † our ‡ report?

17 [11] So then, faith *cometh* by hearing, and hearing by [m] the word of God.

18 [12] But I ſay, Have they not heard? Yes verily, * their ſound went into all the earth, and their words unto the ends of the world.

19 [13] But I ſay, Did not Iſrael know? Firſt, Moſes ſaith, * I will provoke you to jealouſy, by *them that are* [n] no people, *and* by a fooliſh nation I will anger you.

20 But Eſaias is very [o] bold, and ſaith, * I was found of them that ſought me not; I was made manifeſt unto them that asked not after me.

21 But to Iſrael he ſaith, * All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

k To believe in God, is to yeild and conſent to Gods promiſe of our ſalvation by Chriſt, and that not onely in general, but when we know that the promiſes pertain to us, whereupon riſeth a ſure truſt. * *Joel* 2 32. *Acts* 2. 21.

8 True calling upon the name of God is the teſtimony of true faith, and true faith of true vocation or calling, and true calling of true election.

9 *That is,* True faith, which ſeeketh God in his word, and that preached: according as God hath appointed in the church. * *Iſa.* 52. 7. *Nah.* 1. 15.

10 whereſoever faith is, there is alſo the word, but not contrariwiſe, whereſoever the word is, there is faith alſo: for many refuſe and reject the word. l He ſpeaketh this becauſe of the Jews. * *Iſa.* 53. 1. *John* 12. 38.

11 Gr. *the hearing of us.* ‡ Or, *preaching.*

12 An objection: If calling be a teſtimony of election, were not the Jews called? why ſhould I not grant that, ſaith the apoſtle, ſeeing that there is no nation which hath not been called? much leſs can I ſay, that the Jews were not called. * *Pſal.* 19. 4. 13 The defender and maintainer of the Jews cauſe, goeth on ſtill to ask, whether the Jews alſo knew not God which called them, Eſai (ſaith the apoſtle) denieth it: and witneſſeth that the goſpel was tranſlated from them to the gentiles, becauſe the Jews neglected it. And there withal the apoſtle teacheth, that that outward and univerſal calling, which is ſet forth by the creation of the world, ſufficeth not to the knowledge of God: yea, and that the particular alſo which is by the word of God, is of it ſelf of ſmall or no efficacy, unleſs it be apprehended or laid hold on by faith, by the gift of God, otherwiſe by unbelief it is made unprofitable, and that by the onely fault of men, who can pretend no ignorance. * *Deut.* 32. 21. n He calleth all prophane people, becauſe not being the Lords people, they are as no people. o Speaketh without fear. * *Iſa.* 65. 1. * *Iſa.* 65. 2.

CHAP XI.

1 *God hath not caſt off all Iſrael.* 7 *Some were elected though the reſt were hardned.* 16 *There is hope of their converſion.* 18 *The Gentiles may not inſult upon them.* 26 *For there is a promiſe of their ſalvation.* 33 *Gods judgments are unſearchable.*

1 Now the apoſtle ſheweth how this doctrine is to be applied to others, abiding ſtill in his propounded cauſe; Therefore he teacheth us, that all the Jews in particular, are not caſt away, and therefore we ought not to pronounce raſhly of private perſons, whether they be of the number of the elect, or not. 2 The firſt proof: I am a Jew and yet elected, therefore we may, and ought fully to reſolve upon our election as hath been before ſaid: but of another mans we cannot be ſo certainly reſolved, and yet ours may cauſe us to hope well of others. 3 The ſecond proof: Becauſe that God is faithful in his league or covenant, although men he unfaithful: ſo then, ſeeing that God hath ſaid, that he will be the God of his unto a thouſand generations, we muſt take heed, that we think not that the whole race and offſpring is caſt off, by reaſon of the unbelief of a few, but rather that we hope well of every member of the church, becauſe of Gods league and covenant. a which he loved and choſe from everlaſting. 4 The third proof taken from the anſwer that was made to Elias: even then alſo, when there appeared openly to the face of the world no elect, yet God knew his elect and choſen, and of them alſo great ſtore and number, whereupon this alſo is concluded, that we ought not raſhly to pronounce of any man as of a reprobate, ſeeing that the church is oftentimes brought to that ſtate, that even the moſt watchful and ſharp ſighted paſtours, think it to be clean extinct and put out * 1 *King.* 19. 14.

I Say then, [1] Hath God caſt away his people? God forbid. For [2] I alſo am an Iſraelite of the ſeed of Abraham, *of* the tribe of Benjamin.

2 [3] God hath not caſt away his people which he [a] foreknew. [4] Wot ye not what the ſcripture ſaith of Elias? how he maketh interceſſion to God againſt Iſrael, ſaying,

3 * Lord, they have killed thy prophets, and

digged

digged down thine altars; and I am left alone, and they ſeek my life.

4 But what ſaith the anſwer of God unto him? * I have [b] reſerved to my ſelf ſeven thouſand men, who have not bowed the knee to *the image of* [c] Baal.

5 Even ſo then at this preſent time alſo there is a remnant according to the [d] election of grace.

6 [5] And if by grace, then *it is* [e] no more of works: otherwiſe grace is no more grace. But if *it be* of works, then is it no more grace: otherwiſe work is no more work.

7 What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were ‡ [f] blinded:

8 [6] According as it is written, * God hath given them the ſpirit of ‡ [g] ſlumber, * eyes that they [h] ſhould not ſee, and ears that they ſhould not hear, unto this day.

9 And David ſaith, * [i] Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompenſe unto them.

10 * Let their eyes be darkned, that they may not ſee, and bowe down their back alway.

11 [7] I ſay then, Have they ſtumbled that they ſhould fall? God forbid: but *rather* through their fall ſalvation *is come* unto the Gentiles, for to provoke them to jealouſy.

12 Now if the fall of them *be* the riches of the world, and the ‡ diminiſhing of them the [k] riches of the Gentiles: how much more their [l] fulneſs?

13 [8] For I ſpeak to you Gentiles, in as much as I am the apoſtle of the Gentiles, [m] I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my fleſh, and might ſave ſome of them.

15 For if the caſting away of them *be* the reconciling of the world; what *ſhall* the receiving *of them be*, [n] but life from the dead?

16 [9] For if the [o] firſt-fruit *be* holy, the lump *is* alſo *holy:* and if the root [p] *be* holy, ſo *are* the branches.

17 [10] And if ſome of the branches be broken off, and thou being a wild olive-tree, wert graffed in ‡ [q] amongſt them, and with them [r] partakeſt of the root and fatneſs of the olive-tree;

18 [r] Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.

19 Thou wilt ſay then, The branches were broken off, that I might be graffed in.

20 Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but [t] fear.

21 For if God ſpared not the [u] natural branches, *take heed* leſt he alſo ſpare not thee.

22 [11] Behold therefore the [x] goodneſs, and ſeverity of God: on them which fell, ſeverity; but towards thee, [y] goodneſs, if thou continue in *his* goodneſs: otherwiſe thou alſo ſhalt be cut off.

23 [12] And they alſo, if they bide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by [z] nature, and wert graffed contrary to nature into a [a] good olive-tree; how much more ſhall theſe which be the natural *branches*, be graffed into their own olive-tree?

25 [13] For I would not, brethren, that ye ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own [b] conceits) that ‡ blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be [c] come in.

26 And ſo all Iſrael ſhall be ſaved: as it is written, * There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob.

27 For this *is* my covenant unto them, when I ſhall take away their ſins.

28 [14] As concerning the [d] goſpel, *they are* enemies for your ſake: but as touching the [e] election, *they are* beloved for the fathers ſakes.

29 [15] For the gifts and calling of God *are* without repentance.

30 [16] For as ye in times paſt have not ‡ believed God, yet have now obtained mercy through their unbelief:

31 Even ſo have theſe alſo now not ‡ believed, that through your mercy they alſo may obtain mercy.

32 For

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a 1 *King.* 19. 18.
b He ſpeaketh of remnants and reſerved people which were choſen from everlaſting, and not of remnants that ſhould be choſen afterward, for they are not choſen, becauſe they were not idolaters: but therefore they were not idolaters, becauſe they were choſen and elect.
c Baal ſignifieth as much as Maſters or Patron, or one in whoſe power another is, which name the idolaters at this day give their idols, naming them Patrons, and Patroneſſes, or Ladies.
d The election of grace is not whereby men choſe grace, but whereby God choſe us of his grace and goodneſs.
5 Although that all be not elect and choſen, yet let them that are elected, remember that they are freely choſen: and let them that ſtubbornly refuſe the grace and free mercy of God, impute it unto themſelves.
e This ſaying, beateth down flat to the ground all the doctrine of all kinds and manner of works, whereby our juſtifiers of themſelves do teach, that works are either wholy, or partly the cauſe of our juſtification.
‡ Or, *hardned.*
f *Look Mark* 3. 5.
6 And yet this hardneſs of heart cometh not but by Gods juſt decree and judgment: and yet without fault, when as he ſo puniſheth the unthankful by taking from them all ſenſe and perſeverance, and by doubling their darkneſs, that the benefits of God which are offered unto them, do redound to their juſt deſtruction.
* *Iſa.* 29. 10. ‡ Or, *remorſe.* g A very dead ſleep, which taketh away all ſenſe.
* *Iſa.* 6. 9. h *That is*, Eyes unfit to ſee. * *Pſal.* 69. 22. i As unhappy birds are inticed to death by that which is their ſuſtenance, ſo did that only thing turn to the Jews deſtruction, out of which they ſought life, *to wit*, The law of God, for the prepoſterous zeal whereof they refuſed the goſpel. * *Pſal.* 69. 23. 7 God appointed this caſting off the Jews, that it might be an occaſion to call the Gentiles: and again, might turn this calling of the Gentiles, to be an occaſion to reſtore the Jews, *to wit*, That they being inflamed and provoked by emulation of the Gentiles, might themſelves at length embrace the goſpel. And hereby we may learn, that the ſeverity of God ſerveth as well to the ſetting forth of his glory, as his mercy doth, and alſo that God prepareth himſelf a way to mercy, by his ſeverity: ſo that we ought not raſhly to deſpair of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them alſo. ‡ Or, *decay*, or, *loſs.*
k *By riches*, He meaneth the knowledge of the goſpel, to everlaſting life: *And by the world*, all nations diſperſed throughout the whole world. l Of the Jews, when the whole nation, without exception ſhall come to Chriſt. 8 He witneſſeth by his own example, that he goeth before all other in this behalf. m I make noble and famous. n It ſhall come to paſs that when the Jews come to the goſpel, the world ſhall, as it were, quicken again, and riſe up from death to life. 9 The nation of the Jews being conſidered in their ſtock, and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we muſt not ſtick in their unworthineſs, to think that they are at once all caſt off, but we ought to conſider the root of the covenant, and rather go back to their anceſtors which were faithful that we may know that the bleſſing of the covenant reſteth in ſome of their poſterity, as we alſo find proof hereof in our ſelves. o He alludeth to the firſt fruits of thoſe loaves, by the offering whereof all the whole crop of corn was ſanctified, and they might uſe the reſt of the year following with good conſcience. p Abraham. 10 There is no cauſe why the Gentiles which have obtained mercy, ſhould triumph over the Jews which contemn the grace of God, ſeeing they are graffed into the Jews anceſtours; but let them rather take heed, that that alſo be not found in them which is worthily condemned in the Jews. And hereof alſo this general doctrine may be gathered and taken, that we ought to be ſtudious of Gods glory, even in repect of our neighbours: ſo far ought we to be from bragging and glorying, for that, that we are preferred before others by a ſingular grace.

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‡ Or, *for them.*
q In place of theſe boughs which are broken off.
r It is againſt the common courſe of huſbandry, that the barren juyce of the imp is changed with the juyce of the good tree.
ſ We may rejoyce in the Lord, but ſo that we deſpiſe not the Jews, whom we ought rather to provoke to that good ſtriving with us.
t See that thou ſtand in awe of God modeſtly and carefully.
u He calleth them natural, not becauſe they had any holineſs of nature, but becauſe they were born of them whom the Lord ſet apart for himſelf from other nations, by his league and covenant, which he freely made with them.
11 Seeing the matter it ſelf declareth that election cometh not by inheritance (although the fault be in men, and not in God, why the bleſſing of God is not perpetual) we muſt take good heed that that be not found in our ſelves, which we think blameworthy in others, for the election is ſure, but they that are truely elect and ingrafted, are not proud in themſelves with contempt of other, but with due reverence to God, and love towards their neighbour, run to the mark which is ſet before them.
x The tender and loving heart.
y In that ſtate which God his bountifulneſs hath advanced thee unto, and we muſt mark here, that he ſpeaketh not of the election of every private man, which remaineth ſtedfaſt for ever but of the election of the whole nation.
12 Many are now for a ſeaſon cut off, *that is*, Are without the root, which in their time ſhall be graffed in: and again there are a great ſort, which after a ſort, and touching the outward ſhew, ſeem to be ingrafted, which notwithſtanding through their own fault afterward are cut off, and clean caſt away: which thing is eſpecially to be conſidered in nations and people as in the Gentiles and Jews.
z Underſtand nature, not as it was firſt made, but as it was corrupted in Adam, and ſo derived from him to his poſterity. a Into the people of the Jews, which God had ſanctified of his meer grace: and he ſpeaketh of the whole nation, not of every one apart. 13 The blindneſs of the Jews is neither ſo univerſal, that the Lord hath no elect in that nation, neither ſhall it be continual: for there ſhall be a time wherein they alſo (as the prophets have fore-warned) ſhall effectualy embrace that, which they do now ſo ſtubbornly, for the moſt part, reject and refuſe. b That ye be not proud within your ſelves. ‡ Or, *hardneſs.* c Into the church.
* *Iſa.* 59. 20. 14 Again, that he may joyn the Jews and Gentiles together as it were in one body, and eſpecially may teach what duty the Gentiles owe to the Jews, he beateth this into their heads, that the nation of the Jews is not utterly caſt off without hope of recovery.
d Foraſmuch as they receive it not. e In that that God reſpecteth not what they deſerve, but what he promiſed to Abraham. 15 The reaſon or proof, becauſe the covenant made with that nation of life everlaſting, cannot be fruſtrate and vain. 16 Another reaſon: Becauſe that although they which are hardned, are worthily puniſhed, yet hath not this ſtubborneſs of the Jews ſo come to paſs properly for an hatred to that nation, but that an entry might be, as it were, opened to bring in the Gentiles, and afterward the Jews, being inflamed with emulation of that mercy which is ſhewed to the Gentiles, might themſelves alſo be partakers of the ſame benefit, and ſo it might appear that both Jews and Gentiles are ſaved only by the free mercy and grace of God, which could not have been ſo manifeſt, if at the beginning God had brought all together into the church, or if he had ſaved the nation of the Jews without this interruption
‡ Or, *obeyed.* ‡ Or, *obeyed.*

‡ Or, *just them all up together.*

32 For God hath ‡ concluded them [f] all in unbelief, that he might have mercy upon all.

f Both Jews and Gentiles.

17 The apostle cryeth out as astonished with this wonderful wisdom of God, which he teacheth us, ought to be religiously reverenced, and not curiously, and profanely to be searched beyond the compass of that, that God hath reveiled unto us.

33 [17] O the depth of the riches both of the wisdom and knowledge of God! how unsearcheable *are* his [g] judgments, and his [h] ways past finding out!

34 * [18] For who hath known the mind of the Lord, or who hath been his counseller?

35 Or who hath [i] first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and [k] to him *are* all things: to whom *be* glory for ever. Amen.

g The course that he holdeth in governing all things both generally and particularly. h The order of his counsels and doings. * *Isa.* 40. 13. 1 *Cor.* 2. 16 18 He bridleth three manner of ways, the wicked boldness of man: First, because that God is above all most wise, and therefore it is very absurd, and plainly godless to measure him by our folly Moreover, because he is debtour to no man, and therefore no man can complain of injury done unto him. Thirdly, because all things are made for his glory, and therefore we must refer all things to his glory, much less may we contend and debate the matter with him. i This saying overthroweth the doctrine of foreseen works and merits. k *To wit*, For God, to whose glory all things are referred, not onely things that were made, but especially his new works which he worketh in his elect.

CHAP. XII.

1 Gods mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling, wherein he is placed. 9 Love, and many other duties are required of us. 19 Revenge is specially forbidden.

1 The fourth part of this epistle, which after finishing of the chief points of christian doctrine, consisteth in declaring of precepts of Christian life. And first of all he giveth general precepts and grounds, the chiefest whereof is this, that every man consecrate himself wholly to the spiritual service of God, and so as it were sacrifice himself, trusting to the grace of God.

I Beseech [1] you therefore, brethren, [a] by the mercies of God, that ye [b] present your [c] bodies [d] a living sacrifice, holy, acceptable unto God, *which is* your [e] reasonable service.

a By this preface he sheweth that Gods glory is the utmost end of all our doings.

2 [2] And be not conformed to this world: but * be ye transformed by the renewing of your [f] mind, that ye may * prove what *is* that good, and acceptable and perfect will of God.

b In times past the sacrifices were presented before the altar: but now the altar is every where.

c Your selves: in times past, other bodies then our own now our own must be offered.

d In time past, dead sacrifices were offered, but now we must offer such as have the spirit of life in them.

3 [3] For [g] I say, through the grace given unto me, to every man that is among you, not to think *of himself* [h] more highly then he ought to think; but to think † [i] soberly according as God hath dealt * to every man the measure of [k] faith.

e Spiritual. 2 The second precept is this, That we take not other mens opinions or manners for a rule of life, but that we wholly renouncing this world, set before us as a mark, the will of God as it is manifest and opened unto us in his word. * *Eph.* 4. 23. f why then there is no place left for reason, which the heathen philosophers places as a queen in a castel, nor for mans free will, which the popish schoolmen dream on, if the mind must be renewed, *Look Ephs.* 1. 18. & 2. 3. & 4. 17. *Col.* 1. 21. * *Eph.* 5. 17. 3 Thirdly, he admonisheth us very earnestly, that every man keep himself within the bounds of his vocation, and that every man be wise according to the measure of grace that God hath given him. g charge. h That he please not himself too much, as they do, which perswade themselvsheyt know more then indeed they do. † Gr. *to sobriety.* i we shall be sober, if if we take that upon us, which we have not, and if we brag not of that we have. * *Eph.* 4. 7. k By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost poureth upon the faithful. 4 There is a double reason of the precept going afore: the one is, because God hath not commited every thing to be done of every man: and therefore he oth backwardly, and not onlv unprofitably, but also to the great disprofit of others weareth himself and others, which passeth the bounds of his vocation: the other is, for that this diversity and inequality of vocations and gifts redoundeth to our commodity: seeing that the same is therefore instituted and appointed, that we should be bound one to another, whereupon it followeth, that no man ought to be grieved thereat, seeing that the use of every private gift is common. * 1 *Cor.* 12. 12. 5 That which he spake before in general, he applieth particularly to the holy functions, wherein men offend with great danger. And he divideth them into two sorts: *to wit*, Into prophets and deacons: and again, he divideth the prophets into doctours and pastours. And of deacons he maketh three sorts, *to wit*, The one to be such as are (as it were) treasurers of the church coffers, whom he calleth properly Deacons: the other to be the governours of the discipline, who are called Seniours, or Elders: the third, to be such as properly served in the help of the poor, of which sort the company of widows were. * 1 *Pet.* 4. 10, 11. l That every man observe the measure of that which is reveiled unto him. m whose office is only to expound the scriptures.

4 [4] * For as we have many members in one body, and all members have not the same office:

5 So we being many are one body in Christ, and every one members one of another.

6 [5] * Having then gifts, differing according to the grace that is given to us, whether prophesy, *let us prophesy* according to the [l] proportion of faith:

7 Or ministry, *let us wait* on *our* ministring; or he that [m] teacheth, on teaching;

8 Or he that [n] exhorteth, on exhortation; he that [o] ‡ giveth, *let him do it* ‡ with simplicity; he that [p] ruleth, with diligence; he that [q] sheweth mercy, with cheerfulness.

n who in other places is called the pastour.

o *To wit*, The alms, that he distribute them without respect of persons.

l Or, *imparteth* ‡ Or, *liberally.*

p The elders of the church.

q They that are busied about tending on the poor, must do it with cheerfulness, lest they add sorrow to sorrow.

9 [6] *Let* love *be* without dissimulation. Abhor that which is evil, cleave to that which is good.

10 * *Be* kindly affectioned one to another; ‡ with brothery love, in honour preferring one another:

6 Now he cometh to the duties of the second table, which he deriveth from charity, which is, as it were, the fountain of them all. And he defineth Christian charity, by sincerity, hatred of evil, earnest study of good things, good affection to help our neighbour, and whose final end is the glory of God.

11 Not slothful in business: [r] fervent in spirit; serving the Lord:

12 [7] Rejoycing in hope; patient in tribulation; continuing instant in prayer;

13 [f] Distributing to the [s] necessity of saints; given to hospitality.

* Heb. 13. 1.

‡ Or, *in the love of the brethren.*

14 * Bless them which persecute you: bless and curse not.

15 Rejoyce with them that do rejoyce, and weep with them that weep.

16 *Be* of the same mind one towards another. Mind not high things, but ‡ condescend to men of [u] low estate. * Be [x] not wise in your own conceits.

r This piece is well put in for it maketh difference between Christian duties and philosophical duties.

7 He reckoneth up divers other virtues together with their effects, *to wit*, Hope, patience in tribulation, equanimity, continuance in prayer, liberality toward the saints, hospitality, moderation of mind, even in helping our enemies, a self same feeling with others, as well in adversity as prosperity, modesty, endeavour to maintain honest concord, so nigh as we may with all men, which cannot be extinguished by any mans injuries. f A true rule of charity, when we are no less touched with other mens wants, then with our own, and having that feeling, help them as much as we can. ‡ Not upon pleasures and needless duties, but upon necessary uses. * *Mat.* 5. 44. ‡ Or, *be contented with mean things.* u There is nothing that doth so much break concord as ambition, when as every man lotheth a base estate, and seeketh ambitiously to be aloft. * *Prov.* 3. 7. *Isa.* 5. 21. x Be not puffed up with opinion of your own wisdom. * *Prov.* 20. 22. 1 *Thes.* 5. 15. 1. *Pet.* 3. 9. * *Heb.* 12. 14 * *Deut.* 32. 35. *Heb.* 10. 30. * *Prov.* 25. 21. y After this sort doth Solomon point out the wrath of God that hangeth over a man.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, * live peaceably with all men.

19 Dearly beloved, avenge not your selves, but rather give place unto wrath: for it is written, * Vengeance *is* mine; I will repay, saith the Lord.

20 * Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap [y] coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

1 Subjection, and many other duties we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.

1 Now he sheweth severally what subjects owe to their magistrates, *to wit*, Obedience: from which he sheweth that no man is free: and in such sort, that it is not only due to the highest magistrate himself, but also even to the basest, which hath any office under him.

Let [1] every [a] soul be * subject unto the higher [2] powers. 3 For there is no power but of God: the powers that be, are ‡ [b] ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

3 [4] For rulers are not a terrour to good works, but to the evil. [5] Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. [6] But if thou do that which is evil, be

a Yea though an apostle, though an euangelist, though a prophet: *Chrysostom.* Therefore the tyranny of the pope over all kingdoms, must down to the ground.

* *Tit.* 3. 1. 1 *Pet.* 2. 13. 2 A reason taken of the nature of the thing it self: For to what purpose are they placed in higher degree, but that the inferiours should be subject unto them? 3 Another argument of great force: because God is authour of this order: so that such as are rebels, ought to know, that they make war with God himself: wherefore they cannot but purchase to themselves great misery and calamity. ‡ Or, *ordered.* b Be distributed: for some are greater, some smaller. 4 The third argument, taken from the end wherefore they were made, which is most profitable: for that God by this means preserveth the good, and bridleth the wicked: by which words, the magistrates themselves are put in mind of that duty which they owe to their subjects. 5 An excellent way to beat this yoke, not only without griefe but also with a great profit. 6 God hath armed the magistrate even with a revenging sword.

afraid;

afraid: for he beareth not the ſword in vain: for he is the miniſter of God, [c] a revenger to *execute* wrath upon him that doth evil.

5 [7] Wherefore *ye* muſt needs be ſubject, not onely for wrath, but [d] alſo for conſcience ſake.

6 [8] For, for this cauſe pay you tribute alſo: for they are Gods miniſters, attending continually upon this very thing.

7 Render therefore to all their dues, tribute to whom tribute *is due*, cuſtom to whom cuſtom, [e] fear to whom fear, honour to whom [f] honour.

8 [9] Ow no man any thing, but to love one another: [10] for he that loveth another, hath fulfilled the [g] law.

9 For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet: and if *there be* any other commandment, it is [h] briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 [11] And that, knowing the time, that now *it is* high time for us to awake out of ſleep: for now *is* our ſalvation nearer than when we beleeved.

12 The night is far ſpent, the day is [i] at hand: let us therefore caſt off the works of [k] darkneſs, & let us put on the armour of light.

13 Let us walk ‡ honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.

14 But [l] put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to *fulfill* the luſts *thereof*.

c By whom God revengeth the wicked.
7 The concluſion: we muſt obey the magiſtrate, not onely for fear of puniſhment, but much more becauſe that (although the magiſtrate hath no power over the conſcience of man, yet ſeeing he is Gods miniſter) he cannot be reſiſted by any good conſcience.
d So far as lawfully we may: for if unlawfull things be commanded us, we muſt anſwer, as Peter teacheth us, It is better to obey God than men.
8 He reckoneth up the chiefeſt things wherein conſiſteth the obedience of ſubjects.
e Obedience, and that from the heart.
f Reverence, which (as reaſon is) we muſt give to the magiſtrate.
9 He ſheweth how very few judgements need to be executed, *to wit*, if we ſo order our life as no man may juſtly require any thing of us, beſides that onely, that we ow one to another, by the perpetuall law of charitie.
10 He commendeth charitie, as an abridgement of the whole law.
g Hath not onely don one commandment, but performed generally that which the law commandeth.
h For the whole law commandeth nothing els, but that we love God, and our neighbour. But ſeeing Paul ſpeaketh here of the duties we ow one to another, we muſt reſtrain this word, *law*, to the ſecond table. 11 An amplification taken of the circumſtance of the time: which alſo it ſelf putteth us in mind of our dutie, ſeeing that this remaineth, after that the darkneſs of ignorance and wicked affections by the knowledge of Gods truth be driven out of us, that we order our life according to that certain and ſure rule of all righteouſneſs and honeſtie, being fully grounded upon the vertue of the Spirit of Chriſt. i In other places we are ſaid to be in the light, but yet ſo, that it appeareth not as yet what we are, for as yet we ſee, but as it were, in the twilight. k That kind of life which they lead, that flee the light. ‡ Or, *decently*. l To put on Chriſt, is to poſſeſs Chriſt, to have him in us, & us in him.

Chap. XIV.

3 *Men may not contemn nor condemn one another for things indifferent:* 13 *but take heed that they give no offence in them:* 15 *For that the apoſtle proveth unlawfull by many reaſons.*

HIm [1] that is weak in the faith [a] receive you, *but* ‡ not to [b] doubtfull diſputations.

2 [2] For one [c] beleeveth that he may eat all things: another who is weak, eateth herbs.

3 [3] Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, judge him that eateth. For [4] God hath received him.

1 Now he ſheweth how we ought to behave our ſelvs toward our brethren in matters and things indifferent, offending in the uſe of them, not of malice, or damnable ſuperſtition, but for lack of knowledge of the beaefit of Chriſt. And thus he teacheth that they are to be inſtructed gently, and patiently, and ſo that we apply our ſelvs to their ignorance in ſuch matters, according to the rule of charitie. a Do not for a matter or thing that is indifferent, and ſuch as you may do or not do, ſhun his company, but take him to you. ‡ Or, *not to judge* his *doubtfull thoughts*. b To make him by your doubtfull and uncertain diſputations, go away more in doubt than he came, or ſtart back with a troubled conſcience. 2 He propoundeth, for an example, the difference of meats, which ſome thought was neceſſarily to be obſerved, as a thing preſcribed by the law (not knowing that it was taken away) whereas on the contrary ſide, ſuch as had profited in the knowledge of the goſpel, knew well that this ſchoolmaſterſhip of the law was abolished. c Knoweth by faith. 3 In ſuch a matter, ſaith the apoſtle, let neither them which knowtheir libertie, proudly deſpiſe their weak brother, neither let the unlearned crabbedly or forwardly condemn that, that they underſtand not. 4 The firſt reaſon: Becauſe that ſeeing both he that eateth, and he that eateth not, is notwithſtanding the member of Chriſt, neither he which eateth not, can juſtly be contemned, neither he which eateth, be juſtly condemned: Now the firſt propoſition is declared in the ſixth vers following.

4 [5] Who art thou that judgeſt another mans ſervant? to his own maſter he ſtandeth or falleth. Ye, he ſhall be holden up: for God is able to make him ſtand.

5 [6] One man eſteemeth one day above another: another eſteemeth every day *alike*. [7] Let [d] every man be ‡ fully perſwaded in his own mind.

6 [8] He that [e] regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the [f] Lord he doth not regard *it*. He that [g] eateth, eateth to the Lord, [9] for he giveth God thanks; and he that eateth [h] not, to the Lord he eateth not, and giveth God thanks.

7 [10] For none of us liveth to [i] himſelf, and no man dieth to himſelf.

8 For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.

9 For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.

10 [11] But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? * we ſhall all ſtand before the judgement-ſeat of Chriſt.

11 For it is written, * [k] *As* I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall [l] confeſs to God.

12 So then every one of us ſhall give account of himſelf to God.

13 [12] Let us not therefore judge one another any more: but judge [m] this rather, that no man put a ſtumblingblock, or an occaſion to fall in *his* brothers way.

14 [13] I know, and am perſwaded by the [n] Lord Jeſus, that *there is* nothing †unclean of [o] it ſelf:

5 Another reaſon which hangeth upon the former: why the ruder and more unlearned ought not to be condemned of the more skilfull, as men without hope of ſalvation: becauſe, ſaith the apoſtle, he that is ignorant to day, may be indued to morrow with further knowledge, or that he may alſo ſtand ſure: Therefore it belongeth to God and not unto man, to pronounce that ſentence of condemnation.
6 Another example of the difference of days according to the law.
7 He ſetteth againſt this contempt, and haſtie or raſh judgement, a continuall deſire to profit, that the ſtrong may be certainly perſwaded of their libertie, of what manner and ſort it is: and how they ought to uſe it: and again, the weak may daily profit, leaſt either they abuſe the gift of God, or theſe pleaſe themſelvs in their infirmitie.
d That he may ſay in his conſcience, that he knoweth and is perſwaded by Jeſus Chriſt, that nothing is unclean of it ſelf; and this perſwaſion muſt be grounded upon the word of God. ‡ Or, *fully aſſured*.
8 A reaſon taken from the nature of indifferent things, which a man may with a good conſcience do, and omit: for ſeeing that the difference of days and meats was appointed by God, how could they which as yet underſtood not the abrogating of the law, and yet otherwiſe acknowledged Chriſt as their Saviour, with good conſcience neglect that which they knew was commanded of God? And, on the contrarie ſide, they that knew the benefit of Chriſt in this behalf, did with good conſcience neither obſerve days nor meats: Therefore, ſaith the apoſtle, *verſ.* 10. Let not the ſtrong condemn the weak for theſe things, ſeeing that the weak brethren are brethren notwithſtanding. Now if any man would draw this doctrin to theſe our times and ages, let him know that the apoſtle ſpeaketh of ſuch things indifferent, as they which thought them not to be indifferent, had a ground in the law, and were deceived by ſimple ignorance, and not of malice, (for to ſuch the apoſtle yeelded not, no not for a moment) nor ſuperſtition, but of a religious fear of God. e Obſerveth preciſely. f God ſhall judge whether he do well or no: And therefore you ſhould rather ſtrive about this, how everie one of you may be allowed of God, than to think upon other mens doings. g He that maketh no difference of meats. 9 So the apoſtle ſheweth, that he ſpeaketh of the faithfull, both ſtrong and weak: But what if we have to do with infidels? Then muſt we here take heed of two things, as alſo is declared in the epiſtle to the Corinthians. *The one is*, that we count not their ſuperſtition among things indifferent, as they did which ſat down to meat in idols temples: *the other is*, that then alſo when the matter is indifferent (as to buy a thing offered to idols, in the butchers ſtambles, and to eat it at home, or in a private banquet) we wound not the conſcience of our weak brother. h He that toucheth not meats which he taketh to be unclean by the law. 10 we muſt not ſtick, *ſaith he*, in the meat it ſelf, but in the uſe of the meat, ſo that he is juſtly to be reprehended that liveth ſo, that he caſteth not his eyes upon God, for both our life, and our death is dedicated to him: and for this cauſe Chriſt hath properly died, and not ſimply, that we might eat this meat or that. i Hath reſpect to himſelf onely, which the Hebrews utter after this ſort. *Doth well to his own ſoul.* 11 The concluſion: we muſt leave to God his right, and therefore in matters, which according as the conſcience is affected, are either good or evil, the ſtrong muſt not deſpiſe their weak brethren, much leſs condemn them. But this conſequent cannot be taken of equall force in the contrary, *to wit*, that the weak ſhould not judge the ſtrong, becauſe the weak do not know, that they which do not obſerve a day and eat, obſerve it not to the Lord, and eat not to the Lord, as the ſtrong men know that the weak which obſerve a day and eat not, obſerve the day to the Lord, and eat not to the Lord. * 2 *Cor.* 5. 10. * *Iſa.* 45. 23.
k This is a form of an oath, proper to God onely, for he and none but he liveth, and hath his being of himſelf. l Shall acknowledge me for God. 12 After that he hath concluded what is not to be don, he ſheweth what is to be don: *to wit*, we muſt take heed that we do not utterly caſt down, with abuſing our liberty, our brother which is not yet ſtrong. m He rebuketh by the way theſe malicious judgers of others, which occupie their heads about nothing, but to find fault with their brethrens life, whereas they ſhould rather beſtow their wits upon this, that they do not with their diſdainfulneſs either caſt their brethren clean down, or give them ſome offence. 13 The preventing of an objection. It is true that the ſchoolmaſterſhip of the law is taken away by the benefit of Chriſt, to ſuch as know it, but yet notwithſtanding we have to conſider in the uſe of this libertie, what is expedient, that we may have regard of our weak brother, ſeeing that our libertie is not loſt thereby. n By the ſpirit of the Lord Jeſus, or by the Lord Jeſus, who I am ſure brake down the wall at his coming. Or *common*.
o By nature.

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but to him that esteemeth any thing to be † unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat; now walkest thou not † charitably. * 14 Destroy not him with thy meat, for whom 25 Christ died.

16 16 Let not then your good be evil spoken of.

17 17 For the kingdom of God is not meat and drink, but righteousnes and peace, and joy in the Holy Ghost.

18 For he that p in these things serveth Christ, *is* acceptable to God, and approved of men.

19 18 Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.

20 For meat destroy not the work of God. * All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat * flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 19 Hast thou q faith? have it to thy self before God. Happy *is* he that condemneth not himself in *that thing* which he r alloweth.

23 And he that ‡ s doubteth, is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith, is sin.

† Gr. *common*, ‡ Gr. *according to charitie*.
* 1 *Cor.* 8. 11.
14 It is the part of a cruell mind to make more account of meat, than of our brothers salvation: which thing they do, that presume to eat with the offence of any brother, and so give him occasion to go back from the gospel.
15 Another argument: we must follow Christs example: who was so far from destroying the weak with meat, that he gave his life for them.
16 Another argument: For that by this means the libertie of the gospel is evil spoken of, as though it opened the way to attempt any thing whatsoever, and boldeneth us to all things.
17 A generall reason, and the ground of all the other arguments: The kingdom of heaven consisteth not in these outward things, but in the study of righteousnes & peace, and comfort of the Holy Ghost. p He that liveth peaceably, and dieth righteously, through the Holy Ghost. 18 A generall conclusion: The use of this libertie, yea, and our whole life ought to be referred to the edifying one of another, in so much that we esteem that thing unlawfull by reason of the offence of our brother, which is of it self pure and lawfull. * *Tit.* 1. 15. * 1 *Cor.* 8. 13. 19 He giveth a doutle warning in these matters: one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this libertie, keep that treasure, to the end he may use it wisely and profitably, as hath been said: the other which respecteth the weak, that they do nothing rashly by other mens example with a wavering conscience, for that cannot be don without sin, whereof we are not perswaded by the word of God, that he liketh and approveth it. q He shewed before, *vers.* 14. what he meaneth by faith, *to wit*, for a man to be certain and out of doubt in matters and things indifferent. r embraceth. ‡ Or, *discerneth and putteth a difference between meats*. s Reasoneth with himself.

CHAP. XV.

1 *The strong must bear with the weak.* 2 *We may not please our selvs,* 3 *for Christ did not so;* 7 *but receive one the other, as Christ did us all,* 8 *both Jews,* 9 *and Gentils.* 15 *Paul excuseth his writing,* 28 *and promiseth to see them,* 30 *and requesteth their prayers.*

1 Now the apostle reasoneth generally of tolerating or bearing with the weak by all means, so far forth as may be for their profit.
a And despise others.
b For his profit and edification.
2 A confirmation taken of the example of Christ, who suffered all things, to bring not onely the weak, but also his most cruell enemies, overcoming them with patience, to his Father.
* *Psal.* 69. 9.
3 The preventing of an objection: Such things as are cited out of the examples of the ancients, are pounded unto us to this end and purpose, that according to the example of our Fathers, we should in patience and hope bear one with another. c By Moses and the prophets. d The scriptures are said to teach and comfort, because God useth them to teach and comfort his people withall. 4 we must take an example of patience of God: that both the weak and the strong, serving God with a mutuall consent, may bring one another to God, as Christ also received us unto himself although we were never so unworthy. * 1 *Cor.* 1. 10. ‡ Or, *after the example of* e He did not disdain us, but received us of his own accord, to make us partakers of Gods glory. 5 An applying of the example of Christ to the Jews, whom he vouchsafed this honour for the promises which he made unto their Fathers, although they were never so unworthy, that he executed the office of a minister among them with marvellous patience: therefore much less ought the Gentils to despise them for certain faults, whom the Son of God so much esteemed.

1 WE 1 then that are strong, ought to bear the infirmities of the weak, and not a to please our selvs.

2 Let every one of us please *his* neighbour for *his* b good to edification.

3 2 For even Christ pleased not himself, but as it is written, * The reproaches of them that reproached thee fell on me.

4 3 For whatsoever things were written c aforetime, were written for our learning, that we through patience and comfort of the d scriptures might have hope.

5 4 * Now the God of patience and consolation grant you to be like minded one towards another, ‡ according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorifie God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also e received us, to the glory of God.

8 5 Now I say, that Jesus Christ was a minister of the f circumcision for the g truth of God, to confirm the promises *made* unto the fathers:

9 6 And that the Gentiles might glorifie God for *his* mercy, as it is written, * For this cause I will h confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, * Rejoyce ye Gentiles, with his people.

11 And again, * Praise the Lord all ye Gentiles, and laud him all ye people.

12 And again, Esaias saith, * There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

13 7 Now the God of i hope fill you with k all joy & peace in beleeving, that ye may abound in hope through the power of the holy Ghost!

14 8 And I my self also am perswaded of you, my brethren, that l ye also are full of goodnes, filled with all knowledge, able also to admonish one another.

15 Nevertheles, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministring the gospel of God, that the ‡ m offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 9 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things which n Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through o mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, least I should build upon another mans foundation:

21 But as it is written, * To whom he was not spoken of, they shall see: and they that have not heard, shall understand.

22 10 For which cause also I have been ‡ much hindred from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you:

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somwhat filled ‡ with your *company*.

25 But now I go unto Jerusalem, to p minister unto the saints.

26 For it hath pleased them of Macedonia

f Of the circumcised Jews, for as long as he lived, he never went out of their quarters.
g That God might be seen to be true.
6 An applying of the same to the Gentils, whom also the Lord of his incomprehensible goodnes had regard of, so that they are not to be contemned of the Jews, as strangers.
* *Psal.* 18. 49.
h I will openly profess, and set forth thy name.
* *Deut.* 32. 43.
* *Psal.* 117. 1.
* *Isa.* 11. 10.
7 He sealeth up, as it were, all the former treatise with prayers, wishing all that to be given them of the Lord, that he had commanded them.
i In whom we hope.
k Abundantly and plentifully.
8 The conclusion of the epistle, wherein he first excuseth himself, that he hath written somwhat at large unto them, rather to warn them, than to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the gentils.
l Of your own accord, and of your selvs.
‡ Or, *sacrificing*
m By the offering up of the gentils, he meaneth, the Gentils themselvs, whom he offered to God as a sacrifice.
9 He commendeth his apostleship highly by the effects, but yet so, that moreover and besides that, he speaketh all things truly, he giveth all the glory to God as the only author: and doth not properly respect himself, but this rather, that man might lesse doubt of the doctrin which he propounded unto them.
n Christ was so with me in all things, and by all means, that if I would never so fain, yet I cannot say, what he hath don by me to bring the Gentils to obey the gospel.
o In the first place, this word, *Signs*, signifieth the force and working of the wonders in piercing mens minds: and in the latter, it signifieth Gods mighty power which was the worker of these wonders.
* *Isa.* 52. 15.
10 He writeth at large to the Romans, and that familiarly, his singular good will towards them, and the state of his affairs, but so, that he swarveth not a jot from the end of apostolicall doctrin: for he declareth nothing but that which appertaineth to his office, and is godly: and commending, by a little digression as it were, the liberalitie of the churches of Macedonia, he provoketh them modestly to follow their godly deed. ‡ Or, *many ways*, or *oftentimes*
† Gr. *with you*. *vers.* 32. p Doing this dutie for the Saints, to carrie them that money which was gathered for their uses.

and

and Achaia, to make a certain contribution for the poor saints which are at Jerusalem.

27 [11] It hath pleased them *verily*, and their debters they are. For if the Gentiles have been made partakers of their spirituall things, their duty is also to [q] minister unto them in carnall things.

28 When therefore I have performed this, and have [r] sealed to them this [f] fruit, I will come by you into Spain.

29 [12] And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the [t] love of the Spirit, that ye strive together with me, in *your* prayers to God for me;

31 That I may be delivered from them that ‡ do not beleeve in Judea, and that my service which I have for Jerusalem, may be accepted of the saints:

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

Chap. XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundry salutations, endeth with praise and thanks to God.

1 [1] Commend unto you Phœbe our sister, which is a servant of the church which *is* at Cenchrea:

2 That ye receive her in the [a] Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of my self also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 (Who have for my life laid down their own necks: unto whom not onely I give thanks, but also all the churches of the Gentiles)

5 Likewise *greet* [b] the church that is in their house. Salute my welbeloved Epenetus, who is the [c] first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junias my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in [d] Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urban our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus ‡ *household*.

11 Salute Herodion my kinsman. Greet them that be of the ‡ *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. 147

13 Salute Rufus chosen in the Lord, and his mother, and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints which *are* with them.

16 Salute one another with an [e] holy kiss. The churches of Christ salute you.

17 [2] Now I beseech you, brethren, [f] mark them which cause divisions and offences, contrary to the doctrin which ye have learned, and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and [g] fair speeches deceive the hearts of the simple.

19 [3] For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you [h] wise unto that which is good, and [i] simple concerning evil.

20 [4] And the God of peace shall ‡ bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 [5] Timotheus my work-fellow, and Lucius and Jason and Sosipater my kinsmen salute you.

22 I Tertius, who [k] wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 [6] The grace of our Lord Jesus Christ *be* with you all. Amen.

25 [7] Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the [l] mystery, which was kept secret since the world began:

26 But now is made [m] manifest, and by the scriptures of the prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith)

27 To God onely wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phœbe servant of the church at Cenchrea.

11 Alms are voluntary, but yet such as we ow by the law of charitie.
q To serve their turns.
r Performed it faithfully, and sealed it as it were with my ring.
f This money which was gathered for the use of the poor: which alms is very fitly called fruit.
12 He promiseth them, through the blessing of God, not to come emptie unto them: and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest upon in all difficulties and adversities.
t For that mutuall conjunction, wherewith the holy Ghost hath tied our hearts and minds together.
‡ Or, *are disobedient.*

1 Having made an end of the whole disputation, he cometh now to familiar commendations and salutations, and that to good consideration and purpose, *to wit*, That the Romans might know who are most to be honoured and made accompt of amongst them: and also, whom they ought to set before them to follow: and therefore he attributeth unto every one of them peculiar and singular testimonies.
a For Christs sake, which is proper to the Christian, for the heathen philosophers have resemblances of the same vertues.
b The companie of the faithfull, for in so great a citie as that was, there were divers companies.
c For he was the first of Achaia that beleeved in Christ: and this kind of speech is an allusion to the ceremonies of the law.
d Ingrafted by faith
‡ Or, *friends.*
‡ Or, *friends.*

e He calleth that an holy kiss, which proceedeth from an heart that is full of that holy love: now this is to be referred to the manner used in those days.
2 As by, *namely*, describing them which were worthy of commendation, he sufficiently declared whom they ought to hear and follow, so doth he now paint out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.
f warily and diligently, as though you should scout out for your enemies in a watch-tower.
g The word which he useth, signifieth a promising which performeth nothing: and if thou hearest any such, thou maist assure thy self that he that promiseth thee, is more carefull of thy matters than of his own.
3 Simplicitie must be joyned with wisdom.
h Furnished with the knowledge of the truth and wisdom, that you may embrace good things, and eschew evil, beware of the deceits and snares of false prophets, and resist them openly: and this place doth plainly destroy the papists faith of credit, whereas they maintain it to be sufficient for one man to beleeve as another man beleeveth, without further knowledge, or examination what the matter is, or what ground it hath: using these daily speeches, *We beleeve as our fathers beleeved, and we beleeve as the church beleeveth.*'

i As men that know no way to deceive, much less do deceive indeed. 4 a certain hope of victorie. ‡ Or, *tread* 5 He annexeth salutations, partly to renew mutuall friendship, and partly to the end that this epistle might be of some weight with the Romans, having the confirmation of so many that subscribed unto it. k wrote it as Paul uttered it. 6 Now taking his leave of them this third time, he wisheth that unto them, whereupon dependeth all the force of the former doctrin. 7 He setteth forth the power and wisdom of God with great thanksgiving, which especially appear in the gospel, and maketh mention also of the calling of the gentiles, to confirm the Romans in the hope of this salvation. l That secret, and hidden thing, *that is to say*, The calling of the gentiles. m Offered and exhibited to all nations to be known.

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The firſt epiſtle of PAUL the apoſtle TO THE CORINTHIANS.

Chap. I.

After his ſalutation and thanksgiving, 10 *he exhorteth them to unitie,* 12 *and reproveth their diſſenſions.* 18 *God deſtroyeth the wiſdom of the wiſe* 21 *by the fooliſhneſs of preaching, and* 26 *calleth not the wiſe, mighty, and noble;* 27,28 *the fooliſh, weak, and men of no account.*

1 The inſcription of the epiſtle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithſtanding, ſo, that always he letteth them to wit, that he is the ſervant of God, and not of men.

PAul [1] called *to be* an [2] apoſtle of Jeſus Chriſt, through the will of God, and [3] Soſthenes *our* brother,

2 [4] Unto the church of God which is at Corinth, to them that * are [5] ſanctified in [a] Chriſt Jeſus, * [b] called *to be* ſaints, with all that in every place [c] call upon the name of Jeſus Chriſt our Lord, both theirs and ours.

3 [6] Grace *be* unto you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

4 [7] I thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt,

5 That in every thing ye are enriched by him [8] in [d] all utterance, and *in* all knowledge:

6 [9] Even as the teſtimony of Chriſt was [e] confirmed in you.

7 So that ye come behind in no gift; [10] waiting for the † [f] coming of our Lord Jeſus Chriſt:

8 [11] Who ſhall alſo confirm you unto the end, *that ye may be* [g] blameleſs in the day of our Lord Jeſus Chriſt.

9 * God is [h] faithfull, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

10 [12] Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all [13] ſpeak the ſame thing, and *that* there be no † diviſions among you: but *that* ye be perfectly [i] joyned together in the ſame mind, and in the ſame judgement.

11 [14] For it hath been declared unto me of you, my brethren, by them *which are of the houſe* of Chloe, that there are contentions among you.

12 Now [k] this I ſay, that every one of you ſaith, I am of Paul, and I of * Apollo, and I of Cephas, and I of Chriſt.

13 [15] Is Chriſt divided? was [16] Paul crucified for you? or were ye [17] baptized in the name of Paul?

14 [18] I thank God, that I baptized none of you, but * Criſpus and Gaius.

15 Leaſt any ſhould ſay, that I had baptized in mine own name.

16 And I baptized alſo the houſhold of Stephanus: beſides, I know not whether I baptized any other.

17 [19] For Chriſt ſent me not to baptize, but to preach the goſpel: * [20] not with [l] wiſdom of ‡ words, leaſt the [21] croſs of Chriſt ſhould be made of none effect.

18 For the [m] preaching of the croſs is to them that periſh, fooliſhneſs: but unto us which are ſaved it is the * [n] power of God.

19 [22] For it is written, * I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent.

2 The ſalutation of the apoſtle, whereby he ſheweth that he is called of God to be an apoſtle, and ſo conſequently that he is to be heard.

3 He joyneth Soſthenes with himſelf, that this doctrin might be confirmed by two witneſſes.

4 Is is a church of God, although it hath great faults in it, ſo that it obey them which admoniſh it.

* *Acts* 15. 9.

5 A true definition of the Catholique church which is one.

a The father ſanctifieth us, *that is to ſay,* ſeparateth us from the wicked, in giving us to his Son, that he may be in us, and we in him.

* *Rom.* 1. 7.

b whom God of his gracious goodneſs and meer love hath ſeparated for himſelf: or, whom God hath called to holineſs: the firſt of theſe two expoſitions, ſheweth from whence our ſanctification cometh: and the ſecond ſheweth to what end it tendeth. c He is ſaid properly to call on God, who cryeth unto the Lord when he is in danger, and craveth help at his hands, and by the figure *synecdoche* it is taken for all the ſervice of God: and therefore to call upon Chriſts name, is to acknowledge, and take him for very God. 6 The foundation and the life of the church, is Chriſt Jeſus, given of the Father. 7 Going about to condemn many vices, he beginneth with a true commendation of their vertues, leaſt he might ſeem after to deſcend to chiding, being moved with malice or envie: yet ſo, that he referreth all to God, as the author of them, and that in Chriſt, that the Corinthians might be more aſhamed to prophane and abuſe the holy gifts of God. 8 He toucheth that by name, which they moſt abuſed. d Seeing that whiles we live here, we know but in part, and prophecie in part, this word (All) muſt be reſtrained to the preſent ſtate of the faithfull: but by (utterance) he meaneth not a vain kind of babling, but the gift of holy eloquence, which the Corinthians abuſed. 9 He ſheweth, that the true uſe of theſe gifts conſiſteth herein, that the mighty power of Chriſt might thereby be ſet forth in them, that heraſter it might evidently appear, how wickedly they abuſed them to glory and ambition. e By thoſe excellent gifts of the holy Ghoſt. 10 He ſaith, by the way, that there is no cauſe why they ſhould pleaſe themſelvs ſo much in thoſe gifts which they had received, ſeeing that thoſe were nothing in compariſon of them which are to be looked for.

† Gr. *revelation*

f He ſpeaketh of the laſt coming of Chriſt. 11 He teſtifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehenſion afterward. And yet together therewithall, ſheweth that as well the beginning as the accompliſhing of our ſalvation, is onely the work of God.

g He calleth them blameleſs, not whom man never found fault with, but with whom no man can juſtly find fault, *that is to ſay,* Them which are in Chriſt Jeſus, to whom there is no condemnation. See *Luke* 1. 6. * 1 *Theſſ.* 5. 24.

h True and conſtant, who doth not onely call us, but giveth us the gift of perſeverance alſo. 12 Having made an end of the preface, he cometh to the matter it ſelf, beginning with a moſt grave obteſtation, as though they ſhould hear Chriſt himſelf ſpeaking, and not Paul. 13 The firſt part of this epiſtle, wherein his purpoſe is, to call back the Corinthians to brotherly concord, and to take away all occaſion of diſcord. So then this firſt part concerneth the taking away of ſchiſms. Now a ſchiſm is when men which otherwiſe agree and conſent together in doctrin, do yet ſeparate themſelvs one from another.

‡ Gr. *ſchiſms.*

i Knit together, as a body that conſiſteth of all his parts fitly knit together.

14 He beginneth his reprehenſion and chiding by taking away of an objection: for that he underſtood by good witneſſes, that there were many factions among them. And therewithall he openeth the cauſe of diſſentions, becauſe that ſome did hang on one doctor, ſome on another, and ſome were ſo addicted to themſelvs, that they neglected all doctors and teachers, calling themſelvs the diſciples of Chriſt onely, ſhutting forth their teachers.

k The matter I would ſay to you, is this.

* *Acts* 18. 24.

15 The firſt reaſon why ſchiſms ought to be eſchewed: becauſe Chriſt ſeemeth by that means, to be divided and torn in pieces, who cannot be the head of two divers and diſagreeing bodies, being himſelf one.

16 Another reaſon: becauſe they cannot without great injurie to God, ſo hang on men as on Chriſt: which thing no doubt they do, which allow whatſoever ſome man ſpeaketh, even for his perſons ſake: as theſe men allowed one ſelf ſame goſpel being uttered of one man, and did loath it being uttered of another man. So that theſe factions were called by the names of their teachers. Now Paul ſetteth down his own name, not onely to grieve no man, but alſo to ſhew that he pleadeth not his own cauſe. 17 The third reaſon taken of the form and end of baptiſm, wherein we make a promiſe to Chriſt, calling alſo on the name of the Father, and the holy Ghoſt. Therefore although a man do not fall from the doctrin of Chriſt, yet if he hang upon ſome certain teachers, and deſpiſe others, he forſaketh Chriſt: for if he hold Chriſt his onely maſter, he would hear him, teaching by whomſoever. 18 He proteſteth that he ſpeaketh ſo much the more boldly of theſe things, becauſe that, through Gods providence, he is void of all ſuſpicion of challenging diſciples unto himſelf, and taking them from others. whereby we may underſtand, that not the ſchollars onely, but the teachers alſo are here reprehended, which gather themſelvs flocks apart. * *Acts* 18. 8. 19 The taking away of an objection: that he gave not himſelf to baptize many amongſt them: not for the contempt of baptiſm, but becauſe he was chiefly occupied in delivering the doctrin, and committed them that received his doctrin to others to be baptized, whereof he had ſtore. And ſo he declared ſufficiently how far he was from all ambition: whereas, on the other ſide, they whom he reprehendeth, as though they gathered diſciples unto themſelvs and not unto Chriſt, bragged moſt ambitiouſly of numbers, which they had baptized. 2 *Petr.* 1. 16. 20 Now he turneth himſelf to the doctors themſelvs, which pleaſed themſelvs in brave and ambitious eloquence, to the end that they might draw more diſciples after them. He confeſſeth plainly that he was unlike unto them, oppoſing gravely, as it became an apoſtle, his example againſt their perverſe judgements: So that this is another place of this epiſtle, touching the obſerving of a godly ſimplicity both in words and ſentences, in teaching of the goſpel.

l with eloquence which Paul caſteth off from him, not onely, as not neceſſarie, but alſo as ſtat contrarie to the office of his apoſtleſhip: and yet had Paul his kind of eloquence, but it was heavenly, not of man, and void of painted words.

‡ Or, *ſpeech,*

21 The reaſon why he uſeth not the pomp of words and painted ſpeech: becauſe it was Gods will to bring the world to his obedience by that way, whereby the moſt idiots amongſt men might underſtand that this work was don of God himſelf, without the art of man. Therefore as ſalvation is ſet forth unto us in the goſpel by the croſs of Chriſt, than which nothing is more contemptible, and more far from liſe, ſo God would have the manner of the preaching of the croſs, moſt different from thoſe means, by which men do uſe to draw & entice others, either to hear or beleeve: therefore it pleaſed him by a certain kind of moſt wiſe folly, to triumph over the moſt fooliſh wiſdom of the world, as he hath ſaid before by *Eſay,* that he would. And hereby we may gather, that both theſe doctors which were puffed up with ambitious eloquence, and alſo their hearers, ſtrayed far away from the end and mark of their vocation.

m The preaching of Chriſt crucified, or the kind of ſpeech which we uſe. * *Rom.* 1. 16.

n It is that wherein he declareth his marvellous power in ſaving his elect, which would not ſo evidently appear, if it hanged upon any help of man, for ſo man might attribute that to himſelf, which is proper onely to the croſs of Chriſt. 22 The apoſtle proveth, that this ought not onely not to ſeem ſtrange, ſeeing that it was foretold ſo long before, but declareth further, that God is wont to puniſh the pride of the world in ſuch ſort, which ſo pleaſeth it ſelf in its own wiſdom: and therefore that that is vain, yea a thing of nothing, and ſuch as God rejecteth as unprofitable, which they ſo carefully laboured for, and made ſo great account of. *Iſa.* 29. 14.

20 * Where

20 * Where *is* the wise? where *is* the [o] scribe? where *is* the [p] disputer of this world? hath not God made foolish the wisdom of this world?

21 * [23] For after that in the wisdom of God, the [q] world by [r] wisdom knew not God, [24] it pleased God by the [f] foolishness of preaching to save them that beleeve.

22 [25] For the Jews require a sign, and the Greeks seek after wisdom.

23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks, foolishness:

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men: and the weakness of God is stronger than men.

26 [26] For ye see your [t] calling, brethren, how that not many wise men [u] after the flesh, not many mighty, not many noble *are called.*

27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty:

28 And base things of the world, and things which are despised, hath God chosen, *yea,* and things which [x] are not, to bring to [y] nought things that are:

29 That [z] no flesh should glory in his presence.

30 But of him [a] are ye in Christ Jesus, [27] who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, * [b] He that glorieth, let him glory in the Lord.

o where art thou, O thou learned fellow? and thou that spendest thy days in turning thy books? p Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thus triumpheth he against all the men of this world, for there was not one of them that could so much as dream upon this secret and hidden mystetie.

* *Isa.* 33. 18.

* *Rom.* 1. 21.

23 He sheweth that the pride of men was worthily punished of God, because they would not behold God, as meet was they should, in the most clear glass of the wisdom of the world, which is the workmanship of the world. q By the world he meaneth all men which are not born a new, but remain as they were, when they were first born. r Is the workmanship of this world, which hath the marvellous wisdom of God engraved in it, so that every man may behold it. 24 The goodness of God is wonderfull, for while he goeth about to punish the pride of this world, he is very provident and carefull for the salvation of it, and teacheth men to become fools, that they may be wise to God. f So he calleth the preaching of the Gospel, as the enemies supposed it: but in the mean season he taunteth them very sharply, who had rather charge God with folly, than acknowledge their own, and crave pardon for it. 25 A declaration of that which he said: that the preaching of the gospel, is foolish, It is foolish, saith he, to them whom God hath not endued with new light, *that is to say,* To all men being considered in themselves: for the Jews require miracles, and the Grecians arguments, which they may comprehead by their wits and wisdom: and therefore they do not onely not beleeve the gospel, but also they mock at it. Notwithstanding in this foolish preaching, there is the great vertue and wisdom of God, but such as those onely which are called do perceive: God shewing most plainly, that even then when mad men think him most foolish, he is far wiser than they are: and that he surmounteth all their might and power, when he useth most vile & abject things, as it hath appeared in the fruit of the preaching of the gospel. 26 A confirmation taken of those things which came to pass at Corinth, where the church especially consisted of the basest and common people, insomuch that the Philosophers of Greece were driven to shame when they saw that they could do nothing with their wisdom and eloquence, in comparison of the apostles, whom notwithstanding they called idiots and unlearned. And herewithall doth he beat down their pride: for God did not prefer them before those noble and wise men because they should be proud, but that they might be constrained, even whether they would or not, to rejoyce in the Lord, by whose mercy, although they were the most abjects of all, they had obtained in Christ, both this wisdom, and all things necessarie to salvation. t what way the Lord hath taken in calling you. u After that kind of wisdom which men make accompt of, as though there were none els: who because they are carnall, know not spirituall wisdom. x which in mans judgement are almost nothing. y To shew that they are vain and unprofitable, and nothing worth: See *Rom.* 3. 31. z Flesh is oft, as we see, taken for the whole man: and he useth this word, *Flesh*, very fitly, to set the weak and miserable condition of man, and the majestie of God, one against the other. a whom he cast down before, now he lifteth up, yea, higher than all men: yet so, that he sheweth them, that all their worthiness is without themselvs, *that is*, standeth in Christ, and that of God. 27 He teacheth, that especially and above all things, the gospel ought not to be contemned, seeing it containeth the chiefest things that are to be desired, *to wit*, true wisdom, the true way to obtain righteousness, the true way to live honestly and godly, the true deliverance from all miseries and calamities. * *Ier.* 9. 23, 24. b Let him yeeld all to God, and give him thanks: and so, by this place, is mans free will beaten down, which the Papists so dream of.

Chap. II.

He declareth that his preaching, 1 *though it bring not excellenty of speech, or of* 4 *human wisdom: yet consisteth in the* 4, 5 *power of God: and so far excelleth* 6 *the wisdom of this world, and* 9 *human sense, as that* 14 *the naturall man cannot understand it.*

1 He returneth to the 17 vers of the former chapter, *that is to say,* to his own example: confessing that he used not among them either excellencie of words, or inticing speech of mans wisdom, but with great simplicitie of speech both knew and preached Jesus Christ crucified, humble, and abject as touching the flesh.

1 And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the [a] testimony of God.

2 For I [b] determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in [c] weakness, and in fear, and in much trembling.

4 And my speech, & my preaching * *was* not with ‡ enticing words of mans wisdom, [2] but in [d] demonstration of the Spirit, and of power:

5 [3] That your faith should not † stand in the wisdom of men, but in the power of God.

6 [4] Howbeit we speak wisdom among them that are [e] perfect: yet not the wisdom of this world, nor of the [f] princes of this world, that come to nought:

7 [5] But we speak the wisdom of God in a [g] mystery, *even* the hidden *wisdom* [6] which God ordained before the world unto our glory.

8 [7] Which none of the princes of this world knew: for had they known *it*, they would not have crucified the [h] Lord of glory.

9 [8] But as it is written, * Eye hath not seen, nor ear heard, neither have entred into the [i] heart of man, the things which God hath prepared for them that love him.

10 [9] But God hath revealed *them* unto us by his Spirit: for the Spirit [k] searcheth all things, yea, the deep things of God.

11 [10] For what man knoweth the things of a man, save the [l] spirit of man which is in him? even so the things of God knoweth no *man*, but the Spirit of God.

12 Now we have received, not the [m] spirit of the world, but the Spirit which is of God, [11] that we might [n] know the things that are freely given to us of God.

13 * [12] Which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth; [o] comparing spirituall things with spirituall.

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a The gospel. b I purposed not to profess any knowledge but the knowledge of Christ and him crucified. c He setteth weakness against excellence of words, and therefore joyneth with it fear and trembling, which are companions of true modestie, not such fear and trembling as terrifie the conscience, but such as are contrarie to vanitie and pride. * 2 *Pet.* 1. 16. ‡ Or *persuasive* 2 He turneth that now, to the commendation of his ministery, which he had granted to his adversaries: for it's vertue and power, which they knew well enough, was so much the more excellent, because it had no worldly help joyned with it. d By ‡ plain evidence he meaneth such a proof, as is made by certain and necessarie reasons. 3 And he telleth the Corinthians that he did it for their great profit, because they might thereby know manifestly that the gospel was from heaven. Therefore he privily rebuketh them, because that in seeking vain ostentation, they willingly deprived themselvs of the greatest help of their faith. † Gr. *be* 4 Another argument taken of the nature of the thing, *that is*, of the gospel, which is true wisdom: but known to them onely which are desirous of perfection: and is unsavorie to them which otherwise excell in the world, but yet vainly and frailly. e Those are called perfect here, not which had gotten perfection alreadie, but such as tend to it, as *Phil.* 3. 15. So that *perfect*, is set against weak. f They that are wiser, richer, or mightier than other men are. 5 He sheweth the cause why this wisdom cannot be perceived of those excellent worldly wits, *to wit*, because indeed it is so deep, that they cannot attain unto it. g which men could not so much as dream of. 6 He taketh away an objection: If it be so hard, when, and how is it known? God, saith he, determined with himself from the beginning, that which his purpose was to bring forth at this time out of his secrets, for the salvation of men. 7 He taketh away another objection: why then, how cometh it to pass, that this wisdom was so rejected of men of highest authoritie, that they crucified Christ himself? Paul answereth: because they knew not Christ such as he was. h That mightie God, full of true majestie and glory: Now this place hath in it a most evident proof of the divinitie of Christ, and of his joyning of the two natures in one, which hath this in it, that that which is proper to the manhood alone, is vouched of the Godhead joyned with the manhood: which kind of speech, is called of the old fathers, A making common of things belonging to some one, with others to whom they do not belong. 8 Another objection: But how could it be that those wittie men could not perceive this wisdom? Paul answereth: Because we preach those things which pass all mens understanding. *Isa.* 64. 4. i Man cannot so much as think on them, much less conceive of them with his senses. 9 A question: If it surmount the capacitie of men, how can it be understood of any man, or how can you declare and preach it? by a peculiar lightning by Gods Spirit, wherewith whosoever is inspired, he can enter even into the very secrets of God. k There is nothing so secret and hidden in God, but the Spirit of God pierceth into it. 10 He setteth that forth by a similitude, which he spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertaining to man, so doth our mind by that power of the Holy Ghost understand heavenly things. l The mind of man which is endued with the ableness to understand and judge. m The Spirit which we have received, doth not teach us things of this world, but lifteth us up to God, and this place teacheth us, against the Papists, what faith is, from whence it cometh, and what force it is of. 11 That which he spake generally he restraineth now to those things which God hath opened unto us of our salvation in Christ: least that any man should separate the Spirit from the preaching of the word and Christ: or should think that those fantasticall men are governed by the Spirit of God. n This word (know) is taken here in his proper sense for true knowledge, which the Spirit of God worketh in us. 12 Now he returneth to his purpose, and concludeth the argument which he began verse 6. and it is thus: The words must be applyed to the matter, and the matter must be set forth with words which are meet and convenient for it: now this wisdom is spirituall, and not of man, and therefore it must be delivered by a spirituall kind of teaching, and not by enticing words of mans eloquence, that the simple, and yet wonderfull majestie of the Holy Ghost may therein appear. * 2 *Pet.* 1. 16. o Applying the words unto the matter, *to wit*, that as we teach spirituall things, so must our kind of teaching be spirituall.

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14 13 But the p naturall man receiveth not the things of the Spirit of God, for they are foolishnes unto him: neither can he know *them*, becauſe they are q ſpiritually diſcerned.

15 14 But he that is ſpirituall, ‡ r judgeth all things, yet 15 he himſelf is judged of s no man.

16 * 16 For who hath known the mind of the Lord, that he † may t inſtruct him? But we have the u mind of Chriſt.

13 Again he preventeth an offence or ſtumbling block: How cometh it to paſs, that ſo few allow theſe things? This is not to be marvelled at, ſaith the apoſtle, ſeeing that men in their naturall powers (as they term them) are not endued with that facultie whereby ſpirituall things are diſcerned (which facultie cometh another way) and therefore they account ſpirituall wiſdom as folly: and it is, as if he ſhould ſay, It is no marvell that blind men cannot judge of colours, ſeeing that they lack the ſight of their eyes, and therefore light is to them as darkneſs. p The man that hath no further light of underſtanding, than that which he brought with him, even from his mothers womb, as Jude defineth it, *Jude* 19. q By the vertue of the holy Ghoſt, *Prov* 27.19. 14 He amplifieth the matter by contraries. ‡ Or, *diſcerneth* r Underſtandeth and diſcerneth. 15 The wiſdom of the fleſh, ſaith Paul, determineth nothing certainly, no not in its own affairs, much leſs can it diſcern ſtrange, *That is*, Spirituall things. But the Spirit of God, wherewith ſpirituall men are endued, can be deceived by no means, and therefore be reproved of no man. s Of no man: for when the Prophets are judged of the Prophets, it is the Spirit that judgeth, and not the man * *Iſa.* 40. 13. *Rom.* 11. 34 16 A reaſon of the former ſaying: for he is called ſpirituall, which hath learned that by the vertue of the ſpirit, which Chriſt hath taught us, Now if that which we have learned of that Maſter, could be reproved of any man, he muſt needs be wiſer than God: whereupon it followeth, that they are not onely fooliſh, but alſo wicked, which think that they can deviſe ſomthing that is either more perfect, or that they can teach the wiſdom of God a better way than they knew or taught, which undoubtedly were indued with Gods Spirit. † Gr. *ſhall* t Lay his head to his, and teach him what he ſhould do u we are endued with the Spirit of Chriſt, who openeth unto us thoſe ſecrets, which by all other means are unſearchable, and alſo all truth whatſoever.

Chap. III.

2 *Milk is fit for children.* 3 *Strife and diviſion, arguments of a fleſhly mind.* 7 *He that planteth, and he that watereth, is nothing.* 9 *The miniſters are Gods fellow-workmen.* 11 *Chriſt the onely foundation.* 16 *Men the temples of God,* 17 *which muſt be kept holy.* 19 *The wiſdom of this world is fooliſhneſs with God.*

1 Having declared the worthineſs of heavenly wiſdom and of the goſpel, and having generally condemned, the blindneſs of mans mind, now at length he applieth it particularly to the Corinthians, calling them carnall, *that is*, ſuch in whom as yet the fleſh prevaileth againſt the Spirit. And he bringeth a double teſtimonie of it: firſt for that he had proved them to be ſuch, in ſo much that he dealt with them no otherwiſe than with ignorant men, and ſuch as are almoſt babes in the doctrin of godlineſs; and ſecondly, becauſe they ſhewed in deed by theſe diſſentions, which ſprang up by reaſon of the vertue of the Spirit, and heavenly wiſdom, that they had profited very litle or nothing.

AND 1 I, brethren, could not ſpeak unto you as unto ſpirituall, but as unto a carnall, *even* as unto babes in Chriſt.

2 I have fed you with milk, and not with b meat: for hitherto ye were not c able *to bear it*, neither yet now are ye able.

3 For ye are yet carnall: for whereas *there is* among you envying, and ſtrife, and ‡ diviſions, are ye not carnall, and walk † as d men?

4 For while one ſaith, I am of Paul, and another, I *am* of Apollos, are ye not carnall?

5 2 Who then is Paul, and who *is* Apollos, but miniſters by whom ye beleeved, even as the Lord gave to every man?

6 3 I have planted, Apollos watered: but God gave the increaſe.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe.

8 Now he that planteth, and he that watereth, are one: * and every man ſhall receive his own reward, according to his own labour.

9 For we are e labourers together with God, ye are Gods ‡ husbandrie, *ye are* Gods building.

10 According to the grace of God which is given unto me, as a wiſe maſter-builder I have laid the foundation, and another buildeth thereon. 4 But let every man take heed how he buildeth thereupon.

11 5 For other foundation can no man lay, than that is laid, which is Jeſus Chriſt.

12 6 Now if any man build upon this foundation, gold, ſilver, precious ſtones, wood, hay, ſtubble:

13 7 Every mans work ſhall be made manifeſt. For the day ſhall declare *it*, becauſe it † ſhall be revealed by fire, and the fire ſhall trie every mans work, of what ſort it is.

14 If any mans work abide which he hath built thereupon, he ſhall receive a reward.

15 If any mans work ſhall be burnt, g he ſhall ſuffer loſs: but he himſelf ſhall be ſaved; yet ſo, as by fire.

16 * 9 Know ye not that ye are the temple of God: and *that* the Spirit of God dwelleth in you?

17 If any man ‡ f defile the temple of God, him ſhall God deſtroy: for the temple of God is holy, which *temple* ye are.

18 10 Let no man deceive himſelf: if any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe.

19 For the wiſdom of this world is fooliſhneſs with God: for it is written,* He g taketh the wiſe in their own craftineſs.

20 And again, * The Lord knoweth the thoughts of the wiſe, that they are vain.

21 11 Therefore let no man h glory in men, for all things are i yours.

22 Whether Paul, or Apollos, or Cephas, or the 12 world, or life, or death, or things preſent, or things to come, all are yours:

23 And ye *are* Chriſts, and Chriſt *is* Gods.

e Serving under him: now they which ſerve under another, do nothing of their own ſtrength, but as it is given them by grace, which grace maketh them fit to that ſervice. Look *Chap.* 15. 10. and 2 *Cor.* 3. 6. and all the increaſe that cometh by their labour, doth ſo proceed from God, that no part of the praiſe of it may be given to the underſervant. ‡ Or, *tillage*, 4 Now he ſpeaketh to the teachers themſelves, which ſucceeded him in the church of Corinth, and in their perſons to all that were after, or ſhall be paſtors of congregations, ſeeing that they ſucceeded in other labour of the apoſtles, which were planters & chief builders. Therefore he warneth them firſt, that they perſwade not themſelves that they may build after their own fantaſie, *that is*, that they may propound and ſet forth any thing in the church, either in matter, or in kind of teaching, different from the apoſtles which were the chief builders. 5 Moreover, he ſheweth what this foundation is, to wit, Chriſt Jeſus, from whence they may not turn away one jot in the building up of this building. 6 Thirdly, he ſheweth, that they muſt take heed that the upper part of the building be anſwerable to the foundation, *that is*, that admonitions, exhortations, and whatſoever pertaineth to the edifying of the flock, be anſwerable to the doctrin of Chriſt, as well in matter, as in form: which doctrin is compared to gold, ſilver, and precious ſtones: of which matter, *Eſaias* alſo and *John in the Revelation* build the heavenly citie. And to theſe are oppoſite, wood, hay, ſtubble, *that is to ſay*, curious and vain queſtions or decrees: and beſides, to be ſhort, all that kind of teaching which ſerveth to eſtimation; for falſe doctrins, whereof he ſpeaketh not here, are not ſaid properly to be built upon this foundation, unleſs peradventure in ſhew onely. 7 He teſtifieth, as indeed the truth is, that all are not good builders, no not ſome of them which ſtand upon this one and onely foundation: but howſoever this work of evil builders, ſaith he, ſtand for a ſeaſon; yet ſhall it not always deceive, becauſe that the light of the truth appearing at length as day, ſhall diſſolve this darkneſs, and ſhew what it is. And as that ſtuff is tryed by the fire, whether it be good or not, ſo will God in his time, by the touch of his Spirit and word, trie all buildings, and ſo ſhall it come to paſs, that ſuch as be found pure and ſound, ſhall ſtill continue ſo, to the praiſe of the workman: but they that are otherwiſe, ſhall be conſumed and vaniſh away, and ſo ſhall the workman be fruſtrate of the hope of his labour, which pleaſed himſelf in a thing of nought. † Gr. *is revealed* 8 He taketh not away hope of ſalvation from the unskilfull and fooliſh builders, which hold faſt the foundation, of which ſort were thoſe Rhetoricians rather than paſtors of Corinth, but he addeth an exception, that they muſt notwithſtanding ſuffer this tryall of their work, and alſo abide the loſs of their vain labours. * *Chap.* 6. 19. 9 Continuing ſtill in the metaphor of a building, he teacheth us that this ambition is not onely vain, but alſo ſacrilegious: for, he ſaith, that the church is, as it were, the temple of God, which God hath, as it were, conſecrated unto himſelf by his Spirit. Then turning himſelf to theſe ambitious men, he ſheweth, that they profane the temple of God, becauſe thoſe vain arts wherein they pleaſe themſelvs ſo much, are, as he teacheth, ſo many pollutions of the holy doctrin of God, and the puritie of the church: which wickedneſs ſhall not be ſuffered unpuniſhed. ‡ Or, *deſtroy* f Defileth it and maketh it unclean, being holy: and ſurely they do defile it, by Paul his judgement, which by fleſhly eloquence defile the puritie of the goſpel. 10 He concludeth by the contrary, that they profeſs pure wiſedom in the church of God, which refuſe and caſt away all thoſe vanities of men: and if they be mocked of the world, it is ſufficient for them that they be wiſe according to the wiſdom of God, and as he will have them to be wiſe. * *Job* 5. 13. g Be they never ſo craftie, yet the Lord will take them when he ſhall diſcover their treacherie. * *Pſal.* 94. 11. 11 He returneth to the propoſition of the 2 vers, firſt warning the hearers, that henceforward they eſteem not as lords, thoſe whom God hath appointed to be miniſters, and not lords of their ſalvation: which they do, that depend upon men, and not upon God that ſpeaketh by them. h Pleaſe himſelf. i Helps appointed for your benefit. 12 He paſſeth from the perſons to the things themſelvs, that his argument may be more forcible: yea, he aſcendeth from Chriſt to the Father, to ſhew that we reſt ourſelvs, no not in Chriſt himſelf, in that that he is man, but becauſe he carrieth us up even to the Father, as Chriſt witneſſeth of himſelf every where, that he was ſent of his Father, that by this band we may be all knit with God himſelf.

a 3 He calleth them carnall, which are as yet ignorant, and therefore to expreſs it the better, he termeth them babes. b Subſtantiall meat, or ſtrong meat. c To be fed by me with ſubſtantiall meat: therefore as the Corinthians grew up in age, ſo the apoſtle nouriſheth them by teaching, firſt with milk, then with ſtrong meat, which difference was onely but in the manner of teaching. ‡ Or, *factions*, ‡ Gr. *according to man?* d By the ſquare and compaſs of mans wit and judgement. 2 After that he hath ſufficiently reprehended ambitious teachers, and their fooliſh eſteemers, now he ſheweth how the true miniſters are to be eſteemed, that we attribute not unto them more or leſs than we ought to do. Therefore he teacheth us, that they are they by whom we are brought to faith and ſalvation, but yet as the miniſters of God, and ſuch as do nothing of themſelvs, but God ſo working by them as it pleaſeth him to furniſh them with his gifts. Therefore we have not to mark or conſider what miniſter it is that ſpeaketh, but what is ſpoken: and we muſt depend onely upon him which ſpeaketh by his ſervants. 3 He beautifieth the former ſentence with two ſimilitudes: firſt, comparing the company of the faithfull to a field which God maketh fruitfull; when it is ſowed and watered through the labour of his ſervants: next, by comparing it to an houſe, which indeed the Lord buildeth, but by the hands of his workmen, ſome of whom he uſeth in laying the foundation, others in building of it up. Now, both theſe ſimilitudes tend to this purpoſe, to ſhew that all things are wholly accompliſhed by gods onely authoritie and might, ſo that we muſt onely have an eye to him. Moreover, although that God uſeth ſome in the better part of the work, we muſt not therefore contemn others, in reſpect of them, and much leſs may we divide or ſet them apart, (as theſe factious men did) ſeeing that all of them labour in Gods buſineſs, and in ſuch ſort, that they ſerve to finiſh one ſelf ſame work, although by a divers manner of working, inſomuch that they need one anothers help. + *Pſal.* 62. 12. *Gal.* 6. 5.

Chap. IV.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels & men, 13 the filth and off-scouring of the world: 15 yet our fathers in Christ, 16 whom we ought to follow.

LEt [1] a [a] man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 [2] Moreover it is required in stewards, that a man be found faithfull.

3 [3] But with me it is a very small thing that I should be judged of you, or [4] of mans [b] judgement: yea, [5] I judge not mine own self.

4 For I know nothing by my self, yet am I not hereby justified: but he that judgeth me is the [c] Lord.

5 * [6] Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have [d] praise of God.

6 [7] And these things, brethren, I have in a figure transferred to my self, and *to* Appollos, for your sakes: that ye might learn [e] in us not to think *of men*, above that which is written, that no one of you be puffed up for one against another.

7 [8] For who † maketh thee to differ *from another?* And what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory as [f] if thou hadst not received *it*?

8 [9] Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a † [8] spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christs sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised.

11 Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place:

12 * And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:

13 * Being defamed, we intreat: we are made as the filth of the world, *and are* the [h] off-scouring of all things unto this day.

14 [10] I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though you have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithfull in the Lord, who shall bring you into remembrance of [i] my ways which *be* in Christ, as I teach every where in every church.

18 [11] Now some are puffed up, as though I would not come to you.

19 * But I will come to you shortly, * if the Lord will, and will know, not the [k] speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 [12] What will ye? shall I come unto you with a rod, or in love, and *in* the [l] spirit of meekness?

1 He concludeth the duty of the hearers towards their ministers: that they esteem them not as lords: and yet, notwithstanding, that they give ear unto them, as to them that are sent from Christ, sent, *I say*, to this end and purpose, that they may receive, as it were, at their hand, the treasure of salvation which is drawn out of the secrets of God.

a Every man

2 Last of all, he warneth the ministers, that they also behave themselvs not as lords, but as faithfull servants, because they must render an accompt of their stewardship unto God.

3 Because in reprehending others, he sets himself for an example, he useth a preoccupation or preventing of an objection, and using the gravitie of an apostle, he sheweth that he careth not for the contrary judgements that they have of him, in that they esteemed him as a vile person, because he did not set forth himself as they did. And he bringeth good reasons why he was nothing moved with the judgements which they had of him.

4 First, because that that which men judge in these causes of their own brains, is no more to be accompted of, than when the unlearned do judge of wisdom.

b word for word, *Day*: after the speech of the Grecians.

5 Secondly, saith he, How can ye judge how much or how little I am to be accompted of, seeing that I my self which know my self, better than you do, and which dare profess that I have walked in my vocation with a good conscience, dare not yet, notwithstanding, challenge any thing to my self: for I know that I am not unblamable, all this notwithstanding: much less therefore should I please my self as you do. c I remit my self to the Lords judgement. * *Matt.* 7. 1. *Rom.* 2. 1. 6 A third reason proceeding of a conclusion, as it were, out of the former reasons. It is Gods office to esteem every man according to his value, because he knoweth the secrets of the heart, which men, for the most part, are ignorant of. Therefore this judgement pertaineth not to you. d One could not be praised above the rest, but the other should be blamed: and he mentioneth praise rather than dispraise, for that the beginning of this sore was this, that they gave more to some men, than meet was. 7 Having rejected their judgement, he setteth forth himself again as a singular example of modestie, as one which concealing in this epistle those factious teachers names, doubted not to put down his own name and Appollos in their place, and took upon him as it were their shame: so far was he from preferring himself to any. e By our example, which chose rather to take other mens faults upon us, than to carp any by name. 8 He sheweth a good means to bridle pride: first, if thou considerest how rightly thou exemptest thy self out of the number of others, seeing thou art a man thy self: again, if thou considerest that although thou hast something more than other men have, yet thou hast it not but by Gods bountifulness. And what wise man is he that will brag of anothers goodness, and that against God? † Gr. *distinguisheth thee*? ‡ There is nothing then in us of nature, that is worthy of commendation: but all that we have, we have it of grace, which the *Pelagians* and *half-Pelagians* will not confess. 9 He descendeth to a most grave mock, to cause those ambitious men to blush, even against their wills. † Gr. *theatre* g He that will take a right view how like Paul and the Pope are, who lyingly boasteth that he is his successor, let him compare the delicates of the Popish court, with Saint Pauls state, as we see it here. * *Act.* 20. 34. 1 *Thess.* 2. 9. 2 *Thess.* 3. 8. * *Matt.* 5. 44.

h Such as by sweeping is gathered together.

10 Moderating the sharpness of his mock, he putteth them in mind to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example, although he seem vile, according to the outward shew in respect of others, yet mighty by the efficacie of Gods Spirit, as they had triall thereof in themselvs.

i what way and rule I follow every where in teaching the churches.

11 Last of all, he descendeth also to apostolick threatnings, but yet chiding them as a father, least by their disorder he be constrained to come to punish some amongst them.

* *Act.* 19. 21.

* *Iames* 4. 15.

k By speech he meaneth their painted and coloured kind of eloquence, against which he setteth the vertue of the spirit. 12 A passing over to another part of this epistle, wherein he reprehendeth most sharply a very hainous offence, shewing the use of ecclesiasticall correction. l Meekly affected toward you.

Chap. V.

1 The incestuous person 6 is cause rather of shame unto them, than of rejoycing. 7 The old leaven is to be purged out. 10 Hainous offenders are to be shunned and avoided.

IT is [1] reported commonly *that there is* fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should have his fathers wife.

2 [2] And ye are puffed up, and have not rather mourned, that he that hath don this deed, might be taken away from among you.

3 * [3] For I verily as absent in bodie, but present in [a] spirit, have ‡ judged already, as though I were present, *concerning* him that hath so don this deed;

4 In the [b] name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the [4] power of our Lord Jesus Christ,

5 * [5] To [c] deliver such an one unto Satan, for the [6] destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 [7] Your glorying *is* not [d] good: * know ye not that a little leaven leaveneth the whole lump?

7 [8] Purge out therefore the old leaven, that ye may be a new [e] lump, as ye are unleavened. For *even* Christ our [f] passover ‡ is sacrificed for us.

8 Therefore let us keep ‡ the [g] feast, not with old leaven, neither with the leaven of

1 They are greatly to be reprehended which by suffering of wickedness, set forth the church of God to be mocked and scorned of infidels.

2 There are none more proud than they that lest know themselvs.

* *Col.* 2. 5.

3 Excommunication ought not to be committed to one mans power, but must be don by the authoritie of the whole congregation, after that the matter is diligently examined.

a In mind, thought and will.

‡ Or, *determined*

b Calling upon Christ his name.

4 There is no doubt but that judgement is ratified in heaven, wherein Christ himself sitteth as Judge.

* 1 *Tim.* 1. 20.

5 The excommunicate is delivered to the power of Satan, in that, that he is cast out of the house of God.

c what it is to be delivered to Satan, the Lord himself declareth, when he saith, Let him be unto thee as an Heathen and Publican, *Matt.* 18. 17. *That is to say*, to be disfranchised and put out of the right and libertie of the citie of Christ, which is the church, without which Satan is lord and master. 6 The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that he may be saved, *to wit*, that by this means his flesh may be tamed, that he may learn to live to the Spirit. 7 Another end of excommunication is, that others be not infected, and therefore it must of necessitie be retained in the church, that the one be not infected by the other. d Is naught, and not grounded upon good reason, as though you were excellent, and yet there is such wickedness found amongst you. * *Gal* 5. 9. 8 By alluding to the ceremonie of the passover, he exhorteth them to cast out that unclean person from among them. In times past, saith he, it was not lawfull for them which did celebrate the passover to eat leavened bread: Insomuch that he was holden as unclean and unworthy to eat the passover, whosoever had but tasted of leaven. Now all our whole life must be, as it were, the feast of unleavened bread, wherein all they that are partakers of that immaculate Lamb which is slain, must cast out both of themselvs, and also out of their houses and congregations, all impuritie. e By *lump*, he meaneth the whole body of the church, every member whereof must be unleavened bread, *that is*, Be renewed in Spirit, by plucking away the old corruption. f The Lamb of our passover. ‡ Or, *is slain* ‡ Or, *holy day*, g Let us lead our whole life, as it were a continuall feast, honestly, and uprightly.

malice and wickedneſs: but with the unleavened *bread* of ſinceritie and truth.

9 ¶ [9] I wrote unto you in an epiſtle, not to company with fornicators.

10 Yet not [h] altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one, no not to eat.

12 [10] For what have I to do to judge them alſo that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among your ſelvs that wicked perſon.

9 Now he ſpeaketh more generally: and that which he ſpake before of the inceſtuous perſon, he ſheweth that it pertaineth to others, which are known to be wicked, and ſuch as through their naughty life are a ſlander to the church, which ought alſo by lawfull order to be caſt out of the communitie of the church. And making mention of eating of meat, either he meaneth thoſe feaſts of love whereat the Supper of the Lord was receiv-ed, or els their common uſage and manner of life: which is rightly to be taken, leaſt any man ſhould think that either matrimonie were broken by excommunication, or ſuch duties hindred and cut off thereby, as we ow one to another: children to their parents, ſubjects to their rulers, ſervants to their maſters, and neighbour to neighbour, to win one another unto God. h If you ſhould utterly abſtain from ſuch mens company, you ſhould go out of the world: therefore I ſpeak of them which are in the very boſom of the church, which muſt be called home by diſciplin, and not of them which are without, with whom you muſt labour by all means poſſible, to bring them to Chriſt. 10 Such as are falſe brethren ought to be caſt out of the congregation: as for them which are without, they muſt be left to the judgement of God.

Chap. VI.

1 The Corinthians muſt not vex their brethren in going to law with them: 7 eſpecially under infidels. 9 The unrighteous ſhall not inherit the kingdom of God. 15 Our bodies are the members of Chriſt, 19 and temples of the holy Ghoſt: 16, 17 they muſt not therefore be defiled.

DAre [1] any of [a] you, having a matter againſt another, go to law before the [b] unjuſt, and not before the [2] ſaints?

2 [3] Do ye not know that the ſaints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?

3 Know ye not that we ſhall judge angels? how much more things that pertain to this life?

4 [4] If then ye have [c] judgements of things pertaining to this life, ſet them to judge who are [d] leſt eſteemed in the church.

5 [5] I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you? no not one that ſhall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbeleevers.

7 [6] Now therefore there is utterly a [e] fault among you, becauſe ye go to law one with another: [7] why do ye not rather take wrong? why do ye not rather ſuffer your ſelvs to be defrauded?

8 Nay, you do wrong and defraud, and that *your* brethren.

9 Know ye not that the unrighteous ſhall not inherit the kingdom of God? [8] Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelvs with mankind,

10 Nor theevs, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.

11 And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the [f] name of the Lord Jeſus, and by the Spirit of our God.

12 [9] [g] All things are lawfull unto me, but all things are not ‡ expedient: all things are lawfull for me, but I will not be brought under the [h] power of any.

13 [10] Meats for the bellie, and the bellie for meats: but God ſhall deſtroy both it and them. Now the bodie *is* not for fornication, but for the Lord: and the Lord for the bodie.

14 And God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.

15 [11] Know ye not, that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.

16 [12] What, know ye not that he which is joyned to an harlot, is one bodie? for [i] two (ſaith he) ſhall be one fleſh.

17 But he that is joyned unto the Lord, is one ſpirit.

18 [13] Flee fornication. Every ſin that a man doeth, is without the bodie: but he that committeth fornication, ſinneth againſt his own bodie.

19 [14] What, know ye not that your bodie is the temple of the holy Ghoſt which *is* in you, which ye have of God? [15] and ye are not your own?

20 For ye are bought with a price: therefore glorifie God in your bodie, and in your ſpirit, which are Gods.

1 The third queſtion is of civill judgement: whether it be lawfull for one faithfull to draw another before the judgement-ſeat of an infidell? He anſweteth, that it is not lawfull, for offence ſake, for it is not evil of it ſelf. a As if he ſaid, Are you become ſo impudent, that you are not aſhamed to make the goſpel a laughing ſtock to profane men? b *To wit*, judges. 2 He addeth, that he doth not forbid that one neighbour may go to law with another, if need ſo require, but yet under holy judges. 3 He gathereth by a compariſon, that the faithfull cannot ſeek to infidels to be judged, without great injury don to the Saints, ſeeing that God himſelf will make the Saints judges of the world, and of the devils, with his Son Chriſt: much more ought they to judge theſe light and ſmall cauſes which may be by equitie, and good conſcience determined. 4 The concluſion, wherein he preſcribeth a remedie for this miſchief: *To wit*, If they end their private affairs between themſelvs by choſen arbitrators out of the church: for which matter and purpoſe, the leſt of you, ſaith he, is ſufficient. Therefore he condemneth not judgement-ſeats, but ſheweth what is expedient for the circumſtance of the time, and that without any diminiſhing of the right of the magiſtrate: for he ſpeaketh not of judgements, which are practiſed betwixt the faithfull and the infidels, neither of publick judgements, but of controverſies which may be ended by private arbitrators. c Courts and places of judgements. d Even the moſt abject among you. 5 He applieth the generall propoſition to a particular, always calling them back to this, to take away from them that falſe opinion of their own excellencie, from whence all theſe miſchiefs ſprang. 6 Now he goeth further alſo, and although by granting them privat arbitators out of the congregation of the faithfull, he doth noth ſimply condemn, but rather eſtabliſh private judgements, ſo that they be exerciſed without offence, yet he ſheweth, that if they were ſuch as they ought to be, and as it were to be wiſhed, they ſhould not need to uſe that remedie neither. e A weakneſs of mind which is ſaid to be in them, that ſuffer them to be overcome of their luſts, and it is a fault that ſquareth greatly from temperance and moderation: ſo that he nippeth them which could not put up an injurie don unto them. 7 This pertaineth chiefly to the other part of the reprehenſion, *To wit*, That they went to law even under infidels, whereas they ſhould rather have ſuffred any loſs, than to have given that offence. But yet this is generally true, that we ought rather to depart from our right, than trie the uttermoſt of the law haſtily, and upon an affection to revenge an injurie. But the Corinthians cared for neither, and therefore, he ſaith that they muſt repent, unleſs they will be ſhut out from the inheritance of God.

8 Now he prepareth himſelf to paſs over to the fourth treatiſe of this epiſtle, which concerneth matters indifferent, debating this matter firſt, how men may well uſe women or not: which queſtion hath three branches, fornication, matrimonie, & a ſingle life. As for fornication, he utterly condemneth it. And marriage he commendeth to ſome, as a good and neceſſary remedie for them, to others he leaveth it free: And otherſome he diſſuadeth from it, not as unlawfull, but as diſcommodious, and that not without exception. As for the ſingleneſs of life (under which alſo I comprehend virginitie) he enjoyneth it to no man: yet he perſwadeth men unto it, not for it ſelf, but for another reſpect, neither all men, nor without exception. And being about to ſpeak againſt fornication, he beginneth with a generall reprehenſion of thoſe vices, wherewith that rich and riotous citie moſt abounded: warning and teaching them earneſtly, that repentance is unſeparably joyned with forgivneſs of ſins, and ſanctification with juſtification. f In Jeſus. 9 Secondly, he ſheweth that the Corinthians do ſimply offend in matters indifferent. First, becauſe they abuſed them: next, becauſe they uſed indifferent things, without any diſcretion, ſeeing the uſe of them ought to be brought to the rule of charitie: and that he doth not uſe them aright, which immoderately abuſeth them, and ſo becometh a ſlave unto them. g whatſoever, but this generall word muſt be reſtrained to things that are indifferent. ‡ Or, *profitable*: h He is in ſubjection to things that are indifferent, whatſoever he be that thinketh he may not be without them: which is a flattering kind of ſlavery under a colour of liberty, which ſeizeth upon ſuch men. 10 Secondarily; becauſe they counted many things for indifferent, which were of themſelvs unlawfull, as fornication, which they numbred amongſt meer naturall and lawfull deſires, aſwell as meat and drink: Therefore the apoſtle ſheweth, that they are utterly unlike: for meats, ſaith he, were made for the neceſſary uſe of mans life, which is not perpetuall: For both meats, and all this manner of nouriſhing, are quickly aboliſhed. But we muſt not ſo think of the uncleanneſs of fornication, for which the bodie is not made, but on the contrary ſide, is ordained to pureneſs, as appeareth by this, that it is conſecrated to Chriſt, even as Chriſt alſo is given us of his Father, to quicken our bodies with that vertue, wherewith he alſo roſe again. 11 A declaration of the former argument by contraries, and the applying of it. 12 A proof of the ſame argument: A harlot and Chriſt are clean contrarie, ſo are the fleſh and the Spirit: therefore he that is one with an harlot, (which is don by carnall copulation of their bodies) cannot be one with Chriſt, which unitie is pure and ſpirituall. Moſes doth not ſpeak theſe words of fornication, but of marriage: but ſeeing that fornication is the corruption of marriage, and both of them is a carnall and fleſhly copulation, we cannot ſay that the apoſtle abuſeth his teſtimonie. Again, Moſes hath not this word (Two) but it is very well expreſſed both here and in *Matt.* 19. 5. becauſe he ſpeaketh onely but of man and wife: whereupon the opinion of them that vouch it to be lawfull to have many wives, is beaten down: for he that companieth with many, is ſundred as it were into many parts. 13 Another argument why fornication is to be eſchewed, becauſe it defileth the body with a peculiar kind of filthineſs. 14 The third argument: Becauſe a fornicator is ſacrilegious, for our bodies are conſecrated to God. 15 The fourth argument: Becauſe we are not our own men, to give our ſelvs to any other, much leſs to Satan and the fleſh, ſeeing that God himſelf hath bought us, and that with a great price, to the end that both in body and ſoul, we ſhould ſerve to his glorie.

Chap.

Chap VII.

2 *He treateth of marriage,* 4 *shewing it to be a remedie against fornication:* 10 *and that the bond thereof ought not lightly to be dissolved.* 18, 20 *Every man must be content with his vocation.* 25 *Virginitie wherefore to be embraced.* 35 *And for what respects we may either marry, or abstain from marrying.*

1 Now [1] concerning the things [a] whereof ye wrote unto me: *It is* [b] good for a man not to touch a woman.

2 Nevertheles, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 [2] Let the husband render unto the wife [c] due benevolence: and likewise also the wife unto the husband.

4 [3] The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own bodie, but the wife.

5 Defraud you not one the other, [4] except *it be* with consent for a time, that ye may [d] give your selvs to fasting and prayer, and come together again, that Satan tempt you not for your incontinencie.

6 [5] But I speak this by permission, *and* not of commandment.

7 For [e] I would that all men were even as I my self: but every man hath his proper gift of God, one after this manner, and another after that.

8 [6] I say therefore to the [f] unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marrie: for it is better to marry than to [g] burn.

10 [7] And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 [8] But to the rest speak I, not the Lord, If any brother hath a wife that beleeveth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that beleeveth not, and if he be pleased to dwell with her, let her not leave him.

14 [9] For the unbeleeving husband is [h] sanctified by the [i] wife, and the unbeleeving wife is sanctified by the [k] husband; els were your children unclean, but now are they [l] holy.

15 [10] But if the unbeleeving depart, let him depart; A brother or a sister is not under bondage in [m] such *cases:* [11] but God hath called us † to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 [12] But as God hath distributed to every man, as the Lord hath [n] called every one, so let him walk: and so ordain I in all churches.

18 [13] Is any man called being circumcised? let him not [o] become uncircumcised: is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? [p] care not for it; but if thou mayest be made free, use *it* rather.

22 For he that is called in the [q] Lord, *being* a servant, is the Lords † freeman: likewise also he that is called *being* free, is Christs servant.

23 [14] Ye are bought with a price, be not ye the servants of men.

24 [15] Brethren, let every man wherein he is called, therein abide with [r] God.

25 [16] Now concerning virgins, I have no commandment of the Lord: yet I give my [s] judgement as [t] one that hath obtained mercie of the Lord to be faithfull.

26 I suppose therefore that [u] this is good for the [x] present ‡ distres, *I say,* that *it is* good for a man so be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheles, such shall have trouble in the [y] flesh: [z] but I spare you.

29 But this I say, brethren, the time is [a] short. It remaineth, that both they that have wives, be as though they had none:

30 And they that [b] weep, as though they wept not: & they that rejoyce, as though they

1 He teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessary for the avoiding of fornication: but so that neither one man may have many wives, nor any wife many husbands.

a Touching those matters whereof you wrote unto me.

b Commodious, and (as we say) expedient. For marriage bringeth many griefs with it, and that by reason of the corruption of our first estate.

2 Secondly, he sheweth that the parties married must with singular affection, intirely love one the other.

c This word (due) containeth all kind of benevolence, though he speak more of one sort than of the other, in that that followeth.

3 Thirdly, he warneth them, that they are each in others power, as touching the bodie, so that they may not defraud one another.

4 He addeth an exception, unless the one abstain from the other by mutuall consent, that they may the better give themselvs to prayer; wherein notwithstanding, he warneth them to consider what is expedient, least by this long breaking off, as it were from marriage, they be stirred up to incontinence.

d Do nothing els.

5 Fifthly, he teacheth that marriage is not simply necessary for all men, but for them which have not the gift of continencie: and this gift is by a peculiar grace of God. e I wish.

6 Sixthly, he giveth the self same admonition touching the second marriage, *to wit,* that a single life is to be allowed, but for such as have the gift of continence; otherwise they ought to marry again, that their conscience may be at peace. f This whole place is flat against them which condemn second marriages. g So to burn with lust, that either the will yeeldeth to the temptation, or els we cannot call upon God with a quiet conscience. 7 Seventhly, he forbidden contentions and publishing of divorces, (for he speaketh not here of the fault of whoredom, which was then death even by the law of the Romans also) whereby he affirmeth that the band of marriage it not dissolved, and that from Christ his mouth. 8 Eightly, he affirmeth, that those marriages which are alreadie contracted between a faithfull, and an unfaithfull, or infidel, are firm: so that the faithfull may not forsake the unfaithful. 9 He answereth an objection: But the faithful is defiled by the societie of the unfaithful. The apostle denieth that, and proveth, that the faithfull man with good conscience may use the vessel of his unfaithful wife, by this, that their children which are born of them, are accounted holy (*that is,* contained within the promise) for it is said to all the faithfull, *I will be thy God, and the God of thy seed.* h The godlines of the wife is of more force, to cause their coupling together to be accounted holy, than the infidelitie of the husband is, to prophane the marriage. i The infidell is not sanctified or made holy in his own person, but in respect of his wife he is sanctified of her. k To the faithfull husband. l This place destroyeth the opinion of them, that would not have children to baptized, and their opinion also, that make baptism the very cause of salvation. For the children of the faithfull are holy by vertue of the covenant, even before baptism, and baptism is added as the seal of that holines.

10 He answereth to a question: what if the unfaithfull forsake the faithfull? then is the faithfull free, *saith he,* because he is forsaken of the unfaithfull.

m when any such thing falleth out.

11 Least any man upon pretence of this libertie should give an occasion to the unfaithfull to depart, he giveth to understand, that marriage contracted with an infidel, ought peaceably to be kept, that, if it be possible, the infidel may be won to the faith.

† Gr. *in peace.*

12 Taking occasion by that which he said of the bondage and libertie of matrimonie, he digresseth to a generall doctrin concerning the outward state and condition of mans life, as circumcision and uncircumcision, servitude and libertie: warning every man generally to live with a contended mind in the Lord, what state or condition soever he be in, because, that those outward things, as to be circumcised or uncircumcised, to be bond or free, are not of the substance (as they term it) of the kingdom of heaven.

n Hath bound him to a certain kind of life.

13 Notwithstanding he giveth us to understand, that in these examples all are not of like sort: because that circumcision not simply of it self is to be desired, but such as are bound may desire to be free. Therefore herein onely they are equall, that the kingdom of God consisteth not in them, and therefore these are no hinderances to obey God.

o He is said to become uncircumcised, who, by the help of a chirurgian, recovereth an upper skin: which is don by drawing the skin with an instrument, to make it to cover the nut. *Celsus in his 7 book, and 25 chapter.* p As though this calling were too unworthy a calling for Christ. q He that is in state of a servant, and is called to be a Christian.

‡ Gr. *made free:* 14 He sheweth the reason of the unlikenes, because that he that desireth to be circumcised, maketh himself subject to mans tradition, and not to God And this may be much more understood of superstitions, which some do foolishly account for things indifferent. 15 A repetition of the generall doctrin. r So purely and from the heart, that your doings may be approved before God. 16 He enjoyneth virginitie to no man, yet he perswadeth and praiseth it for another respect, *to wit,* both for the necessitie of the present time, because the faithfull could scarce abide in any place, and use the commodities of this present life, and therefore such as were not troubled with families, might be the readier; and also for the cares of this life, which marriage draweth with it of necessitie, so that they cannot but have their minds distracted: and this hath place in women especially. s The circumstances considered, this I counsel you. t It is I that speak this which I am minded to speak: and the truth is, I am a man, but yet worthy credit, for I have obtained of the Lord to be such an one u To remain a virgin. x For the necessitie which the saints are dayly subject unto, who are continually tossed up and down, so that their estate may seem most unfit for marriage, were it not that the weakness of the flesh enforced them to it. ‡ Or, *necessitie,* y By the (Flesh) he understandeth what things soever belong to this present life; for marriage bringeth with it many discommodities: so that he bendeth more to a sole life, not because it is a service more agreeable to God than marriage, but for those discommodities, which (if it were possible) he would wish all men to be void of, that they might give themselvs to God onely. z I would your weakness were provided for. a For we are now in the latter end of the world b By weeping, the Hebrews understand, all adversity, and by joy, all prosperity.

rejoyced

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rejoyced not: and they that buy, as though they possessed not:

31 And they that use this [e] world, as not abusing it: for the [d] fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married, [e] careth for the things that are of the world, how he may please *his* wife.

34 There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in [f] spirit: but she that is married, careth for the things of the world, how she may please *her* husband.

35 And this I speak for your [g] own profit, not that I may cast a snare upon you, but for that which is comly, and that you may attend upon the Lord without distraction.

36 [17] But if any man think that he behaveth himself uncomly toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he [h] sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his [i] heart, having [k] no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doth well.

38 So then he that giveth *her* in marriage, doth well: but he that giveth *her* not in marriage, doth [l] better.

39 [18] The wife is bound by the [m] law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, onely in the [n] Lord.

40 But she is happier if she so abide, after my judgement: and I think also that I have the spirit of God.

e Those things which God giveth us here.
d The guise, and shape, and fashion: whereby he sheweth us, that there is nothing in this world that continueth.
e They that are married, have their wits drawn hither and thither, and therefore if any man have the gift of continencie, it is more commodious for him to live alone: but they that are married may care for the things of the Lord also, *Clem. Strom.* 3.
f Mind.
g *He meaneth* that he will enforce no man, either to marrie or not to marry, but to shew them barely what kind of life is most commodious.
17 Now he turneth himself to the parents, in whose power and authoritie their children are, warning them, that according to the former doctrin, they consider what is meet and convenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor constrain them to marriage, whereas neither their will doth lead them, nor any necessitie urgeth them. And again he praiseth virginitie, but of it self, and not in all.
h He doth well: for so he expoundeth it, *vers.* 38.
i Resolveth himself
k That the weakness of his daughter inforceth him not, or any other matter, but that he may safely keep her a virgin still.
l Provideth more commodiously for his children, and that not simply, but by reason of such conditions are before mentioned.
18 That which he spake of a widower, he speaketh now of a widow, *to wit*, That she may marry again, so that she do it in the fear of God: and yet he dissembleth not, but saith, that if she remain still a widow she shall be void of many cares.
m By the law of marriage.
n Religiously, and in the fear of God.

Chap. VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian libertie, to the offence of our brethren: 11 but must bridle our knowledge with charity.

1 He entreth to intreat of another kind of things indifferent, *to wit*, of things offered to idols, or the use of flesh so offered and sacrificed. And first of all, he removeth all those things which the Corinthians pretended in using things offered to idols without any respect. First of all they affirmed, that this difference of meats was for the unskilfull men, but, as for them, they knew well enough the benefit of Christ, which causeth all these things to be clean to them that are clean, Be it so, *saith Paul*: be it that we are all sufficiently instructed in the knowledge of Christ, I say, notwithstanding that, we must not simply rest in this knowledge. The reason is, that unless our knowledge be tempered with charity, it doth not onely not avail, but also doth much hurt, because it is the mistress of pride: nay, it doth not so much as deserve the name of godly knowledge, if it be separate from the love of God, and therefore from the love of our neighbour. a This generall word is to be abridged, as appeareth *vers.* 7. for there is a kind of taunt in it, as we may perceive by the next vers. b Ministreth occasion of vanity and pride: because it is void of charitie. c Instructeth our neighbour. 2 The application of that answer to things offered to idols: I grant, *saith he*, that an idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made either holy or profane by the idol: but it followeth not therefore that a man may without respect use those meats as any other.

NOw [1] as touching things offered unto idols, we know that we [a] all have knowledge. Knowledge [b] puffeth up, but charity [c] edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 [2] As concerning therefore the eating of those things that are offered in sacrifice unto [d] idols, we know that an idol *is* [e] nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

6 But to us *there is but* one God, the Father, [f] of whom *are* all things, and we ‡[g] in him, and [h] one Lord Jesus Christ, [i] by whom *are* all things, and we by him.

7 [3] Howbeit *there is* not in every man that knowledge: for [4] some with [k] conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak, is defiled.

8 [5] But meat commendeth us not to God: for neither if we eat, ‡are we the better: neither if we eat not, ‡are we the worse.

9 But take heed least by any means this ‡ libertie of yours become a stumbling block to them that are weak.

10 [6] For if any man see thee which hast knowledge sit at meat in the idols temple, shall not the conscience of him wich is weak be † emboldened to eat those things which are offered to idols?

11 [7] And through thy knowledge shall the weak brother perish, for whom Christ died?

12 [8] But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 [9] Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, least I make my brother to offend.

d This word (Idol) in this place is taken for an image which is made to represent some godhead, that worship might be given unto it: whereupon came the word (Idolatry) *that is to say*, Image-service.
e Is a vain dream.
f When the Father is distinguished from the Son, he is named the beginning of all things.
‡ Or, *for him*, *Rom.* 11. 36.
g we have our being in him.
h But as the Father is called Lord, so is the Son, God: therefore this word (One) doth not respect the persons, but the nature.
i This word (By) doth not signifie the instrumentall cause, but the efficient: for the Father and the Son work together, which is not so to be taken, that we make two causes, seeing they have both but one nature, though they be distinct persons.
3 The reason why that followeth not, is this: because there are many men which do not know that which you know. Now the judgement of outward things depends not onely upon your conscience, but upon the conscience of them that behold you; and therefore your actions must be applyed not onely to your knowledge, but also to the ignorance of your brethren. 4 An applying of the reason: There are many which cannot eat of things offered to idols, but with a wavering conscience, because they think them to be unclean: therefore if by thy example they enterprise to do that which inwardly they think displeaseth God, their conscience is defiled with their eating, and thou hast been the occasion of this mischief. k By conscience of the idol, he meaneth the secret judgement that they had within themselvs, whereby they thought all things unclean, that were offered to idols, and therefore they could not use them with a good conscience. For this force hath conscience, that if it be good, it maketh things indifferent, good, and if it be evil, it maketh them evil. 5 A preventing of an objection: why then, shall we therefore be deprived of our liberty? Nay, *saith the apostle*, you shall lose no part of Christianitie, although you abstain for your brethrens sake; as also if ye receive the meat, it maketh you no whit the more holy: for our commendation before God consisteth not in meats: but to use our liberty with offence of our brethren, is an abuse of liberty, the true use thereof is clean contrary, *to wit*, so to use it, as in using of it we have consideration of our weak brethren. † Or, *have we the more*: ‡ Or, *have we the less*. ‖ Or, *power*
6 Another plain explication of the same reason, propounding the example of the sitting down at the table in the idols temple, which thing the Corinthians did evil account of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence do cease, as it shall be declared in his place. Gr. *edified* 7 An amplification of the argument taken both of comparison and contraries: Thou wretched man, *saith he*, pleasing thy self with thy knowledge, which indeed is none, (for if thou hadst true knowledge, thou wouldest not sit down to meat in an idols temple) wilt thou destroy thy brother, hardening his weak conscience by thine example to do evil, for whose salvation Christ himself hath died? 8 Another amplication: Such offending of our weak brethren, redoundeth unto Christ, and therefore let not these men think that they have to do onely with their brethren. 9 The conclusion: which Paul conceiveth in his own person, that he might not seem to exact that of others, which he will not be first subject to himself; I had rather (saith he) abstain for ever from all kind of flesh, than give occasion of sin to any of my brethren, much less would I refuse in any certain place or time for my brothers sake not to eat flesh offered to idols.

Chap. IX.

1 He sheweth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained 18 to be either chargeable unto them, 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race.

AM [1] I not an apostle? am I not free? [2] have I not seen Jesus Christ our Lord? are not you my [a] work in the Lord?

1 Before he proceedeth any further in his proposed matter of things offered to idols, he would shew the cause of all this mischief, and also take it away: *to wit*, that the Corinthians thought themselvs not bound to depart from a jot of their liberty for any mans pleasure. Therefore he propoundeth himself for an example, and that in a matter most necessary. And yet he speaketh sevenally of both, but first of his own person. If (saith he) you alledge for your selvs, that you are free, and therefore will use your liberty, am not I also free, seeing I am an apostle? 2 He proveth his apostleship by the effects, in that he was appointed of Christ himself, & the authority of his function was sufficiently confirmed to him amongst them by their conversion. And all these things he setteth before their eyes, to make them ashamed, for that they would not in the lest wise that might be, debase themselvs for the weaks sake; whereas the apostle himself did all that he could to win them to God, when they were utterly reprobate and without God. a By the Lord.

2 If I be not an apoſtle unto others, yet doubtleſs I am to you: for the [b] ſeal of mine apoſtleſhip are ye in the Lord.

3 [3] Mine anſwer to them that do [c] examin me, is this,

4 [4] Have we not power to [d] eat and to drink?

5 Have we not power to lead about [e] a ſiſter a ‡ wife, as well as other apoſtles, and *as* the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, have not we [f] power to forbear working?

7 [5] Who goeth a [g] warfare anytime at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 [6] Say I theſe things [h] as a man? or ſaith not the law the ſame alſo?

9 For it is written in the law of Moſes, * Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for [i] oxen?

10 Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, *this* is written: that he that ploweth ſhould plow in hope: and that he that threſheth in hope, ſhould be partaker of his hope.

11 * [7] If we have ſown unto you ſpirituall things, *is it* a great thing if we ſhall reap your carnall things?

12 [8] If others be partakers of *this* power over you, *are* not we rather? Nevertheleſs, we have not uſed this [k] power: but ſuffer all things, leaſt we ſhould hinder the goſpel of Chriſt.

13 * [9] Do ye not know that they which miniſter about holy things, ‡ live *of the* [l] *things* of the temple? and they which wait at the altar, are [m] partakers with the altar?

14 Even ſo hath the Lord ordained, that they which preach the goſpel, ſhould live of [n] the goſpel.

15 But I have uſed none of theſe things. [10] Neither have I written theſe things, that it ſhould be ſo don unto me: for *it were* better for me to die, than that any man ſhould make my glorying void.

16 For though I preach the goſpel, I have nothing to glory of: for neceſſity is laid upon me, yea, wo is unto me if I preach not the goſpel.

17 For if I do this thing willingly, I have a reward: but if againſt my will, a diſpenſation *of the goſpel* is committed unto me:

18 What is my reward then? verily that when I preach the goſpel, I may make the goſpel of Chriſt [o] without charge, that I abuſe not my power in the goſpel.

19 For though I be free from all men, yet have I made my ſelf ſervant unto all, that I might gain the more.

20 And unto the Jews, I became as a Jew, that I might gain the Jews; to them that *are* under the [p] law, as under the law, that I might gain them that *are* under the law:

21 To them that are without law, as without law, (being not without law to God, but under the law to Chriſt) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made [q] all things to all men, that I might by all means ſave ſome.

23 And this I do for the goſpels ſake, that I might be partaker thereof with [r] *you*.

24 [11] Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that ſtriveth for the maſterie, is [s] temperate in all things: Now, they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore ſo run, not as uncertainly: ſo fight I, not as one that beateth the air.

27 But I keep under my [t] body, and bring it into ſubjection: leaſt that by any means when I have preached to others, I my ſelf ſhould be [u] a caſt-away.

Chap X.

1 *The ſacraments of the Jews* 6 *are types of ours,* 7 *and their puniſhments* 11 *examples for us.* 14 *We muſt flee from idolatrie.* 21 *We muſt not make the Lords table the table of devils:* 24 *and in things indifferent we muſt have regard of our brethren.*

MOreover, [1] brethren, I would not that ye ſhould be ignorant, how that all [a] our fathers were under the cloud, and all paſſed through the ſea:

2 [2] And were all [b] baptized unto [c] Moſes in the cloud, and in the ſea:

3 And did all eat the [d] ſame ſpirituall [e] meat:

4 And did all drink the ſame ſpirituall drink: (for they drank of that ſpirituall Rock that ‡ [f] followed *them:* & that Rock was [g] Chriſt)

5 But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs.

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b As a ſeal, whereby it appeareth ſufficiently that God is the author of mine apoſtleſhip.

3 He addeth this by the way, as if he would ſay, So far it is off, that you may doubt of my apoſtleſhip, that I uſe to refuſe them which call it into controverſie, by oppoſing thoſe things which the Lord hath don by me amongſt you.

c which like judges examin me, and my doings.

4 Now touching the matter it ſelf, he ſaith, Seeing that I am free, and truly an apoſtle, why may not I (I ſay not, eat of all things offered to idols, but) be maintained by my labours, yea, and keep my wife alſo, as the reſidue of the apoſtles lawfully do, as by name, John and James, the Lords couſins, and Peter himſelf?

d Upon the expence of the church.

e One that is a Chriſtian and a true beleever?

‡ Or, *woman*,

f Not live by the works of our hands.

5 That he may not ſeem to burden the apoſtles, he ſheweth that it is juſt that they do, by an argument of compariſon, ſeeing that ſoldiers live by their wages, and husbandmen by the fruits of their labours, and ſhepherds by that that cometh of their flocks.

g Uſeth to go a warfare.

6 Secondly, he bringeth forth the authority of Gods inſtitution by an argument of compariſon.

h Have I no better ground than the common cuſtom of man?

* *Deut.* 25. 4. i was it Gods proper drift to provide for oxen when he made this law? for otherwiſe there is not the ſmalleſt thing in the world, but God hath a care of it. * *Rom.* 15. 27. 7 An aſſumption of the arguments with an amplification, for neither in ſo doing do we require a reward meet for our deſerts.

8 Another argument of great force: Others are nouriſhed amongſt you, therefore it was lawfull for me, yea, rather for me than any other: and yet I refuſed it, and had rather ſtill ſuffer any diſcommoditie, than the goſpel of Chriſt ſhould be hindered. k The word ſignifieth, a right and intereſt; whereby he giveth us to underſtand, that the miniſters of the word, muſt of right and duty be found of the church. * *Deut.* 18. 1. 9 Laſt of all, he bringeth forth the expreſs law concerning the nouriſhing of the Levites: which priviledge notwithſtanding he will not uſe. † Or, *feed* l This is ſpoken by the figure *Metonymia*, or of thoſe things that are offered in the temple. m Are partakers with the altar in dividing the ſacrifice. n Becauſe they preach the goſpel. It followeth by this place, that Paul gat no living, neither would have any other man get by any commodities of maſſes, or any other ſuch ſuperſtitious trumperies. 10 He taketh away occaſion of ſuperſtition by the way, that it might not be thought that he wrote this as though he challenged his wages that was not paid him. Nay, ſaith he, I had rather die, than not to continue in this purpoſe to preach the goſpel freely. For I am bound to preach the goſpel, ſeeing that the Lord hath enjoyned me this office: but unleſs I do it willingly, and for the love of God, nothing is to be allowed that I do. If I had rather that the goſpel ſhould be evil ſpoken of, than that I ſhould not require my wages, then would it appear that I took theſe pains not ſo much for the goſpels ſake, as for my gains and advantages. But I ſay, this were not to uſe, but abuſe my right, and libertie: Therefore not onely in this thing, but alſo in all others (as much as I could) I am made all things to all men, that I might win them to Chriſt, and might together with them be won to Chriſt.

o By taking nothing of them to whom I preach it.

p The word (law) in this place, muſt be reſtrained to the ceremoniall law.

q In matters that are indifferent, which may be don or not don with a good conſcience: as if he ſaid, I changed my ſelf into all faſhions, that by all means I might ſave ſome.

r That both I and they to whom I preach the goſpel, may receive fruit by the goſpel.

11 He bringeth in another cauſe of this miſchief, *to wit*, that they were given to gluttony, for there were ſolemn banquets of ſacrifices, and the riot of the prieſts was always too much celebrated and kept. Therefore it was hard for them which were accuſtomed to riotouſneſs, eſpecially when they pretended the liberty of the goſpel, to be reſtrained from theſe banquets: but contrariwiſe, the apoſtle calleth them by a pleaſant ſimilitude, and alſo by his own example, to ſobriety and mortification of the fleſh, ſhewing that they cannot be fit to run or wreſtle (as then the games of Iſthmies were) which pamper up their bodies: and therefore affirming that they can have no reward, unleſs they take another courſe and trade of life. s Uſeth a moſt exquiſit diet. t The old man, which ſtriveth againſt the ſpirit. u This word (Caſt away) is not ſet as contrary to the word (Elect) but as contrary to the word (Approved) when we ſee one by experience not to be ſuch an one as he ought to be.

1 He ſetteth out that which he ſaid, laying before them an example of the horrible judgement of God againſt them which had in effect the ſelfſame pledges of the ſame adoption and ſalvation that we have: and yet notwithſtanding when they gave themſelvs to idols feaſts, periſhed in the wildemeſs, being horribly and manifoldly puniſhed. Now, moreover and beſides, that theſe things are fitly ſpoken againſt them which frequented idols feaſts, the ſame alſo ſeem to be alledged to this end and purpoſe, becauſe many men are thus minded, that thoſe things are not of ſuch great weight that God will be angry with them if they uſe them, ſo that they frequent Chriſtian aſſemblies and be baptized, and receive the communion, and confeſs Chriſt. a Paul ſpeaketh this in reſpect of the covenant, and not in reſpect of the perſons, ſaying in generall. 2 In effect, the Sacraments of the old fathers were all one with ours. for they reſpected Chriſt onely, who offered himſelf unto them in divers ſhadows. b All of them were baptized with the outward ſign, but not in deed, wherewith God cannot be charged but they themſelvs c Moſes being their guid. d The ſame that we do. e Manna which was a ſpirituall meat to the beleevers, which in faith lay hold upon Chriſt, who is the true meat. † Or, *went with them*: f Of the river and running Rock, which followed the people. g Did ſacramentally ſignifie Chriſt, ſo that together with the ſign, there was the thing ſignified, and the truth it ſelf: for God doth not offer a bare ſign, but the thing ſignified by the ſign, together with it, which is to be received with faith.

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6 3 Now theſe things were † our [h] examples, to the intent we ſhould not luſt after evil things, as * they alſo luſted.

7 Neither be ye idolaters, as *were* ſome of them, as it is written, * The people ſat down to eat and drink, and roſe up to play.

8 Neither let us commit fornication, as ſome of them committed, and * fell in one day three and twenty thouſand.

9 Neither let us tempt [i] Chriſt, as ſome of them alſo tempted, * and were deſtroyed of ſerpents.

10 Neither murmure ye, as ſome of them alſo murmured, and were * deſtroyed of the deſtroyer.

11 Now all theſe things happened unto them *for* ‡ enſamples: and they are written for our admonition, upon whom the [k] ends of the world are come.

12 4 Wherefore let him that thinketh he ſtandeth, take heed leaſt he fall.

13 There hath no temptation taken you, but ‡ ſuch as is common to [l] man: but God *is* faithfull, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo [m] make a way to eſcape, that ye may be able to bear *it*.

14 Wherefore, my *dearly* beloved, flee from idolatry.

15 5 I ſpeak as to wiſe men: judge ye what I ſay.

16 The cup of [n] bleſſing which we bleſs, is it not the [o] communion of the bloud of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Iſrael after the [p] fleſh: are not they which eat of the ſacrifices, [q] partakers of the altar?

19 What ſay I then? that the idol is any thing? or that which is offered in ſacrifice to idols is any thing?

20 But *I ſay*, that the things which the Gentiles * ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have [r] fellowſhip with devils.

21 Ye cannot drink the cup of the Lord, and the [s] cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

22 Do we provoke the Lord to jealouſie? are we ſtronger than he?

23 6 [t] All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man ſeek his own: but every man anothers wealth.

25 7 Whatſoever is ſold in the [u] ſhambles, that eat, asking no queſtion for conſcience ſake.

26 For * the earth *is* the Lords and the [x] fulneſs thereof.

27 If any of them that beleeve not, bid you *to a feaſt*, and ye be diſpoſed to go; whatſoever is ſet before you, eat, asking no queſtion for conſcience ſake.

28 But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not, for his ſake that ſhewed *it*, and for conſcience ſake: * The earth *is* the Lords and the fulneſs thereof.

29 Conſcience I ſay, not thine own, but of the others: 8 for why is my libertie judged of another mans conſcience?

30 For, if I by ‡ [y] grace be a partaker, why am I evil ſpoken of for that, for which I give thanks?

31 9 Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the † Gentiles, nor to the church of God.

33 Even as I pleaſe all men in all things, not ſeeking mine own profit, but the *profit* of many, that they may be ſaved.

3 An amplifying of the example aginſt them which are carried away with their luſts beyond the bounds which God hath meaſured out. For this is the beginning of all evill, as of idolatry, (which hath gluttony a companion unto it) fornication, rebelling againſt Chriſt, murmuring, and ſuch like, which God puniſhed moſt ſharply in that old people, to the end that we, which ſucceed them, and have a more full declaration of the will of God, might by that means take better heed.
† Gr *our figures*.
h Some read figure: which ſignified our ſacraments, for circumciſion was to the Jews a ſeal of righteouſneſs, and to us a lively patern of baptiſm, and ſo in the other ſacraments.
* *Pſal.* 106. 14.
* *Exod.* 32. 6.
* *Num.* 25. 9.
i To tempt Chriſt, is to provoke him to a combat, as it were, which thoſe men do, who abuſe the knowledge that he hath given them, and make it to ſerve for a cloak for their luſts and wickedneſs.
* *Num.* 21. 6.
* *Num* 14. 37.
‡ Or, *types*:
k This our age is called the end, for it is the ſhutting up of all ages.
4 In concluſion, he deſcendeth to the Corinthians themſelvs, warning them that they pleaſe not themſelvs, but rather that they prevent the ſubtilties of Satan. Yet he uſeth an inſinuation, and comforteth them, that he may not ſeem to make them altogether like to thoſe wicked idolaters and contemners of Chriſt, which periſhed in the wilderneſs.
‡ Or, *moderate*
l which cometh of weakneſs.
m He that would have you tempted for your profits ſake, will give you an iſſue to eſcape out of the temptation.
5 Now returning to thoſe idols feaſts, that he may not ſeem to dally at all, firſt, he promiſeth that he will uſe no other reaſons than ſuch as they knew very well themſelvs. And he uſeth an induction borrowed from the agreement that is in the things themſelvs. The holy bankets of Chriſtians are pledges, firſt of all, of the communitie that they have with Chriſt: and next, one with another. The Iſraelites alſo do ratifie in their ſacrifices their mutuall conjunction in one ſelf ſame religion: therefore ſo do the idolaters alſo joyn themſelvs with their idols, or devils rather (for idols are nothing) in thoſe ſolemn banquets: whereupon it followeth, that that table is a table of devils, and therefore you muſt eſchew it: For you cannot be partakers of the Lord and of idols together, much leſs may ſuch banquets be accounted for things indifferent. will ye then ſtrive with God? and if ye do, think you that you ſhall get the upper hand?
n Of thankſgiving: whereupon that holy banquet was called Euchariſt, *that is*, A thanksgiving.
o A moſt effectuall pledge and note of our knitting together with Chriſt, and ingraffing to him.
p *That is*, as yet obſerve their ceremonies,
q Are conſenting and guilty both of that worſhip and ſacrifice.
* *Deut.* 32. 17. *Pſal.* 106. 37.
r Have any thing to do with the devils, or enter into that ſocietie which is begun in the devils name.
s The heathen and prophane people were wont to ſhut up and make an end of their feaſts which they kept to the honour of their gods, in offering meat-offerings and drink-offerings to them, with banquets and feaſtings. 6 Coming to another kind of things offered to idols, he repeateth that generall rule, that in the uſe of things indifferent, we ought to have conſideration, not of our ſelvs onely, but of our neighbours; and therefore there are many things which of themſelvs are lawfull, which may be evil don of us, becauſe of offence to our neighbour.
‡ Look afore, *Chap.* 6. 12.
7 An applying of the rule to the preſent matter: whatſoever is ſold in the ſhambles, you may indifferently buy it, as it were at the Lords hand, and eat it either at home with the faithfull, or being called home to the unfaithfull, *to wit*, in a private banket: but yet with this exception, unleſs any man be preſent which is weak, whoſe conſcience may be offended by ſeting meats offered to idols before them: for then you ought to have conſideration of their weakneſs.
u The fleſh that was ſacrificed, was uſed to be ſold in the ſhambles, and the price returned to the prieſt.
* *Deut.* 10. 14. *Pſal.* 24. 1.
x All thoſe things whereof it is full.
* *Deut.* 10. 14. *Pſal* 24. 1.
8 A reaſon: For we muſt take heed that our liberty be not evil ſpoken of, and that the benefit of God which we ought to uſe with thankſgiving be not changed into impietie, and that through our fault, if we chuſe rather to offend the conſcience of the weak, than to yeeld a little of our liberty in a matter of no importance, and ſo give occaſion to the weak to judge in ſuch ſort of us, and of Chriſtian liberty. And the apoſtle taketh theſe things upon his own perſon, that the Corinthians may have ſo much the leſs occaſion to oppoſe any thing againſt him.
‡ Or, *thankſgiving*
y If I may through Gods benefit eat this meat or that meat, why ſhould I through my fault cauſe that benefit of God to turn to my blame?
9 The concluſion: we muſt order our lives in ſuch ſort, that we ſeek not our ſelvs, but Gods glory, and ſo the ſalvation of as many as we may: wherein the apoſtle ſticketh not to propound himſelf to the Corinthians (even his own flock) as an example; but ſo that he calleth them back to Chriſt, unto whom he himſelf hath regard.
† Gr. *Greek*.

Chap. XI.

1 He reproveth them becauſe in holy aſſemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered, 17 and becauſe generally their meetings were not for the better, but for the wors, as 21 namely, in profaning with their own feaſts the Lords ſupper. 23 Laſtly, he calleth them to the firſt inſtitution thereof.

BE ye followers of me, even as I alſo *am* of Chriſt.

2 1 Now I praiſe you, brethren, that you remember me in all things, and keep the † ordinances, as I delivered *them* to you.

3 2 But I would have you know, that the head of every man is Chriſt: and the head of the woman, *is* the man: and the head of [a] Chriſt *is* God.

4 3 Every [b] man praying or propheſying, having *his* head covered, diſhonoureth his head.

5 4 But every woman that prayeth or propheſieth with *her* head uncovered, diſhonoureth

1 The fifth treatiſe of this epiſtle concerning the right ordering of publick aſſemblies, containing three points, *to wit*, of the comly apparell of men and women, of the order of the Lords ſupper, and of the right uſe of ſpirituall gifts. But going about to reprehend certain things, he beginneth notwithſtanding with a generall praiſe of them, calling thoſe particular laws of comlineſs and honeſty, which belong to the eccleſiaſticall policy, tradition: which afterward they called, Canons.
† Or, *traditions*,
2 He ſetteth down God in Chriſt our mediator, for the end and mark not onely of the doctrin, but alſo of eccleſiaſticall comlineſs. Then applying it to the queſtion propoſed, touching the comly apparell both of men and women in publick aſſemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is ſo ſubject to Chriſt, that the glory of God ought to appear in him for the preeminence of the ſex.
a In that that Chriſt is our mediator.
3 Hereof he gathereth, that if men do either pray or preach in publick aſſemblies, having their heads covered (which was then a ſign of ſubjection) they did, as it were, ſpoil themſelvs of their dignity, againſt Gods ordinance.
b It appeareth, that this was a politique law ſerving only for the circumſtances of the time that Paul lived in, by this reaſon, becauſe in theſe our days for a man to ſpeak bare-headed in an aſſembly is a ſign of ſubjection.
4 And in like ſort he concludeth, that women which ſhew themſelvs in publick and eccleſiaſticall aſſemblies without the ſign and token of their ſubjection, *that is to ſay*, uncovered, ſhame themſelvs.

noureth

noureth her head: 5 for that is even all one as if ſhe were ſhaven.

6 For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

7 [a] For a man indeed ought not to cover *his* head, for as much as he is the image and glory of God: but the woman is the glory of the man.

8 [7] For the man is not of the woman: but the woman of the man.

9 [8] Neither was the man created for the woman: but the woman for the man.

10 [9] For this cauſe ought the woman to have ‡ [c] power on *her* head, becauſe of the [10] angels.

11 [11] Nevertheleſs, neither is the man without the woman, neither the woman without the man [d] in the Lord.

12 For as the woman *is* of the man, even ſo *is* the man alſo by the woman: but all things of God.

13 [12] Judge in your ſelvs: is it comly that a woman pray unto God uncovered?

14 Doth not even nature it ſelf teach you, that if a man have long hair, it is a ſhame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a ‡ [c] covering.

16 [13] But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

17 [14] Now in this that I declare *unto you*, I praiſe *you* not, that you come together not for the better, but for the worſe.

18 [15] For firſt of all, when ye come together in the church, I hear that there be ‡ diviſions among you, and I partly believe *it*.

19 [16] For there muſt be alſo ‡ hereſies among you, that they which are [f] approved, may be made manifeſt among you.

20 When ye come together therefore into one place, ‡ [g] *this* is not to eat the Lords ſupper.

21 For in eating every one taketh [h] before *other*, his own ſupper: and one is hungry, and another is drunken.

22 [17] What, have ye not houſes to eat and to drink in? or, deſpiſe ye the church of God, and ſhame ‡ them that have not? what ſhall I ſay to you? ſhall I praiſe you in this? I praiſe *you* not.

23 [18] For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus, the *ſame* night in which he was betrayed, took bread:

24 * And when he had given thanks, he brake *it*, and ſaid, Take, eat, this is my body, which is [i] broken for you: this do ‡ in remembrance of me.

25 After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my bloud: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ‡ ye do ſhew the Lords death till he come.

27 [19] Wherefore, whoſoever ſhall eat this bread, and drink *this* cup of the Lord [k] unworthily, ſhall be guilty of the body and bloud of the Lord.

28 [20] But let a man examin [l] himſelf, and ſo let him eat of *that* bread, & drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ‡ damnation to himſelf, not [m] diſcerning the Lords body.

30 [21] For this cauſe many *are* weak and ſickly among you, and many ſleep.

31 For if we would [n] judge our ſelvs, we ſhould not be judged.

32 But when we are judged we are chaſtened of the Lord, that we ſhould not be condemned with the world.

33 [22] Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 [23] And if any man hunger, let him eat at home, that ye come not together unto ‡ condemnation. And the [24] reſt will I ſet in order whem I come.

5 The firſt argument taken from the common ſenſe of man, for ſo much as nature teacheth women, that it is diſhoneſt for them to come abroad bare headed, ſeeing that ſhe hath given them thick and long hair, which they do ſo diligently trim, and deck, that they can in no wiſe abide to have it ſhaven.

6 The taking away of an objection: Have not men alſo hair given them? I grant it, ſaith the apoſtle, but there is another matter in it: For man was made to this end and purpoſe, that the glory of God ſhould appear in his rule and authority: but the woman was made, that by profeſſion of her obedience, ſhe might more honour her husband.

7 He proveth the inequality of the woman, by that, that the man is the matter whereof woman was firſt made.

8 Secondly, by that, that the woman was made for man, and not the man for the womans ſake.

9 The concluſion: women muſt be covered, to ſhew by this externall ſign, their ſubjection.

‡ That is, *a covering, in ſign that ſhe is under the power of her husband.*

c A covering which is a token of ſubjection

10 what this meaneth, I do not yet underſtand.

11 A digreſſion which the apoſtle uſeth, leaſt that which he ſpake of the ſuperiority of men, and lower degree of women, in conſideration of the policy of the church, ſhould be ſo taken as though there were no meaſure of this inequality. Therefore he teacheth that men have in ſuch ſort the preeminence, that God made them not alone, but women alſo: and woman was ſo made of man, that men alſo are born by the means of women, and this ought to put them in mind to obſerve the degree of every ſex in ſuch ſort, that mutuall conjunction may be cherished. d By the Lord. 12 He urgeth the argument taken from the common ſenſe of nature. ‡ Or, *vail.* e To be a covering for her, and ſuch a covering, as ſhould procure another. 13 Againſt ſuch as are ſtubbornly contentious, we have to oppoſe this, that the churches of God are not contentious. 14 He paſſeth now to the next treatiſe, concerning the right adminiſtration of the Lords Supper. And the apoſtle uſeth this ſharper preface, that the Corinthians might underſtand, that whereas they obſerved generally the apoſtles commandments, yet they fully neglected them in a matter of greateſt importance. 15 To celebrate the Lords ſupper aright, it is requiſite that there be not onely conſent of doctrin, but alſo of affections, that it be not profaned. ‡ Or, *ſchiſms.* 16 Although that ſchiſms and hereſies proceed from the devil and are evil, yet they come not by chance, nor without cauſe and they turn unto the profit of the elect. ‡ Or, *ſects* f whom experience hath taught to be of ſound religion and godlineſs. ‡ Or, *ye can not eat* g This is an uſuall kind of ſpeech whereby the apoſtle denieth that flatly, which many did not well. h Eateth his meat and tarrieth not till others come. 17 The apoſtle thinketh it good to take away the love-feaſts, for their abuſe, although they had been a long time, and with commendation uſed in churches, and were appointed and inſtituted by the apoſtles. ‡ Or, *them that are poor* 18 we muſt take a true form of keeping the Lords ſupper, out of the inſtitution of it, the parts whereof are theſe, touching the paſtors, to ſhew forth the Lords death by preaching his word: to bleſs the bread and the wine, by calling upon the name of God, and together with prayers to declare the inſtitution thereof: and finally, to deliver the bread broken to be eaten, and the cup received to be drunken with thankſgiving. And touching the flock, that every man examin himſelf, *that is to ſay*, to prove both his knowledge, and alſo faith, and repentance: to ſhew forth the Lords death, *that is*, in true faith to yeeld unto his word and inſtitution: and laſt of all, to take the bread at the miniſters hand, and to eat it, and to drink the wine, and give God thanks: This was Pauls and the apoſtles manner of miniſtring.

* *Matth.* 26. 26. *Mark.* 14. 22. *Luk.* 22. 19.

i This word (Broken) noteth out unto us Chriſt his manner of death, for although his legs were not broken, as the theevs legs were, yet was his body very ſore tormented, and torn, and bruiſed.

‡ Or, *for a remembrance*

‡ Or, *ſhew ye*

19 whoſoever contemn the holy Sacraments, *that is*, uſe them not aright, are guilty not of the bread and wine, but of the thing it ſelf, *that is*, of Chriſt, and ſhall be grievouſly puniſhed for it.

k Otherwiſe than meet is, ſuch myſteries ſhould be handled.

20 The examination of a mans ſelf, is of neceſſity required in the ſupper, and therefore they ought not to be admitted unto it, which cannot examin themſelvs: as children, furious and mad men, alſo ſuch as either have no knowledge of Chriſt, or not ſufficient, although they profeſs Chriſtian religion, and other ſuch like.

l This place beateth down the faith of credit, or unwrapped faith, which the Papiſts maintain.

‡ Or, *judgement*

m He is ſaid to diſcern the Lords body, that hath conſideration of the worthineſs of it, and therefore cometh to eat of this meat with great reverence. 21 The profaning of the body and bloud of the Lord in his myſteries, is ſharply puniſhed of him, and therefore ſuch a miſchief ought diligently to be prevented by judging and correcting of a mans ſelf. n Try and examin our ſelvs, by faith and repentance, ſeparating our ſelvs from the wicked. 22 The ſupper of the Lord is a common action of the whole church, and therefore there is no place for private ſuppers. 23 The ſupper of the Lord was inſtituted not to feed the belly, but to feed the ſoul with the communion of Chriſt, and therefore it ought to be ſeparated from common bankets. ‡ Or, *judgement.* 24 Such things as pertain to order, as place, time, form of prayers, and other ſuch like, the apoſtle took order for it in congregations, according to the conſideration of times, places, and perſons.

Chap. XII.

1 Spiritual gifts 4 are divers, 7 yet all to profit withall. 8 And to that end are diverſly beſtowed. 12 That by the like proportion, as the members of a natural body tend all to the 16 mutuall decency, 22 ſervice, and 26 ſuccour of the ſame body; 27 ſo we ſhould do one for another, to make up the myſticall body of Chriſt.

NOw [1] concerning ſpiritual *gifts*, brethren, I would not have you [a] ignorant.

2 [2] Ye know that ye were [b] Gentiles, carried away unto theſe dumb idols, even as ye were led.

3 [3] Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus ‡ [c] accurſed: and *that* no man can ſay that Jeſus is the Lord, but by the holy Ghoſt.

1 Now he entreth into the third part of this treatiſe touching the right uſe of ſpiritual gifts, where in he giveth the Corinthians plainly to underſtand that they abuſed them: for they that excelled, bragged ambitiouſly, of them and ſo robbed God of the praiſe of his gifts: and having no conſideration of their brethren, abuſed them to a vain oſtentation, and ſo robbed the church of the uſe of thoſe gifts. On the other ſide, the inferiour ſort envied the better, and went about to make departure, ſo that all that body was as it were ſcattered and rent in pieces. So then going about to remedy theſe abuſes, willeth them firſt to conſider diligently, that they have not theſe gifts of themſelvs, but from the free grace and liberality of God, to whoſe glory they ought to beſtow them all. a Ignorant to what purpoſe theſe gifts are given you. 2 He reproveth the ſame, by comparing their former ſtate with that wherein they were at this time indued with thoſe excellent gifts. b As touching Gods ſervice and the covenant, meer ſtrangers. 3 The concluſion: Know you therefore that you cannot ſo much as move your lips to honour Chriſt withall, but by the grace of the holy Ghoſt. ‡ Or, *anathema*: c Doth curſe him, or by any means whatſoever diminiſh his glory.

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4 In the second place, he layeth another foundation, *to wit*, that these gifts are divers, as the functions also are divers, and their offices divers, but that one self same Spirit, Lord and God, is the giver of all these gifts, and that to one end, *to wit*, for the profit of all.
d The Spirit is plainly distinguished from the gifts.
e So Paul calleth that inward force which cometh from the holy Ghost, and maketh men fit to wonderful things.
f The holy Ghost openeth and sheweth himself freely in giving of these gifts.
g To the use and benefit of the church.
5 He declareth this manifold diversity, and reckoneth up the chiefest gifts, beating that into their heads, which he had before, *to wit*, that all these things proceeded from one self-same Spirit.
h wisdom is a most excellent gift, very requisite, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the pastors office, as the word of knowledge agreeth to the doctors.
i By working, he meaneth those great workings of Gods mighty power, which pass and excell amongst his miracles, as the delivery of his people Israel by the hand of Moses: that which he did by Elias against the priests of Baal, in sending down fire from heaven to consume his sacrifice: and that which he did by Peter, in the matter of Ananias and Saphyra. k Foretelling of things to come. l whereby false prophets are known from true, wherein Peter passed Philip in discovering Simon Magus, *Acts* 8. 20. 6 He addeth moreover somthing els, *to wit*, that although that these gifts are unequall, yet they are most wisely divided, because the will of the Spirit of God is the rule of this distribution. 7 He setteth forth his former saying by a similitude taken from the body: This, saith he, is manifestly seen in the body, whose members are divers, but yet so knit together, that they make but one body. 8 The applying of the similitude, so must we also think, saith he, of the mysticall body of Christ: for all we that believe, whether we be Jews or Gentiles, are by one self same baptism, joyned together with our head, that by that means, there may be framed one body, compact of many members: and we have drunk one self same Spirit, *that is to say*, a spirituall feeling, perceivance, and motion common to us all out of one cup. m Christ joyned together with his church. n To become one body with Christs. † Gr. *Greeks*, o By one quickening drink of the Lords blood, we are made partakers of his onely Spirit. 9 He amplifieth that which followed of the similitude, *as if he should say*, The unity of the body is not onely, not let by this diversity of members, but also it could not be a body, if it did not consist of many, and those divers members. 10 Now he buildeth his doctrin upon the foundation which he hath laid: and first of all he continueth in his purposed similitude, and afterward he goeth to the matter barely and simply. And first of all, he speaketh unto them which would have separated themselvs from those whom they envied, because they had not such excellent gifts as they: now this is, saith he, as if the foot should say, it were not of the body, because it is not the hand: or the ear, because it is not the eye. Therefore all parts ought rather to defend the unity of the body, being coupled together to serve one another. 11 Again speaking to them, he sheweth them that if that should come to pass which they desire, *to wit*, that all should be equal to another, there would follow a destruction of the whole body, yea and of themselvs: for it could not be a body, unless it were made of many members knit together, and divers one from the other. And that no man might find fault with this division as unequall, he addeth that God himself hath coupled all these together. Therefore all must remain coupled together, that the body may remain in safety. 12 Now on the other side, he speaketh unto them which were indued with more excellent gifts, willing them not to despise the inferiors as unprofitable, and as though they served to no use: for God, saith he, hath in such sort tempered this inequality, that the more excellent and beautiful members can in no wise lack the more abject, and such as we are ashamed of, and that they should have more care to see unto them and to cover them: that by this means the necessity which is on both parts, might keep the whole body in peace and concord, that although if each part be considered apart, they are of divers degrees and conditions, yet because they are joyned together, they have a community both in commodities and discommodities.

4 [4] Now there are diversities of gifts, but the [d] same spirit.

5 And there [e] are differences of administrations, but the same Lord.

6 And there are diversities of [e] operations, but it is the same God, which worketh all in all.

7 But the manifestation of the spirit, is [f] given to every man to [g] profit withall.

8 [5] For to one is given by the spirit, the word of [h] wisdom, to another the word of knowledge by the same Spirit:

9 To another faith by the same Spirit, to another the gifts of healing by the same Spirit:

10 To another the [i] working of miracles, to another [k] prophesy, to another [l] discerning of spirits, to another *divers* kinds of tongues, to another the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally [6] as he will.

12 [7] For as the body is one, and hath many members, & all the members of that one body, being many, are one body: [8] so also *is* [m] Christ.

13 For by one Spirit are we all baptized into one [n] body, whether *we be* Jews or ‡ Gentiles, whether *we be* bond or free: and have been all made to [o] drink into one Spirit.

14 [9] For the body is not one member, but many.

15 [10] If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 [11] If the whole body were an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members, every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 [12] And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more those members of the body, which seem to be [p] more feeble, are necessary.

23 And those *members* of the body, which we think to be less honourable, upon these we ‡ [q] bestow more abundant honour, and our uncomly *parts* have more abundant comeliness.

24 For our comly *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no ‡ schism in the body: but *that* the members should have the same [r] care one for another.

26 [13] And whether one member suffer, all the members suffer with *it*: or one member be honoured, all the members rejoyce with *it*.

27 Now ye are the body of Christ, and members in [t] particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, [u] helps, [u] governments, ‡ diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all ‡ workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 [14] But covet earnestly the best gifts: And yet shew I unto you a more excellent way.

p Of the smallest and vilest offices, and therefore finally accounted of, of the rest.
‡ Or, *put on*
q We more carefully cover them.
‡ Or, *division*
r Should bestow their operation and offices to the profit and preservation of the whole body.
13 Now he applieth this same doctrin to the Corinthians, without any allegory, warning them that seeing there are divers functions and divers gifts, it is their duty, not to offend one against another, either by envy or ambition, but rather that they being joyned together in love and charity one with another, every one of them bestow to the profit of all, that which he hath received according as his ministery doth require. f For all churches wheresoever they are dispersed through the whole world, are divers members of one body. t The offices of deacons. u He setteth forth the order of elders, which were the maintainers of the churches discipline. † Or, *kinds* ‡ Or, *powers* 14 He teacheth them that are ambitious and envious, a certain holy ambition and envy, *to wit*, if they give themselvs to the best gifts, and such as are most profitable to the church, and so if they contend to excell one another in love, which far passeth all other gifts.

Chap. XIII.

1 *All gifts,* 2, 3 *how excellent soever, are nothing worth without charity.* 4 *The praises thereof,* 13 *and prelation before hope and faith.*

THough [1] I speak with the tongues of men and of [a] angels, and have not charity, I am become *as* sounding brass, or a [b] tinkling cymbal.

2 And though I have *the gift* of prophesy, and understand all mysteries, and all knowledge: and though I have all [c] faith, so that I could remove mountains, and have no charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 [2] Charity [d] suffereth long, *and* is kind; charity envieth not: charity ‡ vaunteth not it self, is not puffed up,

5 [e] Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

6 Rejoyceth not in iniquity, but [f] rejoyceth ‡ in the truth:

1 He reasoneth first of charity, the excellency whereof he first sheweth by this, that without it, all other gifts are as nothing before God: which thing he proveth partly by an induction, and partly also by an argument taken of the end, wherefore those gifts are given. For to what purpose are those gifts but to Gods glory, and the profit of the church, as is before proved? so that those gifts without charity, have no right use.
a A very earnest kind of amplifying a matter, as if he said, if there were any tongues of angels, and I had them, and did not use them to the benefit of my neighbour, it were nothing els but a vain and prattling kind of babbling.
b That giveth a rude and no certain sound. c By faith, he meaneth the gift of doing miracles, and not that faith which justified, which cannot be void of charity as the other may. 2 He describeth the force & nature of charity, partly by a comparison of contraries, and partly by the effects of it self: whereby the Corinthians may understand, both how profitable it is in the church, and how necessary: and also how far they are from it, and therefore how vainly and without cause they are proud. d Used for word, deferreth wrath. ‡ Or, *is not rash*, e It is not contumelious. f Rejoyceth at the iniquities in the righteous. For the Hebrews mean by truth, righteousness. ‡ Or, *with the truth*

7 Beareth

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

3 Again he commendeth the excellency of charity in that, that it shall never be abolished in the saints, whereas the other gifts which are necessary to the building up of the church, so long as we live here, shall have no place in the world to come.

8 [3] Charity never faileth: but whether *there be* prophesies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* [g] knowledge, it shall vanish away.

g The way to get knowledge by prophesying.

9 [4] For we know in [h] part, and we prophesy in part.

4 The reason, Because we are now in that state that we have need to learn daily, and therefore we have need of those helps, *to wit*, of the gift of tongues & knowledge, and also of them that teach them. But to what purpose serve they then, when we have obtained and gotten the full knowledge of God which serveth now but for them, which are imperfect and go by degrees to perfection? h we learn imperfectly.

10 But when that which is perfect is come, then that which is in part shall be don away.

11 [5] When I was a child, I spake as a child, I understood as a child, I ‡ thought as a child: but when I became a man, I put away childish things.

5 He setteth forth that that he said, by an excellent similitude, comparing this life to our infancy, or childhood, wherein we stagger and stammer, rather than speak, and think and understand childish things, and therefore have need of such things as may form and frame our tongue and mind: but when we become men, to what purpose should we desire that stammering, those childish toys, and such like things, whereby our childhood is framed by little and little. ‡ Or, *reasoned*

12 [6] For [i] now wee see through a glass, † darkly; but then face to face: now I know in part, but then shall I know even as also I am known.

6 The applying of the similitude of our childhood to this present life, wherein we darkly behold heavenly things, according to the small measure of light which is given us, through the understanding of tongues, and hearing the teachers and ministers of the church: of our manage and strength, to that heavenly and eternall life, wherein when we behold God himself present, and are lightened with his full and perfect light, to what purpose should we desire the voice of man, and those worldly things which are most imperfect? But yet then, shall all the saints be knit both with God, and between themselvs with most fervent love, and therefore charity shall not be abolished, but perfected, although it shall not be shewed forth, and entertained by such manner of duties as peculiarly and onely belong to the infirmity of this life. i All this must be understood by comparison. † Gr. *in a riddle*;

13 [7] And now abideth faith, hope, charity, these three, but the greatest of these *is* charity.

7 The conclusion, As if the apostle should say, Such therefore shall be our condition then: but now we have three things, and they remain sure if we be Christs, as without which true religion cannot consist, *to wit*, faith, hope, and charity. And among these, charity is the chiefest, because it ceaseth not in the life to come, as the rest do, but is perfect and accomplished. For seeing that faith and hope tend to things which are promised and are to come, when we have presently gotten them, to what purpose should we have faith and hope? but yet there at length shall we truly and perfectly love both God, and one another.

Chap. XIV.

1 Prophesy is commended, 2, 3, 4. and preferred before speaking with tongues, 6 by a comparison drawn from musicall instruments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 29 and the abuse taxed. 34 Women are forbidden to speak in the church.

1 He inferreth now of that he spake before, Therefore seeing charity is the chiefest of all, before all things set it before you as chief and principall: and so esteem those things as most excellent, which profit the greater part of men: (as prophesy, *that is to say*, the gift of teaching and applying the doctrin: which was contemned in respect of other gifts, although it be the chiefest and most necessary for the church) and not those which for a shew seem to be marvellous, as the gift of tongues, when a man was suddenly indued with the knowledge of many tongues, which make men greatly amazed, and yet of it self was not greatly to any use, unless there were an interpreter. a what prophesy is, he sheweth in the third vers.

FOllow [1] after charity, and desire spirituall *gifts*, but rather that ye may [a] prophesy.

2 [2] For he that speaketh in an [b] *unknown* tongue, speaketh not unto men, but unto God: for no man † understandeth him; howbeit in the [c] spirit he speaketh mysteries.

2 He reprehendeth their perverse judgement touching the gift of tongues. For why was it given? *to wit*, to the intent that the mysteries of God might be the better known to a greater sort; Thereby it is evident that prophesy, whereunto the gift of tongues ought to serve, is better than this: and therefore the Corinthians did judge amiss, in that they made more accompt of the gift of tongues than of prophesying: because forsooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians used tongues in the congregation without an interpreter, which thing although it might be don of some profit of him that spake them, yet he corrupted the right use of that gift, because there came thereby no profit to the hearers: and common assemblies were instituted and appointed not for any private mans commodity, but for the profit of the whole company. b A strange language which no man can understand without an interpreter. † Gr. *heareth* c By that inspiration which he hath received of the Spirit, which notwithstanding he abuseth, when he speaketh mysteries which none of the company can understand. d which may further men in the study of godliness.

3 [d] He that prophesieth, speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue, edifieth himself: but he that prophesieth, edifieth the [e] church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrin?

3 He setteth forth that which he said by a similitude, which he borroweth and taketh from instruments of musick, which although they speak not perfectly, yet they are distinguished by their sounds, that they may be the better used. ‡ Or, *tunes*, ‡ Gr. *significant*,

7 [3] And even things without life giving sound, whether pipe or harp, except they give a distinction in the ‡ sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the batel?

9 So likewise you, except ye utter by the tongue words † [f] easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

f That do fully utter the matter it self.

10 [4] There are, it may be, so many kinds of voices in the world, and none *of them* is without signification.

4 He proveth that interpretation is necessarily to be joyned with the gift of tongues, by the manifold variety of languages, insomuch that if one speak to another without an interpreter, it is as if he spake not.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh, a Barbarian, and he that [g] speaketh *shall be* a Barbarian unto me.

g As the papists in all their sermons, and they that ambitiously pour out some Hebrew or Greek words in the pulpit before the unlearned people, thereby to get them a name of vain learning.

12 [5] Even so ye, forasmuch as ye are zealous of ‡ spiritual *gifts*, seek that ye may excell to the edifying of the church.

5 The conclusion, if they will excell in those spirituall gifts, as it is meet, they must seek the profit of the church, and therefore they must not use the gift of tongues, unless there be an interpreter to expound the strange and unknown tongue, whether it be himself that speaketh, or another interpreter. ‡ Gr. *of spirits*,

13 Wherefore let him that speaketh in an *unknown* tongue, [h] pray that he may interpret.

h Pray for the gift of interpretation.

14 [6] For if [i] I pray in an *unknown* tongue, my [k] spirit prayeth, but my understanding is [l] unfruitfull.

6 A reason, Because it is not sufficient for us to speak so in the congregation, that we our selvs do worship God in spirit, that is according to the gift which we have received, but we must also be understood of the company, least that be unprofitable to others, which we have spoken.

15 What is it then? I will pray with the spirit, and will pray with the [m] understanding also: I will sing with the spirit, and I will sing with the understanding also.

i If I pray, when the church is assembled together, in a strange tongue.

16 [7] Els when thou shalt bless with the [n] spirit, how shall he that [o] occupieth the room of the unlearned, say [p] Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?

k The gift and inspiration which the spirit giveth me, doth his part, but onely to my self. l No fruit cometh to the church by my prayers.

17 For thou verily givest thanks well, but the other is not edified.

18 [8] I thank my God, I speak with tongues more than you all:

m So that I may be understood of others, and may instruct others. 7 Another reason, seeing that the whole congregation must agree to him that speaketh, and also witnes this agreement, How shall they give their assent or agreement which know not what is spoken? n Onely, without all consideration of the hearers. o He that sitteth as a private man. p So then one uttered the prayers, and all the company answered, *Amen*

19 Yet in the church I had rather speak [q] five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

8 He proponndeth himself for an example, both that they may be ashamed of their foolish ambition, and also that he may eschew all suspition of envy. q A very few words.

20 [9] Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding be † men.

9 Now he reproveth them freely for their childish folly, which see not how this gift of tongues which was given to the profit of the church, is turned by their ambition into an instrument of cursing, seeing that the same also is contained among the punishments wherewith God punished the stubbornes of his people that he dispersed them amongst strangers whose language they understood not. † Gr *perfect*, or *of age*.

21 In the [r] law it is * written, With *men of* other tongues and other lips will I speak unto this people: and yet for all that will they not hear me, saith the Lord.

r By the law he understandeth all the whole scripture. * *Isa.* 28. 11.

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22 [10] Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying *ſerveth* not for them that believe not, but for them which believe:

23 [11] If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are [f] unlearned, or unbelievers, will they not ſay that ye are mad?

24 But if all propheſy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all.

25 And thus are the ſecrets of his heart made manifeſt, and ſo falling down on *his* face, he will worſhip God, and report that God is in you of a truth.

26 [12] How is it then, brethren? when ye come together, every one of you hath a pſalm, hath a doctrin, hath a tongue, hath a revelation, hath an interpretation. Let all things be don to edifying.

27 [13] If any man ſpeak in an *unknown* tongue, *let it be* by two, or at the moſt *by* three, and that by courſe, and let one interpret.

28 But if there be no interpreter, let him keep ſilence in the church, and let him ſpeak to himſelf, and to God.

29 [14] Let the prophets ſpeak two or three, and let the other judge.

30 If *any thing* be revealed to another that ſitteth *by*, let the firſt hold his peace.

31 For ye may all propheſy one by one, that all may learn, and all may be comforted.

32 And the [r] ſpirits of the prophets are ſubject to the prophets.

33 For God is not *the author* of † confuſion, but of peace, as in all churches of the ſaints.

34 [15] Let your women keep ſilence in the churches, for it is not permitted unto them to ſpeak: but *they are commanded* to be under obedience, as alſo ſaith the * law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a ſhame for women to ſpeak in the church.

36 [16] What? came the word of God out from you? or came it unto you onely?

37 If any man think himſelf to be a prophet, or [u] ſpirituall, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 [17] But if any man be ignorant, let him be ignorant.

39 [18] Wherefore brethren, covet to propheſy, and forbid not to ſpeak with tongues.

40 Let all things be don decently, and in order.

10 The concluſion: Therefore the gift of tongues ſerveth to puniſh the unfaithfull and unbelievers, unleſs it be referred to propheſy (*that is to ſay*, to the interpretation of ſcripture) and that, that which is ſpoken be by that means underſtood of the hearers.

11 Another argument: the gift of tongues without propheſy is not onely unprofitable to the faithful, but alſo doth very much hurt, aswell to them, as to the unfaithful which ſhould be won in the publick aſſemblies. For by this means it cometh to paſs, that the faithful ſeem to others to be mad, much leſs can the unfaithful be inſtructed thereby.

f Look *Acts* 4 13.

12 The concluſion: The edifying of the congregation is a rule and ſquare of the right uſe of all ſpirituall gifts.

13 The manner how to uſe the gift of tongues. It may be lawfull for one or two, or at the moſt for three, to uſe the gift of tongues, one after another, in an aſſembly, ſo that there be ſome to expound the ſame: but if there be none to expound, let him that hath that gift ſpeak to himſelf alone.

14 The manner of propheſying: Let two or three propound, and let the other judge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord give any man ought to ſpeak, let them give him leave to ſpeak. Let every man be admitted to propheſy, ſeverally, and in his order, ſo far forth as it is requiſite for the edifying of the church: Let them be content to be ſubject each to others judgement.

r The doctrin which the Prophets bring, which are inſpired with Gods Spirit.

‡ Gr *tumult* or *unquietneſs*,

15 women are commanded to be ſilent in publick aſſemblies, and they are commanded to ask of their husbands at home. * *Geneſ.* 3. 16. 16 A generall concluſion of the treatiſe of the right uſe of ſpirituall gifts in aſſemblies: with a ſharp reprehenſion, leaſt the Corinthians might alone ſeem to themſelvs to be wiſe. u Skilfull in knowing and judging ſpirituall things. 17 The church ought not to care for ſuch as be ſtubbornly ignorant, and will not abide to be taught, but to go forward notwithſtanding in thoſe things which are right. 18 Propheſy ought ſimply to be retained and kept in congregations, the gift of tongues is not to be forbidden, but all things muſt be don orderly.

CHAP. XV.

3 By Chriſts reſurrection, 12 he proveth the neceſſity of our reſurrection, againſt all ſuch as deny the reſurrection of the body. 21 The fruits, 35 and manner thereof, 51 and of the changing of them that ſhall be found alive at the laſt day.

MOreover [1] brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye [a] ſtand.

2 By which alſo ye are ſaved, if ye ‡ keep in memory † what I preached unto you, [b] unleſs ye have believed in vain.

3 For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures:

4 And that he was buried, and that he roſe again the third day according to the ſcriptures:

5 And that he was ſeen of Cephas, then of the [c] twelve.

6 After that, he was ſeen of above five hundred brethren at [d] once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

7 After that, he was ſeen of James, then of all the apoſtles.

8 [2] And laſt of all he was ſeen of me alſo, as of ‡ one born out of due time.

9 For I am the leſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was beſtowed* upon me, was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which *was* with me:

11 Therefore whether *it were* I or they, ſo we preach, and ſo ye believed.

12 ¶ [3] Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

13 [4] But if there be no reſurrection of the dead, then is Chriſt not riſen.

14 [5] And if Chriſt be not riſen, then *is* our preaching vain, and your faith *is* alſo vain.

15 Yea, and we are found fals witneſſes of God, becauſe we have teſtified of God, that he raiſed up Chriſt: whom he raiſed not up, if ſo be that the dead riſe not.

16 [6] For if the dead riſe not, then is not Chriſt raiſed:

17 And if Chriſt be not raiſed, your faith *is* vain, [7] ye are [e] yet in your ſins.

18 [8] Then they alſo which are fallen aſleep in Chriſt, are periſhed.

19 [9] If in this life onely we have hope in Chriſt, we are of all men moſt miſerable.

20 [10] But now is Chriſt riſen from the dead,

1 The ſixt treatiſe of this epiſtle, concerning the reſurrection: and he uſeth a tranſition, or paſſing over from one matter to another, ſhewing firſt, that he bringeth no new thing, to the end that the Corinthians might underſtand that they had begun to ſwarve from the right courſe: and next, that he goeth not about to intreat of a trifling matter, but of another chief point of the goſpel, which if it be taken away, their faith muſt needs come to nought. And ſo at the length he beginneth this treatiſe at Chriſts reſurrection, which is the ground and foundation of ours, and confirmeth it, firſt, by the teſtimony of the ſcriptures, and by the witneſs of the apoſtles, and of more than five hundred brethren, and laſt of all by his own.

a In the profeſſion whereof you continue yet.

‡ Or, *hold faſt*

† Gr. *by what ſpeech*

b which is very abſurd, and cannot be but that they that believe muſt reap the fruit of faith.

c Of thoſe twelve picked and choſen apoſtles, which were commonly called twelve, though Judas was put out of the number.

d Not at ſeverall times, but together and at one inſtant.

2 He maintaineth by the way, the authority of his apoſtleſhip, which was requiſite to be in good credit among the Corinthians, that this epiſtle might be of force and waight amongſt them. In the mean ſeaſon, he compareth himſelf in ſuch ſort after a certain divine art, with certain others, that he maketh himſelf inferiour to them all.

‡ Or, *an abortive.*

3 The firſt argument, to prove that there is a reſurrection from the dead: Chriſt is riſen again, therefore the dead ſhall riſe again. 4 The ſecond, by an abſurdity, if there be no reſurrection of the dead, then is not Chriſt riſen again. 5 The proof of that abſurdity, by other abſurdities: If Chriſt be not riſen again, the preaching of the goſpel is in vain: and the credit that you gave unto it, is vain, and we are lyars. 6 He repeateth the ſame argument taken of an abſurdity, purpoſing to ſhew how faith is in vain, if the reſurrection of Chriſt be taken away. 7 Firſt, ſeeing death is the puniſhment of ſin, in vain ſhould we believe that our ſins were forgiven us, if they remain: but they do remain, if Chriſt roſe not from death. e They are yet in their ſins, which are not ſanctified, nor have obtained remiſſion of their ſins. 8 Secondly, unleſs that this be certain that Chriſt roſe again, all they which died in Chriſt are periſhed. So then what profit cometh of faith? 9 The third argument, which is alſo taken from an abſurdity: for unleſs there be another life, wherein ſuch as truſt and believe in Chriſt ſhall be bleſſed, they were the moſt miſerable of all creatures, becauſe in this life they are the moſt miſerable. 10 A concluſion of the former argument, Therefore Chriſt is riſen again.

dead

dead, *and* [11] become the [f] first-fruits of them that slept.

21 [12] For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be [g] made alive.

23 [13] But every man in his own order, Christ the first-fruits, afterward they that are Christs, at his coming.

24 [14] Then *cometh* the [h] end, when he shall have delivered up the kingdom to God even to the Father, when he shall have put down [i] all rule, and all authority, and power.

25 For he must reign, till he hath put all enemies [k] under his feet.

26 The [l] last eneny *that* shall be destroyed, *is* death.

27 For he hath put all things under his feet; but when he saith all things are put under *him, it is* manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, [m] then shall the Son also himself be subject unto him that put all things under him, that [n] God may be all in all.

29 [15] Else what shall they do, which are baptized [o] for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 [16] And why stand we in jeopardy every hour?

31 [p] I protest by ‡ your rejoycing, which I have in Christ Jesus our Lord, I die daily.

32 [17] If ‡ [q] after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? [18] let us [r] eat and drink, for to morrow we die.

33 [19] Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not: for some have not the knowledge of God, I speak this to your shame,

35 [20] But some man will say, How are the dead raised up? and with what body do they come?

36 [21] Thou fool, that which thou sowest is not quickened except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain.*

38 [22] But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh, but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestiall bodies, and bodies terrestriall: but the glory of the celestiall *is* one, and *the glory* of the terrestriall *is* another.

41 There *is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 [23] So also *is* the resurrection of the dead, it is [s] sown in corruption, it is raised in incorruption.

43 It is sown in [t] dishonour, it is raised in glory: it is sown in weakness it is raised in [u] power.

44 [24] It is sown a naturall body, it is raised a spirituall body. [25] There is a naturall body, and there is a spirituall body.

45 And so is it written, [x] The first man Adam was made a living soul, the last Adam *was made* a [y] quickning spirit.

46 [26] Howbeit that *was* not first which is spirituall: but that *which is* naturall, and afterward that *which is* spirituall.

47 The first man *is* of the earth [z] earthy: the second man *is* the Lord from [a] heaven.

48 [27] As *is* the earthy, such are they also that are earthy, and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have born the [b] image of the earthy, we shall also bear the image of the heavenly.

11 He putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen again: Therefore shall we, the faithfull, (for of them he speaketh) rise again. Then followeth the first reason of this consequent: for Christ is set forth unto us to be considered of, not as a private man apart and by himself, but as the first fruits: And he taketh that which was known to all men, *to wit*, that the whole heap is sanctified in the first fruits. f He alludeth to the first-fruits of corn, the offering whereof sanctified the rest of the fruits. 12 Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sin came over all, so from one man Christ, life cometh unto all: *that is to say*, that all the faithfull, as they die, because by nature they were born of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him. g Shall rise by the vertue of Christ. 13 He doth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he far passeth them, both in time (for he was the first that rose again from the dead) and also in honour, because that from him and in him is all our life and glory. Then by this occasion he passeth to the next argument. 14 The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, *to wit*, because that God must reign, and this is the manner of his reign, that the Father will be shewed to be king of his Son who was made man, to whom all things are made subject (the promises onely except) to the end that the Father may afterward triumph in his Son the conquerour. And he maketh two parts of this reign and dominion of the Son: wherein the Fathers glory consisteth, *to wit*, the overcoming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they never so proud and naughty, and others must be utterly abolished, as death) and a plain and full delivery of the godly from all enemies, that by this means God may fully set forth in the body of the church, cleaving fast unto their head Christ, his kingdom and glory, as a king in his subjects. Moreover he putteth the first degree of this kingdom in the resurrection of his Son, who is the head: and the perfection, in the conjunction of the members with the head, which shall be in the latter day. Now all these tend to this purpose, to shew that unless the dead doe rise again, neither the Father can be king above all, neither Christ be the Lord of all: for neither should the power of Satan and death be overcome, nor the glory of God be full in his Son, nor his Sons in his members. h The shutting up and finishing of all things. i All his enemies which shall be spoiled of all the power they have, *Psal* 110. 1. *Act.* 2. 34. *Heb.* 1. 13. & 10. 13. k Christ is considered here, as he appeared in the form of a servant, in which respect he ruleth the church as head, and that because this power was given him of his Father. l The shutting up of the argument, which is taken from the whole to the part: for if all his enemies shall be put under his feet, then must it needs be that death also shall be subdued under him. m Not because the Son was not subject to his Father before, but because this body, *that is to say*, the church which is here in distress, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which be in the graves, shall not be glorified untill the resurrection: but Christ as he is God, hath us subject to him as his Father hath, but as he is Priest, he is subject to his Father together with us. *August. book* 1. *chap.* 8. *of the Trinity.* n By this high kind of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of us, as we are joyned together with our head, but yet so, that our head shall always reserve his preeminence. 15 The fifth argument is taken of the end of baptism, *to wit*, because that they which are baptized are baptized for dead: *that is to say*, that they may have a remedy against death. because that baptism is a token of regeneration. o They that are baptized to this end and purpose, that death may be put out in them, or to rise again from the dead, whereof baptism is a seal. 16 The sixt argument: Unless there be a resurrection of the dead, why should the apostles so daily cast themselves into danger of so many deaths? p As though he said, I die daily, as all the miseries I suffer can well witness, which I may truly boast of that I have suffered amongst you. ‡ Some read *our* 17 The taking away of an objection: But thou Paul didst ambitiously, as commonly men are wont todo, when thou didst fight with beasts at Ephesus: that is very like, saith Paul: for what could that advantage me, were it not for the glory of eternall life which I hope for? ‡ Or, to speak *after the manner of men*, q Not upon any godly motion, nor casting mine eyes upon God, but carried away with vain glory, or a certain headiness. 18 The seventh argument which dependeth upon the last: if there be no resurrection of the dead, why do we give our selves to any things elf, save to eating and drinking? r These are speeches that Epicures use. 19 The conclusion with a sharp exhortation, that they take heed of the naughty company of certain: from whence he sheweth, that this mischief sprang: warning them to be wise with sobriety unto righteousness.

20 Now that he hath proved the resurrection, he discovereth their dotishness, in that they scoffingly demanded, how it could be that the dead could rise again, and if they did rise again, they asked mockingly, what manner of bodies they should have. Therefore he sendeth these fellows which seemed to themselvs to be marvelous wise and witty, to be instructed of poor rude husbandmen. 21 Thou mightest have learned either of these, saith Paul, by daily experience: for seeds are sown, and rot, and yet notwithstanding so far it is off that they perish, that contrariwise they grow up far more beautifull: and whereas they are sown naked and dry, they spring up green from death by the vertue of God: and doth it seem incredible to thee that our bodies should rise from corruption, and that indued with a far more excellent quality? 22 we see a diversity both in one and the self-same thing which hath now one form and then another, and yet keepeth its own kind: as it is evident in a grain which is sown bare, but springeth up far after another sort: and also in divers kinds of one self-same sort, as amongst beasts: and also among things of divers sorts, as the heavenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reject either the resurrection of bodies, or the changing of them into a better state, as a thing impossible, or strange. 23 He maketh three manner of qualities of the bodies being raised: Incorruption, *to wit*, because they shall be sound and altogether of a nature that cannot be corrupt: Glory, because they shall be adorned with beauty and honour: Power because they shall continue everlasting, without meat, drink, and all other helps, without which this frail life cannot keep it self from corruption. s Is buried, and man is hid as the seed in the ground. t Void of honour, void of glory and beauty. u Freed from the former weakness, whereas it is subject to such alteration and change, that it cannot maintain it self without meat and drink, and such other like helps. 24 He sheweth perfectly in one word this change of the quality of the body by the resurrection, *when he saith*, that of a naturall body, it shall become a spirituall body: which two qualities being clean different the one from the other, he straightway expoundeth, and setteth forth diligently. 25 That is called a natural body which is quickned and maintained by a living soul onely, such as Adam was, of whom all we are born naturally: and that is said to be a spirituall, which together with the soul is quickned with a far more excellent vertue, *to wit*, with the Spirit of God, which descendeth from Christ the second Adam unto us. x Adam is called the first man: because he is the root, as it were, from whence we spring, and Christ is the latter man: because he is the beginning of all them that are spiritual, and in him we are all comprehended. y Christ is called a spirit, by reason of that most excellent nature, *that is to say*, God who dwelleth in him bodily, as Adam is called a living soul, by reason of the soul which is the best part in him. 26 Secondly, he willeth the order of this double state or quality to be observed, that the natural was first, Adam being created of the clay of the earth: and the spirituall followed and came upon it, *to wit*, when as the Lord being sent from heaven, indued our flesh, which was prepared and made fit for him, with the fulness of the Godhead. z wallowing in dirt, and wholly given to an earthly nature. a The Lord is said to come down from heaven by that kind of speech, whereby that which is proper to one is vouched of another. 27 He applieth both the earthly naturalness of Adam (if I may so say) to our bodies, so long as they are naturally conversant upon earth, *to wit*, in this life, and in the grave: and also the Spirituality of Christ to the time our bodies, after they are risen again, and he saith, that that goeth before, and this shall follow. b Not a vain and false image, but such an one as had the truth with it indeed.

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50 [28] Now this I say, brethren, that [c] flesh and bloud cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

51 [29] Behold, I shew you a [d] mystery: we shall not all sleep, but we shall all be changed;

52 [e] In a moment, in the twinkling of an eye, at the last trump: (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, * Death is swallowed up in victory.

55 O death, where is thy sting? O ‡ grave, where *is* thy victory?

56 The sting of death *is* sin, and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 ¶ [30] Therefore my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the [f] Lord.

28 The conclusion: we cannot be partakers of the glory of God, unless we put off all that grosse and filthy nature of our bodies, subject to corruption, that the same body may be adorned with incorruptible glory.
c Flesh and bloud are taken here for a living body, which cannot attain to incorruption, unless it put off corruption
29 He goeth further, declaring that it shall come to pass, that they which shall be found alive in the latter day, shall not descend into that corruption of the grave, but shall be renewed with a sudden change, which change is very requisite: and that the certain enjoying of the benefit and victory of Christ, is deferred unto that latter time.
d A thing that hath been hid, and never known hitherto, and therefore worthy that you give good ear unto it
e He sheweth us that the time shall be very short. * *Hos.* 13. 14. ‡ Or, *hell*, 30 An exhortation taken of the profit that ensueth, that seeing they understand that the glory of the other life is laid up for faithfull workmen, they continue & stand fast in the truth of the doctrin of the resurrection of the dead. f Through the Lords help and goodness working in us.

CHAP. XVI.

1 He exhorteth them to relieve the want of the brethren at Jerusalem, 10 commendeth Timothy: 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.

NOw concerning the [1] collections for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the [a] first *day* of the week, let every one of you lay by him in store, as *God* hath [b] prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever you shall approve by *your* [c] letters, them will I send to bring your † liberality unto Jerusalem.

4 [2] And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: (for I do pass through Macedonia)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

1 Collections in old time were made by the Apostles appointment the first day of the week, on which day the manner was to assemble themselves.
a which in times past was called Sunday, but now is called the Lords day.
b That every man bestow according to the ability that God hath blessed him with.
c which you shall give them to carry.
† Gr *Gift*
2 The residue of the epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed mark, *that is to say*, to the glory of God, and the edifying of the Corinthians.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus untill Pentecost.

9 For a great door and [d] effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you [e] without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth [f] in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you, with the brethren, but his will was not at all to come at this time: but he will come when he shall have convenient time.

13 ¶ Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be don with charity.

15 ¶ I beseech you brethren, (ye know the house of [g] Stephanas, that it is the first-fruits of Achaia, and that they have [h] addicted themselvs to the ministery of the saints)

16 That ye [i] submit your selvs unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

18 For they have refreshed my [k] spirit and yours: therefore [l] acknowledge ye them that are such.

19 The churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the church that *is* in their house.

20 All the brethren greet you: greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be [m] anathema, Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians *was* written from Philippi, by Stephanas and Fortunatus and Achaicus and Timotheus.

d Very fit and convenient to do great things by.
e without any just occasion of fear.
f Safe and found, and that with all kind of courtesy.
g Stephanas is the name of a man and not of a woman.
h Given themselvs wholly to the ministery.
i That you honour and reverence them, be obedient to them, and be content to be ruled by them, as meet is you should, seeing they have bestowed themselvs and their goods to help you withall.
k Mine heart.
l Take them for such men as they are indeed.
m *By these words*, is betokened the severest kind of curse and excommunication that was amongst the Jews: and the words are as much to say, as, *Our Lord cometh*: So that his meaning may be this, Let him be accursed even to the coming of the Lord, *that is*, *to say*, To his deaths-day, even for ever.

The

The ſecond epiſtle of PAUL the apoſtle TO THE CORINTHIANS.

CHAP. I.

3 The apoſtle encourageth them againſt troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 *ſo particularly in his late danger in Aſia:* 12 *and calling both his own conſcience, and theirs to witneſs of his ſincere manner of preaching the immutable truth of the goſpel,* 15 *he excuſeth his not coming to them, as proceeding not of lightneſs but of his lenity towards them.*

1 See the declaration of ſuch ſalutation in the former epiſtles.

PAul [1] an apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the ſaints which are in all Achaia:

2 Grace *be* to you and peace, from God our Father, and *from* the Lord Jeſus Chriſt.

2 He begin-neth after his manner with thanks-giving which not-withſtanding (otherwiſe than he was wont) he applieth to him-ſelf: beginning his epiſtle, with the ſetting forth of the dignity of his apoſtleſhip, conſtrained (*as it ſhould ſeem*) by their importunity which took an occaſion to deſpiſe him, by reaſon of his miſeries. But he anſwereth, that he is not ſo afflicted, but that his comforts do exceed his afflictions, ſhewing the ground of them, even the mercy of God the Father in Jeſus Chriſt.

3 [2] Bleſſed *be* God, even the Father of our Lord [a] Jeſus Chriſt, the Father of [b] mercies, and the God of all comfort,

4 Who comforteth us in all our tribulation, [3] that we may be able to comfort them which are in any trouble, by the comfort wherewith we our ſelvs are comforted of God.

a To him be praiſe and glory given.
b Moſt mercifull.
3 The Lord doth comfort us to this end and purpoſe, that we may ſo much the more ſurely comfort others.

5 For as the [c] ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

c The miſeries which we ſuffer for Chriſt, or which Chriſt ſuffereth in us.

6 [4] And whether we be afflicted, *it is* for your conſolation and ſalvation, which ‡ is [d] effectual in the enduring of the ſame ſufferings, which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation.

4 He denieth that either his afflictions, or the conſolations which he received of God, may juſtly be deſpiſed, ſeeing that the Corinthians both ought and might take great occaſion to be confirmed by either of them. ‡ Or, *is wrought*

7 And our hope of you is ſtedfaſt, knowing that as you are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

8 [5] For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we [e] deſpaired even of life.

9 But we had the ‡ ſentence of death in four ſelvs, that we ſhould not truſt in our ſelvs, but in God which raiſeth the dead:

10 Who delivered us from ſo [f] great a death, and doth deliver: in whom we truſt that he will yet deliver *us:*

11 [6] Ye alſo helping together by prayer for us, 7 that for the gift *beſtowed* upon us by the means of many perſons, thanks may be given by many on our behalf.

d Although ſalvation be given us freely, yet becauſe there is a way appointed us whereby we muſt come to it, which is, the race of an innocent and upright life, which we muſt run, therefore we are ſaid to work our ſalvation, *Phil.* 2. 12. And becauſe it is God onely that of his free good will worketh all things in us, therefore is he ſaid to work the ſalvation in us by thoſe ſelf-ſame things by which we muſt paſs to everlaſting life, after that we have once overcome all incumbrances.

5 He witneſſeth, that he is not onely not aſhamed of his afflictions, but that he deſireth alſo to have all men know the greatneſs of them, and alſo his delivery from them, although it be not yet perfect. e I knew not at all what to do, neither did I ſee by mans help which way to ſave my ſelf. ‡ Or, *anſwer*

7 The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious unto us.

f I was reſolved within my ſelf to die. g From theſe great dangers.

6 That he may not ſeem to boaſt himſelf, he attributeth all to God, and therewith alſo confeſſeth that he attributeth much to the prayers of the faithful.

12 [7] For our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and [h] godly ſincerity, not with fleſhly wiſdom, but by the [i] grace of God, we have had our converſation in the world, and more abundantly to you-wards.

13 For we write [k] none other things unto you, than what you read or acknowledge, and I truſt you ſhall acknowledge even to the [l] end.

14 As alſo you have acknowledged us in part, that we are your [m] recoycing, even as ye alſo *are* ours in the [n] day of the Lord Jeſus.

15 And in this confidence I was minded to come unto you before, that you might have a [o] ſecond ‡ benefit:

16 And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 [9] When I therefore was thus minded, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the [p] fleſh, that with me there ſhould be [q] yea, yea, and nay, nay?

18 [10] But *as* God *is* [r] true, our ‡ word toward you, was not yea, and nay.

19 [11] For the Son of God Jeſus Chriſt, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, [ſ] was not yea, and nay, but in [t] him was yea.

20 [12] For all the promiſes of God in him *are* yea, and in [u] him Amen, unto the glory of God by [x] us.

21 [13] Now he which ſtabliſheth us with you in Chriſt, and hath anointed us, *is* God.

22 Who hath alſo ſealed us, and given the [y] earneſt of the Spirit in our hearts.

23 [14] Moreover, I call God for a record upon my [z] ſoul, that to ſpare you I came not as yet unto Corinth.

24 [15] Not for that we have dominion over your faith, but are helpers of your [a] joy: for by faith ye ſtand.

7 The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious unto us.
8 Secondly he putteth away another ſlander, *to wit*, that he was a light man, and ſuch a one as was not lightly to be credited, ſeeing that he promiſed to come unto them, and came not. And firſt he ſpeaketh of the ſimplicity of his mind, and ſincerity which they knew both by his voice when he was preſent, and they ought to acknowledge it alſo in his letters being abſent: and moreover he proteſteth that he will never be otherwiſe.

h with clearneſs, and holy and true plainneſs of mind, as God himſelf can witneſs.
i Truſting to that very wiſdom, which God of his free goodneſs hath given me from heaven.
k He ſaith, he writeth barely and ſimply: for he that writeth in coloured ſort, is rightly ſaid to write otherwiſe than we read: and this he ſaith. The Corinthians ſhall truly know and like of very well.
l Perfectly.
m Pauls rejoycing in the Lord was, that he had won the Corinthians: and they themſelvs rejoyced that ſuch an apoſtle was their inſtructer, & taught them ſo purely and ſincerely.
n when he ſhall ſit as judge.
o Another benefit.
‡ Or, *grace:*
9 He putteth away their ſlander and fals report by denying it, and firſt of all, in that divers went about to perſwade the Corinthians, that in preaching of the goſpel, Paul agreed not to himſelf: for this was the matter and the caſe. p As men do which will raſhly promiſe any thing, and change their purpoſe at every turning of an hand. q That I ſhould ſay and unſay a thing? 10 He calleth God to witneſs and for Judge, of his conſtancy in preaching and teaching one ſelf-ſame goſpel.
r True, and of whoſe faithful witneſs it were horrible wickedneſs to doubt. ‡ Or, *preaching*
11 He joyneth alſo with himſelf, his fellows as witneſſes, with whom he fully conſented in teaching one ſelf-ſame thing, *to wit*, one ſelf-ſame Chriſt. ſ was not divers and wavering.
t *That is*, in God. 12 Laſt of all, he declareth the ſum of his doctrin, *to wit*, that all the promiſes of ſalvation are ſure and ratified in Chriſt. u Chriſt is ſet forth to exhibit and fulfill them alſo moſt aſſuredly, and without all doubt. x Through our miniſtery. 13 He attributeth the praiſe of this conſtancy, onely to the grace of God, through the holy Ghoſt, and therewithall concludeth, that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, ſeeing that they themſelvs do know all this to be true. y An earneſt, is whatſoever is given to confirm a promiſe. 14 Now coming to the matter, he ſweareth that he did not onely not lightly alter his purpoſe of coming to them, but rather that he came not unto them for this cauſe, that he might not be conſtrained to deal more ſharply with them being preſent, than he would. z Againſt my ſelf, and to the danger of mine own life. 15 He removeth all ſuſpition of arrogance, declaring that he ſpeaketh not as a Lord unto them, but as a ſervant, appointed of God to comfort them. a He ſetteth the joy and peace of conſcience, which God is authour of, againſt tyrannous fear, and therewithall ſheweth the end of the goſpel.

Chap. II.

1 *Having ſhewed the reaſon why he came not to them, 6 he required them to forgive and to comfort that excommunicated perſon, 10 even as himſelf alſo upon his true repentance had forgiven him: 12 declaring withall why he departed from Troas to Macedonia, 14 and the happy ſucceſs which God gave to his preaching in all places.*

BUt I determined this with my ſelf, that I would not come again to you in [a] heavineſs.

2 For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me?

3 And I wrote this ſame unto you, leaſt when I came, I ſhould have ſorrow from them of whom I ought to rejoyce, having [b] confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguiſh of heart, I wrote unto you with many tears, not that you ſhould be grieved, but that ye might know the love which I have more abundantly unto you.

5 [1] But if any have cauſed grief, he hath not grieved [c] me, but in [d] part: that I may not [e] overcharge you all.

6 Sufficient to ſuch a man is this ‡ puniſhment, which *was inflicted* of many.

7 So that contrariwiſe, *ye ought* rather to [f] forgive *him*, and comfort *him*, leaſt perhaps ſuch a one ſhould be ſwallowed up with over much ſorrow.

8 Wherefore I beſeech you, that ye would [g] confirm *your* love towards him.

9 For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* alſo: *for* If I forgave any thing, to whom I forgave *it*, for your ſakes *forgave I it*, ‡ in the [h] perſon of Chriſt;

11 Leaſt Satan ſhould get an advantage of us: for we are not ignorant of his [i] devices.

12 [2] Furthermore, when I came to Troas to *preach* Chriſts goſpel, and a door was opened unto me of the Lord.

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God which always cauſeth us to triumph in Chriſt, and maketh manifeſt the [k] ſavour of his knowledge by us in every place.

15 [3] For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh.

16 To the one *we are* the ſavour of death unto death; and to the other, the ſavour of life unto life: 4 and, who *is* ſufficient for theſe things?

17 For we are not as many, which ‡ [1] corrupt the word of God: but as of a ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

a Cauſing grief amongſt you, which he ſhould have done, if he had come to them before they had repented them.
b For I truſted that you would take that out of the way forthwith which you knew I was diſcontented with, conſidering how you are perſwaded that my joy is your joy.
1 He paſſeth to another part of this epiſtle: which notwithſtanding is put amongſt the firſt, whereunto he returneth afterward: and he handleth the releaſing and unlooſing of the inceſtuous perſon, becauſe he ſeemed to have given ſufficient teſtimony of his repentance: ſhewing the true uſe of excommunication, *to wit*, that it proceed not of hatred, but of love, and ſo end, leaſt if we keep no meaſure, we ſerve Satan the devill.
c *As if he ſaid.* All that ſorrow is ſo clean wiped away, as though he had never felt it.
d As for me (*ſaith Paul*) I have no more to do with him.
e Leaſt I ſhould overcharge him, who is burdened enough of himſelf which I would be glad were taken from him.
‡ Or, *cenſure*,
f That whereas before you puniſhed him ſharply, you would now forgive him.
g That at my entreaty, you would declare by the conſent of the whole church, that you take him again for a brother.
‡ Or, *in the ſight*
h Truly, and from the heart.
i Of his miſchievous counſels and deviliſh will.
2 He returneth to the confirmation of his apoſtleſhip, & bringeth forth the teſtimonies, both of his labour, and alſo of Gods bleſſing.
k He alludeth to the ointing of the prieſts, and the incenſe of the ſacrifices.
3 He denieth that ought ſhould be taken away from the dignity of his apoſtleſhip, becauſe they ſaw evidently that it was not received with like ſucceſs in every place, nay rather very many rejected and deteſted him, ſeeing that he preached Chriſt not onely as a Saviour of them that believe, but alſo as a judge of them that contemn him. 4 Again, he putteth away all ſuſpition of arrogancy, attributing all things that he did, to the vertue of God, whom he ſerveth ſincerely, and without all diſhoneſt affection: whereof he maketh them witneſſes, even to the 6 *verſe* of the next chapter. ‡ Or, *deal deceitfully with* 1 we do not handle craftily and covetouſly, or leſs ſincerely than we ought: and he uſeth a metaphor, which is taken from huckſters, which uſe to play the fals harlots with whatſoever cometh into their hands.

Chap. III.

1 *Leaſt their falſe teachers ſhould charge him with vain-glory, he ſheweth the faith and graces of the Corinthians to be a ſufficient commendation of his miniſtery. 6 Whereupon entring into a compariſon between the miniſters of the law, and of the goſpel, 12 he proveth that his miniſtery is ſo far the more excellent, as the goſpel of life and liberty is more glorious than the law of condemnation.*

DO we begin again to commend our ſelvs? or need we, as ſome *others*, epiſtles of commendation to you, or *letters* of commendation from you?

2 Ye are our epiſtle written in our hearts, known and read of all men.

3 *For as much as* ye are [a] manifeſtly declared *to be* the epiſtle of Chriſt, [b] miniſtred by us, written not with ink, but with the ſpirit of the [c] living God: [1] not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch [d] truſt have we through Chriſt to God-ward.

5 Not that we are ſufficient of our ſelvs to think any thing as of our ſelvs: but our [e] ſufficiency *is* of God.

6 [2] Who alſo hath made us able miniſters of the new teſtament, not of the [f] letter, but of the ſpirit: for the letter killeth, but the ſpirit ‡ giveth life.

7 But if the miniſtration of death written [g] *and* ingraven in ſtones, was [h] glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be don away:

8 How ſhall not the [i] miniſtration of the ſpirit be rather glorious?

9 For if the miniſtration of condemnation *be* glory, much more doth the miniſtration of [k] righteouſneſs exceed in glory.

10 For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

11 For if that which is [l] done away *was* glorious, much more that which remaineth *is* glorious.

12 [3] Seeing then that we have ſuch hope, we uſe great ‡ plainneſs of ſpeech.

13 [4] And not as Moſes *which* put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the [m] end of that which is aboliſhed.

14 But their minds were blinded: for untill this day remaineth the ſame vail untaken away, in the reading of the old teſtament; which *vail* is don away in Chriſt.

15 But even unto this day, when Moſes is read, the vail is upon their heart.

a The apoſtle frameth his ſpeech wiſely, that by little & little, he may come from the commendation of the perſon, to the matter it ſelf.
b which I took pains to write as it were.
c By the way, he ſetteth the vertue of God againſt the ink wherewith epiſtles are commonly written, to ſhew that it was wrought by God.
1 He alludeth by the way, to the compariſon of the outward miniſtery of the prieſthood of Levi, with the miniſtery of the goſpel, and the apoſtolicall miniſtery, which he handleth afterward more fully.
d This boldneſs we ſhew, and thus gloriouſly may we boaſt of the worthineſs and fruit of our miniſtery.
e In that we are fit and meet to make other men partakers of ſo great a grace.
2 He amplifieth his miniſtery and his fellows: *that is to ſay*, the miniſtery of the goſpel, comparing it with the miniſtery of the law, which he conſidereth in the perſon of Moſes, by whom the law was given: againſt whom he ſetteth Chriſt the Author of the goſpel. Now this compariſon is taken from the very ſubſtance of the miniſtery. The law is as it were a writing of it ſelf, dead, and without efficacy: but the goſpel, *or* new covenant, is as it were the very vertue of God it ſelf in renewing, juſtifying, and ſaving of men. The law propoundeth death, accuſing all men of unrighteouſneſs: The goſpel, offereth and giveth righteouſneſs and life. The goverꝛnance of the law ſerved for a time to the promiſe: the goſpel remaineth to the end of the world. Therefore what is the glory of that in compariſon of the majeſty of this? f Not of the law, but of the goſpel.
‡ Or, *quickneth*. g Imprinted and ingraven: ſo that by this place we may plainly perceive, that the apoſtle ſpeaketh not of the ceremonies of the law, but even of the ten commandments.
h This word *glory*, betokeneth a brightneſs, and a majeſty which was bodily in Moſes, but ſpiritually in Chriſt.
i whereby God offereth, yea, and giveth the ſpirit, not as a dead thing, but a quickening ſpirit, working life.
k *To wit*, of Chriſt, which being imputed to us as our own, we are not onely not condemned, but alſo we are crowned as righteous.
l The law, yea, and the ten commandments themſelvs, together with Moſes, are aboliſhed, if we conſider the miniſtery of Moſes apart by it ſelf.
3 He ſheweth wherein ſtandeth this glory of the preaching of the goſpel, *to wit*, in that that it ſetteth forth plainly and evidently, that which the law ſhewed darkly: for it ſent them that heard it to be healed of Chriſt, which was to come after that it had wounded them. ‡ Or, *boldneſs* 4 He expoundeth by the way the allegory of Moſes his covering, which was a token of the darkneſs and weakneſs that is in men, which were rather dulled by the bright ſhining of the law than lightened: which covering was taken away by the coming of Chriſt, who lightneth the hearts, and turneth them to the Lord, that we may be brought from the ſlavery of this blindneſs, and ſet in the liberty of the light by the vertue of Chriſts Spirit. m Into the very bottom of Moſes his miniſtery.

16 Never-

16 Nevertheleſs, when it ſhall turn to the Lord, the vail ſhall be taken away.

17 Now the [n] Lord is that Spirit, and where the Spirit of the Lord *is*, there *is* liberty.

18 [6] But we all with open face, beholding as in a glaſs the glory of the Lord, are changed *into* the ſame image, from glory to glory, *even* as ‡ by the Spirit of the Lord.

n Chriſt is that ſpirit, which taketh away that covering, by working in our hearts, whereunto alſo the law it ſelf called us, though in vain, becauſe it ſpeaketh to dead men, until the ſpirit quickeneth us. 6 Going forwards in the allegory of the covering, he compareth the goſpel to a glaſs, which although it be moſt bright and ſparkling, yet doth it not onely not dazel their eyes which look in it, as the law doth, but alſo transformeth them with its beams, ſo that they alſo be partakers of the glory and ſhining of it, to lighten others: as Chriſt ſaid unto his. *You are the light of the world*; whereas he himſelf was the onely light. we are alſo commanded in another place, to ſhine as candles before the world, becauſe we are partakers of Gods Spirit. But Paul ſpeaketh here properly of the miniſters of the goſpel, as it appeareth by that that goeth before, and that that cometh after, and that, ſetting them his own example and his fellows. ‡ Or, *of the Lord the ſpirit.*

Chap. IV.

1 *He declareth how he hath uſed all ſincerity and faithful diligence in preaching the goſpel,* 7 *and how the troubles and perſecutions which he daily endured for the ſame, did redound to the praiſe of Gods power,* 12 *to the benefit of the church,* 16 *and to the apoſtles own eternal glory.*

THerefore [1] ſeeing we have this miniſtery, as we have received mercy we [a] faint not;

2 But have renounced the [b] hidden things of † diſhoneſty, not walking in craftineſs, nor handling the word of God [c] deceitfully, but by manifeſtation of the truth, commending our ſelvs to every mans conſcience in the ſight of God.

3 [2] But if our goſpel be hid, it is hid to them that are loſt.

4 In whom the god of this world hath blinded the minds of them which believe not, leaſt the [d] light of the glorious goſpel of Chriſt, who is the [e] image of God, ſhould ſhine unto them.

5 [3] For we preach not our ſelvs, but Chriſt Jeſus the Lord, and our ſelvs your ſervants for [f] Jeſus ſake.

6 For God [g] who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, *to give* the [h] light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

7 [4] But we have this treaſure in earthen veſſels, [5] that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every ſide, yet not diſtreſſed; *we are* perplexed, but ‡ not in deſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed;

10 [6] Always bearing about in the body the [i] dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

11 For we which [k] live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our [l] mortal fleſh.

12 [7] So then death worketh in us, but life in you.

1 Now he plainly witneſſeth that both he and his fellows (through the mercy of God) do their vocation and duty uprightly and ſincerely, neglecting all dangers.
a Though we are broken in pieces with miſeries and calamities, yet we yeeld not.
b Subtility and all kind of deceit which men hunt after, as it were dens and lurking holes, to cover their ſhameleſs dealings withall.
1 Gr. *ſhame*,
c This is it that in the former chapter he called making merchandiſe of the word of God.
2 An objection: Many hear the goſpel, and yet are no more lightened thereby, than by the preaching of the law. He anſwereth, The fault is in the men themſelvs, whoſe eyes Satan plucketh out, who ruleth in this world. And yet notwithſtanding doth he and his fellows ſet forth the moſt clear light of the goſpel to be ſeen and beholden, ſeeing that Chriſt whom onely they preach, is he in whom onely God will be known, & as it were, ſeen.
d The light of plain & lightſom preaching, which telleth forth the glory of Chriſt.
e In whom the Father ſetteth forth himſelf to be ſeen and beholden.
3 He removeth according to his accuſtomed manner, all ſuſpition of ambition, avouching that he teacheth faithfully, but as a ſervant, and witneſſing that all this light which he and his fellows give to others, proceedeth from the Lord. f To preach this ſelf-ſame Jeſus to you. g which made it onely with his word.
h That being lightned of God, we ſhould in like ſort give that light to others. 4 He taketh away a ſtumbling block, by which was darkened amongſt ſome the bright ſhining of the miniſtery of the goſpel, *to wit*, becauſe the apoſtles were the moſt miſerable of all men. Paul anſwereth, that he and his fellows are as it were, earthen veſſels, but yet there is in them a moſt precious treaſure. 5 He bringeth marvellous reaſons, why the Lord doth ſo afflict his chiefeſt ſervants, to the end, *faith he*, that all men may perceive that they ſtand not by any mans vertue, but by the ſingular vertue of God, in that they die a thouſand times, but never periſh. ‡ Or, *not altogether without help or means*; 6 An amplification of the former ſentence, wherein he compareth his afflictions to a daily death, and the vertue of the ſpirit of God in Chriſt, to life which oppreſſeth that death. i So Paul calleth that miſerable eſtate and condition, that the faithful, but eſpecially the miniſters are in. k which live that life, *to wit*, by the ſpirit of Chriſt, among ſo many and ſo great miſeries. l Subject to that miſerable condition. 7 A very cunning concluſion: *as if he would ſay*, Therefore to be ſhort, we die that you may live by our death, for that they ventured into all thoſe dangers for the building of the churches ſake, and they ceaſed not to confirm all the faithfull with the examples of their patience.

13 [1] We having the ſame [m] ſpirit of faith, according as it is written, * I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak.

14 Knowing, that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent *us* with you.

15 [8] For all things *are* for your ſakes, [n] that the abundant grace might, through the thankſgiving of many, redound to the glory of God.

16 For which cauſe we faint not, [10] but though our outward man periſh, yet the inward man is [o] renewed day by day.

17 For our [p] light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of [q] glory;

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, *are* temporal; but the things which are not ſeen, *are* eternal.

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8 He declareth the former ſentence, ſhewing that he and his fellows die in a ſort, to purchaſe life to others, but yet notwithſtanding they are partakers of the ſame life with them: becauſe they themſelvs do firſt believe that, which they propounded to others to believe, *to wit*, that they alſo ſhall be ſaved together with them in Chriſt.
m The ſame faith, by the inſpiration of the ſame ſpirit.
* *Pſal.* 116. 10.
9 He ſheweth how this conſtancy is preſerved in them, *to wit*, becauſe they reſpect Gods glory, and the ſalvation of the church committed unto them.
n when it ſhall pleaſe God to deliver me, and reſtore me to you, that exceeding benefit which ſhall be poured upon me ſhall in like ſort redound to the glory of God, by the thanſgiving of many. 10 He addeth as it were a triumphant ſong, how that he is outwardly afflicted, but inwardly he profiteth daily: and paſſeth not at all for all the miſeries that may be ſuſtained in this life, in compariſon of that moſt conſtant and eternall glory. o Gathered new ſtrength that the outward man be not overcome with the miſeries which come freſhly, one upon the neck of another, being maintained and upheld with the ſtrength of the inward man. p Afflictions are not called light, as though they were light of themſelvs, but becauſe they paſs away quickly, when as indeed our whole life is of no great long continuance. q which remaineth for ever firm and ſtable, and can never be ſhaken.

Chap. V.

1 *That in his aſſured hope of immortall glory,* 9 *and in expectance of it, and of the generall judgement, he laboureth to keep a good conſcience,* 12 *not that he may herein boaſt of himſelf,* 14 *but as one that having received life from Chriſt, endeavoureth to live as a new creature to Chriſt onely,* 18 *and by his miniſtery of reconciliation to reconcile others alſo in Chriſt to God.*

FOr [1] we know, that if our earthly houſe of *this* tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

2 For in this we grone earneſtly, deſiring to be [a] clothed upon with our houſe which *is* from [b] heaven.

3 [2] If ſo be that being clothed, we ſhall not be found naked.

4 For we that are in *this* tabernacle do grone, being burdened: not for that we ſhould be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

5 Now he that hath [c] wrought us for the ſelf-ſame thing, *is* God, who alſo hath given unto us the earneſt of the Spirit.

6 [3] Therefore *we are* always [d] confident, knowing that whileſt we are at home in the body, we are abſent from the Lord.

7 (For we walk by [e] faith, not by ſight)

8 We are [f] confident, *I ſay*, and willing rather to be abſent from the body, and to be preſent with the Lord.

1 Taking occaſion by the former compariſon, he compareth this miſerable body, as it is in this life, to a frail and brittle tabernacle, againſt which he ſetteth the heavenly tabernacle, ſo terming that ſure and everlaſting condition of this ſame body glorified in heaven, inſomuch, *ſaith he*, that we are not onely, not addicted to this tabernacle, but alſo do with ſobs and ſighs deſire rather that tabernacle. And ſo this place alſo concerning the glory to come, is put within the treatiſe of the dignity of the miniſtery as the other was, whereof we ſpake in the beginning of the ſecond chapter.
a He calleth the glory of immortality, which we ſhall be, as it were, clothed with a garment.
b Heavenly, not that the ſubſtance of it is heavenly, but for the glory of it. 2 An expoſition of the former ſaying, we do not without cauſe deſire to be clad with the heavenly houſe, *that is*, with that everlaſting and immortall glory, as with a garment: for when we depart hence we ſhall not remain naked having once caſt off this body, but we ſhall take our bodies again, which ſhall put on, as it were, another garment beſides: and therefore we ſigh not for the wearineſs of this life, but for the deſire of a better life: Neither is this deſire in vain, for we are made to that life, the pledge whereof we have, even the Spirit of adoption. c He meaneth that firſt creation, to give us to underſtand, that our bodies were made to this end, that they ſhould be clothed with heavenly immortality. 3 He inferreth upon that ſentence that went next before, thus, Therefore ſeeing that we know by the ſpirit, that we are ſtrangers ſo long as we are here, we patiently ſuffer this tariance (for we are now ſo with God, that we behold him but by faith, and are therefore now abſent from him) but ſo that we aſpire and have a longing always to him: therefore alſo we behave our ſelvs ſo, that we may be acceptable to him, both while we live here and when we go from hence to him.
d He calleth them (bold) which are always reſolved with a quiet and ſetled mind to ſuffer what danger ſoever, nothing doubting but their end ſhall be happy e Faith, of thoſe things which we hope for, and not having God preſently in our view. f And yet we are in ſuch ſort bold, and do ſo paſs on our pilgrimage with a valiant and a quiet mind, that yet notwithſtanding we had rather depart hence to the Lord.

9 Where-

9 Wherefore we ‡ [g] labour, that whether
presēt or absent we may be accepted of him.

10 [4] For we must all [h] appear before the
judgement-seat of Christ, that every one may
receive the things *don* in his body, accord-
ing to that he hath don, whether *it be* good
or bad.

11 [5] Knowing therefore the [i] terrour of the
Lord, we perswade men; but we are made
manifest unto God, and I trust also, are made
manifest in your consciences.

12 [6] For we commend not our selvs again
unto you, but give you occasion to glory on
our behalf, that you may have somwhat *to*
answer them which glory † in [k] appearance,
and not in heart.

13 [7] For whether we be besides our selvs,
it is to God: or whether we be sober, *it is* for
your cause.

14 [8] For the love of Christ [l] constraineth
us, because we thus judge, that if [m] one died
for all, then were all dead:

15 And *that* he died for all, that they
which live, should not henceforth [n] live unto
themselvs, but unto him which died for them,
and rose again.

16 [9] Wherefore henceforth know we no
man after the flesh: [10] yea, though we have
known Christ after the flesh, yet now hence-
forth know we *him* no more.

17 [11] Therefore if any man *be* in Christ,
‡ *he is* a [o] new creature: * old things are past
away, behold, all things are become new.

18 [12] And all things *are* of God, who hath
reconciled us to himself by Jesus Christ, and
hath given to us the ministery of reconcilia-
tion;

19 To wit, that God was in Christ, recon-
ciling the world unto himself, not imput-
ing their trespasses unto them, and hath
† [p] committed unto us the word of reconcilia-
tion.

20 Now then we are ambassadours for
Christ, as though God did beseech *you* by us;
we pray you in Christs stead, be ye reconciled
to God.

21 For he hath made him *to be* [q] sin for
us, who [r] knew no sin; that we might be
made the [s] righteousness of God in him.

CHAP. VI.

1 That he hath approved himself a faithfull minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them: 13 and he expecteth the like affection from them again: 14 exhorting to flee the society and pollution of idolaters, as being themselvs temples of the living God.

WE [1] then *as* workers together *with him*,
beseech *you* also, that ye receive not
the grace of God in vain.

2 ([2] For he saith, * I have heard thee in a
time [a] accepted, & in the day of salvation have
I succoured thee: behold, now *is* the accepted
time: behold, now *is* the day of salvation)

3 [3] Giving no offence in any thing, that
the ministery be not blamed:

4 But in all things † approving [b] our selvs
as the ministers of God, [4] in much patience,
in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in [c] tumults,
in labours, in watchings, in fastings,

6 [5] By pureness, by knowledge, by long-
suffering, by kindness, by the holy Ghost,
by love unfeigned,

7 By the [d] word of truth, by the [e] power of
God, by the [f] armour of righteousness, on
the right hand, and on the left,

8 By honour and dishonour, by evil report
and good report: as deceivers: and *yet* true:

9 As unknown, & *yet* well known: as dying,
and behold, we live: as chastened, & not killed:

10 As sorrowfull, yet alway rejoycing: as
poor, yet making many rich: as having no-
thing, and *yet* possessing all things.

11 [6] O ye Corinthians, our mouth is
[g] open unto you, our heart is enlarged.

12 Ye are not [h] straitned in us, but ye are
straitned in your own [i] bowels.

13 Now for a recompence in the same, (I
speak as unto *my* children) be ye also enlarged.

14 [7] Be ye not unequally yoked together
with unbelievers: for what fellowship hath
righteousness with unrighteousness? and what
communion hath light with darkness?

15 And what concord hath Christ with
Belial? or what [k] part hath he that believeth,
with an infidell?

16 And what agreement hath the temple of
God with idols? [l] for ye are the temple of the
[m] living God; as God hath said, * I will dwell
in them, and walk in *them*, and I will be their
God, and they shall be my people.

17 * Wherefore come out from among them,
and be ye separate, saith the Lord, and touch
not the unclean thing; and I will receive you,

18 * And will be a Father unto you, & ye shall be
my sons & daughters, saith the Lord Almighty.

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1 Or, *endeavour*, ‡ And seeing it is so, we strive to live so, that both in this our pilgrimage here, we may please him, and that at length we may be received home to him.
4 That no man might think it to pertain to all, which he spake of that heavenly glory, he addeth, that every one shall first render an account of his pilgrimage, after that he is departed from hence.
h we must all appear personally, and enquiry shall be made of us, that all may see how we have lived.
5 Now he passeth over, and taking occasion of the former sentence, returneth to the former chap. *vers.* 16. confirming his own sincerity and his fellows.
i That terrible judgement.
6 He removeth all suspition of pride, by a new reason, because it is behoveable, not for his part, but for theirs, that his apostleship be counted sincere against the vain ostentation of a few others.
† Gr. *in the face*,
k In outward disguisings, and that coloured shew of mans wisdom and eloquence, and not in true godliness, which is sealed in the heart.
7 *The Meaning is*, Even when I am mad (as some men think of me) whilest I seem as a fool to boast my self, I do it for your profit, no less than when I preach the gospel simply unto you.
8 He goeth forward in putting away all suspition of desire of estimation & boasting: for the love of Christ, *saith he*, compelleth us hereunto, that seeing he died for us all, which were dead when as we lived to our selvs, *that is*, while we were yet given to these earthly affections, we in like sort should consecrate our whole life, which we have received of him, to him (*to wit*) being indued with the holy Ghost, to this end and purpose, that we should meditate upon nothing but that which is heavenly. l Possesseth us wholly. m He speaketh here of sanctification, whereby it cometh to pass that Christ liveth in us. n Look Romans *chap.* 6. & 7. 9 He sheweth what it is, not to live to our selvs but to Christ, *to wit*, to know no man according to the flesh, *that is to say*, to be conversant amongst men as not to care for those worldly and carnall things, as they do which respect a mans stock, his countrey, form, glory, riches and such like, wherein men commonly dote and weary themselvs. 10 An amplification, this is, *saith he*, so true, that we do not now think carnally of Christ himself, who hath now left the world, and therefore must be considered of us spiritually. 11 An exhortation for every man which is renewed with the Spirit of Christ, to meditate heavenly things and not earthly. ‡ Or, *let him be*
o As a thing made anew of God, for though a man be not newly created when God giveth him the spirit of regeneration, but onely his qualities are changed, yet notwithstanding it pleased the holy Ghost to speak so, to teach us that we must attribute all things to the glory of God: not that we are stocks and blocks, but because God createth in us, both the will to will well, and the power to do well. * *Isa.* 43. 19. *Revel.* 21. 5. 12. He commendeth the excellency of the ministery of the gospel, both by the authority of God himself, who is the author of that ministery, and also by the excellency of the doctrin of it: for it avoucheth atonement with God, by free forgiveness of our sins, and justification offered unto us in Christ, and that so lovingly and liberally, that God himself doth after a sort pray men by the mouth of his ministers to have consideration of themselvs, and not to despise so great a benefit. And when he so saith, he plainly reprehendeth them which falsly challenged to themselvs the names of pastors. † Gr. *put in us* p Used our labour, and travell. q A sinner, not in himself, but by imputation of the guilt of all our sins to him. r who was clean void of sin. s Righteous before God, and that with a righteousness, which is not essentiall to us, but being essentiall in Christ, God imputeth it to us through faith.

1 Men do not onely need the ministery of the gospel, before they have received grace that they may be partakers of it, but also after they have received grace that they may continue in it.
2 In that that grace is offered, it is of the grace of God, who hath appointed times and seasons to all things, that we may take occasion when it is offered. * *Isa.* 49. 8.
a which I of my free mercy and love towards thee liked of and appointed: at which time God poured out that his marvellous love upon us.
3 He sheweth the Corinthians a patern of a true minister in his own example, and Timotheus, and Sylvanus, to the end, that (as he purposed from the beginning) he might procure authority to himself, and his like.
‡ Gr. *commending*
b Declare and shew indeed.
4 He first of all reckoneth up those things, which are neither always in the ministers, nor without exception, unless it be according to the affection of the mind, patience onely excepted, which also is one of the vertues which ought to be always in a good minister.
c In tossing to and fro, finding no place of rest and quietness.
5 Secondly, he reckoneth up such vertues as are necessary, and ought always to be in them, and whereby, as by good armour, all lets and hinderances may be overcome.
d Preaching of the gospel.
e Power to work miracles, and to bring under the wicked.
f Uprightness.
6 Going about to rebuke them, he saith first, that he dealeth with them sincerely and with an open loving again their earnest affection in my heart, as in an house, and that no narrow or strait house, for I have opened my whole heart to you, but you are inwardly straitlaced to meward. i After the manner of the Hebrews, he calleth those tender affections which rest in the heart, and bowels. 7 Now he rebuketh them boldly, for that they became fellows with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keep themselvs pure, not onely in mind, but also in body, that they may wholly be holy unto the Lord. k what can there be between them? l He setteth the living God against idols. m God dwelleth with us, because Christ is become God with us. * *Levit.* 26. 12. * *Isa.* 52 11. * *Jer.* 31. 1.

CHAP.

CHAP. VII.

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 whereof leaſt he might ſeem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly ſorrow, which his former epiſtle had wrought in them, 13 and of their loving kindneſs and obedience towards Titus, anſwerable to his former boaſtings of them.

HAving therefore theſe promiſes (*dearly* beloved) let us cleanſe our ſelvs from all filthineſs of the [a] fleſh and ſpirit, perfecting holineſs in the fear of God.

2 [1] ¶ [b] Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I ſpeak not this to [c] condemn *you:* for I have ſaid before, that you are in our hearts to die and live with *you*.

4 Great *is* my boldneſs of ſpeech toward you, great *is* my glorying of you, I am filled with comfort, I am exceeding joyful in all our tribulation.

5 ¶ For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without *were* fightings, within *were* fears.

6 Nevertheleſs, God that comforteth thoſe that are [d] caſt down, comforted us by the [e] coming of Titus.

7 And not by his coming onely, but by the conſolation wherewith he was comforted in you, when he told us your earneſt deſire, your mourning, your fervent mind toward me, ſo that I rejoyced the more.

8 [2] For though I made you ſorry with a letter, I do not repent, though I did repent: for I perceive that the ſame epiſtle made you ſorry, though *it were* but for a ſeaſon.

9 Now I rejoyce, not that ye were made ſorry, but that ye ſorrowed to [f] repentance: for ye were made ſorry ‡ after a godly manner, that ye might receive damage by us in nothing.

10 For [g] godly ſorrow worketh repentance to ſalvation not to be repented of: but the ſorrow of the world worketh death.

11 For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, *what* clearing of your ſelvs, yea, *what* indignation, yea, *what* fear, yea, *what* vehement deſire, yea, *what* zeal, yea, *what* revenge! in all things ye have approved your ſelvs to be clear in this matter.

12 Wherefore though I wrote unto you, *I did it* not for his cauſe that had don the wrong, nor for his cauſe that ſuffered wrong, but that our care for you in the [h] ſight of God might appear unto you.

13 Therefore we were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if I have boaſted any thing to him of you, I am not aſhamed; but as we ſpake all things to you in truth, even ſo our boaſting which *I made* before Titus is found a truth.

15 And his † inward affection is more abundant toward you, whileſt he remembreth the obedience of you all, how with fear and trembling you received him.

16 I rejoyce therefore that I have confidence in you in all things.

a Both of body and ſoul, that by this means the ſanctification may be perfect, conſiſting in both the parts thereof.
1 He returneth again from that admonition to his own perſon, oppoſing the teſtimonies both of his faithfulneſs, and alſo of his continual good will towards them.
b Let me have ſome place amongſt you that I may teach you.
c To condemn you of unkindneſs or treachery.
d whoſe hearts are caſt down, and are very far ſpent.
e with thoſe things which Titus told me of you at his coming, *to wit*, how fruitfully you read over my letters: moreover, and beſides that, I am exceedingly refreſhed with his preſence.
2 An objection: but thou haſt handled us roughly: The Apoſtle anſwereth that he uſed not this roughneſs without grief. And he addeth moreover, that he is alſo glad now that he drave them to that ſorrow, although it was againſt his will, ſince it was ſo profitable unto them: for there is a ſorrow not onely praiſe worthy, but alſo neceſſary, *to wit*, whereby repentance groweth by certain degrees, for the which repentance he praiſed them highly. And this is the fifth part of this epiſtle.
f Inſomuch that that ſorrow did you much good towards the amending of your lewdneſs and ſins.
‡ Or, *according to God*,
g Godly ſorrow is, when we are not terrified with the fear of puniſhment, but becauſe we feel we have offended God our moſt merciful Father: contrary to this, there is another ſorrow, that onely feareth puniſhment, or when a man is vexed for the loſs of ſome wordly goods, the fruit of the firſt is repentance, the fruit of the ſecond is deſperation, unleſs the Lord help ſpeedily.
h It was not coloured nor counterfeit, but ſuch as I dare ſtand to before God.
† Gr. *bowels*

CHAP. VIII.

1 He ſtirreth them up to a liberal contribution for the poor ſaints at Jeruſalem, by the example of the Macedonians, 7 by commendation of their former forwardneſs, 9 by the example of Chriſt, 14 and by the ſpirituall profit that ſhall redound to themſelvs thereby: 16 commending to them the integrity and willingneſs of Titus, and thoſe other brethren, who upon his requeſt, exhortation, and commendation, were purpoſly come to them for this buſineſs.

MOreover, brethren, we [1] do you to wit of the [a] grace of God beſtowed on the churches of Macedonia:

2 How that in a [b] great triall of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power (I bear record) yea and beyond *their* power *they were* [c] willing of themſelvs.

4 Praying us with much intreaty, that we would receive the [d] gift, and *take upon us* the fellowſhip of the miniſtring to the ſaints.

5 [2] And this *they did*, not as we hoped, but firſt gave their own ſelvs to the Lord, and unto us by the will of God.

6 Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo.

7 ¶ Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; *ſee* that ye abound in this grace alſo.

8 [3] I ſpeak not by commandment, but by occaſion of the [e] forwardneſs of others, and to prove the [f] ſincerity of your love.

9 [4] For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.

10 [5] And herein I give *my* advice, for this is expedient for you, who have begun before, not onely to do, but alſo to be †[g] forward a year ago.

11 Now therefore perform the doing *of it*, that as *there was* a readineſs to will, ſo *there may be* a performance alſo out of that which you have.

12 [6] For if there be firſt a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 [7] For *I mean* not that other men be eaſed, and you burdened:

14 But by an [h] equality: *that* now at this time your abundance *may be a ſupply* for their want; that their abundance alſo may be *a ſupply* for your want, that there may be equality:

15 As it is written, He * that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack.

1 The ſixt part of this epiſtle containing divers exhortations to ſtir up the Corinthians to liberality, wherewith the poverty of the church of Jeruſalem might be holden in time convenient. And firſt of all, he ſetteth out before them, the example of the churches of Macedonia, which otherwiſe were brought by great miſery to extream poverty, to the end that they ſhould follow them.
a The benefit that God beſtowed upon the churches.
b For thoſe manifold afflictions wherewith the Lord tried them, did not onely not quail their joyful readineſs, but alſo made it much more excellent and famous.
c Of their own accord they were liberal.
d He calleth that, *Grace*, that other men would have called, a burden. And this vers is to be expounded by the ſixth vers.
2 He applieth the forwardneſs of the Macedonians in this, that they alſo deſired Paul to ſtir up the Corinthians to accompliſh the giving of alms, by ſending again of Titus unto them.
3 Thirdly, he warneth them that they deceive not their expectation which they have conceived of them.
e At the requeſt of the Macedonians.
f Then appeareth the naturallneſs of our love, when as indeed, and that frankly and freely, we help brethren even for Chriſt his ſake.
4 The fourth argument, taken from the example of Chriſt.
5 He taketh good heed that he ſeem not to wreſt it out of them by conſtraint, for unleſs it be voluntary, God doth not accept it.
† Gr. *willing*

g Not onely to do, but alſo to do willingly: for he noteth out a ready willingneſs, without any inforcement by any other men, much leſs ſome ſit of ambition and vain glory. 6 Againſt ſuch as uſe to excuſe themſelves becauſe they are not rich, as though it were onely proper to rich men to help the poor. 7 Chriſtian liberality is mutuall, that proportion may be obſerved.
h That like as now in your abundance you help others, which are poor, with ſome part of your goods, ſo ſhould others likewiſe forth-with ſome of their ſubſtance. * *Exod.* 16. 18

16 [1] But

16 [f] But thanks *be* to God, which put the ſame carneſt care into the heart of Titus for you.

17 For indeed, he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have ſent with him the brother, whoſe praiſe is [i] in the goſpel, throughout all the churches:

19 And not *that* onely, but who was alſo choſen of the churches to travell with us with this ‡ [k] grace which is adminiſtred by us to the glory of the ſame Lord, and *declaration of* your ready mind.

20 Avoiding this, that no man ſhould blame us in this [l] abundance which is adminiſtred by us.

21 Providing for honeſt things, not onely in the ſight of the Lord, but alſo in the ſight of men.

22 And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ‡ *I have* in you.

23 Whether *any do enquire* of Titus; *he is* my partner, and fellow-helper concerning you: or our [m] brethren *be enquired of, they are* the meſſengers of the churches, *and* the [n] glory of Chriſt.

24 Wherefore ſhew ye to them, and before the [o] churches, the proof of your love, and of our boaſting on your behalf.

CHAP. IX.

1 *He yieldeth the reaſon why, though he knew their forwardneſs, yet he ſent Titus and his brethren beforehand: 6 And he proceedeth in ſtirring them up to a bountiful alms, as being but a kind of ſowing of ſeed, 10 which ſhall return a great increaſe to them, 13 and occaſion a great ſacrifice of thankſgiving unto God.*

FOr [1] as touching the miniſtring to the ſaints, it is ſuperflous for me to write to you.

2 For I know the forwardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many.

3 Yet have I ſent the brethren, leaſt our boaſting of you ſhould be in vain in this behalf, that, as I ſaid, ye may be ready.

4 Leaſt haply if they of Macedonia come with me, and find you unprepared, we (that we ſay not, you) ſhould be aſhamed in this ſame [a] confident boaſting.

5 Therefore I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up beforehand your † bounty, ‡ whereof ye had notice before, that the ſame might be ready, as *a matter of* bounty, not *of* [b] covetouſneſs.

6 [2] But this, *I ſay,* He which ſoweth ſparingly, ſhall reap alſo ſparingly: and he which ſoweth bountifully, ſhall reap alſo bountifully.

7 Every man according as he [c] purpoſeth in his heart, *ſo let him give;* not [d] grudgingly, or of [e] neceſſity: for * God loveth a chearfull giver.

8 And God *is* able to make [f] all grace abound towards you, that ye always having all ſufficiency in all things, may abound to every [g] good work.

9 (As it is written, * He hath diſperſed abroad: he hath given to the poor: his righteouſneſs remaineth for [h] ever.

10 Now he that * miniſtreth ſeed to the ſower, both miniſter bread for *your* food, and multiply your ſeed ſown, and increaſe the [i] fruits of your righteouſneſs)

11 Being enriched in every thing to all bountifulneſs, which cauſeth through us thankſgiving to God.

12 [3] For the adminiſtration of this ſervice, not onely ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God;

13 (Whiles by the [k] experiment of this miniſtration they glorify God for your [l] profeſſed ſubjection unto the goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all men;)

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 [m] Thanks *be* unto God for his unſpeakable gift.

1 He wiſely meeteth with the ſuſpicion which the Corinthians might conceive: as though the Apoſtle in urging them ſo carefully, ſhould doubt of their good will. Therefore he witneſſeth that he doth it not to teach them that they ought to help the Saints, ſeeing that he had become ſurety for them to the Macedonians, but onely to ſtir them up which were running of themſelvs, to the end that all things might both be in a better readineſs and alſo be more plentiful.

a The word which he uſeth, ſignifieth ſuch a ſtayedneſs and ſetledneſs of mind as cannot be moved with any terrour or fear.

† Gr. *bleſſing*, ‡ Or, *which hath been ſo much ſpoken of before*,

b As from covetous men.

2 Alms muſt be given neither niggardly, nor with a loathful mind, or hardly: but a frank and free alms is compared to a ſowing, which hath a moſt plentiful harveſt of moſt abundant bleſſing following it. c Determineth and appointeth freely with himſelf. d with a ſparing and niggardly heart. e Againſt his will, or loth to be evil reported of. * *Prov.* 11. 25. *Rom.* 12. 8. *Eccluſ* 35. 9. f All God's bountiful liberality.

g To help others by all means poſſible, in doing them good in their neceſſities.

* *Pſal.* 112. 9.

h Is everlaſting: Now David ſpeaketh of a man that feareth God, and loveth his neighbour, who ſhall never want (ſaith he) to give to others.

* *Iſa.* 55. 10.

i There is none ſo good an inheritance to the godly, as bountifulneſs is.

3 Another excellent and double fruit of liberality towards the Saints, is this, that it giveth occaſion to praiſe God, and that our faith alſo is thereby made manifeſt.

k By this proof of your liberality in this helping and ſuccouring of them.

l In ſhewing with one conſent, that you acknowledge that onely goſpel, which you have willingly ſubmitted your ſelvs unto, declaring thereby, that you agree with the church of Jeruſalem. m Leaſt by this great commendation and praiſe, the Corinthians ſhould be puffed up, he ſhutteth up this exhortation, with this exclamation.

CHAP. X.

1 *Againſt the falſe apoſtles, who diſgraced the weakneſs of his perſon and bodily preſence, he ſetteth out the ſpirituall might and authority, with which he is armed againſt all adverſary powers, 7 aſſuring them that at his coming he will be found as mighty in word, as he is now in writing being abſent: 12 and with all taxing them for reaching out themſelvs beyond their compaſs, and vaunting themſelvs into other mens labours.*

NOw [1] I Paul my ſelf beſeech you, by the meekneſs and [a] gentleneſs of Chriſt, who ‡ in preſence *am* baſe among you, but being abſent am bold toward you.

2 But I beſeech you, that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome which ‡ think of us, as if we walked [b] according to the fleſh.

3 [2] For though we walk in the fleſh, we do not war after the fleſh:

4 (For the weapons of our warfare *are* not [c] carnal, but mighty ‡ through [d] God to the pulling down of ſtrong holds:)

5 Caſting down ‡ imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, [3] and bringing into captivity every thought to the obedience of Chriſt:

6 And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled.

7 [4] Do ye look on things after the outward

1 He returneth to the defence of his apoſtleſhip, but ſo that he uſeth his authority therein: for he warneth them earneſtly and gravely, uſing alſo terrible threatnings, to ſhew themſelvs ſuch as are apt to be inſtructed. And he retelleth certain proud men which made no better account of him, than of a bragging Thraſo, in that he uſed to be ſharp againſt them when he was abſent, becauſe they ſaw no great majeſty in him after the manner of men; and beſides had proved his lenity, notwithſtanding that in his abſence, he had written to them ſharply: Therefore, firſt of all, he profeſſeth that he was gentle and moderate, but after the example of Chriſt: but if they continue ſtill to deſpiſe his gentleneſs, he proteſteth unto them that he will ſhew indeed how far they are deceived, which make that account of the office of an apoſtle, that they do of worldly offices, *that is*, according to the outward appearance. a That nature which is inclined to mercy, rather than to rigour of juſtice. ‡ Or, *in outward apperance* ‡ Or, *reckon* b As though I had no other aid and help than that which outwardly I ſeem to have: and therefore Paul ſetteth his fleſh, *that is*, his weak condition and ſtate againſt his ſpiritual and apoſtolick dignity. 2 Secondly, he witneſſeth, that although he be like unto other men, yet he cometh furniſhed with that ſtrength, which no holds of man can match, whether they reſiſt by craft and deceit, or by force and might, becauſe he warfareth with divine weapons. c Are not ſuch as men get them authority withall one of another, and do great acts ‡ Or, *to God* d Stand upon that infinit power of God. ‡ Or, *reaſonings*, 3 An amplification of this ſpiritual vertue, which in ſuch ſort conquereth the enemies, be they never ſo crafty, and mighty, that it bringeth ſome of them by repentance unto Chriſt, and juſtly revengeth others that are ſtubbornly obſtinate, ſeparating them from the other which ſuffer themſelvs to be ruled. 4 He beateth into their heads that ſame matter, with great weight of words and ſentences.

[e] appear-

e Do ye judge of things according to the outward ſhew?
f Not being told of it by me.
g He noteth out ſome one that was the ſeeds-man of this ſpeech.
5 Being conſtrained to reſell the fooliſh brags of certain ambitious men: he witneſſeth, that they are able to bring nothing, but that they fally perſwade themſelvs of themſelvs: and as for himſelf, although he brag of excellent things, yet he will not paſs the bounds which God hath meaſured him out, according whereunto he came even unto them in preaching the goſpel of Chriſt, and truſteth that he ſhall go further, when they have ſo profited that he ſhall not need to tarry any longer amongſt them to inſtruct them. And hereunto is added an amplification, in that he never ſucceeded other men in their labours.
h This is ſpoken after a taunting ſort.
i Upon a vain perſwaſion that they have of themſelvs, they take upon them they care not what.
k They contemn all other, and meaſure all their doings onely by themſelvs.
l Of thoſe things which God hath not meaſured to me.
‡ Or, *line*,
m As though God had divided the whole world among the apoſtles, to be husbanded.

"appearance? if any man truſt to himſelf that he is Chriſts, let him of [f] himſelf think this again, that as he *is* Chriſts, even ſo *are* we Chriſts.

8 For though I ſhould boaſt ſomwhat more of our authority, (which the Lord hath given us for edification, and not for your deſtruction) I ſhould not be aſhamed:

9 That I may not ſeem as if I would terrify you by letters.

10 For *his* letters (ſay [g] they) *are* weighty and powerfull, but *his* bodily preſence *is* weak, and *his* ſpeech contemptible.

11 Let ſuch an one think this, that ſuch as we are in word by letters, when we are abſent, ſuch *will we be alſo* indeed, when we are preſent.

12 [5] For we [h] dare not make our ſelvs of the number, or compare our ſelvs with ſome that commend themſelvs: but they meaſuring themſelvs by [i] themſelvs, and [k] comparing themſelvs amongſt themſelvs, are not wiſe.

13 But we will not boaſt of things without *our* [l] meaſure, but according to the meaſure of the ‡ rule, which God hath deſtributed to us, a meaſure to reach even unto you.

14 For we ſtretch not our ſelvs beyond *our meaſure*, as though we reached not unto you, for we are come as far as to you alſo, in *preaching* the goſpel of Chriſt:

15 Not boaſting of things [m] without *our* meaſure, *that is*, of other mens labours, but having hope, when your faith is increaſed, that we ſhall be ‡ enlarged by you according to our rule abundantly,

16 To preach the goſpel *in the regions* beyond you, *and* not to boaſt in [n] another mans ‡ line of things *made* ready *to our hand*.

17 * [6] But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himſelf is approved, but whom the Lord commendeth.

1 Or, *magnified in you.* n In countreys which other men have prepared and husbanded with the preaching of the goſpel. 1 Or, *rule* * *Jer.* 9. 24. 1 *Cor.* 1. 31. 6 He ſomwhat mitigateth that which he ſpake of himſelf, and therewith alſo prepareth the Corinthians to hear other things, witneſſing that he ſeeketh nothing els, but to approve himſelf to God, whoſe glory he onely ſeeketh.

Chap. XI.

1 Out of his jealouſie over the Corinthians, who ſeemed to make more account of the falſe apoſtles, than of him, he entreth into a forced commendation of himſelf, 5 of his equality with the chief apoſtles, 7 of his preaching the goſpel to them freely, and without any their charge, 13 ſhewing that he was not inferior to thoſe deceitfull workers, in any legall prerogative; 23 and in the ſervice of Chriſt, and in all kind of ſufferings for his miniſtery, far ſuperior.

1 He granteth that after a ſort he playeth the fool in this vaunting of things, but he addeth that he doth it againſt his will for their profit, becauſe he ſeeth them deceived by certain vain and crafty men, through the craft & ſubtilty of ſatan.
‡ Or, *you do bear with me.*
a He ſpeaketh as a wooer, but yet as one that ſeeketh them not for himſelf, but for God. b To marry you together. c This place is to be marked againſt them which loath that plain and pure ſimplicity of the ſcriptures, in compariſon of the colours and paintings of mans eloquence d which is meet for them that are in Chriſt. 2 He ſheweth that they deceive themſelvs, if they look to receive of any other man, either a more excellent goſpel, or more excellent gifts of the holy Ghoſt. e A more perfect doctrin of Jeſus Chriſt.

WOuld [1] to God you could bear with me a little in *my* folly, & indeed ‡ bear with me.

2 For I am jealous over you with godly jealouſy, for [a] I have eſpouſed you to one husband, that I may [b] preſent *you as* a chaſt virgin to Chriſt.

3 But I fear leaſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be [c] corrupted from the ſimplicity that is in [d] Chriſt.

4 [2] For if he that cometh, preacheth [e] another Jeſus whom we have not preached, or *if* ye receive another ſpirit, which ye have not received, or another goſpel, which ye have not accepted, ye might well bear *with him.*

5 For I ſuppoſe I was not a whit behind the very chiefeſt apoſtles.

6 [3] But though I *be* [f] rude in ſpeech, yet not in knowledge, but we have been throughly made manifeſt among you in all things.

7 [4] Have I committed an offence in abaſing my ſelf that you might be exalted, becauſe I have preached to you the goſpel of God freely?

8 I robbed other curches, taking wages *of them* to do you ſervice.

9 And when I was preſent with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren, which came from Macedonia, ſupplied, and in all things I have kept my ſelf from being burdenſom unto you, [5] and *ſo* will I keep *my ſelf.*

10 *As* the [g] truth of Chriſt is in me, ‡ no man ſhall [h] ſtop me of this boaſting in the regions of Achaia.

11 Wherefore? becauſe I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occaſion from them which deſire occaſion, that wherein they [i] glory, they may be found even as we.

13 [6] For ſuch *are* falſe apoſtles, deceitfull workers, transforming themſelvs into the apoſtles of Chriſt.

14 And no marvel, for Satan himſelf is transformed into an angel of [k] light.

15 Therefore *it is* no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs, whoſe end ſhall be according to their works.

16 [7] I ſay again, Let no man think me a fool; if otherwiſe, yet as a fool ‡ receive me, that I may boaſt my ſelf a little.

17 That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly in this confidence of boaſting.

18 Seeing that many glory after the fleſh, I will glory alſo.

19 For ye ſuffer fools gladly, ſeeing ye *your ſelvs* are wiſe.

20 [8] For ye ſuffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himſelf, if a man ſmite you on the face.

21 I ſpeak as concerning [l] reproach, as though we had been [m] weak: howbeit, wherein ſoever

3 He refuteth the ſlanders, of thoſe Thraſoes, I grant, ſaith he, that I am not ſo eloquent an Orator, but yet they cannot take away the knowledge of the goſpel from me, whereof you have had good proof, and that every manner of way.
f Paul lacked not of that kind of eloquence which is meet for a man, and fit for the goſpel, but he willingly wanted that painted kind of ſpeech, which too many now a days hunt after and follow.
4 Another ſlander, *to wit*, that he was a taſcall, and lived by the labour of his own hands. But herein, ſaith the apoſtle, what can you lay againſt me, but that I was content to take any pains for your ſakes, and when I lacked, to travail for my living with mine own hands in part, and partly alſo when poverty conſtrained me, I choſe rather otherwiſe to ſeek my ſuſtenance, than to be any burden to you, although I preached the goſpel unto you.
5 An amplification: So far is he from being aſſumed of this act, that he hath alſo reſolved with himſelf to do no otherwiſe hereafter amongſt them, to the intent that it may always be truly ſaid, That he taught in Achaia for nothing: not that he diſdaineth the Corinthians, but that, theſe Thraſos may never find the occaſion which they have already ſought for, and he in the mean ſeaſon, may ſet ſomthing before them to follow, that at length they may truly ſay, that they are like to Paul.
g This is a form of an oath, as if he ſaid, Let me not be thought to have any truth in me. l Gr. *this boaſting ſhall not be ſtopped in me* h Shall be always open to me. i Pauls adverſaries fought all occaſions they could to be equall to him. And therefore ſeeing they had rather eat up the Corinthians, than preach to them for nothing, they ſought another occaſion, *to wit*, to make Paul to take ſomthing: which thing if he had don, then hoped they by that means to be equall to him: for they made ſuch a ſhew of zeal and knowledge, and ſet it forth with ſuch a gloſſing kind of eloquence, that ſome of them even deſpiſed Paul: but he ſheweth that all this is nothing but colours and plainting. 6 Now at length he painteth out theſe fellows in their colours, forewarning, that it will come to paſs, that they will at length betray themſelvs, what countenance ſoever they make of the zeal that they have of Gods glory k By light is meant the heavenly glory whereof the angels are partakers 7 He goeth forward boldly, and uſing a vehement Ironie or kind of taunting, deſireth the Corinthians to pardon him, if for a time he contend as a fool before them being wiſe, with thoſe jolly fellows touching thoſe externall things, *to wit*, touching his ſtock, his anceſtours and valiant Acts. 1 Or, *ſuffer* 8 Before he cometh to the matter, he toucheth the Corinthians, who perſwading themſelvs to be very wiſe men, did not mark, in the mean ſeaſon, that thoſe falſe apoſtles abuſed their ſimplicity for avantage. l *As if he ſaid*, In reſpect of that reproach which they do unto you (I ſpeak it) which ſurely is as evil, as if they did beat you. m Paul is called weak, in that he ſeemeth to the Corinthians a vile and abject man, a beggerly artificer, a moſt wretched and miſerable idiot; whereas notwithſtanding, therein Gods mighty power was made manifeſt.

any is bold (I speak foolishly) I am bold also.

22 Are they Hebrews? so *am* I: are they Israelites? so *am* I: are they the seed of Abraham? so *am* I:

23 Are they ministers of Christ? I speak as a fool, I *am* [n] more: in labours more abundant: in stripes above measure: in prisons more frequent: in deaths [o] oft.

24 Of the Jews [p] five times received I forty *stripes* save one.

25 Thrice [q] was I beaten with rods, once was I stoned, thrice I suffered shipwrack: a night and a day I have been in the deep.

26 In journeyings often, in perils of waters, in perils of robbers, in perils by *mine own* countrey men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren,

27 In weariness and [r] painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 [9] Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 [10] If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In * Damascus the governour under Aratas the king, kept the city of the Damascens with a garison, desirous to apprehend me.

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAP. XII.

1 *For commending of his apostleship, though he might glory of his wonderfull revelations,* 9 *yet he rather chooseth to glory of his infirmities,* 11 *blaming them for forcing him to this vain boasting.* 14 *He promiseth to come to them again: but yet altogether in the affection of a father,* 20 *although he feareth he shall, to his grief, find many offenders, and publick disorders there.*

IT [1] is not expedient for me doubtless to glory, I will come to visions and revelations of the Lord.

2 I knew a man [a] in Christ above fourteen years ago (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth) such an one caught up to the [b] third heaven.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth)

4 How that he was caught up into [c] paradise, and heard unspeakable [d] words, which it is not [e] lawfull for a man to utter.

5 [2] Of such an one will I glory, yet of my self I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool: for I will say the truth. But *now* I forbear, least any man should think of me above *that* which he seeth me *to be*, or *that* he heareth of me.

7 [3] And least I should be exalted above measure through the abundance of the revelations, there was given to me [f] a * thorn in the flesh, the messenger of [g] Satan to buffet me, least I should be exalted above measure.

8 For this thing I besought the Lord [h] thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. [4] Most gladly therefore will I rather glory in my infirmities, that the power of Christ may [i] rest upon me.

10 Therefore I take [k] pleasure in infirmities, in reproaches, in necessities, in persecutions, in digresses for Christs sake: for when I am weak, then am I strong.

11 I am become a fool in glorying, ye have compelled me: [5] for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the [l] signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I my self was not [m] burdensom to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensom to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for † you, though the more abundantly I love you, the less I be loved.

16 [6] But be it so, I did not burden you: nevertheless being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother: did Titus make a gain of you? walked we [n] not in the same spirit? *walked we* not in the same steps?

19 [7] Again, think you that we excuse our selvs unto you? we speak before God in [n] Christ: but *we do* all things, *dearly* beloved, for your edifying.

20 [8] For I fear least when I come I shall not find you such as I would, and *that* I shall be found unto you such as ye would not; least *there be* debates, envyings, wraths, strifes, back-bitings, whisperings, swellings, tumults;

21 *And* least when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and

n Paul being honourable indeed, defendeth his ministery openly, not for his own sake, but because he saw his doctrin come into hazard.
o In danger of present death.
p He alludeth to that that is written, *Deut.* 25. 3. and moreover this place sheweth us, that Paul suffered many things which Luke passed over.
q Of the Roman magistrates.
r Painfulness is a troublesom sickness, as when a man is weary and would rest, he is constrained to fall to new labour.
9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, upon whose care, almost all churches depended; as it was plainly seen by experience.
10 He turneth that against the adversaries, which they objected against him: as if he should say, They alledged my calamities, to take away my authority from me: but if I would boast my self, I would take no better argument: and God himself is my witness that I devise and forge nothing.
* *Acts* 9. 24.

1 He goeth forward in his purpose, and because those bragging mates boasted of revelations, he reckoneth up those things which lift him up above the common capacity of men: but he useth a preface, and excuseth himself advisedly.
a I speak this in Christ, *that is*, be it spoken without vain glory, for I seek nothing but Christ Jesus onely.
b Into the highest heaven: for we need not to dispute subtilly upon the word (Third) but yet this place is to be marked against them, which would have heaven to be every where.
c So the Grecians name that, which we call a Park, *that is to say*, A place were trees are planted, and wild beasts kept, by which name they that translated the old Testament out of Hebrew into Greek, called the garden Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And hereupon grew it, that that blessed seat of the glory of God is called by that name.
d which no man is able to utter. † Or, *possible*
e which the saints themselvs are not by any means able to express, because it is God himself. Thus doth *Clemens Alexandrinus* expound this place, *Strom.* 5.
2 To remove all suspicion of ambition, he witnesseth that he bragged not of those things, as of his own, but as out of himself, and yet notwithstanding faineth nothing, least by this occasion other men should attribute unto him more than indeed he is: and therefore he had rather glory in his miseries.

3 An excellent doctrin: why God will even have his best servants to be vexed of Satan, & by all kind of temptations: *to wit*, least they should be too much puffed up, and also that they may be made perfit by that continuall exercise.
f He meaneth concupiscence, that sticketh fast in us, as it were a prick, insomuch as it constrained Paul himself being regenerate, to cry out, *I do not that good that I would, &c.* And he calleth that a prick, by a borrowed kind of speech taken from thorns, or stumps, which are very dangerous and hurtfull for the feet, if a man walk through woods that are cut down.
* See *Ezek.* 28. 24.
g which setteth those lusts on fire.
h Oft.
4 He concludeth, that he will onely set his miseries against the vain brags of the false apostles, & therewith also excuseth himself, for that by their importunity, he was constrained to speak so much of those things as he did: *to wit*, because that if his apostleship were subverted, his doctrin must needs fall.
i That I might feel the vertue of Christ more and more: For the weaker that our tabernacles are, the more doth Christs vertue appear in them.
k I do not onely take them patiently, and with a good heart, but also I take great pleasure in them.
5 Again, he maketh the Corinthians witnesses of those things whereby God had sealed his apostleship amongst them, and again he declareth by certain arguments how far he is from all covetousness, and also how he is affectioned towards them.
l The arguments whereby it may well appear, that I am indeed an apostle of Jesus Christ.
m I was not slothfull in getting my living with mine own hands, that I might not be burdensom to you.
† Gr, *your souls*,

6 He putteth away another most grievous slander, *to wit*, that he did subtilly, and by others, make his gain and profit of them. 7 He concludeth that he writeth not these things unto them, as though he needed to defend himself; for he is guilty of nothing; but because it is needfull for them to doubt nothing of his fidelity, who instructed them. n As it becometh him to speak truly and sincerely, that professeth himself to be in Christ, *that is to say*, to be a Christian.
8 Having confirmed his authority unto them, he rebuketh them sharply, and threatneth them also like an apostle, shewing that he will not spare them hereafter, unless they repent, seeing that this is the third time that he hath warned them.

have

have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

CHAP. XIII.

1 He threatneth severitie, and the power of his apostleship against obstinate sinners: 5 and advising them to a triall of their faith, 7 and to reformation of their sins before his coming, 11 he concludeth his epistle with a generall exhortation and a prayer.

1 THis is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare:

3 [1] Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is [a] mighty in you.

4 For though he was crucified through [b] weakness, yet he liveth by the power of God: for we also are weak ‡ in him, but we shall live with him by the power of God toward you.

5 [2] Examin your selvs, whether ye be in the faith: prove your own selvs: know ye not your own selvs, *how* that Jesus Christ is in you, except ye be reprobates?

6 [3] But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as [c] reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, *even* your [d] perfection.

10 Therefore I write these things being absent, least being present, I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction,

11 [4] Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 [5] Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians, was written from Philippi *a citie* of Macedonia, by Titus and Lucas.

1 A most sharp reprehension, for that while they despise the apostles admonition, they tempt Christs own patience: and also while they contemn his as wretched and miserable, they lay nothing herein against him, which is not common to him with Christ.
a And will be most mighty to be revenged of you when need shall be.
b As touching that base form of a servant which he took upon him when he abased himself.
‡ Or, *with him*,
2 He confirmeth that which he spake of the vertue of God appearing in his ministery, and he gathereth by the mutuall relation between the peoples faith, and the ministers preaching, that they must either reverence his apostleship, upon whose doctrin their faith is grounded, or they must condemn themselvs of infidelity, and must confess themselvs not to be of Christs body.
3 He mitigateth that sharpness, trusting that they will shew themselvs toward their faithfull apostles, apt and willing to be taught: adding this moreover, that he passeth not for his own fame and estimation: so that he may serve to their salvation, which is the onely mark that he shooteth at.
c In mens judgement.
d That all things may be in good order amongst you, and the members of the church restored into their place, which have been shaken, and out of place.
4 A brief exhortation, but yet such an one as comprehendeth all the parts of a Christian mans life.
5 He saluteth them familiarly, and in conclusion wisheth well unto them.

The Epistle of PAUL the Apostle TO THE GALATIANS.

CHAP. I.

6 He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did presently after it.

PAul [1] an apostle, not [a] of men, neither [b] by man, but by [c] Jesus Christ, and God the Father, who raised him from the dead,

2 And all the brethren which *are* with me, unto the churches of Galatia:

3 Grace *be* to you and peace, from God the Father, and *from* our Lord Jesus Christ,

4 [2] Who gave himself for our sins, that he might deliver us from this present evil [d] world, according to the will of God, and our Father:

5 To whom *be* glory for ever and ever, Amen.

6 [3] I marvel, that ye are so soon [e] removed from him that called you into the grace of Christ, unto another gospel:

7 [4] Which is not another: but there be some that trouble you, and would [f] pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach *any other* gospel unto you, than that which we have preached unto you, let him be [g] accursed.

9 As we said before, so say I now again, If any *man* preach *any another* gospel unto you, than that ye have received, let him be accursed.

10 [5] For do I now perswade [h] men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 [6] But I certifie you, brethren, that the gospel which was preached of me, is not after man.

12 For I neither received it of man, neither

1 A salutation comprehending in few words the sum of the apostles doctrin, and also besides, straightway from the beginning, shewing the gravity meet for the authority of an apostle, which he had to maintain against the false apostles.
a He sheweth who is the author of the ministery generally: for herein the whole ministery agreeth, that whether they be apostles or shepherds, or doctors, they are appointed of God.
b He toucheth the instrumentall cause: for this is a peculiar prerogative to the apostles, to be called immediately from Christ.
c Christ no doubt is man but he is God also, and head of the church, and in this respect to be exempted out of the number of men.
2 The sum of the true gospel is this, that Christ by his onely offering saveth us being chosen out from the world, by the free decree of God the Father.
d Out of the most corrupt state which is without Christ.
3 The first part of the epistle wherein he witnesseth that he is an apostle, nothing inferior to those chief disciples of Christ, and wholly agreeing with them, whose names the false apostles did abuse. And he beginneth with chiding, reproving them of lightness, for that they gave ear so easily unto them which perverted them, and drew them away unto a new gospel.
e He useth the passive voice, to cast the fault upon the false apostles, and he useth the time that now is, to give them to understand, that it was not already don, but in doing.
4 He warneth them in time to remember that there are not many gospels, and therefore whatsoever these false apostles pretend which had the law, Moses, and the Fathers, in their mouths, yet there are indeed so many corruptions of the true gospel, in so much that he himself, yea, and the very angels themselvs (and therefore much more these false apostles) ought to be holden accursed if they go about to change the least jot that may be in the gospel that he delivered to them before.
f For there is nothing more contrary to faith or free justification, than justification by the law, or by our deservings.
g Look *Rom.* 9. 3.
5 A confirmation taken both from the nature of the doctrin it self, and also from the manner which he used in teaching: for neither, saith he, did I teach those things which pleased men, as these men do, which put a part of salvation in externall things, and works of the law, neither went I about to procure any mans favour: And therefore the matter it self sheweth that that doctrin which I delivered unto you, is heavenly.
h He toucheth the false apostles, who had nothing but men in their mouths, and he, though he would derogate nothing from the apostles, preacheth God, and not men.
6 A second argument to prove that his doctrin is heavenly, because he had it from heaven, from Jesus Christ himself, without any mans help, wherein he excelleth them whom Christ taught here on earth, after the manner of men.

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was I taught *it*, but by the [i] revelation of Jesus Christ.

13 [7] For ye have heard of my conversation in time past, in the Jews religion, *how* that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews religion, above many my † equals in mine own nation, being more exceedingly zealous of the [k] traditions of my fathers.

15 But when it pleased God, who [l] separated me from my mothers womb, and called *me* by his grace,

16 To reveal his Son [m] in me, that I might preach him among the heathen: immediately [g] I conferred not with [n] flesh and bloud:

17 Neither went I up to Jerusalem, to them which *were* apostles before me, but I went into Arabia, and returned again unto Damascus.

18 Then after three years I ‡ went up to Jerusalem, to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lords brother.

20 Now the things which I write unto you, behold, [o] before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia:

22 And was unknown by face unto the churches of Judea, which were in Christ.

23 But they had heard onely, That he which persecuted us in times past, now preacheth the [p] faith which once he destroyed.

24 And they glorified God in me.

i This place is to be understood of an extraordinary revelation, for otherwise the Son alone revealed his gospel by his Spirit, although by the ministery of men, which Paul shutteth out here.

7 He proveth that he was extraordinarily taught of Christ himself, by the history of his former life, which the Galatians themselvs knew well enough: for, saith he, it is well known in what school I was brought up, even from a child, *to wit*, amongst the deadly enemies of the gospel. And that no man may cavill & say, That I was a scholar of the pharisees in name onely, and not indeed, no man is ignorant how that I excelled in pharisaism, & was suddenly made of a Pharisee an apostle of the Gentiles, so that I had no space to be instructed of men.

1 Gr. *equals in year*.

k He calleth them the traditions of his fathers, because he was not onely a pharisee himself, but also had a pharisee to his father.

l He speaketh of Gods everlasting predestination, whereby he appointed him to be an apostle, whereof he maketh three degrees; the everlasting counsel of God, his appointing from his mothers womb, and his calling: here is no mention at all, we see, of works foreseen. m To me, and this is a kind of speech which the Hebrews use, whereby this is given us to understand, that this gift cometh from God. n Because it might be objected, that indeed he was called of Christ in the way, but afterward was instructed of the apostles and others, whose names, (as I said before) the false apostles abused to destroy his apostleship, as though he delivered another gospel than the true apostles did, and as though he were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the gospel at Damascus and in Arabia, and was not from that time in Jerusalem but onely fifteen days, where he saw onely Peter and James, and afterwards he began to teach in Syria, and Cilicia, with the consent and approbation of the churches of the Jews, which knew him onely by name: so far off was it, that he was there instructed of men. n with any man in the world. ‡ Or, *returned* o This is a kind of oath. p The doctrin of faith.

Chap. II.

1 He sheweth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcised: 11 and that he resisted Peter, and told him the reason, 14 why he and others, being Jews, do believe in Christ to be justified by faith, and not by works: 20 and that they live not in sin, who are so justified.

1 Now he sheweth how he agreeth with the apostles, with whom he granteth that he conferred touching his gospel which he taught among the Gentiles fourteen years after his conversion, and they allowed it, in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented themselvs therein, which traiterously laid wait against him, but in vain: neither did they add the least jot that might be to the doctrin which he had preached, but contrariwise they gave to him and Barnabas the right hands of fellowship, and acknowledged them as apostles appointed of the Lord to the Gentiles. ‡ Or, *severally* a Unfruitfull, for as touching his doctrin, Paul doubteth not of it, but because there were certain reports cast abroad of him, that he was of another opinion than the rest of the apostles were, which thing might have hindered the course of the gospel, therefore he laboureth to remedy this sore. b which by deceit and counterfeit holiness crept in amongst the faithfull.

THen [1] fourteen years after, I went up again to Jerusalem, with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but ‡ privately to them which were of reputation, least by any means I should run, or had run [a] in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of [b] false brethren unawars brought in, who came in privily to spie out our liberty, which we have in Christ Jesus; that they might bring us into bondage;

5 To whom we gave place by [c] subjection, no not for an hour, that the [d] truth of the gospel might continue with [e] you.

6 But of these, who seemed to be somwhat (whatsoever they were, it maketh no matter to me, God accepteth no mans person) for they who seemed *to be somwhat*, in conference added nothing to me.

7 But contrariwise, when they saw that the gospel of the [f] uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter:

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles)

9 And when James, Cephas, and John, who [g] seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right [h] hands of fellowship, that we *should go* unto the heathen, and they unto the circumcision.

10 Onely *they would* that we should remember the poor, the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the [i] face, because he was to be blamed.

12 [2] For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them *which were* of the circumcision.

13 And the other Jews dissembled likewise with him, insomuch that Barnabas also was [k] carried away with their dissimulation.

14 But when I saw that they walked [l] not uprightly, according to the [m] truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why [n] compellest thou the Gentiles to live as do the Jews?

15 [3] We *who are* [o] Jews by nature, and [p] not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith [q] of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall [r] no flesh be justified.

17 [4] But if while [f] we seek to be justified by Christ, we our selvs also are found sinners, *is* therefore Christ the minister of sin? God forbid.

c By submitting our selvs to them & betraying our own liberty.

d The true and sincere doctrin of the gospel, which remained safe from being corrupt with any of those mens false doctrins.

e Under the Galatians name, he understandeth all nations.

f Among Gentiles, as Peter had to preach it among the Jews.

g whom alone and onely these men count for pillars of the church, and whose name they abuse to deceive you.

h They gave us their hand in token that we agreed wholly in the doctrin of the gospel.

i Before all men.

2 Another most vehement proof of his apostleship, and also of that doctrin which he had delivered concerning free justification by faith onely, because that for this thing onely he reprehended Peter at Antioch, who offended herein, in that for a few Jews sakes which came from Jerusalem, he playeth the Jew, and offended the Gentiles which had believed.

k By example rather than by judgement.

l word for word, *with a right foot*, which he setteth against halting and dissembling, which is backward.

m He calleth the truth of the gospel, both the doctrin it self, and also the use of the doctrin, which we call the practice.

n He saith, they were constrained, which played the Jews by Peters example.

3 The second part of this epistle, the state whereof is this: we are justified by faith in Christ Jesus without the works of the law: which thing he propoundeth in such sort, that first of all he meeteth with an objection, (for I also, saith he, am a Jew, that no man may say against me, that I am an enemy to the law) and afterward he confirmeth it by the expres witness of David. o Although we be Jews, yet we preach justification by faith, because we know undoubtedly that no man can be justified by the law. p So the Jews called the Gentiles, because they were strangers from Gods covenant. q In Jesus Christ. r No man, and in this word (flesh) there is a great vehemency, whereby is meant that the nature of man is utterly corrupt. 4 Before he goeth any further, he meeteth with their objection, which abhorred this doctrin of free justification by faith, because they say, men are by this means withdrawn from the study of good works. And in this sort is the objection: If sinners should be justified through Christ by faith without the law, Christ should approve sinners, and should as it were exhort them thereunto by his ministery. Paul answereth, that this consequence is false, because that Christ destroyeth sin in the believers: For so, saith he, do men flee unto Christ through the terrour and fear of the law, that being quit from the curse of the law, and justified they may be saved by him, that together there withall, he beginneth in them by little and little that strength and power of his, which destroyeth sin: to the end that this old man being abolished by the vertue of Christ crucified; Christ may live in them, and they may consecrate themselvs to God. Therefore if any man give himself to sin after he hath received the gospel, let him not accuse Christ nor the gospel, but himself, for that he destroyeth the work of God in himself. f He goeth from justification to sanctification, which is another benefit we receive by Christ, if we lay hold on him by faith.

18 For if I build again the things which I destroyed, I make my self a transgressor.

19 For I through the law am dead to the [t] law, that I might live unto God.

20 I am crucified with Christ. Nevertheless I live; yet not [u] I, but Christ liveth in me: and the life which I now live in the [x] flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 [5] I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead [y] in vain.

t The law that terrified the conscience, bringeth us to Christ, and he onely causeth us to die to the law indeed, because that by making us righteous, he taketh away from us the terrour of conscience, and by sanctifying us, causeth through the mortifying of lust in us, that it cannot take such occasion to sin by the restraint which the law maketh, as it did before, *Rom.* 7. 10, 11. u The same that I was before. x In this mortall body. 5 The second argument taken of an absurdity: If men may be justified by the law, then was it not necessary for Christ to die. y For there was no cause why he should do so.

CHAP. III.

1 He asketh what moved them to leave the faith, and hang upon the law. 6 They that believe are justified, & and blessed with Abraham. 10 And this he sheweth by many reasons.

1 The third reason, or argument, taken of those gifts of the Holy Ghost, wherewith they were endued from heaven after they had heard and believed the gospel by Pauls ministery: which seeing they were so evident to all mens eyes, that they were, as it were, lively images, wherein they might behold the truth of the doctrin of the gospel, no less than if they had beheld with their eyes Christ himself crucified, in whose onely death they ought to have their trust, he marvelleth how it could be that they could be so bewitched by the false apostles.

O [1] Fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been [a] evidently ſet forth, crucified among you?

2 This onely would I learn of you, Received ye [b] the Spirit by the works of the law, or by the [c] hearing of faith?

3 [2] Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the [d] fleſh?

4 [3] Have ye ſuffered ‡ ſo many things in vain? if *it be* yet in vain.

5 [4] He therefore that miniſtreth to you the Spirit, and worketh miracles among you, *doth he it* by the works of the law, or by the hearing of faith?

6 [5] Even as [e] Abraham believed God, and it was ‡ accounted to him for righteouſneſs.

7 [6] Know ye therefore, that they which *are* of faith, the ſame are the children of Abraham.

8 [7] And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, *ſaying*, * [8] In thee ſhall all nations be [f] bleſſed.

9 [9] So then they which *be* of faith, are bleſſed [g] with faithfull Abraham.

10 [10] For as many as are of the works of the law, are under the curſe: [11] for it is written, * Curſed is every one that continueth not in all things which are written in the book of the law to do them.

11 [12] But that no man is juſtified by the law in the ſight of God, *it is* evident: for, * The juſt ſhall live by faith.

12 [13] And the law is not of faith: but, * The man that doth them ſhall live in them.

13 [14] Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is [15] written, [h] Curſed *is* every one that hangeth on a tree:

14 [16] That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt: that we might receive the promiſe of the Spirit through faith.

15 ¶ [17] Brethren, I ſpeak after the manner of [i] men: though it be but a mans ‡ covenant, yet if it be [k] confirmed, no man diſanulleth, or addeth thereto.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, [18] which is [l] Chriſt.

17 [19] And this I ſay, *That* the covenant that was confirmed before of God [m] in Chriſt, the [20] law which was four hundred and thirty years after, cannot diſanull, that it ſhould make the promiſe of none effect.

18 [21] For if the [n] inheritance *be* of the law, *it is* no more of promiſe: but God gave *it* to Abraham by promiſe.

19 [22] Wherefore then *ſerveth* the law? It was added becauſe of [o] transgreſſions, [p] till the ſeed ſhould come *ſ* to whom the promiſe was made, [23] *and it was* [q] ordained by [r] angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, [24] but God is one.

21 [25] *Is*

* *Hab.* 2. 4. *Rom.* 1, 17.

13 Here is a reason ſhewed of the former conſequence: Becauſe the law promiſeth life to all that keep it, and therefore if it be kept, it juſtifieth and giveth life. But the Scripture attributing righteouſneſs and life to faith, taketh it from the law, ſeeing that faith juſtifieth by imputation, and the law by the performing of the work.

* *Levit.* 18. 5.

14 A preventing of an objection: How then can they be bleſſed, whom the law pronounceth to be accurſed? Becauſe Chriſt ſuſtained the curſe which the law laid upon us, that we might be quit from it.

15 A proof of the anſwer by the teſtimony of Moſes, *Deut.* 21. 23.

h Chriſt was accurſed for us, becauſe he bare the curſe that was due to us to make us partakers of his righteouſneſs.

16 A concluſion of all that was ſaid before in the handling of the fift and ſixt reaſons, *to wit*, that both the Gentils are made partakers of the free bleſſing of Abraham in Chriſt, and alſo that the Jews themſelvs, of whoſe number the apoſtle counteth himſelf to be, cannot obtain that promiſed grace of the goſpel, which he calleth the Spirit, but onely by faith. And the apoſtle doth ſeverally apply the concluſion, both to the one and to the other, preparing himſelf a way to the next argument, whereby he declareth that that onely ſeed of Abraham, which is made of all peoples, can no otherwiſe be joyned and grow up together, but by faith in Chriſt. 17 He putteth forth two generall rules before the next argument, which is the ſeventh in order: The one is, that it is not lawfull to break covenants and contracts which are juſtly made, and according to law, among men, neither may any thing be added unto them: the other is, that God did ſo make a covenant with Abraham, that he would gather together his children which conſiſt both of Jews and Gentils into one body (as appeareth by that which hath been ſaid before) For he did not ſay, That he would be the God of Abraham and of his ſeeds, (which thing notwithſtanding ſhould have been ſaid, if he had many and divers ſeeds, as the Gentils apart, and the Jews apart) but that he would be the God of Abraham, and of his ſeed, as of one. i I will uſe an example which is common among you, that you may be aſhamed, that you give not ſo much to Gods covenant as you do to mans. ‡ Or, *teſtament*, k Authenticall, *as we call it*. 18 He putteth forth the ſum of the ſeventh argument, *to wit*, that both the Jews and the Gentils grow together in one body of the ſeed of Abraham, in Chriſt onely, ſo that all are one in Chriſt, as it is afterward declared, *verſ.* 28. l Paul ſpeaketh not of Chriſts perſon, but of two peoples which grew together in one, in Chriſt. 19 The eight argument taken of compariſon, *thus*, If a mans covenant (being authenticall) be firm and ſtrong, much more Gods covenant. Therefore the law was not given to abrogate the promiſe made to Abraham, which had reſpect to Chriſt, *that is to ſay*, The end whereof did hang on Chriſt. m which tended to Chriſt. 20 An inlarging of that argument, *thus*, Moreover and beſides that the promiſe is of itſelf firm and ſtrong, it was alſo confirmed with the preſcription of long time, *to wit*, of 430 years, ſo that it could in no wiſe be broken. 21 An objection: we grant that the promiſe was not abrogated by the covenant of the law, and therefore we joyn the law with the promiſe; Nay, ſaith the apoſtle, theſe two cannot ſtand together, *to wit*, that the inheritance ſhould both be given by the law and alſo by promiſe, for the promiſe is free: whereby it followeth that the law was not given to juſtify, for by that means the promiſe ſhould be broken. n By this word (inheritance) is meant the right of the ſeed, which is, that God ſhould be our God, *that is to ſay*, that by vertue of the covenant that was made with faithfull Abraham, we that be faithfull, might by that means be bleſſed of God as well as he. 22 An objection which riſeth from the former anſwer: If the inheritance be not by the law (at the leſt in part) then why was the law given after that the promiſe was made? therefore, ſaith the apoſtle, to reprove men of ſin, and ſo to teach them to look unto Chriſt, in whom at length that promiſe of ſaving all people together ſhould be fulfilled, and not that the law was given to juſtify men. o That men might underſtand by diſcovering of their ſins, that they are ſaved by the onely grace of God, which he revealed to Abraham, and that in Chriſt. p Untill the partition-wall was broken down, and that full ſeed ſprang up, framed of two peoples, both of Jews and Gentiles: for by this word, *Seed*, we may not underſtand, Chriſt alone by himſelf, but coupled and joyned together and with his body. 23 A confirmation of the former anſwer taken from the manner and form of giving the law: for it was given by angels, ſtriking a great terrour into all, and by Moſes, a Mediator, coming between. Now they that are one, need no Mediator, but they that are twain, at the leſt, and they are at variance one with another. Therefore the law it ſelf, and the Mediator were witneſſes of the wrath of God, and not that God would by this means reconcile men to himſelf, and abolish the promiſe, or add the law unto the promiſe. q Commanded and given, or proclaimed. r By the ſervice and miniſtery. 24 A taking away of an objection, leaſt any man might ſay, that ſometimes by conſent of the parties which have made a covenant, ſomthing is added to the covenant, or the former covenants are broken This, ſaith the apoſtle, cometh not to paſs in God, who is always, one and the ſelfſame, and like himſelf.

a Christ was laid before you so notably and so plainly, that you had his lively image, as it were, represented before your eyes, as if he had been crucified before you.

b Those spirituall graces and gifts: which were a seal as it were to the Galatians that the gospel which was preached to them was true.

c Of the doctrin of faith.

2 The fourth argument mixed with the former: and it is double. If the law be to be joyned with faith, this were not to go forward, but backward, seeing that those spirituall gifts which were bestowed upon you, are more excellent than any that could proceed from your selvs. And moreover, it should follow, that the law is better than Christ, because it should perfect and bring to end that which Christ began onely. d By the flesh, he meaneth the ceremonies of the law, against which he setteth the Spirit, *that is*, the spirituall working of the gospel. 3 An exhortation by manner of upbraiding, that they do not in vain suffer so many conflicts. ‡ Or, *so great* 4 He repeateth the third argument which was taken of the effects, because he had enterlaced certain other arguments by the way. 5 The fift argument which is of great force, and hath three grounds: The first, that Abraham was justified by faith, *to wit*, by free imputation of righteousness according to the promise apprehended by faith, as Moses doth most plainly witness. e Look *Rom* 4. ‡ Or *imputed* 6 The second, that the sons of Abraham must be esteemed and accounted of by faith. 7 The third, that all people that believe, are without exception comprehended in the promise of the blessing. * *Gen.* 12. 3. 8 A proof of the first and second ground, out of the words of Moses. f Blessing in this place, signifieth the free promise by faith. 9 The conclusion of the fift argument: Therefore as Abraham is blessed by faith, so are all his children (*that is to say*, all the Gentils that believe) blessed, *that is to say*, freely justified. g with faithfull Abraham, and not by faithfull Abraham, to give us to understand, that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posterity is blessed. 10 The sixt argument, the conclusion whereof is also in the former vers taken of contraries, *thus*, They are accursed which are of the works of the law, *that is to say*, which value their righteousness by the performance of the law: Therefore they are blessed which are of faith, *that is*, they which have righteousness by faith. 11 A proof of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole law. * *Deut.* 27 26. 12 The second proposition with the conclusion: But no man fulfilleth the law, therefore no man is justified by the law: or els, All are accursed which seek righteousness by the works of the law. And there is annexed also, this manner of proof of the second proposition, *to wit*, Righteousness and life are attributed to faith, Therefore no man fulfilleth the law.

21 [25] *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the [f] scripture hath concluded [t] all under sin, that the [u] promise by faith of Jesus Christ might be given to them that believe.

23 [26] But before faith came, we were kept under the law, shut up unto the [x] faith, which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 [27] For ye are all the children of God by faith in Christ Jesus.

27 [28] For as many *of you* as have been [y] baptized into Christ, have [z] put on Christ.

28 There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all [a] one in Christ Jesus.

29 And if ye *be* Christs, then are ye Abrahams seed, and heirs according to the promise.

25 The conclusion uttered by a manner of asking a question, and it is that same that was uttered before, *vers.* 17. but proceeding of another rule: so that the argument is new, and is this: God is always like unto himself: Therefore the law was not given to abolish the promises. But it should abolish them if it gave life, for by that means it should justify, and therefore it should abolish that justification which was promised to Abraham, and to his seed by faith. Nay, it was rather given to bring to light the guiltiness of all men, to the end that all believers fleeing to Christ, might be freely justified in him.

f By this word, *scripture*, he meaneth the law.

t whatsoever cometh from man.

u In every one of these words, there lieth an argument against the merits of works: for all these words, *Promise*, *faith*, *Christ*, *might be given to believers*, are against merits, and not one of them can stand with deserving works.

26 Now there followeth another handling of the second part of this epistle: the state whereof was this: Although the law (*that is*, the whole government of Gods house according to the law) do not justify, is it therefore to be abolished, seeing that Abraham himself was circumcised, and his posterity held still the use of Moses law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be, as it were, a schoolmaster and keeper to the people of God, untill the promise appeared indeed, *that is to say*, Christ, and the gospel manifestly published with great efficacy of the spirit.

x The cause why we were kept under the law, is set down here.

27 Because age changeth not the condition of servants, he addeth that we are free by condition, and therefore, seeing we are out of our child-hood, we have no more need of a keeper and schoolmaster.

28 Using a generall particle, least the Jews at the last should not think themselvs bound with the band of the law, he pronounceth that baptism is common to all believers, because it is a pledge of our deliverance in Christ, as well to the Jews as to the Grecians, that by this means all may be truly one in Christ, *that is to say*, that promised seed to Abraham, and inheritours of eternall life.

y He setteth baptism secretly against circumcision, which the false apostles so much bragged of.

z The church must put on Christ, as it were a garment, and be covered with him, that it may be throughly holy, and without blame.

a You are all as one: and so is this great knot and conjunction signified.

Chap. IV.

1 We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembreth their good will to him, and his to them: 22 and sheweth that we are the sons of Abraham by the free-woman.

1 He declareth that by another double similitude, which he said before concerning the keeper & schoolmaster: for he saith, that the law (*that is*, the whole government of Gods house according to the law) was as it were a tutor or overseer appointed for a time, untill such time as that protection and overseeing which was but for a time, being ended, we should at length come to be at our own liberty, and should live as children, and not as servants. Moreover, he sheweth by the way, that that governance of the law, was as it were an A B C, and as certain principles, in comparison of the doctrin of the gospel.

NOw [1] I say, *that* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all:

2 But is under tutors and governours, [a] untill the time appointed of the father.

3 Even so we, when we were children, were in bondage under the [b] elements of the world:

4 [2] But when the [c] fulness of the time was come, God sent forth his Son made of a [d] woman, made under the law:

5 To redeem them that were under the law, that we might receive the [e] adoption of sons.

6 [3] And because ye are sons, God hath [f] sent forth the [g] Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a [h] servant, but a son; and if a son, then an [i] heir of God through Christ.

8 [4] Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye ‡ again to the weak and [k] beggerly ‡ elements, whereunto ye desire [l] again to be in bondage?

10 Ye observe days, and moneths, and times, and years.

11 I am afraid of you, least I have bestowed upon you labour in vain.

12 [5] Brethren, I beseech you, be as I *am*; for I *am* as ye *are*; ye have not injured me at all.

13 Ye know how through [m] infirmity of the flesh, I preached the gospel unto you at the first.

14 And my [n] temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, *even* as [o] Christ Jesus.

15 ‡ [p] Where is then the blessedness you spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* [q] not well: yea, they would exclude ‡ you, [r] that you might affect them.

18 But *it is* good to be [s] zealously affected always in a good thing, and not onely when I am present with you.

19 My little children of whom I travail in birth again untill Christ be formed in you,

20 I desire to be present with you now, and to [t] change my voice, for ‡ I stand in doubt of you.

21 [6] Tell me, ye that [u] desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman.

23 But he *who was* of the bond-woman,

b The law is called rudiments, because that by the law God instructed his church as it were by rudiments, and afterward poured out his holy Spirit most plentifully in the time of the gospel.

2 He uttereth and declareth many things at once, *to wit*, that this tutorship was ended at his time: that curious men may leave to ask, why that schoolmastership lasted so long. And moreover, that we are not sons by nature, but by adoption, and that in that Son of God, who therefore took upon him our flesh, that we might be made his brethren.

c The time is said to be full, when all parts of it are past and ended, and therefore Christ could not have come either sooner or later.

d He calleth Mary a woman, in respect of the sex, and not as the word is used in a contrary sence to a virgin, for she remained a virgin still.

e The adoption of the sons of God is from everlasting, but is revealed and shewed in the time appointed for it.

3 He sheweth that we are in such sort free and set at liberty, that in the mean season we must be governed by the Spirit of Christ, which reigning in our hearts, may teach us the true service of the Father. But this is not to serve, but rather to enjoy true liberty, as it becometh sons and heirs.

f By that that follows, he gathereth that that went before: for if we have his spirit, we are his sons, and if we are his sons, then are we free.

g The holy Ghost, who is both of the Father, and of the Son: but there is a peculiar reason why he is called the Spirit of the Son: *to wit*, because the holy Ghost sealeth up our adoption in Christ, and maketh us a full assurance of it.

h The word, *servant*, is not taken here for one that liveth in sin, which is proper to the infidels, but for one that is yet under the ceremonies of the law, which is proper to the Jews.

i Partaker of his blessings.

4 He applieth the former doctrin to the Galatians, with a peculiar reprehension: for in comparison of them, the Jews might have pretended some excuse, as men that were born and brought up in that service, of the law: But seeing that the Galatians were taken and called out of idolatry to Christian liberty, what pretence might they have to go back to those impotent and beggerly rudiments?

l Or, *back*

k They are called impotent and beggerly ceremonies, being considered apart by themselvs without Christ: and again, for that by that means they gave good testimony that they were beggers in Christ, when as notwithstanding, for men to fall back from Christ to ceremonies, is nothing els, but to cast away riches, and to follow beggery.

‡ Or, *rudiments*,

1 By going backward.

5 He mitigateth and qualifieth those things, wherein he might have seemed to have spoken somwhat sharply, very artifically, and divinely declaring his good will toward them in such sort, that the Galatians could not but either be utterly desperate when they read these things, or acknowledge their own lightness, with tears and desire pardon.

m Many afflictions.

n Those daily troubles wherewith the Lord tried me amongst you.

o For my ministeries sake. Or, *what was then*?

p what a talk was there abroad in the world amongst men, how happy you were?

q For they are jealous over you for their own commodity. Or, *so*,

r That they may convey all your love from me, to themselvs.

s He setteth his own true and good love, which was earnestly bent toward them, against the naughty vicious love of the false apostles.

t Use other words among you.

‡ Or, *I am perplexed for you*.

6 Because the false apostles urged this, that unless the Gentils were circumcised, Christ could profit them nothing at all, and this dissention of them which believed of the circumcision, against them which believed of the uncircumcision, was full of offence: the apostle after divers arguments, whereby he hath refuted their errour, bringeth forth an allegory: wherein he saith, the holy Ghost did shadow out unto us, all these mysteries: *to wit*, that it should come to pass, that two sorts or sons should have Abraham a father common to them both: but not with like success, for as Abraham begat Ishmael, by the common course of nature, of Agar his bondmaid, and a stranger, and begat Isaac of Sara a free woman, by the vertue of the promise, and by grace onely, and the first was not onely, not heir, but also persecuted the heir: So there are two covenants, and as it were, two sons born to Abraham of those two covenants, as it were of two mothers, The one was made in Sinai, without the land of promise, according to which covenants Abrahams children according to the flesh were begotten, *to wit*, the Jews, which seek righteousness by that covenant, *that is*, by the law: but they are not heirs, nay they shall at length be cast out of the house, as they that persecute the true heirs. The other was made in that high Jerusalem, or in Sion (*to wit*, by the sacrifice of Christ) which begetteth children of promise, *to wit*, believers by the vertue of the holy Ghost, which children (as Abraham) do rest themselvs in the free promise, and they onely by the right of children shall be partakers of the fathers inheritance, and those servants shall be shut out.

u That desire so greatly.

was

x As all men are, and by the common courſe of nature.
y By vertue of the promiſe, which Abraham laid hold on for himſelf and his true ſeed, for otherwiſe Abraham and Sara were paſt begetting & bearing of children
z These do repreſent and ſhadow forth.
‡ Or, *teſtaments*;
a They are called two covenants, the one of the old Teſtament, and the other of the new: which were not two indeed, but in reſpect of the times, and the diverſity of the government.
b He maketh mention of Sinai, becauſe that covenant was made in that mountain: of which mountain Agar was a ſhadow.
‖ Or, *is in the ſame rank with*
c Look how the caſe ſtandeth betwixt Agar and her children, even ſo ſtandeth it betweene Jeruſalem and hers.
d *That is*, Sinai.

was born after the [x] fleſh: but he of the free-woman *was* by [y] promiſe.

24 Which things are an allegory; for [z] theſe are the two ‡ [a] covenants; the one from the mount [b] Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and ‡ [c] anſwereth to Jeruſalem which now is, and is in [d] bondage with her children.

26 But Jeruſalem which is [e] above, is free, which is the mother of us all.

27 [7] For it is written, * Rejoyce thou barren that beareſt not; break forth and cry, thou that travaileſt not, for the [f] deſolate hath many mo children than ſhe which hath an huſband.

28 Now we, brethren, [g] as Iſaac was, are the children of [h] promiſe.

29 But as then, he that was born after the [i] fleſh perſecuted him *that was born* after the [k] Spirit, even ſo *it is* now.

30 Nevertheleſs, what ſaith the ſcripture? * Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.

31 [8] So then, brethren, we are not children of the bond-woman, but of the free.

e which is excellent, and of great account. 7 He ſheweth that in this allegory he hath followed the ſteps of Eſay, who foretold that the church ſhould be made, and conſiſt of the children of barren Sara, *that is to ſay*, of them which onely ſpiritually ſhould be made Abrahams children by faith, rather than of fruitfull Agar, even then foreſhewing the caſting off of the Jews, and calling of the Gentils. * *Iſa.* 54. 1. f She that is deſtroyed and waſted. g After the manner of Iſaac, who is the firſt begotten of the heavenly Jeruſalem: as Iſhmael is of the ſlaviſh Synagogue. h That ſeed unto which the promiſe belongeth. i By the common courſe of nature. k By the vertue of Gods promiſe, and after a ſpirituall manner. + *Gen.* 21. 10. 8 The concluſion of the former allegory, that we by no means procure and call back again the ſlavery of the law, ſeeing that the children of the bondmaid ſhall not be heirs.

Chap. V.

1 He moveth them to ſtand in their liberty, 3 and not to obſerve circumciſion: 13 but rather love, which is the ſum of the law. 19 He reckoneth up the works of the fleſh, 22 and the fruits of the ſpirit, 25 and exhorteth to walk in the ſpirit.

STand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.

1 Another obteſtation, wherein he plainly witneſſeth that juſtification of works, and juſtification of faith cannot ſtand together, becauſe no man can be juſtified by the law, but he that doth fully and perfectly fulfill it. And he taketh the example of circumciſion, becauſe it was the ground of all the ſervice of the law, and was chiefly urged of the falſe apoſtles.
a Circumciſion is in other places called the ſeal of righteouſneſs,

2 [1] Behold, I Paul ſay unto you, that if ye be [a] circumciſed, Chriſt ſhall profit you nothing.

3 For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law.

4 Chriſt is become of no effect unto [b] you, whoſoever *of you* are [c] juſtified by the law; ye are fallen from grace.

5 [2] For we through the [d] Spirit wait for the hope of righteouſneſs by faith.

6 [3] For in Jeſus Chriſt, neither circumciſion availeth any thing, nor [4] uncircumciſion, [5] but [e] faith which worketh by love.

7 [6] Ye did run well, ‡ who did hinder you, that ye ſhould not obey the truth?

8 [7] This perſwaſion *cometh* not of [f] him that calleth you.

9 [8] A little leaven leaveneth the whole lump.

10 [9] I have confidence in you through the Lord, that you will be none otherwiſe minded; but he that troubleth you ſhall bear *his* judgement, whoſoever he be.

11 [10] * And I, brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? then is the offence of the croſs ceaſed.

12 [11] I would they were even cut off which [g] trouble you.

13 For, brethren, ye have been called unto liberty; [12] onely *uſe* not liberty for an occaſion to the fleſh, but by love ſerve one another.

14 [13] For [h] all the law is fulfilled in one word, *even* in this: * Thou ſhalt love thy neighbour as thy ſelf.

15 [14] But if ye bite and devour one another, take heed that ye be not conſumed one of another.

16 [15] *This* I ſay then, Walk in the Spirit, and ‡ ye ſhall not fulfill the luſt of the fleſh.

17 For the [i] fleſh luſteth againſt the Spirit, and the ſpirit againſt the fleſh, and theſe are contrary the one to the other: ſo that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 [16] Now the works of the fleſh are manifeſt, which are *theſe*, Adultery, fornication, uncleanneſs, laſciviouſneſs,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,

21 Envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the kingdom of God.

22 But the [k] fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith,

23 Meekneſs, temperance: [17] againſt ſuch there is no law.

24 And they that are Chriſts, have crucified the fleſh, with the ‡ affections and luſts.

25 If we [l] live in the Spirit, let us alſo walk in the Spirit.

26 [18] Let us not be deſirous of vain-glory, provoking one another, envying one another.

but here we muſt have conſideration of the circumſtance of the time, for now had baptiſm come in the place of circumciſion. And moreover Paul reaſoneth according to the opinion that his enemies had of it, which made circumciſion a piece of their ſalvation. b *That is*, as he himſelf expoundeth it afterward, ye are fallen from grace. c *That is*, ſeek to be juſtified by the law, for indeed no man is juſtified by the law. 2 He privily compareth the new people with the old: for it is certain that they alſo did ground all their hope of juſtification and life in faith, and not in circumciſion, but ſo, that their faith was wrapped in the externall and ceremoniall worſhip: but our faith is bare, and content with ſpirituall worſhip. d Through the Spirit which ingendreth faith. 3 He addeth a reaſon, for that now circumciſion is aboliſhed, ſeeing that Chriſt is exhibited unto us with full plenty of ſpirituall circumciſion. 4 He maketh mention alſo of uncircumciſion, leaſt the Gentils ſhould pleaſe themſelvs in it, as the Jews do in circumciſion. 5 The taking away of an objection: If all that worſhip of the law be taken away, wherein then ſhall we exerciſe our ſelvs? In charity, ſaith Paul: for faith, whereof we ſpeak, cannot be idle, nay it bringeth forth daily fruits of charity. e So is true faith diſtinguiſhed from counterfeit faith: for charity is not joyned with faith, as a fellow-cauſe, to help forward our juſtification with faith.

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6 Again, he chideth the Galatians, but with an admiration, and therewithall a praiſe of their former race, to the end that he may make them more aſhamed.
‡ Or, *who did drive you back?*
7 He playeth the part of an apoſtle with them, and uſeth his authority, denying that that doctrin can come from God, which is contrary to his.
‖ Of God.
8 He addeth this, that they may not ſeem to contend upon a trifle, warning them diligently (by a ſimilitude, which he borroweth of leaven, as Chriſt himſelf alſo did) not to ſuffer the purity of the apoſtolicall doctrin to be infected with the leſt corruption that may be.
9 He mitigateth the former reprehenſion, caſting the fault upon the falſe apoſtles, againſt whom he denounceth the horrible judgements of God.
10 He willeth them to conſider how that he ſeeketh not his own profit in this matter ſeeing that he could eſchew the hatred of men, if he would joyn Judaiſm with Chriſtianity.
11 An example of a true paſtor inflamed with the zeal of Gods glory, and love of his flock.
g For they that preach the law, cauſe mens conſciences always to tremble.
12 The third part of this epiſtle, ſhewing that the right uſe of Chriſtian liberty conſiſteth in this, that being delivered, and ſet at liberty from the ſlavery of ſin, and the fleſh, and being obedient to the ſpirit, we ſhould ſerve unto one anothers ſalvation through love.
13 He propoundeth the love of our neighbour, as a mark whereunto all Chriſtians ought to refer all their actions,

and thereunto he citeth the teſtimony of the law. h This particle (All) muſt be reſtrained to the ſecond table. * *Lev.* 19. 18. *Matt.* 22. 39. 14 An exhortation to the duties of charity, by the profit that enſueth thereof, becauſe that no men provide worſe for themſelvs than they that hate one another. 15 He acknowledgeth the great weakneſs of the godly, for that they are but in part regenerate: but he willeth them to remember that they are endued with the Spirit of God, which hath delivered them from the ſlavery of ſin, and ſo of the law, ſo far forth as it is the vertue of ſin, that they ſhould not give themſelvs to luſts. ‡ Or, *fulfill not* i For the fleſh dwelleth even in the regenerate man, but the Spirit reigneth, although not without great ſtrife, as is largely ſet forth, *Rom* 7. 16 He ſetteth out that particularly, which he ſpake generally, reckoning up ſome chief effects of the fleſh, and oppoſing them to the fruits of the ſpirit, that no man may pretend ignorance. k Therefore they are not the fruits of freewill, but ſo far forth as our will is made free by grace. 17 Leaſt that any man ſhould object that Paul playeth the Sophiſter, as one who urging the Spirit, urgeth nothing but that which the law commandeth, he ſheweth that he requireth, not that literall and outward obedience, but ſpirituall, which proceedeth not from the law, but from the Spirit of Chriſt, which doth beget us again, and muſt and ought to be the ruler and guider of our life. ‡ Or, *paſſions* l If we be indeed endued with the quickening Spirit, which cauſeth us to die to ſin, and live to God, let us ſhew it in our deeds, *that is*, by holineſs of life. 18 He addeth peculiar exhortations, according as he knew the Galatians ſubject to divers vices: and firſt of all, he warneth them to take heed of ambition, which vice hath two fellows, back-biting, and envie, out of which two it cannot be but many contentions muſt needs ariſe,

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CHAP. VI.

1 *He moveth them to deal mildly with a brother that hath slipped,* 2 *and to bear one anothers burden,* 6 *to be liberall to their teachers,* 9 *and not weary of well-doing.* 12 *He sheweth what they intend that preach circumcision.* 14 *He glorieth in nothing, save in the cross of Christ.*

BRethren, ‡ [1] if a man be [a] overtaken in a fault, ye which are [b] spirituall, [c] restore such an one in the [d] spirit of meekness; [2] considering thy self, least thou also be tempted.

2 [3] Bear ye one anothers burdens, and so fulfill the [e] law of Christ.

3 For if a man think himself to be somthing, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another.

5 [4] For every man shall bear his own burden.

6 [5] Let him that is taught in the word, communicate unto him that teacheth, in [f] all good things.

7 [6] Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his [g] flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 [7] And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 [8] As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 [9] Ye see how large a letter I have written unto you with mine own hand.

12 ¶ As many as desire to make a [h] fair shew in the [i] flesh, they constrain you to be circumcised: onely least they should suffer persecution for the [k] cross of Christ.

13 For neither they themselvs who are circumcised keep the law, but desire to have you circumcised, that they may glory in your [l] flesh.

14 [10] But God forbid that I should [m] glory save in the cross of our Lord Jesus Christ, ‡ by whom the world is crucified unto me, and I unto the world!

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the [n] Israel of God.

17 ¶ [11] From henceforth let no man trouble me; for I bear in my body the [o] marks of the [p] Lord Jesus.

18 [12] Brethren, the grace of our Lord Jesus Christ *be* with your [q] spirit. Amen.

¶ Unto the Galatians, written from Rome.

‡ Or, *although*
1 He condemneth importunate rigour, because that brotherly reprehensions ought to be moderated and tempered by the spirit of meekness.
a Through the malice of the flesh, and the devil.
b which are upholden by the vertue of Gods Spirit.
c Labour to fill up that that is wanting in him.
d This is a kind of speech which the Hebrews use, giving to understand thereby, that all good gifts come from God.
2 He toucheth the sore: for they commonly are most severe judges, which forget their own infirmities.
3 He sheweth that this is the end of reprehensions, to raise up our brother which is fallen, and not proudly to oppress him. Therefore every one must seek to have commendation of his own life by approving of himself, and not by reprehending others. e Christ, in plain and flat words, calleth the commandment of charity his commandment. 4 A reason wherefore men ought to have the greatest eye upon themselvs, because that every man shall be judged before God, according to his own life, and not by comparing himself with other men. 5 It is meet that masters should be found by their scholars, so far forth as they are able. f Of whatsoever he hath, according to his ability. 6 He commendeth liberality towards the poor, and first of all chideth them which were not ashamed to pretend this and that, and all because they would not help their neighbours, as though they could deceive God: and afterward compareth alms to a spirituall sowing which shall have a most plentifull harvest, so that it shall be very profitable: and compareth covetous niggardlines to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by. g To the commodities of this present life. 7 Against such as are liberall at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seed time and the harvest were at one instant.
8 They that are of the houshold of faith, *that is*, such as are joyned with us in the profession of one self same religion, ought to be preferred before all other, yet so notwithstanding that our liberality extend to all.
9 The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose, *to wit*, that the Galatians should not suffer themselvs to be led out of the way by the false apostles: and he painteth out those false apostles in their colours, reproving them of ambition, as men that do not that which they do, for any affection or zeal they have to the law, but onely for this purpose, that they may purchase themselvs favour amongst their own sort by the circumcision of the Galatians.
h He setteth a fair shew against the truth.
i In keeping of ceremonies.
k For the preaching of him that was crucified.
l That they have entangled you in Judaism, and yet he harpeth on the form of circumcision. 10 He sticketh not to compare himself with them, shewing, that on the contrary part, he rejoyceth in those afflictions which he suffereth for Christs sake, and as he is despised of the world, so doth he in like sort esteem the world as nought: which is the true circumcision of a true Israelite.
m when Paul useth this word in good sense, or part, it signifieth to rest a mans self wholly in a thing, and to content himself therewith. ‡ Or, *whereby* n Upon the true Israel, whose praise is of God, and not of man, *Rom.* 2. 29. 11 Continuing still in the same Metaphor, he opposeth his miseries and the marks of those stripes which he bare for Christs sake, against the fear of the outward circumcision, as a true mark of his apostleship. o Marks which are burnt into a mans flesh, as they used in old time, to mark their servants that had run away from them.
p For it importeth much, whose marks we bear: for the cause maketh the Martyr, and not the punishment. 12 Taking his farewell of them, he wisheth them grace, and the spirit, against the deceits of the false apostles, which laboured to bear those outward things into their brains.
q with your mind and heart.

The Epistle of PAUL the Apostle TO THE EPHESIANS.

CHAP. I.

1 *After the salutation,* 3 *and thanksgiving for the Ephesians,* 4 *he treateth of our election,* 6 *and adoption by grace,* 11 *which is the true ad proper fountain of mans salvation.* 15 *And because the height of this mystery cannot easily be attained unto,* 16 *he prayeth that they may come* 18 *to the full knowledge and* 20 *possession thereof in Christ.*

1 The inscription and salutation, whereof we have spoken in the former epistles.
a This is the definition of the saints, shewing what they are.

PAul [1] an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the [a] faithfull in Christ Jesus:

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 [2] Blessed *be* the God [3] and Father of our Lord Jesus Christ, [4] who hath blessed us with [b] all spirituall blessings in [c] heavenly *places* in [5] Christ:

4 [6] According as he hath chosen us in [c] him, before the foundation of the world, [7] that we [c] should be [f] holy, and without blame [g] before him in love:

5 [8] Having predestinated us unto the adoption of children by Jesus Christ to [h] himself, according-

2. The first part of the epistle, wherein he handleth all the parts of our salvation, propounding the example of the Ephesians, and using divers exhortations, and beginning after his manner with thanksgiving. 3 The efficient cause of our salvation is God, not considered confusedly and generally, but as the Father of our Lord Jesus Christ.
4 The next finall cause, and in respect of us, is our salvation, all things being bestowed upon us which are necessary to our salvation, which kind of blessing is heavenly, & proper to the elect.
b with all kind of gracious and bountifull goodness which is heavenly indeed, and from God onely. c which God our Father gave us from his high throne from above: or, because the saints have those gifts bestowed on them, which belong properly to the citizens of heaven. 5 The matter of our salvation is Christ, in whom onely we are indued with spirituall blessings and unto salvation. 6 He declareth the efficient cause, or by what means God the Father saveth us in his Son: Because, saith he, he chose us from everlasting in his Son. d To be adopted in him. 7 He expoundeth the next finall cause, which he maketh double, *to wit*, sanctification, and justification, whereof he will speak hereafter. And hereby also two things are to be noted, *to wit*, that holiness of life cannot be separated from the grace of election: and again, what pureness soever is in us, is the gift of God, who hath freely of his mercy chosen us. e Then God did not chuse us, because we were, or otherwise should have been holy, but to the end we should be holy. f Being clothed with Christs righteousness. g Truly and sincerely. 8 Another plainer exposition of the efficient cause, and also of eternall election, whereby God is said to have chosen us in Christ, *to wit*, because it pleased him to appoint us out when we were not yet born, whom he would make to be his children by Jesus Christ: so that there is no reason here of our election to be sought, but in the free mercy of God, neither is faith which God foresaw, the cause of our predestination, but the effect. h God respecteth nothing, either that present is, or that is to come, but himself onely.

accord-

according to the good plaeſure of his will:

6 [9] To the [i] praiſe of the glory of his grace, [10] wherein he hath made us accepted in the beloved.

7 [11] In whom we have redemption through his bloud, the forgiveneſs of ſins; according to the riches of his grace,

8 [12] [k] Wherein he hath abounded toward us in [l] all wiſdom and prudence:

9 Having made known unto us the [m] myſtery of his will, [13] according to his good pleaſure, which he hath purpoſed in himſelf.

10 [14] That in the diſpenſation of the fulneſs of times, he might gather [n] together in one all things in Chriſt, both which are in ‡ heaven, and which are on earth, *even* in him:

11 [15] In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him, who worketh [o] all things after the counſel of his own will:

12 That we ſhould be to the praiſe of his glory, who [p] firſt ‡ truſted in Chriſt.

13 [16] In whom ye alſo *truſted* after that ye heard the [q] word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were [r] ſealed with that holy [s] Spirit of promiſe,

14 Which is the earneſt of our inheritance, untill the [t] redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

15 [17] Wherefore I alſo, after I heard of your faith in the Lord Jeſus, & love unto all the ſaints

16 Ceaſe not to give thanks for you, making mention of you in my prayers,

17 [18] That the God of our Lord Jeſus Chriſt, the Father of [u] glory, may give unto you the Spirit of wiſdom and revelation, ‡ [x] in the knowledge of him:

18 The eyes of your underſtanding being enlightned: that ye may know what is the [y] hope of his calling, and what the riches of the glory of his inheritance in the ſaints:

19 [19] And what *is* the exceeding greatneſs of his power to us-ward who believe, according to the working † of his mighty power:

20 [20] Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own [z] right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every [a] name that is named, not onely in this world, but alſo in that which is to come:

22 [21] And hath put all things under his feet, and gave him *to be* the [b] head over all things to the church,

23 Which is his body, the [c] fulneſs of him that filleth all in all.

a Every thing whatſoever it be, or above all things, be they of never ſo much power or excellency.

21 That we ſhould not think that that excellent glory of Chriſt is a thing wherewith we have nought to do, he witneſſeth, that he was appointed of God the Father, head of all the church, & therefore the body muſt be joyned to this head, which otherwiſe would be a maimed thing without the members: which notwithſtanding is not of neceſſity (ſeeing that the church is rather quickned and ſuſtained by the onely vertue of Chriſt, ſo far off is it, that he needeth the fulneſs thereof) but of the infinite good will and pleaſure of God, who vouchſafeth to joyn us to his Son. b Inſomuch that there is nothing but is ſubject unto him. c For the love of Chriſt is ſo great toward the church, that though he do fully ſatiſfy all with all things, yet eſteemeth himſelf but a maimed and unperfect head, unleſs he have the church joyned to him as his body.

CHAP. II.

1 By comparing what we were by 3 nature, with what we are 5 by grace, 10 he declareth, that we are made for good works; and 13 being brought near by Chriſt, ſhould not live as 11 Gentiles and 12 forreiners in time paſt, but as 19 citizens with the ſaints, and the family of God.

AND [1] you *hath he quickened* who were [a] dead in [2] treſpaſſes and ſins,

2 [3] Wherein in time paſt ye walked [4] according to the courſe of this world, [b] according to the prince of the power of the air, the ſpirit that now [5] worketh in the [c] children of diſobedience.

3 [6] Among whom alſo we all had our converſation in times paſt, in the luſts of our [d] fleſh, fulfilling † the deſires of the fleſh, and of the mind, and [7] were by nature the [e] children of wrath, even as [f] others.

4 [8] But God who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in ſins hath quickened us together with Chriſt, (by grace ye are ſaved)

6 And hath raiſed *us* up [g] together, and made *us* ſit together in heavenly *places* in Chriſt Jeſus.

7 That in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſs toward us, through Chriſt Jeſus.

8 For by [h] grace are ye ſaved, through faith, and that not of your ſelvs: *it is* the gift of God.

9 [9] Not of works, leaſt any man ſhould boaſt:

10 For we are his [i] workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ‡ ordained that we ſhould walk in them.

11 [10] wherefore remember that ye *being* in

1 He declareth again the greatneſs of Gods good will, by comparing that miſerable ſtate wherein we are born, with that dignity whereunto we are advanced by God the Father in Chriſt. So that he deſcribeth that condition in ſuch ſort, that he ſaith that touching ſpirituall motions we are not onely born half dead, but wholly and altogether dead.

a Look *Rom.* 6. 2. So then he calleth them dead, which are not regenerate: for as the immortality of them which are damned is no life: ſo this knitting together of body and ſoul, is properly no life but death in them which are not ruled by the Spirit of God.

2 He ſheweth the cauſe of death, *to wit*, ſins.

3 He proveth by the effects, that all were ſpiritually dead.

4 He proveth this evil to be univerſall, inſomuch as all are ſlaves of Satan.

b At the pleaſure of the prince.

5 Men are therefore ſlaves to Satan, becauſe they are willingly rebellious againſt God.

c They are called the children of diſobedience, which are given to diſobedience. 6 After that he hath ſeverally condemned the Gentiles, he confeſſeth that the Jews amongſt whom he numbreth himſelf, are not a whit better. d By the name of fleſh, in the firſt place, he meaneth the whole man, which he divideth into two parts: into the fleſh, which is the part that the philoſophers term without reaſon, and into the thought, which they call reaſonable: ſo that he leaveth nothing in man half dead, but concludeth that the whole man is of nature the ſon of wrath. ‡ Gr. *the wills* 7 The concluſion: All men were born ſubject to the wrath and curſe of God. e Men are ſaid to be the children of wrath paſſively, *that is to ſay*, guilty of everlaſting death, by the judgement of God, who is angry with them. f Profane people which knew not God. 8 Now hereof followeth another member of the compariſon, declaring our excellency, *to wit*, that by the vertue of Chriſt we are delivered from that death, and made partakers of eternall life, to the end that at length we may reign with him. And by divers and ſundry means he beateth this into their heads, that the efficient cauſe of this benefit is the free mercy of God: and Chriſt himſelf is the materiall cauſe: and faith is the inſtrument, which alſo is the free gift of God: and the end is Gods glory. g *To wit*, as he addeth afterward, in Chriſt, for as yet this is not fulfilled in us, but onely in our head by whoſe ſpirit we have begun to die to ſin, and live to God, untill that work be fully brought to an end: but yet the hope as certain, for we are as ſure of that we look for, as we are of that we have received already. h So then grace, *that is to ſay*, the gift of God, and faith, do ſtand one with another, to which two theſe are contrary, to be ſaved by our ſelvs, or by our works. Therefore what mean they which would joyn together things of contrary nature? 9 He taketh away expreſly, and namely from our works, the praiſe of juſtification, ſeeing that the good works themſelvs are the effects of grace in us. i He ſpeaketh here of grace, and not of nature: therefore be the works never ſo good, look what they are, it is of grace. ‡ Or, *created* 10 Applying the former doctrin to the Gentiles, he ſheweth that they were not onely as the Jews by nature, but alſo after an eſpeciall ſort, ſtrangers and without God: therefore they ought ſo much the rather to remember that ſame ſo great a benefit of God.

time

9 The uttermoſt and chiefeſt finall cauſe is the glory of God the Father, who ſaveth us freely in his Son.

i That as his bountifull goodneſs deſerveth all praiſe, ſo alſo it ſhould be ſet forth & publiſhed.

10 Another finall cauſe more near, is our juſtification, while that he freely accounteth us for juſt in his Son.

11 An expounding of the materiall cauſe, how we are made acceptable to God in Chriſt, for it is he onely whoſe ſacrifice by the mercy of God is imputed unto us, for forgiveneſs of ſins.

12 Now he cometh at length to the formall cauſe, *that is to ſay*, To vocation, or preaching the goſpel, whereby God executeth that eternal counſell of our free reconciliation and ſalvation in Chriſt, & putting in place of the goſpel all wiſdom & underſtanding, he ſheweth how excellent it is.

k By which gracious goodneſs & bountifulneſs.

l In perfect and ſound wiſdom.

m For unleſs the Lord had opened unto us that myſtery, we could never have ſo much as dreamed of it our ſelvs.

13 Not onely the election, but alſo the vocation proceedeth of meer grace.

14 The Father exhibited and gave Chriſt, who is the head of all the Elect unto the world, at that time which was convenient, according as he moſt wiſely diſpoſed all times from everlaſting. And Chriſt is he, in whom all the elect from the beginning of the world, (otherwiſe wandering and ſeparated from God) are gathered together: of which

ſome were then in heaven, when he came into the earth, (*to wit*, ſuch as by faith in him to come, were gathered together) and others being found upon the earth, were gathered together of him, and the reſt are daily gathered together. n The faithfull are ſaid to be gathered together in Chriſt, becauſe they are joyned together with him through faith, and become as it were one man. ‡ Gr. *the heavens*, 15 He applieth ſeverally the benefit of vocation to the believing Jews, going back to the very fountain, that even they alſo may not attribute their ſalvation, neither to themſelvs, nor to their ſtock, nor any other thing, but to the onely grace and mercy of God, both becauſe they were called, and alſo becauſe they were firſt called. o All things are attributed to the grace of God, without exception, and yet for all that, we are not ſtocks, for he giveth us grace both to will, and to be able to do thoſe things that are good, *Phil.* 2 13. p He ſpeaketh of the Jews. ‡ Or, *hoped* 16 Now he maketh the Epheſians (or rather all the Gentiles) equall to the Jews, becauſe that notwithſtanding they came laſt, yet being called by the ſame goſpel, they embraced it by faith, & were ſealed up with the ſame ſpirit, which is the pledge of election, untill the inheritance it ſelf be ſeen, that in them alſo the glory of God might ſhine forth and be manifeſted. q That word which is truth indeed, becauſe it cometh from God. r This is a borrowed kind of ſpeech taken of a ſeal, which being put to any thing, maketh difference between thoſe things that are authenticall, and others that are not. ſ With that ſpirit, which bringeth not the law, but the promiſe of free adoption. t Full and perfect. 17 He returneth to the former gratulation, concluding two things together of thoſe things that went before, the firſt is, that all good things come to us from God, the Father in Chriſt, and by Chriſt, that for them he may be praiſed of us. The ſecond is, that all thoſe things (which he bringeth to two heads, *to wit*, faith and charity) are increaſed in us by certain degrees, ſo that we muſt deſire increaſe of his grace, from whom we have the beginning, and of whom we hope for the end. 18 The cauſes of faith, are God the Father lighning our minds with his holy Spirit, that we may embrace Chriſt opened unto us in the goſpel, to the obtaining of everlaſting life, and the ſetting forth of Gods glory. u Full of majeſty. ‡ Or, *for the acknowledgement* x For it is not enough for us to have known God once, but we muſt know him every day more & more. y what bleſſings they are which he calleth you to hope for, whom he calleth to Chriſt. 19 The excellency of faith is declared by the effects, becauſe the mighty power of God is ſet forth and ſhewed therein. † Gr. *of the might of his power*: 20 The apoſtle willeth us to behold in our moſt glorious Chriſt, with the eyes of faith, that moſt exceellent power and glory, of God, whereof all the faithfull are partakers, although it be as yet very dark in us, by reaſon of the ignominy of the croſs, and the weakneſs of the fleſh. z To be ſet on Gods right hand is to be partaker of the ſoverainty which he hath over all creatures.

178 time paſſed Gentiles in the fleſh, who are [k] called uncircumciſion by that which is [l] called the circumciſion in the fleſh made by hands:

12 That at that time ye were [m] without Chriſt, being [n] aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world.

13 [11] But now in Chriſt Jeſus, ye who ſomtimes were far off, are made nigh by the bloud of Chriſt.

14 [12] For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:

15 Having aboliſhed in his fleſh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himſelf, of twain, one new man, *ſo* making peace.

16 And that he might reconcile both unto God in [o] one body by the croſs, having [p] ſlain the enmity ‡ thereby:

17 [13] And came, and preached peace to you *which were* afar off, and to them that were nigh.

18 For [q] through him we both have an acceſs by one Spirit unto the Father.

19 [14] Now therefore ye are no more ſtrangers and forreiners, but fellow-citizens with the ſaints, and of the houſhold of God;

20 [15] And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the [r] chief corner-*ſtone*,

21 In whom all the [s] building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom you alſo are built together for an habitation of God through the Spirit.

k You were called no otherwiſe than Gentiles, that all the world might witneſs of your uncleanneſs.
l Of the Jews which were known from you by the mark of circumciſion, the mark of the covenant.
m He beginneth firſt with Chriſt, who was the end of all the promiſes.
n You had no right or title to the commonwealth of Iſrael.
11 Chriſt is the onely bond of the Jews and Gentiles, whereby they be reconciled to God.
12 As by the ceremonies and worſhip appointed by the law, the Jews were divided from the Gentiles, ſo now Chriſt, having broken down the partition-wall joyneth them both together, both in himſelf, and betwixt themſelves, and to God. whereby it followeth, that whoſoever eſtabliſheth the ceremonies of the law, maketh the grace of Chriſt void, and of none effect.
o He alludeth to the ſacrifices of the law, which repreſented that true and onely ſacrifice.
p For he deſtroyed death by death, and faſtened it, as is were, to the croſs. ‡ Or, *in himſelf*: 13 The preaching of the goſpel is an effectuall inſtrument of this grace, common as well to the Jews, as to the Gentiles. q Chriſt is the gate, as it were, by whom we come to the Father, and the holy Ghoſt, is, as it were, our loadsman who leadeth us. 14 The concluſion: The Gentiles are taken into the fellowſhip of ſalvation' and he deſcribeth the excellency of the church, calling it the city and houſe of God. 15 The Lord committed the doctrin of ſalvation, firſt to the prophets, and then to the apoſtles, the end whereof, and matter, as it were, and ſubſtance, is Chriſt. Therefore that is indeed the true and Catholique church, which is builded upon Chriſt by the prophets and apoſtles, as a ſpirituall temple conſecrated to God. r *That is*, the head of the building; for the foundations are, as it were, the heads of the building. ſ So that God is the workman not onely of the foundation, but alſo of the whole building.

CHAP. III.

5 The hidden myſterie, 6 that the Gentiles ſhould be ſaved, 3 was known to Paul by revelation: 8 and to him was that grace given, that 9 he ſhould preach it. 13 He deſireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Chriſt toward them.

1 He maintaineth his apoſtelſhip againſt the offence of the croſs, whereon alſo he taketh an argument to confirm himſelf, affirming that he was not onely appointed an apoſtle by the mercy of God, but was alſo particularly appointed to the Gentiles to call them on every ſide to ſalvation, becauſe God had ſo determined it from the beginning, although he deferred a great while the manifeſtation of that his counſel

FOr [1] this cauſe, I Paul, the [a] priſoner of Jeſus Chriſt for you Gentiles;

2 If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the myſtery, (as I wrote ‡ afore in few words,

4 Whereby when ye read ye may underſtand my knowledge of the myſtery of Chriſt)

5 Which in [b] other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit;

6 That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the goſpel:

7 Whereof I was made a miniſter, according to the gift of the grace of God, given unto me, by the effectuall working of his power.

8 Unto me, who am leſs than the leſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt,

9 And to make all men ſee, what *is* the fellowſhip of the myſterie, which from the beginning of the world, hath been hid in God, who created all things by Jeſus Chriſt:

10 [2] To the intent that now unto the principalities and powers in heavenly *places*, might be known by the church the [c] manifold wiſdom of God,

11 According to the [d] eternall purpoſe which he purpoſed in Chriſt Jeſus our Lord:

12 In whom we have boldneſs and acceſs with confidence by the faith of him.

13 Wherefore I deſire that ye faint not at my tribulations for you, which is your glory.

14 [3] For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,

15 Of whom the whole [e] family in heaven and earth is named,

16 That he would grant you according to the [f] riches of his glory, to be ſtrengthened with might, by his Spirit in the [g] inner man:

17 That Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in [h] love,

18 May be able to comprehend with all ſaints, [i] what is the breadth, and length, and depth, and height:

19 And to know the [k] love of Chriſt, which [l] paſſeth knowledge, that ye might be filled with all the [m] fulneſs of God.

20 [4] Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen.

a These words *the priſoner of Jeſus Chriſt*, are taken paſſively, *that is to ſay*, I Paul am caſt into priſon for maintaining the glory of Chriſt. ‡ Or, *a little before* b He meaneth not, that none knew the calling of the Gentiles before, but becauſe very few knew of it, and they that did know it, as the prophets, had it revealed unto them very darkly and under figures.

2 The unlocking for calling of the Gentiles, was as it were a glaſs to the heavenly angels, wherein they might behold the marvellous wiſdom of God.
c God never had but one way onely to ſave men by: but it had divers faſhions & forms.
d which was before all beginnings.
3 He teacheth by his own example, that the efficacy of the doctrin dependeth upon the grace of God, and therefore we ought to joyn prayers with the preaching and hearing of the word: which are needfull not onely to them which are young yet in religion, but even to the oldeſt alſo, that they growing up more and more by faith in Chriſt, being confirmed with all ſpirituall gifts, may be grounded and rooted in the knowledge of that immeaſurable love, wherewith God the Father hath loved us in Chriſt, ſeeing that the whole family, whereof part is already received into heaven, and part is yet here on earth, dependeth upon that adoption of the heavenly Father, in his onely Son.
e All that whole people, which had but one houſhold-Father, and that is the church, which is adopted in Chriſt. f According to the greatneſs of his mercy. g Look *Rom.* 7. 22 h wherewith God loveth us, which is the root of our election i How perfect that work of Chriſt is in every part. k which God hath ſhewed us in Chriſt. l which paſſeth all the capacitie of mans wit, to comprehend it fully in his mind: for otherwiſe who ſo hath the ſpirit of God perceiveth ſo much (according to the meaſure that God hath given him) as is ſufficient to ſalvation. m So that we have abundantly in us whatſoever things are requiſite to make us perfect with God 4 He breaketh forth into a thankſgiving, whereby the Epheſians alſo may be confirmed to hope for any thing of God.

CHAP. IV.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified and 16 grow up in Chriſt. 18 He called them from the impurity of the Gentiles, 24 to put on the new man, 25 to caſt off lying, and 29 corrupt communication.

1 Another part of the epiſtle, containing precepts of Chriſtians life, the ſum whereof is this, that every man behave himſelf as it is meet for ſo excellent grace of God.

I [1] Therefore the priſoner ‡ of the Lord, beſeech you that ye walk worthy of the [a] vocation wherewith ye are called,

2 [2] With all lowlineſs & meekneſs, with [b] long-ſuffering, forbearing one another in love:

3 [3] Endeavouring to keep the unity of the Spirit in the bond of peace.

4 [4] *There is* one body, and one Spirit, even as ye are called in one hope of your calling:

‡ Or, *in the Lord*, a By this is meant the generall calling of the faithfull, *which is this*, to be holy as our God is holy. 2 Secondly, he commendeth meekneſs of the mind, which is ſhewed forth by bearing one with another. b Look *Matt.* 18. 25. *&c.* 3 Thirdly, he requireth perfect agreement, but yet ſuch as is knit with the band of the holy Ghoſt. 4 An argument of great waight, for an earneſt entertaining of brotherly love and charity one with another, becauſe we are made one body, as it were, of one God and Father, by one Spirit, worſhipping one Lord, with one faith, and conſecrated to him with one baptiſm, and hope of one ſelf-ſame glory, whereunto we are called. Therefore whoſoever breaketh charity, breaketh all theſe things aſunder.

5 One

5 One Lord, one faith, one baptiſm,
6 One God and Father of all, who *is* [c] above all, and [d] through all, and [e] in you all.
7 [5] But unto every one of us is given grace according to the meaſure of the [f] gift of Chriſt.
8 Wherefore he ſaith, * When he aſcended up on high, he led [g] captivity captive, and gave gifts unto men.
9 (Now that he aſcended, what is it but that he alſo deſcended firſt into the [h] lower parts of the earth?
10 He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might ‡ [i] fill [k] all things)
11 * [6] And he gave ſome, [l] apoſtles; and ſome, [m] prophets; and ſome, [n] evangeliſts; and ſome, [o] paſtors and teachers;
12 [7] For the perfecting of the ſaints, for the work of the miniſtery, for the edifying of the [p] body of Chriſt:
13 [8] Till we all come ‡ in the [q] unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ‡ [r] ſtature of the fulneſs of Chriſt;
14 [9] That we henceforth be no more children, [10] toſſed to and fro, and carried about with every wind of doctrin, by the [s] ſleight of men, *and* [t] cunning craftineſs, whereby they lie in wait to deceive:
15 [11] But ‡ ſpeaking the truth in love, may grow up into him *in* all things, which is the head, *even* Chriſt:
16 * From whom the whole body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the [u] effectuall working in the meaſure of every part, maketh [x] increaſe of the body, unto the edifying of it ſelf in [y] love.
17 ¶ [12] This I ſay therefore and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk in the [z] vanity of their mind,
18 Having the underſtanding darkened, being alienated from the [a] life of God, through the ignorance that is in them, becauſe of the *‡ blindneſs of their heart:
19 Who being [b] paſt feeling, have given themſelvs over unto laſciviouſneſs, to work all uncleanneſs with [c] greedineſs.
20 [13] But ye have not ſo learned Chriſt:
21 If ſo be that ye have heard him, and have been taught by him [d] as the truth in Jeſus:
22 That ye put off concerning the former converſation, [e] the old man, which is corrupt according to the deceitfull luſts:
23 And be renewed in the [f] ſpirit of your mind:
24 And that ye put on the new man, which [g] after God is [h] created in righteouſneſs, and [i] true holineſs.
25 [14] Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another.
26 [15] Be ye [k] angry and ſin not, let not the ſun go down [l] upon your wrath:
27 Neither give place to the devil.
28 [16] Let him that ſtole, ſteal no more: but rather let him labour, working with *his* hands the thing which is [m] good, that he may have ‡ to give to him that needeth.
29 [17] Let no [n] corrupt communication proceed out of your mouth, but that which is good ‡ to the uſe of edifying, that it may miniſter [o] grace unto the hearers.
30 [18] And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.
31 Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice.
32 * And be ye kind one to another, tender-hearted, forgiving one another, even [19] as God for Chriſts ſake hath forgiven you.

c who onely hath the chief authority over the church.
d who onely poureth forth his providence, through all the members of the church.
e who onely is joyned together with us in Chriſt.
5 He teacheth us, that we indeed are all one body, and that all good gifts proceed from Chriſt onely, who reigneth in heaven, having mightily conquered all his enemies (from whence he heapeth all gifts upon his church:) but yet notwithſtanding theſe gifts are diverſly and ſundry ways divided according to his will and pleaſure, and therefore every man ought to be content with that meaſure that God hath given him, and to beſtow it to the common profit of the whole body.
f which Chriſt hath given.
* *Pſal.* 68. 18.
g A multitude of captivs.
h Down to the earth, which is the loweſt part of the world.
i Fulfill with his gifts.
k The church.
* *1 Cor.* 12. 28.
6 Firſt of all he reckoneth up the eccleſiaſticall functions, which are partly extraordinary and for a ſeaſon, as apoſtles, prophets, evangeliſts, and partly, ordinary and perpetuall, as paſtors and doctors.
l The apoſtles were thoſe twelve, unto whom Paul was afterward added, whoſe office was to plant churches throughout all the world.
m The prophets office was one of the chiefeſt, which were men of marvellous wiſdom, and ſome of them could foretell things to come.
n Theſe the apoſtles uſed as fellows in the execution of their office, being not able to anſwer all places themſelvs.
o Paſtors are they which govern the church, and teachers are they which govern the ſchools.
7 He ſheweth the end of eccleſiaſticall functions, *to wit*, that by the miniſtery of men all the ſaints may ſo grow up together, that they may make one myſticall body of Chriſt.
p The church.
8 The uſe of this miniſtery is perpetuall, ſo long as we are in this world, *that is*, untill that time that having put off the fleſh, and throughly and perfectly agreeing betwixt our ſelvs, we ſhall be joyned with Chriſt our head. which thing is don by that knowledge of the Son of God increaſing in us, and he himſelf by little and little growing up in us, untill we come to be a perfect man, which ſhall be in the world to come, when God ſhall be all in all. Or, *into the unity*
q In that moſt near conjunction which is knit and faſtened together by faith.
‡ Or, *age*
r Chriſt is ſaid to grow up to full ſtature, not in himſelf, but in us.
9 Betwixt our childhood (*that is to ſay*, a very weak ſtate, while as yet we do altogether waver) and our perfect age, which we ſhall have at length in another world there is a mean, *to wit*, our youth, and ſteady going forward to perfection.
10 He compareth them, which reſt not themſelvs upon the word of God, to little boats which are toſſed hither and thither with the doctrins of men, as it were, with contrary winds, and therewithall forewarneth them, that it cometh to paſs not onely by the lightneſs of mans brain, but alſo by the craftineſs of certain, which make as it were an art of it.
s with thoſe uncertain chances which toſs men to and fro.
t By the deceit of thoſe men which are very well practiſed in deceiving of others.
11 By earneſt affection of the truth and love, we grow up into Chriſt: for he (being effectuall by the miniſtery of his word, which as the vitall ſpirit doth ſo quicken the whole body, that it nouriſheth all the limbs thereof according to the meaſure and proportion of each one) quickeneth and cheriſheth his church, which conſiſteth of divers functions, as of divers members, & preſerveth the proportion of every one And thereof it followeth, that neither this body can live without Chriſt, neither can any man grow up ſpiritually, which ſeparateth himſelf from the other members.
‡ Or, *being ſincere*
* *Col.* 2. 19.
u Of Chriſt, who, in manner of the ſoul, quickeneth all the members.
x Such increaſe as is meet the body ſhould have.
y Charity is the knitting of the limbs together.
12 He deſcendeth to the fruits of Chriſtian doctrin, and reaſoneth firſt upon the principles of manners and actions, ſetting down a moſt grave compariſon between the children of God, and them which are not regenerate: For in theſe men, all the powers of the mind are corrupted, and their mind is given to vanity, and their ſenſes are darkened with moſt groſs miſtineſs, and their affections are ſo accuſtomed by little and little to wickedneſs, that at length they run headlong into all uncleanneſs, being utterly deſtitute of all judgement.
z If the nobleſt parts of the ſoul be corrupted, what is man but corruption onely?
a whereby God liveth in them.
* *Rom.* 1. 21.
‡ Or, *hardneſs.*

19 Void of all judgement.
c They ſtrove to paſs one another, as through there had been ſome gain to be gotten by it.
13 Here followeth the contrary part, touching men which are regenerate by the true and lively knowledge of Chriſt, which have other principles of their doings far different, *to wit*, holy and honeſt deſires, and a mind clean changed by the vertue of the Holy Ghoſt, from whence proceed alſo like effects, as a juſt and holy life indeed.
d As they have learned, which acknowledge Chriſt indeed and in good earneſt.
e Your ſelvs.
f where there ought to have been the greateſt force of reaſon, there is the greateſt corruption of all, which waſteth all things.
g After the image of God.
h The effect and end of the new creation.
i Not fained nor counterfeit.
14 He commendeth ſeverally certain peculiar Chriſtian vertues and firſt of all, he requireth truth, (*that is to ſay*, ſincere manners) condemning all deceit and diſſembling, becauſe we are born one for another.
15 He teacheth it break not out, and that it be ſtraightways quenched before we ſleep: leaſt Satan taking occaſion to give us evil counſel, and by that means deſtroy us.
k If it ſo fall out, that you be angry, yet ſin not: *that is*, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived.
l Let not the night come upon you in your anger, *that is*, make an atonement quickly for all matters.
16 He deſcendeth from the heart to the hands, condemning theft: and becauſe the men which give themſelvs to this wickedneſs, uſe to pretend poverty, he ſheweth that labour is a good remedy againſt poverty, which God bleſſeth in ſuch ſort, that they which labour have always ſome overplus to help others, ſo far is it from this, that they are conſtrained to ſteal other mens goods.
m By labouring in things that are holy, and profitable to his neighbour.
‡ Or, *to diſtribute*
17 He bridleth the tongue alſo, teaching us ſo to temper our talk, that our hearers minds be not onely not deſtroyed, but alſo, inſtructed.
n *Word for word*, rotten.
‡ Or, *to edify profitably*,
o By grace, he meaneth that, whereby men may profit to the going on forward in godlineſs and love.
18 A generall precept againſt all exceſs of affections which dwell in that part of the mind, which they call Angry, and he ſetteth againſt them the contrary means. And uſeth a moſt vehement preface, how we ought to take heed that we grieve not the holy Spirit of God through our immoderateneſs and intemperancy, who dwelleth in us, to this end, to moderate all our affections.
* *2 Cor.* 2. 10.
19 An argument taken from the example of Chriſt, moſt grave and vehement, both for pardoning of thoſe injuries which have been don unto us by our greateſt enemies, and much more for having conſideration of the miſerable, and uſing moderation and gentle behaviour towards all men.

CHAP. V.

2 After generall exhortations to love, 3 to flee fornication, 4 and all uncleanneſs, 7 not to converſe with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he deſcendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Chriſt doth his church.

BE ye therefore followers of God, as dear children,
2 And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering, & a ſacrifice to God for a ſweet ſmelling ſavour.
3 [1] But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named among ſt you, as becometh ſaints:
4 Neither filthineſs, nor fooliſh talking, nor [a] jeſting, which are not convenient: but rather giving of thanks.
5 For

1 Now he cometh to another kind of affections, which is in that part of the mind, which men call covetous or deſirous: and he reprehendeth fornication, covetouſneſs and jeſting, very ſharply.
a Jeſts which men caſt one at another: that no lightneſs be ſeen, nor evil example given, nor any offence moved by evil words or backbiting.

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5 [2] For this ye know: that no whoremonger, nor unclean person, nor covetous man, who is an [b] idolater, hath any inheritance in the kingdom of Christ, and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of ‡ disobedience.

7 [3] Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* [c] light in the Lord: walk as children of light,

9 (For the fruit of the [d] Spirit *is* in all goodness, and righteousness, and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitfull works of darkness, but rather [e] reprove them.

12 For it is a shame even to speak of those things which are don of them in secret.

13 But all things that are ‡ reproved, are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore [f] he saith, * A wake thou that sleepest, and arise from the [g] dead, and Christ shall give thee light.

15 * [4] See then that ye walk circumspectly, not as fools, but as wise,

16 [h] Redeeming the time, because the [i] days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 [5] And be not drunk with wine, wherein is [k] excess: but be filled with the Spirit:

19 Speaking to your selvs in psalms, and hymns, and spirituall songs, singing and making melody in your [l] heart to the Lord;

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ:

21 [6] Submitting your selvs one to another in the fear of God.

22 ¶ [7] Wives, submit your selvs unto your own husbands, [8] as unto the Lord.

23 [9] For the husband is the head of the wife, even as Christ *is* the head of the church: and [10] he is the Saviour of the body.

24 [11] Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 [12] Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 [13] That he might [m] sanctifie and cleanse it with the washing of water, by the [n] word:

27 That he might present it to himself a glorious church, not [o] having spot or wrinkle, or any such thing: but that it should be holy and without blemish.

28 [14] So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

29 For no man ever yet hated his [p] own flesh: but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, [q] of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be [r] joyned unto his wife, and they two shall be one flesh.

32 [15] This is a great mystery: but I speak concerning Christ and the church.

33 [16] Nevertheless, let every one of you in particular, so love his wife, even as himself, and the wife *see* that she reverence *her* husband.

2 Because these sins are such, that the most part of men count them not for sins, he awaketh the godly to the end they should so much the more take heed to themselvs from them, as most hurtfull plagues.

b A bond-slave to idolatry, for the covetous man thinketh that his life standeth in his goods.

‡ Or, *unbelief.*

3 Because we are not so ready to any thing, as to follow evil examples, therefore the apostle warneth the godly to remember always, that the other are but as it were darkness, and that they themselvs are as it were light. And therefore the other commit all villanies (as men are wont in the dark) but they ought not onely not to follow their examples, but also (as the property of the light is,) reprove their darkness, and to walk so (having Christ that true light going before them) as it becometh wise men.

c The faithfull are called light, both because they have the true light in them which lighteneth them, and also because they give light to others, in so much, that their honest conversation reproveth the life of wicked men.

d By whose force we are made light in the Lord.

e Make them open to all the world, by your good life.

‡ Or, *discovered.*

f The scriptures, or God in the scripture.

* *Isa.* 60. 1

g He speaketh of the death of sin.

* *Col.* 4. 5.

4 The worse and more corrupt that the manners of this world are, the more watchfull ought we to be against all occasions, and respect nothing but the will of God.

h this is a metaphor taken from the merchants: who prefer the lest profit that may be before all their pleasures.

i The times are troublesom and sharp.

5 He setteth the sober and holy assemblies of the faithfull, against the dissolute baukets of the unfaithfull, in which the praises of the onely Lord must ring, be it in prosperity or adversity.

k All kind of riot, joyned with all manner of filthiness and shamefulness.

l with an earnest affection of the heart, and not with the tongue onely

6 A short repetition of the end whereunto all things ought to be referred, to serve one another for Gods sake

7 Now he descendeth to a family, dividing orderly all the parts of a family. And he saith, that the dutie of wives consisteth herein, to be obedient to their husbands.

8 The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the author of this subjection.

9 A declaration of the former saying: Because God hath made the man head of the woman in matrimony, as Christ is the head of the church.

10 Another argument: Because the good estate of the wife dependeth on the man, so that this submission is not onely just, but also very profitable: as also the salvation of the church is of Christ, although far otherwise

11 The conclusion of the wives duty towards their husband

12 The husbands duty toward their wives, is to love them as themselvs, of which love the love of Christ towards his church is a lively pattern.

13 Because many men pretend the infirmities of their wives to excuse their own hardness and cruelty, the apostle willeth us to mark what manner of church Christ got, when he joyned it to himself, and how he doeth not onely loath all her filth and uncleanness, but ceaseth not to wipe the same away with his cleanness, untill he have wholly purged it.

m Make it holy.

n Through the promise of free justification and sanctification in Christ received by faith.

o The church as it is considered in it self, shall not be without wrinkle, before it come to the mark it shooteth at: for while it is in this life, it runneth in a race: but if it be considered in Christ, it is clean and without wrinckle.

14 Another argument, Every man loveth himself, even of nature, therefore he striveth against nature that loveth not his wife: he proveth the consequent first by the mysticall knitting of Christ and the church together, and then by the ordinance of God, who saith that man and wife are as one, *that is*, not to be divided.

p His own body.

q He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the sacrament of the supper.

r Look *Matt.* 15. 5.

15 That no man might dream of naturall conjunction, or knitting of Christ and his church together (such as the husbands and the wives is) he sheweth that it is secret, *to wit*, spirituall, and such as far differeth from the common capacity of man: as which consisteth by the vertue of the Spirit, and not of the flesh, by faith, and by no naturall band.

16 The conclusion both of the husbands duty toward his wife, and of the wifes toward her husband.

CHAP. VI.

1 *The duty of children toward their parents,* 5 *of servants toward their masters.* 10 *Our life is a warfare,* 12 *not onely against flesh and bloud, but also spirituall enemies.* 13 *The compleat armour of a Christian,* 18 *and how it ought to be used.* 21 *Tychicus is commended.*

CHildren, [1] obey your parents [2] in the [a] Lord: [3] for this is right.

2 [4] Honour thy father and mother, ([5] which is the first commandment with [b] promise)

3 That it may be well with thee, and thou mayest live long on the earth.

4 [6] And *ye* fathers, provoke not your children to wrath: but bring them up in the nurture and [c] admonition of the Lord.

5 ¶ [7] Servants, be obedient to them that are *your* masters [8] according to the flesh, with [d] fear and trembling, in singleness of your heart, as unto Christ:

6 Not with eye-service, as men-pleasers, but as the servants of Christ, [9] doing the will of God from the heart;

7 With good will doing service, *as* to the [e] Lord, and not to men:

8 [10] Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether *he be* bond or free.

9 ¶ [11] And ye masters, do the same things unto them, ‡ forbearing threatning: knowing

1 He cometh to another part of a family, and sheweth that the duty of the children toward their parents, consisteth in obedience unto them

2 The first argument: because God hath so appointed: whereupon it followeth also that children are so far forth bound to obey their parents, as they may not swerve from the true worship of God.

a For the Lord is author of all fatherhood, and therefore we must yield such obedience as he will have of us.

3 The second argument; Because this obedience is most just

4 A proof of the first argument.

5 The third argument taken of the profit that ensueth thereby: Because the Lord vouchsafed this commandment amongst all the rest, of a speciall blessing.

b with a speciall promise: for otherwise the second commandment hath a promise of mercy to a thousand generation, but that promise is generall.

6 It is the duty of fathers to use their fatherly authority moderately and to Gods glory.

c Such informations and precepts as being taken out of Gods book, are holy and acceptable to him.

7 Now he descendeth to the third part of a family, *to wit*, to the duty both of the masters, and of the servants. And he sheweth that the duty of servants consisteth in an hearty love and reverence to their masters.

8 He mitigateth the sharpness of service, in that they are spiritually free notwithstanding the same, and yet the spirituall freedom taketh not away corporall service: insomuch that they cannot be Christs, unless they serve their masters willingly and faithfully, so far forth as they may with safe conscience.

d with carefull reverence, for slavish fear is not allowable, much less in Christian servants.

9 To cut off occasion of all pretences, he teacheth us that it is Gods will that some are either born or made servants, and therefore they must respect Gods will, although their service be never so hard.

e Being moved with a reverence to God-ward, as though ye served God himself.

10 Although they serve unkind and cruel masters, yet the obedience of servants is no less acceptable to God, than the obedience of them that are free.

11 It is the duty of masters, to use the authority that they have over their servants modestly and holily, seeing that they in an other respect have a common master which is in heaven, who will judge both the bond and the free.

‡ Or, *moderating*

that

that ‡ your master also is in heaven, neither is there [f] respect of persons with him.

10 [12] Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 [13] For we wrestle not against flesh and [g] bloud, but against [h] principalities, against powers, against the rulers of the darkness of this world, against ‡ spirituall wickedness in ‡ high *places*.

13 [14] Wherefore take unto you the whole armour of God, that ye may be able to withstand in the [i] evil day, and ‡ having don all to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness:

15 And your feet shod with the [k] preparation of the gospel of peace.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

18 Praying always with all prayer and supplication in the [l] Spirit, and watching thereunto with all perseverance, and supplication for all saints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel:

20 For which I am an ambassadour ‡ in bonds: that ‡ therein I may speak boldly, as I ought to speak.

21 [15] But that ye also may know my affairs, *and* how I do, Tychicus a beloved brother and faithfull minister in the Lord, shall make known to you all things,

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ ‡ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

‡ Some read, *both your and their master.*
f Either of freedom or bondage.
12 He concludeth the other part of this epistle, with a grave exhortation, that all be ready and fight constantly, trusting to spirituall weapons, untill their enemies be clean put to flight. And first of all, he warneth us to take the armour of God, wherewith onely our enemy may be dispatched.
13 Secondly, he declareth that our chiefest & mightiest enemies are invisible, that we may not think that our chiefest conflict is with men.
g Against men which are of a frail and brittle nature, against which are set spirituall subtilities, more mighty than the other by a thousand parts.
h He giveth these names to the evil angels, by reason of the effects which they work: not that they are able to do the same of themselvs, but because God giveth them the bridle. i Or, *wicked spirits* ‡ Or, *heavenly.* 14 He sheweth that these enemies are put to flight with the onely armour of God, *to wit*, with uprightness of conscience, a godly and holy life, knowledge of the gospel, faith, and *to be short*, with the word of God, and using daily earnest prayer for the health of the church, and especially for the constancy of the true, godly, and valiant ministers of the word. i Look *Chap.* 5. 16. ‡ Or, *having overcome all*
k That the preparation of the gospel may be as it were shoes to you: and it is very fitly called the gospel of peace, for that seeing we have to go to God through most dangerous ranks of enemies, this may encourage us to go on manfully, in that we know by the doctrin of the gospel, that we may take our journey to God who is at peace with us.
l That holy prayers may proceed from the holy spirit.
‡ Or, *in a chain*: ‡ Or, *thereof*
15 A familiar and very amiable declaration of his state, together with a solemn prayer, wherewith Paul is wont to end his epistles.
‡ Or, *with incorruption.*

The Epistle of PAUL the Apostle TO THE PHILIPPIANS.

Chap. I.

3 *He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings,* 9 *daily praying to him for their increase in grace.* 12 *He sheweth what good the faith of Christ had received by his troubles at Rome,* 21 *and how ready he is to glorify Christ, either by his life or death:* 27 *exhorting them to unity,* 28 *and to fortitude in persecution.*

PAul and [1] Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the [a] bishops and deacons:

2 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every ‡ remembrance of you,

4 (Always in every prayer of mine for you all making request with joy,)

5 For your [b] fellowship in the gospel from the [c] first day untill now:

6 Being confident of this very thing, that he which hath begun a good work in you, ‡ will perform *it* untill the [d] day of Jesus Christ;

7 Even as it is meet for me to think this of you all, because ‡ I have you in my heart, in as much as both in my [e] bonds, and in the defence and confirmation of the gospel, ye all are ‡ partakers of my [f] grace:

8 [2] For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 [3] And this I pray, that your love may abound yet more and more in knowledge, and in all ‡ judgement:

10 That ye may ‡ approve things that ‡ are excellent, that ye may be sincere, and without offence till the day of Christ:

11 Being filled with the [g] fruits of righteousness, which *are* by Jesus Christ unto the glory and praise of God.

1 The mark whereat he shooteth in this epistle is to confirm the Philippians by all means possible, not onely not to faint, but also to go forward. And first of all, he commendeth their former doings, to exhort them to go forward: which thing *he saith*, he hopeth fully they will do, and that by the testimony of their lively charity, but in the mean season he referreth all things to the grace of God.
a By the bishops are meant both the pastours, which have the dispensation of the word, and the elders that govern: and by deacons, are meant those that were stewards of the treasure of the church, and had to look unto the poor. ‡ Or, *mention* b Because that you also are made partakers of the gospel. c Ever since I knew you.
‡ Or, *will finish it*
d The spirit of God will not forsake you unto the very latter end, untill your mortal bodies shall appear before the judgement of Christ to be glorified.
‡ Or, *ye have me in your heart*,
e A true proof of a true knitting together with Christ
‡ Or, *partakers with me of grace*:
f He calleth his bonds grace, as though he had received some singular benefit.
2 He declareth his good will towards them, therewithall shewing by what means chiefly they may be confirmed, *to wit*, by continuall prayer. 3 He sheweth what thing we ought chiefly desire, *to wit*, first of all that we may increase in the true knowledge of God, (so that we may be able to descern things that differ one from another) and also in charity, that even to the end we may give our selvs to good works in deed, to the glory of God by Jesus Christ. ‡ Or, *sense* ‡ Or, *true* ‡ Or, *differ*,
g If righteousness be the tree, and good works the fruits, then must the papists needs be deceived, when they say that works are the cause of righteousness.

12 4 But I would ye should understand, brethren, that the things *which happened* unto me, have fallen out rather unto the furtherance of the gospel.

13 So that my bonds in h Christ are manifest in all the i palace, and ‡ in all other *places*.

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the k word without fear.

15 Some indeed preach Christ even of envy and strife, and some also of good will.

16 The one preach Christ of contention, not l sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 5 What then? notwithstanding every way, whether m in pretence, or in truth, Christ is preached, and I therein do rejoyce, yea, and will rejoyce.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 6 According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 7 But if I live in the n flesh, this *is* the fruit of my labour: yet what I shall choose, I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better:

24 Nevertheless, to abide in the flesh, *is* more needfull for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith.

26 That your rejoycing may be more abundant in Jesus Christ for me, by my coming to you again.

27 8 Onely let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye o stand fast in one spirit, with one mind, striving together for the faith of the gospel;

28 9 And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God.

29 10 For unto you it is given in the behalf of Christ, not onely to believe on him, but also to suffer for his sake.

30 11 Having the same conflict which ye saw in me, and now hear *to be* in me.

4 He preventeth the offence that might come by his persecution, whereby divers took occasion to disgrace his apostleship. To whom he answereth that God hath blessed his imprisonment in such wise, that he is by that mean become more famous, and the dignity of the gospel, by this occasion is greatly enlarged, although not with like affection in all men, yet in deed.
h For Christs sake.
i In the Emperours court.
‡ Or, *to all others.*
k The gospel is called the word, to set forth the excellency of it.
l Not with a pure mind for otherwise their doctrin was pure.
5 He sheweth by setting forth his own example, that the end of our afflictions is true joy, and that through the vertue of the Spirit of Christ, which he giveth to them that ask it.
m under a godly colour and shew: for they made Christ a cloke for their ambition and envie.
6 we must continue even to the end, with great confidence, having nothing before our eyes but Christs glory onely, whether we live or die.
7 An example of a true shepherd, who maketh more accompt how he may profit his sheep, than he doth of any commodity of his own whatsoever.
n To live in this mortall body.
8 Having set down those things before in manner of a preface, he descendeth now to exhortations, warning them first of all, to content both in doctrin and mind, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to bear all adversity in such sort, that they admit nothing unworthy the profession of the gospel.
o The word is a metaphor taken from wrestlers, that stand fast and shrink not a foot.
9 we ought not to be discouraged, but rather encouraged by the persecutions, which the enemies of the gospel imagin and practice against us: seeing that they are certain witnesses, from God himself, both of our salvation, and of the destruction of the wicked. 10 He proveth that his saying, that persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doth the gift of faith. 11 Now he sheweth for what purpose he made mention of his afflictions.

CHAP. II.

1 He exhorteth them to unity, and to all humbleness of mind, by the example of Christs humility and exaltation: 12 to a carefull proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.

IF 1 *there be* therefore any consolation in a Christ, if any comfort of love, if any fellowship of the Spirit, if any b bowels and mercies;

2 Fulfill ye my joy, that ye be like-minded, having c the same love, being of one accord, of one mind.

3 *Let* nothing *be done* through strife, or vain glory, but in lowliness of mind let each esteem other better than themselvs.

4 Look not every man on his own things, but every man also on the things of others.

5 2 Let this mind be in you, which was also in Christ Jesus:

6 Who being in the d form of God, e thought it not robbery to be f equall with God:

7 But made himself of no g reputation, and took upon him the h form of a servant, and was made in the ‡ likeness of men.

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 3 Wherefore God also hath highly exalted him, and given him a i name which *is* above every name:

10 That at the name of Jesus k every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth:

11 And that l every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

12 4 Wherefore my beloved, as *ye* have alway obeyed, not as in my presence onely, but now much more in my absence; m work out your own salvation with fear and trembling.

13 5 For it is God which worketh in you, both n to will and to do of *his* good pleasure.

14 6 Do all things without murmurings, and disputings:

15 7 That ye may be blameless and ‡ harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ‡ ye shine as lights in the world:

16 Holding forth the o word of life, 8 that I may rejoyce in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be † offered upon the p sacrifice

1 A most earnest requeast to remove all those things, whereby that great and speciall consent and agreement is commonly broken, *to wit*, contention and pride whereby it cometh to pass that they separate themselvs one from another.
a Any Christian comfort.
b If any feeling of inward love.
c Like love.
2 He setteth before them a most perfit example of all modesty and sweet conversation, Christ Jesus, whom we ought to follow with all our might: who abased himself so far for our sakes, although he be above all, that he took upon him the form of a servant, *to wit*, our flesh; willingly subject to all infirmities, even to the death of the cross.
d Such as God himself is, and therefore God, for therefore is none in all parts like to God, but God himself.
e Christ that glorious and everlasting God knew that he might right fully and lawfully not appear in the base flesh of man, but remain with Majesty meet for God: yet he chose rather to debase himself.
f If the Son be equall with the Father, then is there of necessity an equality, which Arius that heretik denieth: and if the Son be compared to the Father, then is there a distinction of persons, which Sabellius that heretik denieth.
g He brought himself from all things, as it were to nothing.
h By taking our manhood upon him.
i Or, *name*
3 He sheweth the most glorious event of Christs submission, to teach us that modesty is the true way to true praise and glory. i Dignity and renoun, and the matter with it. k All creatures shall at length be subject to Christ. l Every nation. 4 The conclusion: we must go on to salvation with humility and submission by the way of our vocation. m *That is*, do such things as concern life and salvation, of which some particulars were above mentioned, vers. 1. 2.
5 A most sure and grounded argument against pride, for that we have nothing in us praise worthy, but it cometh of the free gift of God, and is without us, for we have no ability or power, so much as to will well, (much less to do well) but onely of the free mercy of God.
n why then we are not stocks, but yet we do not will well of nature, but onely because God hath made of our naughty will a good will. 6 He describeth modesty by the contrary effects of pride, teaching us, that it is far both from all malicious and close or inward hatred, and also from open contentions and brawlings. 7 To be short, he requireth a life without fault, and pure, that being lightned with the word of God, they may shine in the darkness of this world.
‡ Or, *sincere*, ‡ Or, *shine ye* o The gospel is called the word of life, because of the effects which it worketh. 8 Again he pricketh them forward, setting before them his true apostolic care that he had of them: comforting them moreover, to the end they should not be sorry for the greatness of his afflictions, no not although he should die to make perfit their oblation with his bloud, as it were with a drink offering. † Gr. *poured forth* p As if he said, I brought you Phillippians to Christ, my desire is that you present your selvs a lively sacrifice to him, and then shall it not grieve me to be offered up as a drink-offering, to accomplish this your spirituall offering.

fice

fice and ſervice of your faith, I joy, and rejoyce with you all.

18 For the ſame cauſe alſo do ye joy, and rejoyce with me.

19 ‡ [9] But I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of [q] good comfort, when I know your ſtate.

20 For I have no man ‡ like-minded, who will naturally care for your ſtate.

21 For [r] all ſeek their own, not the things which are Jeſus Chriſts.

22 But ye know the proof of him, that as a ſon *with* the father, he hath ſerved with me in the goſpel.

23 Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

24 But I truſt in the Lord, that I alſo my ſelf ſhall come ſhortly.

25 Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow-ſouldier, but your meſſenger, and he that miniſtred to my wants.

26 For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.

27 For indeed he was ſick nigh unto death; but God had mercy on him: and not on him onely, but on me alſo, leaſt I ſhould have ſorrow upon ſorrow.

28 I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoyce, and that I may be the leſs ſorrowfull.

29 Receive him therefore in the Lord with all gladneſs, and ‡ hold ſuch in reputation:

30 Becauſe for the [t] work of Chriſt he was nigh unto death, not regarding his life, to ſupply your lack of ſervice toward me.

‡ Or, *honour ſuch.*
t He calleth it here the work of Chriſt, to viſit Chriſt: being poor, and in bands, in the perſon of Paul.

Chap. III.

1 He warneth them to beware of the falſe teachers of the circumciſion, 4 ſhewing that himſelf hath greater cauſe than they, to truſt in the righteouſneſs of the law: 7 which notwithſtanding he counteth as dung and loſs, to gain Chriſt and his righteouſneſs, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnall Chriſtians.

1 A concluſion of thoſe things which have been before ſaid, *to wit*, that they go forward chearfully in the Lord.

FInally, [1] my brethren, rejoyce in the Lord. To write the [2] ſame things to you, to me indeed *is* [2] not grievous, but for you *it is* ſafe.

2 Beware of dogs, beware of evil workers, beware of the [b] conciſion.

3 [3] For we are the circumciſion, which worſhip God in the ſpirit, & rejoyce in Chriſt Jeſus, and have no confidence [c] in the fleſh.

4 [4] Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more.

5 Circumciſed the eighth day, of the ſtock of Iſrael, *of* the tribe of Benjamin, an Hebrew of the Hebrews: as touching the law, a Phariſee:

6 Concerning zeal, perſecuting the church: touching the righteouſneſs which *is* in the law, blameleſs.

7 But what things were [d] gain to me, thoſe I counted loſs for Chriſt.

8 Yea doubtleſs, and I count [e] all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may [f] win Chriſt,

9 And be found in [g] him, [h] not having mine own righteouſneſs, which *is* of the law, but that which *is* through the faith of Chriſt, the righteouſneſs which *is* of God by faith:

10 [5] That I may [i] know him, and the power of his reſurrection, and the [6] fellowſhip of his ſufferings, being made conformable unto his death:

11 If by any means I might attain unto the reſurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after if that I may [k] apprehend that for which alſo I am [l] apprehended of Chriſt Jeſus.

13 Brethren, I count not my ſelf to have apprehended; but this one thing *I do*, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,

14 I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.

15 [7] Let us therefore, as many as be [m] perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.

16 Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing.

17 Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.

18 [8] (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſs of Chriſt:

19 [n] Whoſe end *is* deſtruction, whoſe God *is their* belly: and *whoſe* [o] glory *is* in their ſhame, who mind earthly things)

20 [9] For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt:

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

d which I accounted for advantage.
e He ſhutteth out all works, as well thoſe that go before, as thoſe that come after faith.
f That in their place I might get Chriſt, and of a poor man become rich: ſo far off am I from loſing any thing.
g In Chriſt: for they that are found without Chriſt, are ſubject to condemnation.
h *That is*, To be in Chriſt, to be found not in a mans own righteouſneſs, clothed with the righteouſneſs of Chriſt imputed to him.
5 This is the end of righteouſneſs by faith touching us, that, by the vertue of his reſurrection, we may eſcape from death.
i That I may feel him indeed, and have a triall of him
6 The way to that eternall ſalvation is to follow Chriſt his ſteps, by afflictions and perſecutions, untill we come to Chriſt himſelf, who is our mark whereat we ſhoot, and receive that reward whereunto God calleth us in him. And the apoſtle ſetteth theſe true exerciſes of godlineſs, againſt thoſe vain ceremonies of the law, wherein the falſe apoſtles put the ſum of godlineſs.
k To life everlaſting, which followeth the reſurrection of the ſaints.
l For we run not, but ſo far forth as we are layed hold on of Chriſt, *that is*, as God giveth us ſtrength, and ſheweth us the way.
7 The concluſion of his exhortation ſtanding upon three members The one is, that ſuch as have profited in the truth of this doctrin, ſhould continue in it. The ſecond is, that if there be any which are yet ignorant, and underſtand not theſe things, and doubt of the aboliſhing of the law, they ſhould cauſe no trouble, & ſhould be gently born withall, untill they alſo be

a which you have oftentimes heard of me. b He alludeth to circumciſion, of the name whereof whiles they boaſted, they cut aſunder the church. 3 He ſheweth that we ought to uſe true circumciſion, *to wit*, the circumciſion of the heart, that cutting off all wicked affections by the vertue of Chriſt, we may ſerve God in purity of life. c In outward things which pertain nothing to the ſoul. 4 He doubteth not to prefer himſelf even according to the fleſh, before thoſe perverſe hot urgers of the law, that all men may know, that he doth with good judgement of mind, lightly eſteem of all thoſe outward things: for ſomuch as he lacketh nothing, which hath Chriſt, nay, the confidence of our works cannot ſtand with the free juſtification in Chriſt by faith.

inſtructed of the Lord. The third is, that they eſteem the falſe apoſtles, by their fruits: wherein he doubteth not to ſet forth himſelf for an example. m He ſaid before, that he was not perfect. So that in this place he calleth them perfect, which have ſomewhat profited in the knowledge of Chriſt and the goſpel, whom he ſetteth againſt the rude and ignorant, as he expoundeth himſelf in the next vers following. 8 He painteth out the falſe apoſtles in their colours, not upon malice or ambition, but with ſorrow and teares, *to wit*, becauſe that being enemies of the goſpel (for that is joyned with affliction) they regard nothing elſe, but the commodities of this life: *that is to ſay*, that flowing in peace, and quietneſs, and all worldly pleaſures, they may live in great eſtimation amongſt men, whoſe miſerable end he forewarned them of. n Reward. o which they hunt after at mens hands. 9 He ſetteth againſt theſe fellows, true paſtours which neglect earthly things, and aſpire to heaven onely, where they know, that even in their bodies they ſhall be clothed with that eternall glory, by the vertue of God.

CHAP. IV.

1 *From particular admonitions,* 4 *he proceedeth to generall exhortations,* 10 *ſhewing how he rejoyced at their liberality towards him lying in priſon, not ſo much for the ſupply of his own wants, as for the grace of God in them:* 19 *and ſo he concludeth with prayer and ſalutations.*

1 THerefore, [i] my brethren, *dearly* beloved and longed for, my joy and [a] crown, ſo ſtand faſt in the [b] Lord, *my dearly* beloved.

2 [2] I beſeech Euodias, and beſeech Syntyche, that they be of the ſame mind in the Lord.

3 And I intreat thee alſo, true yoke-fellow, help thoſe women which laboured with me in the goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names *are* in the [c] book of life.

4 [3] Rejoyce in the [d] Lord alway: *and* again I ſay, Rejoyce.

5 [4] Let your [e] moderation be known unto all men. [5] The Lord *is* at hand.

6 [6] Be carefull for nothing: but in every thing by prayer & ſupplication with [f] thankſgiving, let your requeſts be made known unto God.

7 And the [g] peace of God which paſſeth all underſtanding, ſhall keep your [h] hearts and minds through Chriſt Jeſus.

8 ¶ [7] Finally, brethren, whatſoever things *are* true, whatſoever things *are* ‡ [i] honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report: if *there be* any vertue, and if *there be* any praiſe, think on theſe things.

9 Thoſe things which ye have both learned and received, and heard and ſeen in me, do: and the God of peace ſhall be with you.

10 [8] ¶ But I rejoyced in the Lord greatly, that now at the laſt your care of me ‡ hath flouriſhed again, wherein ye were alſo careful, but ye lacked opportunity.

11 Not that I ſpeak in reſpect of [k] want: for I have learned in whatſoever ſtate I am, *therewith* to be content.

12 I know both *how* to be [l] abaſed, and I know *how* to abound: every where, and in all things I am [m] inſtructed, both to be full and to be hungry, both to abound and to ſuffer need.

13 I can do all things through Chriſt which ſtrengtheneth me.

14 Notwithſtanding, ye have well don, that ye did communicate with my affliction.

15 [9] Now ye Philippians know alſo, that in the [n] beginning of the goſpel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye onely.

16 For even in Theſſalonica ye ſent once and again unto my neceſſity.

17 [10] Not becauſe I deſire a gift; but I deſire fruit that may abound to your account.

18 But ‡ I have all, and abound, I am full, having received of Epaphroditus the things *which were ſent* from you, an [o] odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.

19 But my God ſhall ſupply all your need according to his riches in glory, by Chriſt Jeſus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 ¶ Salute every ſaint in Chriſt Jeſus: the brethren which are with me greet you.

22 All the ſaints ſalute you, chiefly they that are of [p] Ceſars houſhold.

23 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

1 A rehearſall of the concluſion: That they manfully continue, untill they have gotten the victory, truſting to the Lords ſtrength.
a Mine honour.
b In that concord, whereof the Lord is the band.
2 He alſo calleth on ſome by name, partly, becauſe they needed private exhortation, and partly alſo, to ſtir up others to be more prompt and ready.
c God is ſaid, after the manner of men, to have a book wherein the names of his elect are written, to whom he will give everlaſting life. Ezekiel calleth it the writing of the houſe of Iſrael, & the ſecret of the Lord. *Ezek.* 13. 9.
3 He addeth particular exhortations: the firſt is, that the joy of the Philippians be not hindred by any afflictions that the wicked imagin and work againſt them.
d So is the joy of the world diſtinguiſhed from our joy.
4 The ſecond is, that taking all things in good part they behave themſelvs moderately with all men. e Your quiet and ſetled mind. 5 The taking away of an objection: we muſt not be diſquieted through impatience, ſeeing that God is at hand to give us remedy in time againſt all our miſeries. 6 The third is, that we be not too carefull for any thing, but with ſure confidence give God thanks, and crave of him whatſoever we have need of, that with a quiet conſcience we may wholly and with all our hearts ſubmit our ſelvs to him. f So David began very oft with tears, but ended with thankſgiving. g That great quietneſs of mind, which God onely giveth in Chriſt. h He divideth the mind into the heart, *that is,* into that part which is the ſeat of the will and affections, and into the higher part whereby we underſtand the reaſon of matters. 7 A generall concluſion, that as they have been taught both in word and example, ſo they frame their lives to the rule of all holineſs and righteouſneſs. ‡ *venerable* i whatſoever things are ſuch as do beautify and ſet you out with a holy gravity.

8 He witneſſeth that their liberality was acceptable to him, wherewith they did help him in his extreme poverty: but yet ſo moderating his words, that he might declare himſelf void of all ſuſpicion of dishoneſty, and that he hath a mind contented both with proſperity & adverſity, and *to be ſhort,* that he repoſeth himſelf in the onely will of God. ‡ Or, *is revived*
k As though I paſſed for my want.
l He uſeth a generall word, and yet he ſpeaketh but of one kind of croſs, which is poverty, for commonly poverty bringeth all kinds of diſcommodity with it.
m This is a metaphor taken from holy things, or ſacrifices, for our life is like a ſacrifice.
9 He witneſſeth that he remembereth alſo their former benefits, and again, putteth away ſiniſtrous ſuſpition of immoderate deſire, in that that he received nought of any elſe.
n At the beginning, when I preached the goſpel amongſt you.
10 He witneſſeth again, that he alloweth well of their benefit, not ſo much for his own ſake, as for theirs, becauſe they gave it not ſo much to him, as they offered it to God as a ſacrifice, whereof the Lord himſelf will not be forgetful. ‡ Or, *I have received all,*
o He alludeth to the ſweet ſmelling ſavours that were offered in the old law.
p Such as belong to the emperour Nero.

The Epiſtle of PAUL the Apoſtle TO THE COLOSSIANS.

CHAP. I.

1 *After ſalutation he thanketh God for their faith,* 7 *confirmeth the doctrin of Epaphras,* 9 *prayeth further for their increaſe in grace,* 14 *deſcribeth the true Chriſt,* 21 *encourageth them to receive Jeſus Chriſt, and commendeth his own miniſtery.*

1 PAul an apoſtle of Jeſus Chriſt, by [a] the will of God, and Timotheus *our* brother,

2 To the ſaints and faithfull brethren in Chriſt, which *are* at [b] Coloſſe, grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

3 ¶ [1] We give thanks to God, and the [c] Father of our Lord Jeſus Chriſt, praying always for you:

4 Since we heard of your faith in Chriſt Jeſus, and of the love *which ye have* to all the ſaints;

5 For the [d] hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the goſpel:

6 Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as *it doth* alſo in you, ſince the day ye heard *of it,* and

a By the free bountifulneſs of God.
b Coloſſe is ſituated in Phrygia, not far from Hierapolis and Laodicea, on that ſide that they bend toward Lycea and Pamphylia.

1 He commendeth the doctrin that was delivered them by Epaphras, and their readineſs in receiving it.
c we cannot otherwiſe conſider of God to our ſalvation, but as he is Chriſts Father, in whom we are adopted.
d For the glory that is hoped for.

and knew the grace of God in truth.

a He declareth his good will towards them, telling them that they must not still remain at one stay, but go on further, both in the knowledge of the gospel, and also in the true use of it.

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithfull minister of Christ:

8 [a] Who also declared unto us your love in the [e] Spirit.

e Your spirituall love, or your love which cometh from the spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of [f] his will, in all wisdom and spirituall understanding.

f Gods will.

10 That ye might walk worthy of the Lord unto all pleasing, being fruitfull in every good work, & increasing in the knowledge of God:

g The gift of continuance is not of us, but it proceedeth from the vertue of God, which he doth freely give us.

11 [g], Strengthened with all might according to his glorious power, unto all patience and long-suffering with [g] joyfulness:

h It must not be unwilling, and as it were drawn out of us by force, but proceed from a merry and joyfull mind.

12 [4] Giving thanks unto the [5] Father, which hath made us meet to be partakers of the inheritance of the saints in [h] light:

4 Having ended the preface, he goeth to the matter it self, *that is to say*, to an excellent description (although it be but short) of whole Christianity, which is fitly divided into three treatises: for first of all, he expoundeth the true doctrin according to the order of the causes, beginning from this vers to the 21. And from thence he beginneth to apply the same to the Colossians, with divers exhortations to the sixt vers of the second chapter. And last of all, in the third place, even to the third chapter, he refuteth the corruptions of true doctrin.

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of † his dear Son.

14 [6] In whom we have redemption through his bloud, *even* the forgivness of sins:

15 [7] Who is the image of the invisible God, the [i] first-born of every creature.

16 For by him were all things created that *are* in heaven, and that *are* in earth, visible and invisible, whether *they be* [k] thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 * And he is before all things, and by him all things consist.

18 [8] And he is the head of the bodie, the church: who is the beginning, the [l] first-born from the dead, that ‡ in all things he might have the preeminence.

5 The efficient cause of our salvation is the onely mercy of God the Father, who maketh us meet to be partakers of eternall life, delivering us from the darkness wherein we were born, and bringing us to the light of the knowledge of the glory of his Son.

19 For it pleased *the Father* that in him should [m] all fulness dwell.

20 [9] And (‡ having made peace through the bloud of his cross) by him to reconcile [n] all things unto himself, by him, *I say*, whether *they be* things in earth or things in heaven.

h In that glorious and heavenly kingdom.

21 [10] And you that were somtime alienated, and enemies ‡ in *your* mind by wicked works, yet now hath [o] he reconciled,

1 Gr. *the Son of his love.* 6 The matter it self of our salvation, is Christ the Son of God, who hath obtained remission of sins for us, by the offering up of himself. 7 A lively description of the person of Christ, whereby we understand, that in him onely God sheweth himself to be seen: who was begotten of the Father before any thing was made, *that is*, From everlasting, by whom also all things that are made, were made without any exception, by whom also they do consist, and whose glory they serve. i Begotten before any thing was made: and therefore the everlasting Son of the everlasting Father. k He setteth forth the angels with glorious names, that by the comparison of most excellent spirits, we may understand how far passing the excellencie of Christ is, in whom onely we have to content our selves, and let go all angels. * 1 *Cor.* 8. 6. *John.* 1. 3. 8 Having gloriously declared the excellent dignitie of the person of Christ, he describeth his office and function, *to wit*, That he is that same to the church, that the head is to the body, *That is to say*, the prince and governour of it, and the very beginning of true life, as who rising first from death is the author of eternall life, so that he is above all, in whom onely there is most plentifull abundance of all good things, which is poured out upon the church. l who so rose again that he should die no more, and who raiseth others from death to life by his power. ‡ Or, *among all* m Most plentifull abundance of all things pertaining to God. 9 Now he teacheth how Christ executed that office which his Father enjoyned him, *to wit*, By suffering the death of the cross (which was joyned with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men, as well them which beleeved in him to come, and were alreadie under this hope gathered into heaven, as them which should upon the earth beleeve in him afterward. And thus is justification described of the apostle, which is one and the chiefest part of the benefit of Christ. ‡ Or, *making peace* n The whole church. 10 Sanctification is another work of God in us by Christ, in that that he restored us (which hated God extremely, and were wholly and willingly given to sin) to his gracious favour in such sort, that he therewithall purifieth us with his holy Spirit, and consecrateth us to righteousness. ‡ Or, *by your mind in wicked works*, o The Son. p In that fleshly body, *to give us to understand*, that his body was not a fantasticall body, but a true body.

22 In the body of [p] his flesh through death, to present you holy and unblameable, and unreprovable in his sight:

23 [11] If ye continue in the faith grounded and setled, and be not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every [q] creature which *is* under heaven, [12] whereof I Paul am made a minister.

11 The second treatise of this part of the epistle, wherein he exhorteth the Colossians not to suffer themselvs by any means to be moved from this doctrin, shewing and declaring that there is no where any other true gospel.

24 Who now rejoyce in my sufferings [r] for you, and fill up that which is [s] behind of the afflictions of Christ in my flesh, for his bodies sake, which is the church:

q To all men: whereby we learn that the gospel was not shut up within the corners of Judea alone.

25 [13] Whereof I am made a minister according to the dispensation of God, which is given to me for you, ‡ to fulfill the word of God:

12 He purchaseth authority to this doctrin by his apostleship, and taketh a most sure proof thereof, of his afflictions, which he suffereth for Christ his name to instruct the churches with the examples of patience.

26 *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his [t] saints;

r For your profit and commoditie.

27 To whom God [u] would make known what *is* the riches of the glory of this mysterie among the Gentiles, which is Christ ‡ in you, the hope of glory:

s The afflictions of the church are said to be Christs afflictions, by reason of that fellowship and knitting together that the body and the head have, the one with the other: not that there is any more need to have the church redeemed, but that Christ sheweth his power in the daily weakness of his, and that for the comfort of the whole body. 13 He bringeth another proof of his apostleship, *to wit*, that God is the author of it, by whom also he was appointed peculiarly apostle of the gentiles, to the end that by this means that same might be fulfilled by him, which the prophets foretold of the calling of the gentiles ‡ Or, *fully to preach the word of God*: *Rom.* 15. 19. t whom he chose to sanctifie unto himself in Christ: moreover he saith, that the mysterie of our redemption was hidden since the world began, except it were revealed unto a few, who also were taught it extraordinarily. u Thus Paul bridleth the curiosity of men. ‡ Or, *amongst you*, 14 He protesteth that he doth faithfully execute his apostleship in every place, bringing men unto Christ onely through the Lords plentifull blessing of his labours. x Perfect and sound wisdom, which is perfect in it self, and shall in the end make them perfect that follow it.

28 [14] Whom we preach, warning every man, and teaching every man in [x] all wisdom, that we may present every man perfect in Christ Jesus.

29 Whereunto I also labour striving according to his working, which worketh in me mightily.

CHAP. II.

1 *He still exhorteth them to be constant in Christ*, 8 *to beware of philosophie, and vain traditions*, 18 *worshipping of angels*, 20 *and legal ceremonies, which are ended in Christ.*

1 The taking away of an objection. In that that he visited not the Colossians, nor the Laodiceans, he did it not of any negligence, but is so much the more carefull for them.

FOr [1] I would that ye knew what great ‡ conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen [a] my face in the flesh:

1 Or, *fear* or *care*

a Me present in body.

2 [2] That [b] their hearts might be comforted, being knit together in love, and unto all riches of the [c] full assurance of understanding, to the acknowledgement of the mysterie of God, and of the Father, and of Christ:

2 He concludeth shortly the sum of the former doctrin, *to wit*, that the whole sum of true wisdom, and most secret knowledge of God, consisteth in Christ onely, and that this is the use of it touching men, that they being knit together in love, rest themselvs happily in the knowledge of so great a goodness, untill they come fully to enjoy it.

3 ‡ In whom are hid all the treasures of [d] wisdom and knowledge.

b whom he never saw.

4 [3] And this I say, least any man should beguil you with [e] enticing words.

c Of that understanding, which bringeth forth a

5 For though I be absent in the flesh, yet am I with you in the spirit, joying & beholding your [f] order, and [g] stedfastness of your faith in Christ:

6 As ye have therefore [h] received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 [4] Beware least any man [i] spoil you through

certain and undoubted perswasion in our minds. ‡ Or, *wherein* d There is no true wisdom without Christ. 3 A passing over to the treatise following, against the corruptions of Christianity. e with a framed kind of talk made to perswade. f The manner of your ecclesiasticall discipline. g Doctrin. h So then Christ hangeth not upon mens traditions. 4 He bringeth all corruptions to three kinds. The first is, that which ariseth of vain and curious speculations, and yet beareth a shew of a certain subtill wisdom. i This is a word of war, and it is as much as, to drive or carry away a spoil or booty.

philoſophy and vain deceit, after the [s] tradition of men, [6] after the ‡ [k] rudiments of the world, and [7] not after Chriſt.

9 [8] For in [l] him [m] dwelleth [n] all the fulneſs of the Godhead [o] bodily.

10 And ye are compleat in him, which is the head of all principality and power.

11 [9] In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the [p] ſins of the fleſh, by the circumciſion of Chriſt:

12 [10] Buried with him in [q] baptiſm, wherein alſo you are riſen with [r] *him* through the faith of [11] the operation of [t] God, who hath raiſed him from the dead.

13 [12] And you being dead in *your* ſins, [13] and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes:

14 [14] Blotting out the [t] hand-writing of ordinances, that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs:

15 And having ſpoiled [u] principalities and powers, he [x] made a ſhew of them openly, triumphing over them ‡ in [y] it.

16 [15] Let no man therefore judge you ‡ in meat or in drink, or ‡ in reſpect of an holy day, or of the new moon, or of the ſabbath-*days:*

17 Which are a ſhadow of things to come, but the [z] body *is* of Chriſt.

18 [16] Let no man ‡ beguil you of your reward, † in a voluntary [a] humility, and worſhipping of angels, [17] intruding into thoſe things which he hath not ſeen, [18] [b] vainly puft up by his fleſhly mind:

19 [19] And not holding the head, from which [c] all the body by joynts and bands having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of [d] God.

20 [20] Wherefore if ye be dead with Chriſt from the ‡ rudiments of the world, why, [e] as though living in the world, are ye ſubject to ordinances?

21 [21] (Touch not, taſte not, handle not:

22 [22] Which all are to periſh with the uſing) [23] after the commandments and doctrins of men.

23 [24] Which things have indeed a ſhew of [f] wiſdom in [g] will-worſhip and humility, and ‡ [h] neglecting of the body, not in any honour to the [i] ſatisfying of the fleſh.

3 The ſecond, which is manifeſtly ſuperſtitious and vain, and upon cuſtom and faigned inſpirations.
6 The third kind was of them which joyned the rudiments of the world (*that is to ſay*, the ceremonies of the law) with the goſpel
‡ Or, *elements*
k Principles and rules, wherewith God ruled his church, as it were under a ſchoolmaſter.
7 A generall confutation of all corruption is this, that that muſt needs be a falſe religion, which addeth any thing to Chriſt
8 A reaſon: Becauſe onely Chriſt, God and man, is moſt perfect, and paſſeth far above all things, ſo that whoſoever hath him, may require nothing more.
l By theſe words is ſhewed a diſtinction of the natures.
m This word (dwelleth) noteth out unto us the joyning together of thoſe natures, ſo that of God and man is one Chriſt.
n Theſe words ſet down moſt perfect Godhead to be in Chriſt.
o The knitting together of God and man is ſubſtantiall and eſſentiall.
9 Now he dealeth preciſely againſt the third kind, *that is to ſay*, againſt them which urged the Jews religion:
d with the increaſing which cometh from God.
20 Now laſt of all, he fighteth againſt the ſecond kind of corruptions, *that is to ſay*, againſt meer ſuperſtitions, invented of men, which partly deceive the ſimplicity of ſome with their craftineſs, and partly with very fooliſh ſuperſtitions, and to be laughed at: as when godlineſs, remiſſion of ſin, or any ſuch like

and firſt of all, he denieth that we have need of the circumciſion of the fleſh, ſeeing that without it we are circumciſed within by the vertue of Chriſt. p Theſe many words are uſed to ſhew what the old man is, whom Paul in other places calleth, the body of ſin. 10 The taking away of an objection: we heed not ſo much the externall ſign which our fathers had, ſeeing that our baptiſm is a moſt effectuall pledge and witneſs of the inward reſtoring and renewing. q Look *Rom.* 6. 4. r So then all the force of the matter cometh not from the very deed don, *that is to ſay*, It is not the dipping of us into the water by a miniſter, that maketh us to be buried with Chriſt, *as the papiſts ſay*, That even for the very acts ſake, we become verily Chriſtians, but it cometh from the vertue of Chriſt; for the apoſtle addeth the reſurrection of Chriſt, and faith. 11 One end of baptiſm is the death and buriall of the old man, and that by the mighty power of God onely, whoſe vertue we lay hold on by faith, in the death and reſurrection of Chriſt. ſ Through faith which cometh from God. 12 Another end of baptiſm is, That we which were dead in ſin, might obtain free remiſſion of ſins and eternall life, through faith in Chriſt, who died for us. 13 A new argument which lieth in theſe few words, and it is thus: Uncircumciſion was no hinderance to you, why you being juſtified in Chriſt ſhould not obtain life, therefore you need not circumciſion to the attainment of ſalvation. 14 He ſpeaketh now more generally againſt the whole ſervice of the law, and ſheweth by two reaſons, that it is aboliſhed, firſt, to what purpoſe ſhould he that hath obtained remiſſion of all his ſins in Chriſt, require thoſe helps of the law? Secondly, becauſe, that if a man do rightly conſider thoſe rites, he ſhall find that they were ſo many teſtimonies of our guiltineſs, whereby we manifeſtly witneſſed as it were by our own handwritings, that we deſerved damnation. Therefore did Chriſt put out that handwriting by his coming, and faſtening it to the croſs, triumphed over all our enemies, were they never ſo mighty. Therefore to what end and purpoſe ſhould we now uſe thoſe ceremonies, as though we were ſtill guilty of ſin, and ſubject to the tyranny of our enemies? t Aboliſhing the rites and ceremonies. u Satan and his ange's. x As a conquerour made he a ſhew of thoſe captivs, and put them to ſhame. ‡ Or, *in himſelf*. y The croſs was as a chariot of triumph. No conquerour could have triumphed ſo glorioully in his chariot, as Chriſt did upon the croſs. 15 The concluſion: wherein alſo he nameth certain kinds, as the difference of days, and meats, and proveth by a new argument, that we are not bound unto them: *to wit*, becauſe thoſe things were ſhadows of Chriſt to come, but we poſſeſs him now exhibited unto us. ‡ Or, *for eating and drinking*, ‡ Or, *in part* z The body, as a thing of ſubſtance and pith, he ſetteth againſt ſhadows. 16 He diſputeth againſt the firſt kind of corruptions, and ſetteth down the worſhipping of angels for an example: which kind of falſe religion he confuteth, firſt, this way: becauſe that they which bring in ſuch a worſhip, attribute that unto themſelvs, which is proper onely to God, *to wit*, authoritie to bind mens conſciences with religion, although they ſeem to bring in theſe words by humbleneſs of mind. ‡ Or, *judge againſt you*, † Gr. *being a voluntary in humility*, a By fooliſh humbleneſs of mind: for otherwiſe humbleneſs is a vertue. For theſe angel-worſhippers blamed ſuch of pride as would go ſtraight to God, and uſe no other under-means beſide Chriſt. 17 Secondly, becauſe they raſhly thruſt upon them for oracles thoſe things which they neither ſaw nor heard, but deviſed of themſelvs. 18 Thirdly, becauſe theſe things have no other ground whereupon they are built, but onely the opinion of men, which pleaſe themſelvs without all meaſure in their own devices. b without reaſon. 19 The fourth argument, which is of great weight: becauſe they ſpoil Chriſt of his dignity, who onely is ſufficient both to nourith and alſo to increaſe his whole body. c Chriſt.

vertue, is put in ſome certain kind of meat, and ſuch like things, which the inventors of ſuch rites themſelvs underſtand not, becauſe indeed it is not. And he uſeth an argument taken of compariſon. If by the death of Chriſt who eſtabliſhed a new covenant with his bloud, you be delivered from thoſe externall rites wherewith it pleaſed the Lord to prepare the world, as it were by certain rudiments, to that full knowledge of true religion, why would ye be burdened with traditions, I wot not what, as though ye were citizens of the world, *that is to ſay*, as though ye depended upon this life, and earthly things? Now this is the cauſe why before, *verſ.* 8. he followed another order than he doth in the confutation: becauſe he ſheweth there, by what degrees falſe religions came into the world, *to wit*, Beginning firſt by curious ſpeculation of the wiſe, after which in proceſs of time ſucceeded groſs ſuperſtition, againſt which miſchiefs, the Lord ſet at length that ſervice of the law, which ſome abuſed in like ſort: but in the confutation he began with the aboliſhing of the law-ſervice, that he might ſhew by compariſon, that thoſe falſe ſervices ought much more to be taken away. ‡ Or, *elements* e As though your felicity ſtood in theſe earthly things, and the kingdom of God were not rather ſpirituall. 21 An imitation in the perſon of theſe ſuperſtitious men, rightly expreſſing their nature and uſe of ſpeech. 22 Another argument: The ſpirituall and inward kingdom of God cannot conſiſt in theſe outward things, and ſuch as periſh with the uſing. 23 The third argument: Becauſe God is not the author of theſe traditions, and therefore they did not bind the conſciences. 24 The taking away of an objection. Theſe things have a goodly ſhew, becauſe men by this means, ſeem to worſhip God with a good mind, and humble themſelvs, and neglect the body, which the moſt part of men curiouſly pamper up and cheriſh: but yet notwithſtanding the things themſelvs are of no value, for ſomuch as they pertain not to things that are ſpirituall and everlaſting, but to the nouriſhment of the fleſh. f which ſeem indeed to be ſome exquiſite thing, and ſo wiſe devices, as though they came from heaven. g Hence ſprang the works of ſupererogation, as the papiſts term, *that is to ſay*, needleſs works, as though men performed more than is commanded them: which was the beginning and the very ground, whereon Monks merits were brought in. ‡ Or, *puniſhing*, or *not ſparing* h A lively deſcription of monkery. i Seeing they ſtand in meat and drink, wherein the kingdom of God doth not ſtand.

CHAP. III.

1 *He ſheweth where we ſhould ſeek Chriſt.* 5 *He exhorteth to mortification,* 10 *to put off the old man, and to put on Chriſt;* 12 *exhorting to charity, humilty, and other ſeverall duties.*

IF [1] ye then [2] be riſen with [a] Chriſt, [3] ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God:

2 Set your ‡ affection on things above, not on things on the [b] earth.

3 [4] For ye are dead, [5] and your life is hid with Chriſt in God.

4 When Chriſt *who is* our life, ſhall appear, then ſhall ye alſo appear with him in glory.

5 [6] Mortifie therefore your [c] members which are upon the earth: fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry:

6 For which things ſake the wrath of God [d] cometh on the children of diſobedience.

7 In the which ye alſo walked ſomtime, when ye lived in them.

8 But now you alſo put off all theſe, Anger,

1 Another part of this epiſtle, wherin he taketh occaſion, by reaſon of thoſe vain exerciſes, to ſhew the duty of a Chriſtian life: which is an ordinary thing with him, after he hath once ſet down the doctrin it ſelf.
2 Our renewing or new birth, which is wrought in us by being partakers of the reſurrection of Chriſt, is the fountain of all holineſs, out of which ſundry arms or rivers do afterwards flow.
a For if we be partakers of Chriſt, we are carried as it were into another life, where we ſhall need neither meat nor dink, for we ſhall be like unto the angels.

3 The end and mark which all the duties of Chriſtian life ſhoot at, is to enter into the kingdom of heaven, and to give our ſelvs to thoſe things which lead us thither, *that is*, to true godlineſs, and not to thoſe outward and corporall things. ‡ Or, *mind* b So he calleth that ſhew of religion which he ſpake of in the former chapter. 4 A reaſon taken of the efficient cauſes, and others: you are dead as touching the fleſh, *that is*, touching the old nature which ſeeketh after all tranſitory things; and on the other ſide, you have begun to live according to the ſpirit, therefore give your ſelvs to ſpirituall and heavenly, and not to carnall and earthly things. 5 The taking away of an objection: whiles we are yet in this world, we are ſubject to many miſeries of this life, ſo that the life that is in us, is as it were hidden: yet notwithſtanding we have the beginnings of life and glory, the accompliſhment whereof which lieth now in Chriſts and in Gods hand, ſhall be aſſuredly and manifeſtly performed in that glorious coming of the Lord. 6 Let not your dead nature be any more effectuall in you, but let your living nature be effectuall. Now the force of nature is known by the motions. Therefore let the affections of the world die in you, and let the contrary motions which are ſpirituall, live. And he reckoneth up a great long ſcroll of vices, and their contrary vertues. c The motions and luſts that are in us, are in this place very properly called members, becauſe that the reaſon and will of man corrupted, doth uſe them as the body doth its members. d Uſeth to come.

wrath,

wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, [7] seeing that ye have put off the old man with his deeds:

10 And have put on the new *man*, [8] which is renewed in [c] knowledge, after the image of him that created him.

11 [9] Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 [f] Put on therefore (as the elect of God holy and beloved) [g] bowels of mercies, kindness, humbleness of mind, meekness, long-suffering:

13 Forbearing one another, and forgiving one another, if any man have a ‡ quarrell against any; even as Christ forgave you, so also *do* ye.

14 And above all these things, *put on* charity, which is the [h] bond of perfectness.

15 And let the peace of God [i] rule in your hearts, to the which also ye are called in [k] one body: and be ye thankfull.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in [l] psalms and hymns, and spirituall songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the [m] name of the Lord Jesus, giving thanks to God and the Father by him.

18 [10] Wives, submit your selvs unto your own husbands, as it is [n] fit in the Lord.

19 [11] Husbands, love *your* wives, and be not bitter against them.

20 [12] Children, obey *your* parents in [o] all things, for this is well pleasing unto the Lord.

21 [13] Fathers, provoke not your children *to anger*, least they be discouraged.

22 [14] Servants, obey in all things *your* masters according to the flesh: not with eye-service, as men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing that of the Lord ye shall receive the [p] reward of the inheritance: for ye serve the Lord Christ.

25 [15] But he that doth wrong, shall receive *for* the wrong which he hath don: and there is no respect of persons.

7 A definition of our new birth, taken of the parts thereof, which are the putting off of the old man, *that is to say*, of the wickednes which is in us by nature, and the restoring, and repairing of the new man, *that is to say*, of pureness, which is given us by grace: but both of them are but begun in us in this present life, and by certain degrees finished, the one dying in us by little and little, and the other coming to the perfection of another life, by little and little.

8 Newnes of life consisteth in knowledge, which transformeth man to the image of God his maker, *that is to say*, to the sincerity and pureness of the whole soul.

c He speaketh of an effectuall knowledge.

9 He telleth them again that the gospel doth not respect those externall things, but true justification in Christ onely, which hath many fruits, as he reckoneth them up here: But commendeth two things especially, *to wit*, Godly concord, and continuall studie of Gods word.

f So put on, that ye never put off.

g Those most tender affections of exceeding compassion.

‡ Or, *complaint*

h which bendeth and knitteth together all the duties that pass from man to man.

i Rule and govern all things.

k You are joyned together into one body through Gods goodnes, that you might help one another as fellow-members.

l By Psalms he meaneth all godly songs which were written upon divers occasions; and by Hymns, all such as contain the praise of God; and by spirituall songs, other more peculiar and artificious songs, which were also in praises of God, but they were made fuller of musik. m Call upon the name of Christ, when you do it, or do it to Christs praise and glory. 10 He goeth from precepts which concern the whole civill life of man, to precepts pertaining to every mans family, and requireth of wives subjection in the Lord. n For those wives do not well, that do not set God in Christ before them in their love, but this philosophy knoweth not. 11 He requireth of husbands, that they love their wives, and use them gently. 12 He requireth of children, that, according to Gods commandments, they be obedient to their parents. o In the Lord, and so it is expounded, *Ephes.* 6. 1. 13 Of parents, that they be gentle towards their children. 14 Of servants, that fearing God himself, to whom their obedience is acceptable, they reverently, faithfully, and from the heart obey their masters. p For that, that you shall have duly obeyed your masters, the time shall come, that you shall be made sons, of servants, and then shall you know this of a suretie, which shall be when you are made partakers of the heavenly inheritance. 15 He requireth of masters, that being mindfull how that they themselvs also shall render an account before that heavenly Lord and master, which will revenge wrongfull doings without any respect of masters or servants, they shew themselvs just and upright, with equitie, unto their servants.

CHAP. IV. 187

1 He exhorteth them to be fervent in prayer, 4 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.

MAsters, give unto *your* servants that which is just and equall, knowing that ye also have a Master in heaven.

2 [1] [2] Continue in prayer, and watch in the same with thanksgiving.

3 [3] Withall praying also for us, that God would open unto us a [a] door of utterance, to speak the mysterie of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 [4] Walk in [b] wisdom toward them that are without, redeeming the [c] time.

6 [5] Let your speech *be* alway with [d] grace, seasoned with [e] salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithfull minister, and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts:

9 With Onesimus a faithfull and beloved brother, who is *one* of you. They shall make known unto you all things which *are don* here.

10 Aristarchus my fellow-prisoner saluteth you, & Marcus sisters son to Barnabas (touching whom ye received commandments; if he come unto you, receive him)

11 And Jesus, which is called Justus, who are of the circumcision. These [f] onely *are my* fellow-workers unto the [g] kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always ‡ labouring fervently for you in prayers, that ye may stand perfect, and † compleat in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke the beloved Physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which *is* in his house.

16 And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans: and that ye likewise read the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

1 He addeth certain generall exhortations, and at length endeth his epistle with divers familiar & godly salutations.

2 Prayers must be continuall and earnest.

3 Such as minister the word, must especially be commended to the prayers of the church, 2 *Thess.* 3. 1.

a An open and free mouth to preach the gospel.

4 In all parts of our life, we ought to have good consideration even of them which are without the church.

b Advisedly and circumspectly.

c Seek occasion to win them, although you lose of your own by it.

5 Our speech and talk must be applyed to the profit of the hearers.

d Framed to the profit of your neighbour.

e Against this is set filthy communication, as *Ephes.* 4. 29.

f why then, Peter was not at that time at Rome.

g In the gospel.

‡ Or, *striving*

† Or, *filled*

The firſt epiſtle of PAUL the apoſtle TO THE THESSALONIANS.

CHAP. I.

1 The Theſſalonians are given to underſtand both how mindfull of them Saint Paul was at all times in thanksgiving, and prayer: 5 and alſo how well he was perſwaded of the truth, and ſincerity of their faith, and converſion to God.

PAul and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God the Father, and *in* the Lord Jeſus Chriſt: grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

2 We [1] give thanks to God always for you all, making mention of you in our prayers,

3 [2] Remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father:

4 Knowing, brethren ‡ beloved, your [a] election of God.

5 [3] For our goſpel came not unto you in word onely: but alſo in power, and in the holy Ghoſt, and in [b] much aſſurance, as ye know what manner of men we were among you for your ſake.

6 [4] And ye became followers of us, and of the Lord, having received the word in much affliction, with [c] joy of the holy Ghoſt:

7 So that ye were enſamples to all that beleeve in Macedonia and Achaia.

8 For from you ſounded out the word of the Lord, not onely in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad, ſo that we need not to ſpeak any thing.

9 For they [d] themſelvs ſhew of us, what manner of entring in we had unto you, and [5] how ye turned to God from idols, to ſerve the living and true God,

10 And to wait for his Son from heaven, whom he raiſed from the dead, *even* Jeſus which delivered [e] us from the wrath to come.

1 An example of right Chriſtian rejoycing, whereby alſo we learn, that ſuch as have great gifts in them, are in two ſorts bridled, *to wit*, If they conſider that they have received all from God, and that continuance muſt be deſired at his hands, whereunto alſo the whole epiſtle exhorteth the Theſſalonians.

2 He commendeth them for three ſpeciall gifts, effectuall faith, continuall love, and patient hope: to the end they might be aſhamed, being indued with ſuch excellent gifts, not to continue in Gods election.

‡ Or, *beloved of God, your election.*

a The apoſtle here ſheweth, that ſuch are to be judged the elect of God, in whom appeareth the fruits of election.

3 Another reaſon, why they ought in no wiſe to ſtart back, but continue to the end, becauſe they cannot doubt of this doctrin which hath been ſo many ways confirmed unto them even from heaven, as they themſelvs did well know

b Paul ſheweth, by two things, that there followed very great fruit of his preaching, *to wit*, By theſe gifts of the holy Goeſt, and that certain aſſurance which was throughly ſetled in their minds, as appeared by their willing bearing of the croſs.

4 Another reaſon, becauſe even that day they embraced the goſpel with great chearfulneſs, in ſo much that they were an example to all their neighbours: ſo that it ſhould be more ſhame to them to faint in the mid-race. c with joy which cometh from the holy Ghoſt. d All the beleevers. 5 It is no true converſion to forſake idols, unleſs a man therewithall worſhip the true and living God in Chriſt the onely Redeemer. e This word (*us*) is not put here without cauſe; and by (*wrath*) is meant that revenge and puniſhment, wherewith the Lord will judge the world at length in his terrible wrath.

CHAP. II.

1 In what manner the goſpel was brought and preached to the Theſſalonians, and in what ſort alſo they received it. 18 A reaſon is rendred both why Saint Paul was ſo long abſent from them, and alſo why he was ſo deſirous to ſee them.

FOr [1] your ſelvs, brethren, know our entrance in unto you, that it was not in vain.

2 [2] But even after that we had ſuffered before, and were ſhamefully entreated, as ye know, at Philippi, we were bold in [a] our God to ſpeak unto you the goſpel of God with much contention.

3 [3] For our exhortation *was* not of deceit, nor of [b] uncleanneſs, nor in guil:

4 [4] But as we were [c] allowed of God to be put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, which [d] trieth our hearts.

5 For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs, God *is* witneſs.

6 [5] Nor of men ſought we glory, neither of you, nor yet of others, when we might have ‡ been [e] burdenſom, as the apoſtles of Chriſt.

7 But we were gentle among you, even as a [f] nurs cheriſheth her children:

8 [6] So being affectionately deſirous of you, we were willing to have imparted unto you, not the goſpel of God onely, but alſo our own ſouls, becauſe ye were dear unto us.

9 [7] For ye remember, brethren, our labour and travell: for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God.

10 [8] Ye *are* witneſſes, and God *alſo*, how holily, and juſtly, and unblameably we behaved our ſelvs among you that beleeve.

11 [9] As you know, how we exhorted and comforted, and charged every one of you (as a father *doth* his children)

12 [10] That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 [11] For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that beleeve.

1 That which he touched before ſhortly concerning his apoſtleſhip, he handleth now more at large, and to that end and purpoſe which we ſpake of.

2 The vertues of a true paſtor are, freely without fear to preach the goſpel, even in the midſt of dangers.

a Through Gods gracious help.

3 To teach pure doctrin faithfully and with a pure heart.

b By any wicked and naughty kind of dealing.

4 To approve his conſcience to God, being free from all flattery and covetouſneſs.

c Seeing there is this difference between the judgements of God, and the judgements of men, that when men chuſe, they reſpect the qualities of thoſe things which ſtand before them; but God findeth the reaſon of his counſel onely in himſelf; it followeth, that ſeeing we are not able to think a good thought, that whomſoever he firſt chuſeth to thoſe callings, he maketh them able, and doth not find them able: And therefore in that we are allowed of God, it hangeth upon his mercie.

d which liketh and alloweth of them.

5 To ſubmit himſelf even to the baſeſt, to win them, and to eſchew all pride.

‡ Or, *uſed authority*,

e when I might lawfully have lived upon the expences of the church.

f we were not rough, but eaſie and gentle, as a nurs, *that is*, Neither ambitious, nor covetous, but taketh all pains as patiently as if ſhe were a mother. 6 To have the flock that is committed unto him in more eſtimation than his own life. 7 To part with his own right, rather than to be chargeable to his ſheep. 8 To excell others in example of godly life. 9 To exhort and comfort with a fatherly mind and affection. 10 To exhort all men diligently and earneſtly to lead a godly life. 11 Having approved his miniſtery, he commendeth again (to that end and purpoſe that I ſpake of) the chearfulneſs of the Theſſalonians, which was anſwerable to his diligence in preaching, and their manly patience.

14 [12] For

12 He confirmeth them in their afflictions which they ſuffered of their own people, becauſe they were afflicted of their own countreymen: which came as well (*ſaith he*) to the churches of the Jews, as to them: and therefore they ought to take it in good part.
g which Chriſt hath gathered together.
h Even of them, which are of the ſame countrey, and the ſame town that you are of.
13 He preventeth an offence which might be taken, for that the Jews, eſpecially above all other, perſecuted the goſpel. That is no new thing, *ſaith he*, ſeeing they ſlew Chriſt himſelf, and his prophets, and have baniſhed me alſo.
‡ Or, *chaſed us out*:
14 He foretelleth the utter deſtruction of the Jews, leaſt any man ſhold be moved by their rebellion. i For the Jews would neither enter into the kingdom of God themſelvs, nor ſuffer others to enter in. k Untill that wickedneſs of theirs which they have by inheritance as it were, of their fathers, be grown ſo great, that the meaſure of their iniquity being filled, God may come forth to wrath. l The judgement of God being angry, which indeed appeared ſhortly after in the deſtruction of the city of Jeruſalem, whither many reſorted even out of divers provinces, when it was beſieged.
15 He meeteth with an objection, why he came not to them ſtraightways being in ſo great miſery, I deſired oftentimes (*ſaith he*) and it lay not in me, but Satan hindred my endeavours, and therefore I ſent Timothy my faithfull companion unto you, becauſe you are moſt dear to me. m were kept aſunder from you, and as it were orphans. ‡ Or, *glorying*?

14 [12] For ye, brethren, became followers of the churches of God, which in Judea are [g] in Chriſt Jeſus: for ye alſo have ſuffered like things of your own [h] countreymen, even as they *have* of the Jews:

15 [13] Who both killed the Lord Jeſus, and their own prophets, and have ‡ perſecuted us: [14] and they pleaſe not God, and are contrary to [i] all men:

16 Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to [k] fill up their ſins alway: [l] for the wrath is come upon them to the uttermoſt.

17 [15] But we, brethren, being [m] taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

18 Wherefore we would have come unto you (even I Paul) once and again: but Satan hindered us.

19 For what *is* our hope, or joy, or crown of ‡ rejoycing? *are* not even ye in the preſence of our Lord Jeſus Chriſt at his coming?

20 For ye are our glory and joy.

CHAP. III.

1 *Saint Paul teſtifieth his great love to the Theſſalonians: partly by ſending Timothy unto them to ſtrengthen and comfort them: partly by rejoycing in their well-doing:* 10 *and partly by praying for them, and deſiring a ſafe coming unto them.*

WHerefore when we could no longer forbear, we thought it good to be left at Athens alone:

2 And ſent Timotheus our brother and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith:

3 That no man ſhould be moved by theſe afflictions: [1] for your ſelvs know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we ſhould ſuffer tribulation, even as it came to paſs, and ye know.

5 For this cauſe when I could no longer forbear, I ſent to know your faith, leaſt by ſome means the tempter have tempted you, and our labour be in vain.

6 [2] But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo *to ſee* you:

7 Therefore, brethren, we were comforted over you in all our affliction and diſtreſs by your faith:

8 For now we *[a] live, if ye ſtand faſt in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God,

1 The will of God, who calleth his on this condition, to bring them to glory by affliction, is a moſt ſure remedy againſt all afflictions.

2 Becauſe they have hitherto gon ſo well forward, he exhorteth them again to make an end of the reſt of the journey, ſeeing that therein alſo they ſhall do him, their apoſtle, a great pleaſure.

* *Rom.* 7. 9.
a For now you cannot otherwiſe think me ſafe and in good caſe, unleſs you go forward in religion and faith.

10 Night and day praying exceedingly that we might ſee your face, and might [b] perfect that which is lacking in your faith.

11 Now God himſelf and our Father, and our Lord Jeſus Chriſt ‡ direct our way unto you.

12 [3] And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we *do* towards you:

13 To the end he may eſtabliſh your hearts unblameable in holineſs before God even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints.

b Paul was conſtrained through the importunate dealing of the enemies, to leave the building which he had ſcarce begun: And for that cauſe he had left Silas and Timotheus in Macedonia, and when Timothy came to Athens to him, he ſent him back again ſtraightway. So that he deſireth to ſee the Theſſalonians, that he may throughly accompliſh their faith and religion, that was as yet imperfect. ‡ Or, *guide* 3 Another part of the epiſtle, wherein he ſpeaketh of the duties of a Chriſtian life. And he ſheweth that the perfection of a Chriſtian life, conſiſteth in two things, *to wit*, in charity toward all men, and inward purity of the heart, the accompliſhment whereof notwithſtanding is deferred to the next coming of Chriſt, who will then perfit his work by the ſame grace wherewith he begun it in us.

CHAP. IV.

1 *He exhorteth them to go on forward in all manner of godlineſs,* 6 *to live holily, and juſtly,* 9 *to love one another,* 11 *and quietly to follow their own buſineſs:* 13 *and laſt of all to ſorrow moderately for the dead.* 17 *And unto this laſt exhortation is annexed a brief deſcription of the reſurrection, and ſecond coming of Chriſt to judgement.*

FUrthermore [1] then we ‡ beſeech you, brethren, and ‡ exhort *you* by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would [a] abound more and more.

2 For ye know what commandments we gave you, by the Lord Jeſus.

3 [2] For this is the will of God, *even* your [b] ſanctification, that ye ſhould abſtain from fornication:

4 [3] That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and and honour:

5 [4] Not in the luſt of concupiſcence, even as the Gentiles which know not God.

6 [5] That no *man* go beyond and ‡ defraud his brother ‡ in *any* matter, becauſe that the Lord *is* the avenger of all ſuch, as we alſo have forewarned you, and teſtified.

7 For God hath not called us unto uncleanneſs, but unto holineſs.

8 He therefore that ‡ [c] deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

9 [6] But as touching brotherly love, ye need not that I write unto you: for ye your ſelvs are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beſeech you, brethren, that ye increaſe more and more:

11 [7] And that ye ſtudy to be quiet, and to do your own buſineſs, [8] and to work with your own hands, (as we commanded you)

12 That ye may walk honeſtly toward them that are without, and *that ye* may have lack ‡ of nothing.

13 [9] But I would not have you to be ignorant, brethren, [10] concerning them which [11] are

1 Divers exhortations, the ground whereof is this, to be mindfull of thoſe things which they have heard of the apoſtle.
‡ Or, *requeſt*
‡ Or, *beſeech*
a That ye labour to excell more and more, and daily paſs your ſelvs.
2 This is the ſum of thoſe things which he delivered them, to dedicate themſelvs wholly to God. And he condemneth plainly all filthineſs through luſt, becauſe it is altogether contrary to the will of God.
b Look *John.* 17. 17.
3 Another reaſon, becauſe it defileth the body.
4 The third, becauſe the ſaints are diſcerned from them which know not God by honeſty and purity.
5 Secondly, he reprehendeth all violent oppreſſion, and immoderate deſire, and ſheweth moſt ſeverely, as the prophet of God, that God will revenge ſuch wickedneſs.
‡ Or, *oppreſs or overreach*
‡ Or, *in the matter*,
‡ Or, *rejecteth*,
c The commandments which I gave you.
6 Thirdly, he requireth a ready mind to all manner of loving-kindneſs, and exhorteth them to profit more and more in that vertue.
7 He condemneth unquiet brains, and ſuch as are curious in matters which appertain not unto them.
8 He rebuketh idleneſs and ſlothfulneſs, which vices whoſoever are given unto, fall in other wickedneſs, to the great offence of the church. ‡ Or, *of no man.* 9 The third part of the epiſtle; which is interlaced among the former exhortations (which he returneth unto afterward) wherein he ſpeaketh of mourning for the dead, and the manner of the reſurrection, and of the latter day. 10 we muſt take heed that we do not immoderately bewail the dead, *that is*, as they uſe to do which think that they are utterly periſhed. 11 A confirmation: for death is but a ſleep of the body (for he ſpeaketh of the faithfull) untill the Lord cometh.

aſleep,

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asleep, that ye sorrow not, even as others which have no hope.

12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God.

14 [12] For if we believe that Jesus died, and rose again, even so them also which sleep in [d] Jesus will God [e] bring with him.

d They die in Christ, which continue in faith, whereby they are grafted into Christ, even to the last gasp.

15 [13] For this we say unto you by the [f] word of the Lord, that [g] we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

e will call their bodies out of their grave, and joyn their souls to them again.

16 For the Lord himself shall descend from heaven with a [h] shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

13 The manner of the resurrection shall be thus: The bodies of the dead shall be as it were raised out of sleep at the sound of the trumpet of God, Christ himself shall descend from heaven

17 Then we which are alive, and remain, shall be [i] caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore, ‡ comfort one another with these words.

The saints (for he speaketh properly of them) which shall then be found alive, together with the dead which shall rise shall be taken up into the clouds to meet the Lord, and shall be in perpetuall glory with him. f In the name of the Lord, as though he himself spake unto you. g He speaketh of these things, as though he should be one of them, whom the Lord shall find alive at his coming, because that time is uncertain: and therefore every one of us ought to be in such a readiness, as if the Lord were coming at every moment. h The word which the apostle useth here, signifieth properly that incouragement which mariners use one to another, when they altogeth r, with one shout put forth their oars and row together. i Suddenly and in the twinkling of an eye. ‡ Or, *exhort*

Chap. V.

1 *He proceedeth in the former description of Christs coming to judgement*, 16 *and giveth divers precepts*, 23 *and so concludeth the epistle.*

1 The day that God hath appointed for this judgement, we know not: But this is sure that it shall come upon men when they look for nothing less.

BUt [1] of the times & the [a] seasons, brethren, ye have no need that I write unto you.

a Look *Acts* 1, 7.

2 For your selvs know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2 Returning to exhortations he warneth us which are lightened with the knowledge of God, that it is our duty not to live securely in deliciousnes, least we be suddenly taken in a dead sleep in pleasures: but contrariwise to have an eye to the Lord, and not suffer our selvs to be oppressed with the cares of this world, for that is meet for the darkness of the night, and this for the light.

4 [2] But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep as *do* others: but let us watch and be sober.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 [3] But let us who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet, the hope of salvation.

9 [4] For God hath not appointed us to wrath: but to obtain salvation by our Lord Jesus Christ,

3 we must fight with faith and hope, much less ought we lie carelessly snorting. 4 He pricketh us forwards by setting most certain hope of victory before us.

10 [5] Who died for us, that whether we wake or sleep, we should live together with him.

5 The death of Christ is a pledge of our victory, for therefore he died, that we might be partakers of his life or vertue, yea even whiles we live here.

11 [6] Wherefore ‡ comfort your selvs together, and edify one another, even as also ye do.

6 we must not onely watch our selvs, but we are also bound to stir up and confirm one another.

12 [7] And we beseech you, brethren, to [b] know them which labour among you, & are over you in the [c] Lord, and admonish you;

‡ Or, *exhort*

13 And to esteem them very highly in love [d] for their works sake. *And* [8] be at peace among your selvs.

7 we must have great consideration of them which are appointed to the ministery of the word, & government of the church by God, and do their duty.

14 [9] Now we ‡ exhort you, brethren, warn them that are ‡ [e] unruly, comfort the feeble-minded, support the weak, be patient toward all men.

b That you acknowledge and take them for such as they are, *that is to say*, men worthy to be greatly accompted of among you.

15 [10] See that none render evil for evil unto any man: but ever follow that which is good, both among your selvs, and to all men.

c In those things which pertain to Gods service: so is the ecclesiasticall function distinguished from civill authority, and true shepherds from wolvs.

16 [11] Rejoyce evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the [f] will of God in Christ Jesus concerning you.

d So then where this cause ceaseth, there must the honour cease.

8 The maintenance of mutuall concord, is especially to be looked unto.

19 [12] Quench not the spirit.

20 Despise not [g] prophesyings.

21 Prove all things: hold fast that which is good.

9 we must have consideration of every man, and as the disease is, so must the remedy be used.

22 [13] Abstain from all [a] appearance of evil.

‡ Or, *beseech*

‡ Or. *disorderly*,

23 And the very God of peace [i] sanctify you wholly: and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

e That keep not their rank or standing.

24 [+] [k] Faithfull *is* he that calleth you, who also will [l] do *it*.

10 Charity ought not to be overcome with any injuries.

25 [15] Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

11 A quiet and appeased mind, is nourished with continuall prayers, respecting the will of God.

27 I ‡ charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

f An acceptable thing to God, and such as he liketh well off.

¶ The first *epistle* unto the Thessalonians, was written from Athens.

12 The sparks of the Spirit of God that are kindled in us, are nourished with daily hearing the word of God; but true doctrin must be diligently distinguished from false. g The expounding of the word of God. 13 A generall conclusion, that we waiting for the coming of Christ, do give our selvs to pureness, both in mind, will, and body, through the grace and strength of the Spirit of God. h whatsoever hath but the very shew of evil, abstain from it. i Separate you from the world, and make you holy to himself through his spirit, in Christ, in whom onely you shall attain unto that true peace. 14 The good will and power of God is a sure confirmation against all difficulties, whereof we have a sure witness in our vocation. k Always one and ever like himself, who performeth indeed whatsoever he promiseth: and an effectuall calling is nothing else but a right declaring and true setting forth of Gods will: and therefore the salvation of the elect, is safe and sure. l who will also make you perfect. 15 The last part of the epistle, wherein with most weighty charge he commendeth both himself and the epistle unto them, 1 Or, *adjure*

THE

The ſecond Epiſtle of PAUL the Apoſtle TO THE THESSALONIANS.

CHAP. I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: and therewithall uſeth divers reaſons for the comforting of them in perſecution, whereof the chiefeſt is taken from the righteous judgement of God.

PAul and Silvanus, and Timotheus, unto the church of the Theſſalonians, in God our Father, and the LORD Jeſus Chriſt;

2 Grace unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

1 The firſt part of the epiſtle, wherein he rejoyceth that through the grace of God, they have manfully ſuſtained all the aſſaults of their enemies, wherein he confirmeth them: moreover ſhewing with what gifts they muſt chiefly fight, *to wit*, with faith and charity, which muſt daily increaſe.

3 [1] We are bound to thank God always for you, brethren, as it is meet, becauſe that your faith [a] groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

a That whereas it grew up before, it doth alſo receive ſome increaſe every day more and more.

4 So that we our ſelvs glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure.

5 [2] *Which is* a manifeſt token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer.

2 He openeth the fountain of all true comfort, *to wit*, that in afflictions which we ſuffer of the wicked for righteouſneſs ſake, we may behold as it were in a glas the teſtimony of that judgement to come, and the end thereof moſt acceptable to us, and moſt ſharp to his enemies.

6 [3] Seeing *it is* a righteous thing with God, to recompenſe tribulation to them that trouble you;

3 A proof: God is juſt, therefore he will worthily puniſh the unjuſt, and will do away the miſeries of his people.

7 And to you who are troubled, [4] reſt with us, [5] when the Lord Jeſus ſhall be revealed from heaven, with † his mighty angels,

4 He confirmeth them alſo by the way, by this means, that the condition both of this preſent ſtate, and the ſtate to come, is common to him with them.

8 In flaming fire, ‡ taking vengeance on them [6] that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt;

9 Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power:

10 When he ſhall come to be glorified in his ſaints, and to be admired in all them that believe ([7] becauſe our teſtimony among you was believed) in that day.

11 [8] Wherefore alſo we pray always for you, that our God would ‡ count you [b] worthy of *this* calling, and fulfill all the [c] good pleaſure of *his* goodneſs, and the [d] work of faith with power.

12 That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

c which he determined long ſince, onely upon his gracious and mercifull goodneſs toward you.

d So then, faith is an excellent work of God in us: and we ſee here plainly that the apoſtle leaveth nothing to free will, to make it check-mate with Gods working therein, as the papiſts dream.

CHAP. II.

1 He willeth them to continue ſtedfaſt in the truth received, 3 ſheweth that there ſhall be a departure from the faith, 9 and a diſcovery of Antichriſt, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

1 The ſecond part of the epiſtle, containing an excellent prophecy of the ſtate of the church, which ſhall be from the apoſtles time unto the latter day of judgement.

NOw [1] we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and *by* our [a] gathering together unto him,

a If we think earneſtly upon that unmeaſurable glory, which we ſhall be partakers of with Chriſt, it will be an excellent remedy for us againſt wavering and impatience, ſo that neither the glittering of the world ſhall allure us, nor the dreadfull ſight of the croſs diſmay us.

2 [2] That ye be not ſoon ſhaken in mind, or be troubled, neither by [b] ſpirit, nor by [c] word, nor by [d] letter, as from us, as that the day of Chriſt is at hand.

2 we muſt take heed of fals prophets, eſpecially in this matter, which go about to deceive, and that for the moſt part, after three ſorts: for either they brag of fained propheticall revelations, or they bring conjecturs and reaſons of their own, or uſe counterfeit writings.

3 Let no man deceive you by any means: [3] for *that day ſhall not come*, except there come a falling away firſt, and [e] that man of ſin be revealed, the ſon of perdition:

b By dreams and fables, which men pretend to be ſpirituall revelations. c Either by word of mouth, or by books written. d Either by forged letter, or falſly gloſed upon. 3 The apoſtle foretelleth that before the coming of the Lord, there ſhall be a throne ſet up clean contrary to Chriſts glory, wherein that wicked man ſhall ſit, and transfer all things that appertain to God, to himſelf, and many ſhall fall away from God to him. e By ſpeaking of one, he pointeth out the body of the tyrannous and perſecuting church. f All men know who he is that ſaith he can ſhut up heaven and open it at his pleaſure, and took upon him to be Lord and Maſter above all kings and princes, before whom kings and princes fall down and worſhip, honouring that Antichriſt as a god. 4 He foretelleth that Antichriſt (*that is*, whoſoever he be that ſhall occupy that ſeat that falleth away from God) ſhall not reign without the church, but in the very boſom of the church. 5 This prophecy was continually declared to the ancient church, but it was neglected of them that followed. g what hindereth and ſtayeth, ‡ Or, *holdeth*, 6 Even in the apoſtles time the firſt foundation of the apoſtaticall ſeat was laid, but yet ſo that they deceived men. 7 He foretelleth, that when the empire of Rome is taken away, the ſeat that falleth away from God, ſhall ſucceed and hold his place, as the old writers Tertullian, Chryſoſtome and Hierome do expound it. h He which is now in authority, and ruleth all, *to wit*, the Roman empire. 8 That wickedneſs ſhall at length be detected by the word of the Lord, and ſhall utterly be aboliſhed by Chriſts coming. i word for word, that lawleſs fellow, *that is to ſay*, he that ſhall tread Gods law clean under foot. k Bring to nought. l with his word, for the true miniſters of the word are as a mouth, whereby the Lord fleeth out that mighty and everlaſting word, which ſhall break his enemies in ſunder, as it were an iron rod.

4 [4] So that he as God ſitteth in the temple of God, ſhewing himſelf that he is God.

5 [5] Remember ye not, that when I was yet with you; I told you theſe things?

6 And now ye know [g] what ‡ withholdeth, that he might be revealed in his time.

7 [6] For the myſtery of iniquity doth already work: [7] onely he who now [h] letteth, *will let*, untill he be taken out of the way.

8 [8] And then ſhall [i] that wicked be revealed, whom the Lord ſhall [k] conſume with the [l] ſpirit of his mouth, & ſhall deſtroy with the brightneſs of his coming:

9 [o] *Even him* whose coming is after the working of Satan, with all power, and signs, and [m] lying wonders,

10 And with all deceiveableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them [n] strong delusion, that they should believe a lie:

12 That they all might be damned, who believed not the truth, but [o] had pleasure in unrighteousness.

13 [10] But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through [p] sanctification of the Spirit, and [q] belief of the truth,

14 Whereunto he called you by our [r] gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 [11] Therefore brethren stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given *us* everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

9 He foretelleth, that Satan will bestow all his might and power, and use all fals miracles that he can to establish his seat, and that with great success, because the wickedness of the world doth so deserve it. yet so, that onely the unfaithfull shall perish through his deceit.
m which are partly fals, and partly wrought to establish a falshood.
n A most mighty working to deceive them.
o They liked lyes so well, that they had pleasure in them, which is the greatest madness that may be.
10 The elect shall stand stedfast and safe from all their mischiefs. Now election is known by these testimonies: faith is gathered by sanctification: faithly that, that we accord unto the truth: truthly calling, through the preaching of the gospel: from whence we come at length to a certain hope of glorification.
p To sanctify you.
q Faith which layeth hold not upon lies, but upon the truth of God, which is the gospel. r By our preaching 11 The conclusion: It remaineth then that we continue in the doctrin which was delivered unto us by the mouth & writings of the apostles, through that free good will of God, which comforteth us with an invincible hope, and also in all godliness our whole life long.

Chap. III.

1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness and ill company. 16 And last of all, concludeth with prayer and salutation.

FInally, [1] brethren, pray for us, that the word of the Lord † may have *free* course, and be glorified even as *it is* with you:

2 And that we may be delivered from † [a] unreasonable and wicked men: [2] for all men have not faith.

3 But the Lord is faithfull, who shall stablish you, and keep *you* from [b] evil.

4 [3] And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

1 He addeth now consequently according to his manner, divers admonitions: The first of them is, that they make prayers for the increase and free passage of the gospel, and for the safety of the faithfull ministers of the same.
† Gr, *may run*,
‡ Gr, *absurd*
a which have no care of their duty.
2 It is no marvell that the gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding the church shall never be destroyed by the multitude of the wicked, because it is grounded and staved upon the faithfull promise of God. b From Satans snares, or from evil. 3 The second admonition is, that they follow always the doctrin of the apostles as a rule for their life.

5 [4] And the Lord direct your hearts into the love of God, and into ‡ the patient waiting for Christ.

6 [5] Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selvs from every brother that walketh disorderly, and not after the tradition which he received of us.

7 [6] For your selvs know how ye ought to follow us, for we behaved not our selvs disorderly among you,

8 Neither did we eat any mans bread for nought: but wrought with labour and travell night and day, that we might not be chargeable to any of you.

9 Not because we have not power, but to make our selvs an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, [c] neither should he eat.

11 For we hear that there are some which walk among you [7] disorderly, working not at all, but *are* [d] busy-bodies.

12 [9] Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 [10] But ye, brethren, ‡ be not weary in well doing.

14 [11] And if any man obey not our word ‡ by this epistle, note that man, & have no [12] company with him, that he may be [13] ashamed.

15 [14] Yet count *him* not as an enemy, but admonish *him* as a brother.

16 [15] Now the Lord of peace himself give you peace always, by all means. The Lord *be* with you all.

17 [16] The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

4 Thirdly, he diligently & earnestly admonisheth them of two things which are given us by the onely grace of God, *to wit*, of charity, and a watchfull mind of the coming of Christ.
‡ Or, *the patience of Christ.*
5 Fourthly, *to shun* faith, that idle and lazy persons ought not to be relieved of the church, nay, that they are not to be suffered.
6 Least he might seem to deal hardly with them, he setteth forth himself for an example, who besides his travell in preaching, laboured with his hands, which *to* faith he was not simply bound to do.
c what shall we do then with those idle bellied monks and sacrificing priests? A monk (saith Socrates, book 8. of the Tripartite history) which worketh not with his hands, is like a thief.
7 How great a fault idleness is, he declareth by that, that God created no man in vain, or to no purpose, neither is there any unto whom he hath not allotted, as it were a certain standing and room. whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great sin and wickedness.
8 He reprehendeth a vice, which is joyned with the former, whereupon follow an infinite sort of mischiefs: *to wit*, that there are none more busy in other mens matters than they which neglect their own.
9 The Lord commandeth and the apostles pray in the name of Christ, first, that no man be idle, and next, that every man do quietly and carefully see to do his duty in that office and calling wherein the Lord hath placed him. 10 we must take heed, that some mens unworthiness cause us not to be slacker in well doing. ‡ Or, *faint not* 11 Excommunication is a punishment for the obstinate. ‡ Or, *signify that man by an epistle*, 12 we must have no familiarity nor fellowship with the excommunicate. 13 The end of excommunication is not the destruction, but the salvation of the sinner, that at last through shame he may be driven to repentance. 14 we must so eschew familiarity with the excommunicate, that we diligently seek all occasions and means that may be, to bring them again into the right way. 15 Prayers are the seals of all exhortations. 16 The apostle subscribeth his letter with his own hands that fals letters might not be brought and put in place of true.

THE

The firſt Epiſtle of PAUL the Apoſtle TO TIMOTHY.

CHAP. I.

1 Timothy is put in mind of the charge which was given unto him by Paul, at his going to Macedonia. 5 Of the right uſe and end of the law. 11 Of Saint Pauls calling to be an apoſtle, 20 and of Hymeneus and Alexander.

PAul [1] an apoſtle of Jeſus Chriſt by the commandment of God our Saviour, and Lord Jeſus Chriſt, *which is* our hope;

2 Unto Timothy, *my* own ſon in the faith: grace, [a] mercy, *and* peace from God our Father, and Jeſus Chriſt our Lord.

3 [2] As I beſought thee to abide ſtill at Epheſus when I went into Macedonia, that thou mighteſt charge ſome that they teach no other doctrin:

4 [3] Neither give heed to fables, and endleſs [b] genealogies, which miniſter queſtions, rather than godly edifying, which is in faith: *ſo do.*

5 [4] Now the end of the [c] commandment is [d] charity, out of a pure heart, and *of* a good conſcience, and *of* faith unfeigned:

6 [5] From which ſome ‡ having ſwerved, have turned aſide unto vain jangling;

7 [6] Deſiring to be teachers of the law, underſtanding neither what they ſay, nor whereof they affirm.

8 [7] But we know that the law *is* good, if a man uſe it lawfully;

9 [8] Knowing this, that the law is not made for a [e] righteous man, but for the lawleſs and diſobedient, for the ungodly and for [f] ſinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manſlayers,

10 For whoremongers, for them that defile themſelvs with mankind, for men-ſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrin:

11 [9] According to the glorious goſpel of the bleſſed God, [10] which was committed to my truſt.

12 [11] And I thank Chriſt Jeſus our Lord, who hath [g] enabled me: for that he counted me faithfull, putting me into the miniſtry,

13 Who was before a [h] blaſphemer, and a perſecuter, and injurious. But I obtained mercy, becauſe I did *it* ignorantly, in unbelief.

14 And the grace of our Lord was exceeding abundant, with [12] faith, and love which *is* in Chriſt Jeſus.

15 ¶ [13] This *is* a [i] faithfull ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.

16 Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting.

17 ¶ [14] Now unto the king eternall, immortall, inviſible, the [k] onely wiſe God, *be* honour and glory, for ever and ever. Amen.

18 ¶ [15] This charge I commit unto thee, ſon Timothy, according to the prophecies which went before on thee, that thou by [l] them mightſt war a good warfare:

19 Holding faith, [m] and a good conſcience, [16] which ſome having put away, concerning faith have made ſhipwrack.

20 Of whom is Hymeneus and Alexander, [17] whom I have [n] delivered unto Satan, that they may [o] learn not to blaſpheme.

1 First of all he avoucheth his own free vocation and alſo Timothies, that the one might be confirmed by the other: and therewithall he declareth the ſum of the apoſtolicall doctrin, *to wit*, the mercy of God in Chriſt Jeſus, apprehended by faith, the end whereof is yet hoped for

a There is as much difference betwixt mercy and grace, as is betwixt the effect and the cauſe: for grace is that free good will of God, whereby he choſe us in Chriſt, and mercy is that free juſtification which followeth it.

2 This whole epiſtle conſiſteth in admonitions, wherein all the duties of a faithfull paſtour are livelyſet out. And the firſt admonition is this, that no innovation be made either in the apoſtles doctrin it ſelf, or in the manner of teaching it.

3 The doctrin is corrupted not onely by falſe opinions, but alſo by vain & curious ſpeculations: the declaration and utterance whereof can nothing help our faith.

b He noteth out one kind of vain queſtions.

4 The ſecond admonition, is that the right uſe and practice of the doctrin muſt be joyned with the doctrin. And that conſiſteth in pure charity and a good conſcience, and true faith.

c Of the law. d There is neither love without a good conſcience, nor a good conſcience without faith, nor faith without the word of God. 5 That which he ſpake before generally of vain and curious controverſies, he applyeth to them which pretending a zeal of the law, dwelled upon outward things, and never made an end of babling of fooliſh trifles. ‡ Or, *not aiming at*, 6 There are none more unlearned, and more impudent in uſurping the name of holineſs, than fooliſh ſophiſticall bablers 7 The taking away of an objection: He condemneth not the law, but requireth the right uſe and practice of it. 8 He indeed eſcapeth the curſe of the law, and therefore doth not abhor it, who fleeing and eſchewing thoſe things which the law condemneth, giveth himſelf with all his heart, to obſerve it: and not he that maketh a vain babling of outward and curious matters. e And ſuch a one is he whom the Lord hath endued with true doctrin, and with the Holy Ghoſt. f To ſuch as make an art, at it were, of ſinning. 9 He ſetteth againſt fond and vain babling, not onely the law, but the goſpel alſo, which condemneth not, but greatly commendeth the wholeſom doctrin contained in the commandments of God, and therefore he calleth it a glorious goſpel, and the goſpel of the bleſſed God, the vertue whereof theſe bablers knew not. 10 A reaſon why neither any other goſpel is to be taught than he hath taught in the church, neither after any other ſort, becauſe there is no other goſpel beſide that, which God committed to him.

11 He maintaineth of neceſſity his apoſtleſhip againſt ſome that did carp at his former life, debaſing himſelf even to hell, to advance Chriſts onely mercy, wherewith he aboliſhed all thoſe his former doings.

g which gave me ſtrength, not onely when I had no will to do well, but alſo when I was wholly given to do evil.

h Theſe are the preparative works which Paul braggeth of.

12 He proveth this change by the effects, for that, that he that was a profane man, is become a believer: and that did moſt outragiouſly perſecute Chriſt, burneth now in love toward him.

13 He turneth the reproach of the adverſaries upon their own heads, ſhewing that this ſingular example of the goodneſs of God, redoundeth to the commodity of the whole church.

i worthy to be believed.

14 He breaketh out into an exclamation, even for very zeal of mind for that he cannot ſatisfy himſelf in amplifying the grace of God. k Look *John.* 17. 3. 15 The concluſion of both the former fatherly admonitions, *to wit*, that Timothy ſtriving manfully againſt all lets, being called to the miniſtery according to many prophecies which went before of him, ſhould both maintain the doctrin which he had received, and keep alſo a good conſcience. l By the help of them. m wholeſom and ſound doctrin. 16 Whoſoever keep not a good conſcience, do loſe alſo by little and little the gift of underſtanding: which he proveth by two moſt lamentable examples. 17 Such as fall from God, and his religion, are not to be ſuffered in the church, but rather ought to be excommunicated. n Caſt out of the church, and ſo delivered them to Satan. o That by their ſmart they might learn what it is to blaſpheme.

CHAP. II.

1 That it is meet to pray and give thanks for all men, and the reaſon why. 9 How women ſhould be attired. 12 They are not permitted to teach. 15 They ſhall be ſaved, notwithſtanding the teſtimonies of Gods wrath in child-birth, if they continue in faith.

I‡ [1] Exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, *and* giving of thanks be made for all men:

2 For kings, and for all that are in ‡ authority, [2] that we may lead a quiet and pecaceable life in all godlineſs and [a] honeſty.

‡ Or, *deſire*

1 Having diſpatched thoſe things which pertain to doctrin, he ſpeaketh now in the ſecond place of the other part of the miniſtery of the word, *to wit*, of publik prayers. And firſt of all, declaring this queſtion for whom we ought pray: he teacheth that we muſt pray for all men, and eſpecially, for all manner of magiſtrats, which thing was at that time ſomewhat doubted of, ſeeing that kings, yea, and the moſt part of magiſtrats were at that time enemies of the church. Or, *eminent place*, ‡ An argument taken of the end: *to wit*, becauſe that magiſtrats are appointed to this end, that men might peaceably and quietly live in all godlineſs and honeſty, and therefore muſt we commend them eſpecially to God, that they may faithfully execute ſo neceſſary an office. a This word containeth all kind of duty which is to be uſed amongſt men in all their affairs.

3 Another argument, why churches or congregations ought to pray for all men, without any difference of nation, kind, age, or order, *to wit*, because the Lord by calling of all sorts, yea, sometime those that are greatest enemies to the gospel, will have his church gathered together after this sort, & therefore prayers to be made for all.

4 God should not els be manifested to be the onely God of all men, unless he should shew his goodness in saving of all sorts of men: neither should Christ be seen to be the onely Mediatour between God and all sorts of men, by having taken upon him the nature of man which is common to all men, unless he had satisfied for all sorts of men, and made intercession for all.

b Christ Jesus which was made man.

‡ Or, *a testimony*

5 A confirmation, because that even to the gentiles is the secret of salvation now opened and made manifest, the apostle himself being appointed properly to this

3 [1] For this *is* good and acceptable in the sight of God our Saviour:

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 [4] For *there is* one God, and one mediatour between God and men, the [b] man Christ Jesus.

6 Who gave himself a ransom for all, ‡ [5] to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not) a teacher of the Gentiles in [c] faith and verity.

8 ¶ [6] I will therefore that men pray every where, [d] lifting up holy hands, without [e] wrath and [f] doubting.

9 ¶ [7] In like manner also, that women adorn themselvs in modest apparell, with shamefac'dness and sobriety: not with ‡ broidred hair, or gold, or pearls, or costly aray;

10 But (which becometh women professing godliness) with good works.

11 ¶ Let the women learn in silence with all subjection.

12 But I suffer not a woman to teach, [8] nor to usurp authority over the man, but to be in silence.

13 [9] For Adam was first formed, then Eve.

14 [10] And Adam was not [g] deceived, but the woman being deceived was in the transgression.

15 [11] Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity, and holiness with sobriety.

office, which he doth faithfully and sincerely execute. c Faithfully and sincerely and ly faith: *he meaneth* wholesom and sound doctrin, and by truth, and upright and sincere handling of it. 6 He hath spoken of the persons for whom we must pray: and now he teacheth, that the difference of place is taken away: for in times past, one onely nation, and in one certain place, came together to publik service: but now churches or congregations are gathered together every where, (orderly and decently) and men come together to serve God publikly with common prayer, neither must we strive for the nation, or for the purification of the body, or for the place, but for the mind to have it clean from all offence, and full of sure trust and confidence. d He putteth the sign for the thing it self, the lifting up of hands for the calling upon God. e without these griefs and offences of the mind, which hinder us from calling upon God with a good conscience f Doubting which is against faith, *James* 1. 6. 7 Thirdly, he appointeth women to learn in the publik assemblies with silence and modesty, being comly apparelled, without any riot or excess in their apparell. ‡ Or, *plaited.* 8 The first argument. why it is not lawfull for women to teach in the congregation, because by this means they should be placed above men, for they should be their masters: which is against Gods ordinance. 9 He proveth this ordinance of God, whereby the woman is subject to man, first by that that God made the woman after man, for mans sake. 10 Then, because that after sin, God enjoyned the women this punishment, for that the man was deceived by her. g Adam was deceived, but through his wives means, and therefore she is worthily for this cause subject to her husband, and ought to be. 11 He addeth a comfort by the way, that their subjection hindereth not, but that women may be saved as well as men, if they behave themselvs in those burdens of marriage holily and modestly, with faith and charity.

Chap. III.

1 *How bishops, and deacons, and their wives should be qualified,* 14 *and to what end S. Paul wrote to Timothy of these things.* 15 *Of the church, and the blessed truth, therein taught and professed.*

1 Having dispatched the treatise, as well of doctrin and of the manner of handling of it, as also of publik prayer, he now in the third place cometh to the persons themselvs, speaking first, of pastors, and afterward of deacons, and he useth a preface, that the church

[1] This *is* a true saying, [2] If a man [a] desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of [b] one wife, vigilant, sober, ‡ of good behaviour, given to hospitality, apt to teach;

3 ‡ Not [c] given to wine, no striker, not greedy of filthy lucre, but patient, not a brauler, not covetous;

may know that these be certain and sure rules. 2 A bishoprick, or the ministery of the sword is not an idle dignity, but a work, and that an excellent work, and therefore a bishop must be furnished with many vertues both at home and abroad; wherefore it is requisit before he be chosen to examin well his learning, his gifts, and ableness, and his life. a He speaketh not here of ambitious seeking, in the which there cannot be a worse fault in the church, but generally of the mind and disposition of man, framed and disposed to help and edifie the church of God, when and wheresoever it shall please the Lord. b Therefore he that shutteth out married men from the office of bishops, onely because they are married, is antichrist. ‡ Or, *modest*, ‖ Or, *not ready to quarrell and offer wrong, as one in wine*, c A common tipler, and one that will sit by it.

4 One that ruleth well his own house, having his children in subjection with all gravity.

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not ‡ a novice, least being lifted up with pride, he fall into the [d] condemnation of the devil.

7 Moreover, he must have a good report of them which are without, least he fall into reproach, and the snare of the devil.

8 ¶ [3] Likewise *must* the [e] deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

9 Holding the [f] mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 [4] Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 [5] Let the deacons be the husbands of one wife, ruling their children, and their own houses well.

13 For they that have ‡ used the office of a deacon well, purchase to themselvs a good [g] degree, and [h] great boldness in the faith, *which is* in Christ Jesus.

14 ¶ [6] These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thy self in the [7] house of God, which is the church of the living God, the [i] pillar and ‡ ground of the truth.

16 [8] And without controversy, great is the mystery of godliness: God was manifest in the flesh, [k] justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into gloy.

‡ Or, *one newly come to the faith.*

d Least by reason that he is advanced to that degree, he take occasion to be proud, which will undo him, and so he fall into the same condemnation that the devil himself is fallen into.

3 Likewise the deacons must first be proved, that there may be a good trial of their honesty, truth, sobriety, mind void of covetousness, that they are well instructed in the doctrin of faith, and *to be short*, of their good conscience and integrity.

e These are they that had to see to the poor.

f The doctrin of the gospel, which is a mystery indeed: for flesh and bloud do not reveal it

4 Regard must be had also, to the pastours and deacons wives.

5 They that have more wives than one at one time, must neither be called to be ministers, nor to be deacons.

‡ Or, *ministred*

g Honour and estimation.

h Bold and assured confidence without fear.

6 Paul purposing to add many peculiar things pertaining to the daily office of a pastour, speaketh first a word or two concerning

his coming to Timothy, that he should be so much the more carefull, least at his coming he might be reproved of negligence. 7 The pastour hath always to think, how that he is occupied in the house of the living God, wherein the treasure of the truth is kept. i *To wit*, in respect of men: for the church resteth upon that corner stone, Christ, and is the preserver of the truth, but not the mother. ‡ Or, *stay.* 8 There is nothing more excellent than this truth, whereof the church is the keeper and preserver here among men, the ministry of the word being appointed to that end and purpose: for it teacheth us the greatest matters that may be thought of, *to wit*, that God is become visible in the person of Christ by taking our nature upon him, whose majesty notwithstanding in so great weakness was manifested many ways, insomuch that the sight of it pierced the very angels, and *to conclude*, he being preached unto the gentiles, was received of them, and is now placed above in glory unspeakable. k The power of the Godhead shewed it self so marvellously in that weak flesh of Christ, that though he were a weak man, yet all the world knoweth he was, and is God.

Chap. IV.

1 *He foretelleth that in the latter times there shall be a departure from the faith.* 6 *And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.*

NOw the [1] Spirit speaketh expresly, that in the latter times some shall depart from the [a] faith, giving heed to seducing spirits, and doctrins of devils:

2 [2] Speaking lies in [b] hypocrisy, having their [c] conscience seared with a hot iron:

3 [3] Forbidding to marry, *and commanding,*

1 He setteth against that true doctrin, fals opinions, which he foretelleth, that certain which shall fall away from God and his religion, shall bring in by the suggestion of Satan, and so that

shall give ear to them. a From the true doctrin of God. 2 Although hereticks counterfeit holiness never so much, yet have they no conscience. b For they will, *as it were*, practice the art of disguised persons and players, that we may not think they will lie lurking in some one corner, or keep any resemblance of shamefac'dness. c whose conscience waxed so hard, that there grew an hard fleshiness over it, and so cause to have a canker in it, and now at length required of very necessity to be burned with an hot iron. h He setteth down two kinds of this fals doctrin, *to wit*, the law of sole life, and difference of meats.

a great number

to

to abstain from meats,[4] which God hath created [5] to be received [6] with thanksgiving of them which believe and know the truth.

4 [7] For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 [8] For it [d] is sanctified by the [e] word of God, and prayer.

6 [9] If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrin, whereunto thou hast [f] attained.

7 [10] But refuse profane and old wives fables, [11] and exercise thy self *rather* unto [g] godliness.

8 [12] For bodily exercise profiteth ‡ little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 [13] This *is* a faithfull saying, and worthy of all acception:

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 ¶ [14] Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 [15] Till I come, give attendance to reading, to exhortation, to doctrin.

14 Neglect not the gift that *is* in thee, which was given thee by prophesy, with the laying on of the hands of the presbytery.

15 Meditate upon these things, give thy self wholly to them, that thy profiting may appear ‡ to all.

16 Take heed unto thy self, and unto thy doctrin: continue in them: for in doing this thou shalt both [h] save thy self, and them that hear thee.

3 [2a] Honour widows that are widows indeed.

4 [3] But if any widow have children or nephews, let them learn first to shew ‡ piety at [4] home, and to [5] requite their parents: [6] for that is good and acceptable before God.

5 [7] Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 [8] But she that liveth ‡ in pleasure, is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own ‡ house, he hath denied the faith, and is worse than an infidel.

9 ¶ [9] Let not a widow be ‡ taken into the number, under threescore years old, having been the wife of [b] one man:

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have [c] washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 [10] But the younger widows [d] refuse: for when they have begun to wax wanton against Christ, they will marry:

12 Having damnation, because they have cast off *their* first faith.

13 [11] And withall they learn *to be* idle, wandering about from house to house; and not onely idle, but tatlers also, and busy-bodies, speaking things which they ought not.

14 [12] I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary † to speak reproachfully.

15 For some are already turned aside after Satan.

16 [13] If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 ¶ [14] Let the elders that rule well, be counted worthy of [e] double honour, [f] especially they who labour in the word and doctrin.

18 For the scripture saith, * Thou shalt not muzzle the ox that treadeth out the corn: and, * The labourer *is* worthy of his reward.

19 ¶ [15] Against an elder receive not an accusation, but ‡ before two or three witnesses.

20 [16] Them that sin rebuke before all, that others also may fear.

21 [17] I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things ‡ without preferring one

4 He proveth that he justly calleth such doctrins deviliish, *first*, because the teachers of them make laws of things which are not their own: for have they created the meats?
5 *Secondly*, because they overthrow with their decrees, the end wherefore they were created of God, *to wit*, that we should use them.
6 *Thirdly*, for that by this means they rob God of his glory, who will be honoured in the use of them And herewithall, the apostle declareth, that we must use the liberality of God, soberly, and with a good conscience.
7 He setteth an apostolicall rule for taking away the difference of meats, against that false doctrin.
8 He useth Gods benefits rightly, which acknowledgeth the giver of them by his word, and calleth upon him.
d It is so made pure and holy in respect of us, so that we may use it with a good conscience, as received at the Lords hands.
e we confess and acknowledge that God is the maker and giver of those creatures which we use, *Secondly*, that we are of the number of those, who through Christs benefit have recovered that right over all creatures, which Adam lost by his fall. *Thirdly*, by our prayers we crave of the Lord, that we may use those meats with a good conscience, which we receive at his hands. *Fourthly*, we make an end of our eating and drinking, with thanksgiving and prayer: and so are our meats sanctified to us. 9 The conclusion with an exhortation to Timothy, to propound these things diligently to the churches, which he had sucked of the apostle, even in a manner from the teat f A great measure thereof. 10 He setteth again true doctrin not onely against that false and apostatical doctrin, but also against all vain & curious subtilties. 11 It is not onely requisite that the minister of the word be sound in doctrin, but also that his life be godly and religious. g In the true serving of God. 12 Godliness consisteth in spirituall exercise, and not in outward austereness of life, which though it be something to be accounted of, if it be rightly used, yet it is in no wise comparable with godliness; For it profiteth not of it self, but through the benefit of another, but this hath the promise both of the life present, and of that that is to come. ‡ Or, *for a little time.* 13 He goeth a little from his matter, and sheweth that they which give themselvs to godliness, although they are afflicted and reproached, are notwithstanding not to be counted miserable, as other men are, because they are not afflicted for that cause that other men are, and the end of them both is far different one from the other. For how can God forsake his, which is bountifull, even toward his enemies? And he willeth that this doctrin be well beaten into their heads. 14 Now he returneth to that exhortation, shewing which are the true vertues of a pastour, whereby he may come to be reverenced, although he be but young, *to wit*, such speech and life as are witnesses of charity, zeal, faith, and purity: but here is no mention made of the crosierstaff, ring, cloak, and such other foolish and childish toys. 15 The private exercise of pastours, is continuall reading of the scriptures, where out they may draw water of wholsom doctrin and exhortation, both to themselvs and to others. ‡ Or, *in all things.* h Faith is by hearing, and hearing by preaching: and therefore the ministers of the word are so said to save themselvs and others, for that in them the Lord hath put the word of reconciliation.

2 The apostle giveth these rules touching the care of widows.
a Have care of those widows which have need for help
3 widows children and nephews must take care for their parents according to their ability.
‡ Or, *kindness*
4 The first reason, because that that which they bestowed upon theirs, they bestow it upon themselvs.
5 Another, because nature it self teacheth us to recompense our parents.
6 The third, because this dutifulness pleaseth God.
7 *The second rule*: Let the church have care of such as are widows indeed, *that is to say*, such as are poor and destitute of help of their own friends, and live godly and religiously.
8 *The third rule*: Let widows that live in pleasure, and neglect the care of their own family be holden and accounted as fallers away from God, and his religion, and worse than very infidels.
‡ Or, *delicately*,
‡ Or, *kindred*,
9 *The fourth rule*: Let none under threescore years old be taken into the number of widows, to serve the congregations or churches, and such as are free from all reproach of unchastity, and are well reported of, for their diligence, charity, and integrity.
‡ Or, *chosen.*
b That had no more husbands, but one at one time.
c This is spoken in respect of the manner of these countreys.
10 *The first reason*, why younger widows are not to be admitted to this ministery, *to wit*, because for the lightness of their ages they will at length shake off the burden that Christ hath laid upon them, and think rather upon marrying again: and so will forsake the ministery whereunto they had bound themselvs. d Take them not into the colledge of widows. 11 Another reason: because they are for the most part praters and busy bodies, and gadders up and down, neglecting their charge and duty. 12 The first rule: Let younger widows marry and govern their houses godly. † Gr. *for their railing.* 13 The sixth rule: Let the faithfull help their widows at their own charges as much as they can, and let not the congregation be burdened with these expenses. 14 Now he giveth rules, and sheweth how he ought to behave himself with the elders, *that is to say*, with the pastours, and such as have the governance in the discipline of the church, which is president of their company. The first rule: Let the church or congregation see unto this especially, as God himself hath commanded, that the elders that do their duty well, be honestly maintained. e we must be more carefull for the rest. f There were two kinds of elders, the one attended upon the government onely, and looked to the manners of the congregation, the other did beside that attend upon preaching and prayers, to and for the congregation. * *Deut* 25 4. * *Matth.* 10. 10. 15 The second rule: Let no accusation be admitted against an elder, but under two or three witnesses. ‡ Or, *under* 16 The third rule: Let the elders so convicted be rebuked openly, that they may be an example to others. 17 The fourth rule: Let sincerity be used without any prejudice or respect of persons in ecclesiasticall proceedings (especially against the elders) because God himself is there present, and the Lord Jesus Christ with a multitude of angels. ‡ Or, *without prejudice.*

CHAP. V.

1 *Rules to be observed in reproving.* 3 *Of widows.* 17 *Of elders.* 23 *A precept for Timothies health.* 24 *Some mens sins go before unto judgement, and some mens do follow after.*

1 Of keeping measure in private reprehensions, according to the degrees of ages and kinds.

REbuke [1] not an elder, but intreat *him* as a father, *and* the younger men as brethren:

2 The elder women as mothers, the younger as sisters, with all purity.

196 before another, doing nothing by partiality.

22 ¶ [18] Lay hands [g] ſuddenly on no man, neither be partaker of other mens ſins, keep thy ſelf pure.

23 [19] Drink no longer water, but uſe a little wine for thy ſtomacks ſake, and thine often infirmities.

24 [20] Some mens ſins are open beforehand, going before to judgement: and ſome *men* they follow after.

25 [21] Likewiſe alſo the good works *of ſome* are manifeſt before-hand, and they that are otherwiſe cannot be hid.

18 The fifth rule, Let the minister lay hands suddenly on no man: Let him not be faulty herein, either by favouring any mans folly, or perverse affection: If ought be done otherwise than well of his fellows, let him keep his conſcience pure.

g As much as in thee lieth, do not rashly admit any whatsoever to any eccleſiaſticall function.

19 The ſixth rule, Let the elders have indifferent conſideration of their health, in the manner of their diet. 20 Becauſe hypocrits ſomtimes creep into the miniſtery, although there be never ſo great diligence uſed, the apoſtle willeth the paſtours not to be troubled therefore, or ſlack any whi. of their diligence in trying and examining, becauſe the Lord hath appointed a time to diſcover the faults of ſuch men, and it is our parts to take heed that we offend not therein. 21 Another comfort belonging to them, which ſomtimes are ſlandered and miſreported of.

CHAP. VI.

1 *Of the duty of ſervants.* 3 *Not to have fellowſhip with new-fangled teachers.* 6 *Godlineſs is great gain.* 10 *And love of money the root of all evil.* 11 *What Timothy is to flee, and what to follow,* 17 *and whereof to admoniſh the rich.* 20 *To keep the purity of true doctrin, and to avoid profane janglings.*

1 He addeth alſo rules for the ſervants duty towards their maſters: whereupon no doubt there were many queſtions then moved by them, which took occaſion by the goſpel to trouble the common ſtate. And this is the firſt rule, Let ſervants that are come to the faith, and have infidels to their maſters, ſerve them notwithſtanding with great fidelity.

LEt [1] as many ſervants as are under the yoke, count their own maſters worthy of all honour; [2] that the name of God, and *his* doctrin be not blaſphemed.

2 The reaſon leaſt God ſhould ſeem by the doctrin of the goſpel to ſtir up men to rebellion and all wickedneſs.

2 [3] And they that have believing maſters, let them not deſpiſe *them*, becauſe they are brethren: but rather do *them* ſervice, becauſe they are ‡ faithfull and beloved, [a] partakers of the benefit. [4] Theſe things teach and exhort.

3 [5] If any man teach otherwiſe, and conſent not to wholeſom words, *even* the words of our Lord Jeſus Chriſt, and to the doctrin which is according to godlineſs:

3 The ſecond rule Let not ſervants that are come to the faith, and have alſo maſters of the ſame profeſſion and religion, abuſe the name of brotherhood, but let them ſo much the rather obey them.

‡ Or, *believing*

a Let this be ſufficient, that as touching thoſe things which pertain to everlaſting life, they are partakers of the ſame good will and love of God, as their maſters themſelvs are

4 He is ‡ proud, knowing nothing, but ‡ doting about queſtions and [b] ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings,

5 ‡ Perverſe [c] diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thy ſelf.

6 [6] But godlineſs with contentment is great gain.

7 [7] For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

4 A generall concluſion that theſe things ought not onely to be ſimply taught, but muſt with exhortations be diligently beaten into their heads. 5 He condemneth ſeverely, and excommunicateth or caſteth out of the church as proud men, ſuch as content not themſelvs with Chriſts doctrin, (*that is to ſay* the doctrin of godlineſs) but weary both themſelvs and others in vain queſtions, (for all other things are vain) becauſe they content not themſelvs in Chriſts doctrin: and as lying deceivers, becauſe they ſavour or ſound of nothing but vanity. as mad men becauſe they trouble themſelvs ſo much in matters of nothing: as miſchievous plagues, for that they cauſe great contentions and corrupt mens minds and judgement: *to be ſhort*, as prophane and wicked, becauſe they abuſe the precious name of godlineſs and religion, to filthy lucre. ‡ Or, *a fool* ‡ Or, *ſick* b Striving about words, and not about matter: and by words he meaneth all thoſe things which have not pith in them, and whereby we can reap no profit. ‡ Or, *gallings one of anothers,* c Such as we ſee in thoſe ſhameleſs ſchools of popery, which are nothing elſe but vain babling and pratling, 6 He turneth away fitly the name of gain and lucre, confeſſing that godlineſs is great gain, but far after another ſort, *to wit*, becauſe it bringeth true ſufficiencie. 7 He mocketh their folly, which do ſo greedily gape after frail things, that they can in no wiſe be ſatisfied, and yet notwithſtanding they cannot enjoy that exceſs.

8 And having food and raiment, let us be therewith content.

8 He frayeth Timothy from covetouſneſs after another ſort, *to wit*, becauſe it draweth with it an infinite ſort of luſts, and thoſe very hurtfull, wherewith covetous men do torment themſelvs ſo far forth, that in the end they caſt away from them their faith and ſalvation.

9 [8] But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtfull luſts, which drown men in deſtruction and perdition,

10 For the love of money is the root of all evil, which while ſome coveted after, they have ‡ erred from the faith, and [d] pierced themſelvs through with many ſorrows.

‡ Or, *been ſeduced.*

d Sorrow and grief ſo as it were pierce through the mind of man, and are the harveſt and true fruits of covetouſneſs.

11 ¶ [9] But thou, [e] O man of God, flee theſe things: and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.

9 A peculiar exhortation to divers vertues, wherewith it behoveth the paſtours eſpecially to be furniſhed.

12 Fight the good fight of faith, lay hold on eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 [10] I give thee charge in the ſight of God, who quickeneth all things, and *before* Chriſt Jeſus, who before Pontius Pilate witneſſed a good ‡ confeſſion,

e whom the Spirit of God ruleth

10 A moſt earneſt requeſt and charge to obſerve and keep all the premiſſes faithfully, with our eyes ſet upon the coming of Jeſus Chriſt, whoſe glory we have to ſet againſt the vain glittring of this world, and his power againſt all the terrours of the wicked.

14 That thou keep *this* commandment without ſpot, unrebukeable, untill the appearing of our Lord Jeſus Chriſt.

‡ Or, *profeſſion.*

15 Which in his times he ſhall ſhew, who is the [f] bleſſed and onely Potentate, the King of kings, and Lord of lords:

f He heapeth many words together, to one purpoſe: whereby he voucheth the power of God, which if we ſtick faſt unto, we ſhall not be moved out of our ſtanding.

16 Who onely hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom *be* honour and power everlaſting. Amen.

17 ¶ [11] Charge them that are rich in [g] this world, that they be not high-minded, nor truſt in † uncertain riches, but in the [h] living God, who giveth us richly all things to enjoy:

11 He addeth for an overplus, as it were, a ſharp admonition to the rich, that they chiefly take heed of two miſchiefs, *to wit*, of pride, and deceitfull hope, againſt which he ſetteth three excellent vertues, hope in the living God, liberality towards their neighbour, and gentle conditions.

g In things pertaining to this life, with whom thoſe men are compared which are rich in good works.

† Gr. *uncertainty of riches.*

h who onely is,

18 That they do good, that they be rich in good works, ready to diſtribute, ‡ willing to communicate:

‡ Or, *ſociable.*

19 [12] Laying up in ſtore for themſelvs a good foundation againſt the time to come, that they may lay hold on eternall life.

12 The praiſe of liberality, by the effects thereof: becauſe it is a ſure teſtimony of the Spirit of God which dwelleth in us, and therefore of the ſalvation that ſhall be given us. 13 He rehearſeth the chieteſt of all the former exhortations, which ought to be deeply imprinted in the minds of all miniſters of the word, *to wit*, that they eſchew all vain bablings of ſophiſtry, and continue in the ſimplicity of ſincere doctrin

20 ¶ [13] O Timothy, keep that which is committed to thy truſt, avoiding profane *and* vain bablings, and oppoſitions of ſcience, falſly ſo called:

i Not onely in word, but alſo in countenance and geſture: *to be ſhort*, while their behaviour was ſuch, that even when they held their peace they would make men believe, their heads were occupied about nothing but high and weighty matters, even then they erred concerning the faith.

21 Which ſome [i] profeſſing, have erred concerning the faith. Grace *be* with thee. Amen.

¶ The firſt to Timothy was written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

THE

The ſecond Epiſtle of PAUL the Apoſtle TO TIMOTHY.

CHAP. I.

1 Pauls love to Timothy, and the unfeigned faith which was in Timothy himſelf, his mother, and grandmother. 6 He is exhorted to ſtir up the gift of God which was in him, 8 to be ſtedfaſt and patient in perſecution, 13 and to perſiſt in the form and truth of that doctrin which he had learned of him. 15 Phygellus and Hermogenes, and ſuch like are noted, and Oneſiphorus is highly commended.

1 Sent of God to preach that life, which he promiſed in Chriſt Jeſus.

PAul an apoſtle of Jeſus Chriſt by the will of God [a] according to the promiſe of life, which *is* in Chriſt Jeſus,

2 To Timothy *my dearly* beloved ſon: grace, mercy, *and* peace from God the Father, and Chriſt Jeſus our Lord.

1 The chiefeſt mark that he ſhooteth at in this epiſtle, is to confirm Timothy to continue conſtantly, and manfully, even to the end, ſetting firſt before him the great good which he beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothy, and his anceſtors, which might ſo much the more make him bound to God.

3 ¶ [1] I thank God, whom I ſerve from *my* [b] fore-fathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day:

4 Greatly deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy.

5 When I call to remembrance the unfeigned faith that *is* in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſwaded that in thee alſo.

6 [2] Wherefore I put thee in remembrance, that thou [c] ſtir up the gift of God which is in thee, by the putting on of my hands.

b From Abraham, Iſaac and Jacob: for he ſpeaketh not of Phariſaiſm, but of Chriſtianiſm.

2 He warneth us to ſet the invincible power of the Spirit, which God hath given us againſt thoſe ſtorms which may and do come upon us.

7 For God hath not given us the ſpirit of [d] fear, but of power, of love, and of a ſound mind.

c The gift of God is as it were a certain lively flame kindled in our hearts, which the fleſh and the devil go about to put out: & therefore we on the contrary ſide, muſt labour as much as we can to foſter and keep it burning.

8 ¶ [3] Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me [e] his priſoner, but be thou partaker of the afflictions of the [f] goſpel, according to the [g] power of God:

9 [4] Who hath ſaved us, and called *us* with an holy calling, not according to our works, but according to his own purpoſe and grace which was [h] given us in Chriſt Jeſus, [i] before the world began:

10 But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to [k] light, through the goſpel:

11 [5] Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

12 [6] For the which cauſe I alſo ſuffer theſe things; [7] nevertheleſs I am not aſhamed, for I know whom I have ‡believed, and I am perſwaded that he is able to keep that which I have committed unto him againſt that day.

13 ¶ [8] Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which *is* in Chriſt Jeſus.

14 [9] That good thing which was committed unto thee, keep [10] by the Holy Ghoſt which dwelleth in us.

15 [11] This thou knoweſt, that all they which are in Aſia be turned away from me, of whom are Phygellus, and Hermogenes.

16 The Lord give mercy unto the houſe of Oneſiphorus, for he oft refreſhed me, and was not aſhamed of my chain.

17 But when he was in Rome, he ſought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he miniſtred unto me at Epheſus, thou knoweſt very well.

k Hath cauſed life and immortality to appear.

5 *That is*, the goſpel which the apoſtle preached.

6 He confirmeth his apoſtleſhip by a ſtrange argument, *to wit*, becauſe the world could not abide it, and therefore it perſecuted him that preached it.

7 By ſetting his own example before us, he ſheweth us how it may be, that we ſhall not be aſhamed of the croſs of Chriſt, *to wit*, if we be ſure that God both can and will keep the ſalvation which he hath, as it were, laid up in ſtore by himſelf for us againſt that day.

‡ Or, *truſted*,

8 He ſheweth wherein he ought to be moſt conſtant, *to wit*, both in the doctrin itſelf, the abridgement whereof is faith and charity, and next in the manner of teaching it, a lively pattern and ſhape whereof Timothy knew in the apoſtle.

9 An amplification taken of the dignity of ſo great a benefit committed to the miniſters.

10 The taking away of an objection, it is an hard thing to do it, but the Spirit of God is mighty, who hath inwardly indued us with his vertue.

11 He preventeth an offence which aroſe by the means of certain that fell from God, and the religion, and uttereth alſo their names, that they might be known of all men. But he ſetteth againſt them the ſingular faith of one man, that one onely good example might counterpoiſe and weigh down all evil examples.

d To pierce us through, and terrify us, as men whom the Lord will deſtroy.

3 He proveth that the ignominy or ſhame of the croſs, is not onely not to be aſhamed of, but alſo that it is glorious and moſt honourable: firſt, becauſe the goſpel wherefore the godly are afflicted, is the teſtimony of Chriſt: and ſecondly, becauſe at length the great vertue and power of God appeareth in them.

e For his ſake.

f The goſpel after a ſort is ſaid to be afflicted in them that preach it

g Through the power of God

4 He ſheweth with how great benefits God hath bound us, to maintain boldly and conſtantly his glory which is joyned with our ſalvation, and reckoneth up the cauſes of our ſalvation, *to wit*, that free and eternall purpoſe of God, to ſave us in Chriſt, which was to come, whereby it ſhould come to paſs, that we ſhould at length be freely called of God by the preaching of the goſpel, to Chriſt the deſtroyer of death and authour of immortality.

h He ſaith, that that grace was given us from everlaſting, unto which we were predeſtinate from everlaſting. So that the doctrin of foreſeen faith and foreſeen works, is clean contrary to the doctrin which preacheth and teacheth the grace of God.

i Before that courſe of years which hath run on, ever ſince the beginning of the world.

CHAP. II.

1 He is exhorted again to conſtancy and perſeverance, and to do the duty of a faithful ſervant of the Lord, in dividing the word aright, and ſtaying profane and vain bablings. 17 Of Hymeneus & Philetus. 19 The foundation of the Lord is ſure. 22 He is taught whereof to beware, and what to follow after, and in what ſort the ſervant of the Lord ought to behave himſelf.

THou [1] therefore my ſon, be ſtrong in the grace that *is* in Chriſt Jeſus.

1 The concluſion of the former exhortation which hath alſo added unto it a declaration, how that they do not keep that worthy thing that is committed unto them, which keep it to themſelvs, but they rather, which do moſt freely communicate it with others, to the end that many may be partakers of it, without any mans loſs or hinderance.

2 And the things that thou haſt heard of me ‡among [a] many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

‡ Or, *by* a When many were by, which can bear witneſs of theſe things.

3 [2] Thou therefore endure hardneſs, as a good ſouldier of Jeſus Chriſt.

2 A nother admonition: That the miniſtery of the word is a ſpirituall warfare, which man can ſo travell in, that he may pleaſe his captain, unleſs he forgo and part with all hinderances which might draw him away from it.

4 No man that warreth entangleth himſelf

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with the affairs of [b] *this* life; that he may pleaſe him who hath choſen him to be a ſouldier,

5 [3] And if a man alſo ſtrive for maſteries, *yet* is he not crowned except he ſtrive lawfully.

6 ‡ [4] The husbandman that laboureth muſt be firſt partaker of the fruits.

7 [5] Conſider what I ſay, and the Lord give thee underſtanding in all things.

8 ¶ [6] Remember that Jeſus Chriſt of the ſeed of David, was raiſed from the dead, according to my goſpel.

9 [7] Wherein I ſuffer trouble as an evil doer, *even* unto bonds, but the word of God is not bound.

10 Therefore I endure all things for the elects ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.

11 [8] *It is* a faithful ſaying: For if we be [c] dead with *him*, we ſhall alſo live with *him*:

12 If we ſuffer, we ſhall alſo reign with *him:* if we deny *him*, he alſo will deny us:

13 If we believe not, *yet* he abideth faithful, he cannot deny himſelf.

14 Of theſe things put *them* in remembrance, charging *them* [d] before the Lord, that they ſtrive not about words, to no profit, *but* to the ſubverting of the hearers.

15 ¶ [9] Study to ſhew thy ſelf approved unto God, a workman that needeth not to be aſhamed, [e] rightly dividing the word of truth.

16 [f] But ſhun profane and vain bablings, [10] for they will increaſe unto more ungodlineſs.

17 And their word will eat as doth a ‡ canker: of whom is Hymeneus and Philetus:

18 Who concerning the truth have erred, ſaying that the reſurrection is paſt already: and overthrow the faith of ſome.

19 [11] Nevertheleſs, the foundation of God ſtandeth ‡ ſure, having this ſeal, the Lord knoweth them that are his. And, Let every one that [g] nameth the name of Chriſt depart from iniquity.

20 [12] But in a great houſe there are not onely veſſels of gold, and of ſilver, but alſo of wood, and of earth: and ſome to honour, and ſome to diſhonour.

21 If a man therefore [h] purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſters uſe, *and* prepared unto every good work.

22 ¶ [13] Flee alſo youthfull luſts: but follow righteouſneſs, faith, charity, [14] peace, with them that call on the Lord out of a pure heart.

23 But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes.

24 And the ſervant of the Lord muſt not ſtrive: but be [i] gentle unto all men, apt to teach, ‡ patient:

25 In meekneſs inſtructing thoſe that [k] oppoſe themſelvs, if God peradventure will give them repentance to the acknowledging of the truth:

26 And that they may † recover themſelvs out of the ſnare of the devil, who are † taken captive by him at his will.

b with affairs of houſhold, or other things that belong to other ordinary buſineſſes.
3 The third admonition: The miniſtery is like to a game or jeſting, wherein men ſtrive for the victory, and no man is crowned, unleſs he ſtrive according to the laws which are preſcribed, be they never ſo hard and painful.
4 Or, *the husbandman labouring firſt, muſt be partaker of the fruits.*
4 Another ſimilitude, tending to the ſame end, no man may look for the harveſt, unleſs he firſt take pains to plow & ſow his ground.
5 All theſe things cannot be underſtood, and much leſs practiced, unleſs we ask of God, and he give us underſtanding.
6 He confirmeth plainly two principles of our faith, which are always aſſaulted of heretiks, the one whereof (*to wit*, that Chriſt is the true Meſſias, made man of the ſeed of David) is the ground of our ſalvation: and the other is the higheſt part of it, *to wit*, that he is riſen again from the dead.
7 The taking away of an objection: Truth it is, that he is kept in priſon as an evil doer, yet there is no cauſe, why therefore ſome ſhould go about to derogate credit from his Goſpel, ſeeing that notwithſtanding God did bleſs his miniſtry, nay rather, that example of his captivity and patience, did ſundry ways confirm the church in the hope of a better life.
8 The fourth admonition: we ought not to contend upon words and queſtions, which are not onely unprofitable, but alſo for the moſt part hurtful: but rather upon this, how we may frame our ſelvs to all manner of patience, and to die alſo with Chriſt (*that is to ſay*, for Chriſts name) becauſe that is the plain way to the moſt glorious life: as contrariwiſe, the falling away of men can diminiſh no part of the truth of God, although by ſuch means they procure moſt certain deſtruction to themſelvs. c If we be afflicted with Chriſt, and for Chriſt his ſake. d Call God to witneſs of, as a Judge: as Moſes, Joſua, Samuel, and Paul himſelf did, *Acts* 20. 9 The fift admonition: A miniſter muſt not be an idle diſputer, but a faithfull ſteward, in dividing aright the word of truth, in ſo much that he muſt ſtop the mouths of other vain bablers. e By adding nothing to it, neither overſlipping any thing, neither mangling it, not renting it in ſunder, not wreſting of it: but marking diligently what his hearers are able to hear, and what is fit to edifying. f Mark and watch, and ſee they creep not on further. 10 He diſcovereth the ſubtilty of Satan, who beginning with theſe principles, draweth us by little and little to ungodlineſs through the means of that wicked and profane babling, ſtill creeping on: which he proveth by the horrible example of them taught, that the reſurrection was already paſt. ‡ Or, *gangrene*: 11 A digreſſion, wherein he ſalveth that offence that roſe by their falling away: ſhewing firſt, that the elect are out of all danger of any ſuch falling away: ſecondly, that they are known to God, and not to us: and therefore it is no marvell if we count hypocrites oftentimes for the true brethren: but we muſt take heed that we be not like them, but rather that we be indeed ſuch as we are ſaid to be. ‡ Or, *ſteady*. g That ſerveth and worſhippeth him, and is, *as it were*, named of him, a faithfull man, or Chriſtian. 12 The taking away of an objection: It is no diſhonour to the good man of the houſe, that he hath not in a great houſe, all veſſels of one ſort and for one ſervice, but we muſt look to this, that we be found veſſels prepared to honour h By theſe words is meant the execution of the matter, and not the cauſe: for in that we purge our ſelvs, it is not to be attributed to any free will that is in us but to God, who freely and wholly worketh in us a good and an effectuall will.
13 Returning to the matter from whence he digreſſed, *verſ.* 16. he warneth him to exerciſe himſelf in weighty matters, and ſuch as pertain to godlineſs.
14 The ſixth admonition: we muſt above all things eſchew all bitterneſs of mind, both in teaching all men, and alſo in calling them back which have gone out of the way.
i To win them through our patience bearing with them, but not to pleaſe them, or excuſe them in their wickedneſs. † Or, *forbearing*: k He meaneth ſuch as do not yet ſee the truth. † Gr. *awake* † Gr. *taken alive*

CHAP. III.

1 He advertiſeth him of the times to come, 6 deſcribeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy ſcriptures.

THis [1] know alſo, that in the laſt days perilous times ſhall come.

2 For men ſhall be lovers of their own ſelvs, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankfull, [a] unholy,

3 Without natural affection, truce-breakers, ‡ falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good.

4 Traitours, heady, high-minded, lovers of pleaſures more than lovers of God;

5 Having a form of godlineſs, but denying the power thereof: from ſuch [2] turn away.

6 For of this ſort are they which creep into houſes; and lead captive ſilly women laden with ſins, led away with divers luſts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth: men of corrupt minds, ‡ reprobate concerning the faith.

9 [3] But they ſhall proceed no further: for their folly ſhall be manifeſt unto all *men*, as theirs alſo was.

10 [4] But ‡ thou haſt [b] fully known my doctrin, manner of life, purpoſe, faith, long-ſuffering, charity, patience,

11 Perſecutions, afflictions which came unto me at [c] Antioch, at Iconium, at Lyſtra, what perſecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.

13 But evil men and ſeducers ſhall wax [d] worſe and worſe, deceiving, and being deceived.

14 But continue thou in the things which thou haſt learned and haſt been aſſured of, knowing of whom thou haſt learned *them:*

15 And that from a child thou haſt known the holy ſcriptures, which are able to make

1 The ſeventh admonition: we may not hope for any church in this world without corruption: but there ſhall be rather great abundance of moſt wicked men, even in the very boſoms of the church; which notwithſtanding ſhall make a ſhew and countenance of great holineſs, and charity.
a which make no account, either of right or honeſty. ‡ Or, *makbates*, 2 we muſt not dally with ſuch men as reſiſt the truth, not of ſimple ignorance, but of a perverſe mind) which thing appeareth by their fruits which he painteth out here lively) but we muſt rather turn away from them. ‡ Or, *of no judgement*
3 He addeth a comfort: The Lord will at length pluck off all their vizards.
4 That we be not deceived by ſuch hypocrites, we muſt ſet before us the vertues of the holy ſervants of God, and we muſt not be afraid of perſecution which they ſuffered willingly, and which always followeth true godlineſs. But we muſt eſpecially hold faſt the doctrin of the apoſtles, the ſum whereof is this, that we are ſaved through faith in Chriſt Jeſus.
† Or, *Thou haſt been a diligent follower of*
b Thou knoweſt throughly not onely what I taught and did, but alſo how I was minded and diſpoſed. c which is in Piſidia. d Their wickedneſs ſhall daily increaſe.

thee

thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

16 [s] All ſcripture *is* given by inſpiration of God, and *is* profitable for doctrin, for reproof, for correction, for inſtruction in righteouſneſs:

17 That the [c] man of God may be perfect, ‡ throughly furniſhed unto all good works.

s The eight admonition which is moſt precious: A paſtour muſt be wiſely the word of God onely: wherein we have perfectly delivered unto us whatſoever pertaineth either to diſcern, know, and eſtabliſh true opinions, and to confute falſe: and furthermore to correct evil manners, and to frame good. c The prophets and expounders of Gods will, are properly and peculiarly called men of God, ‡ Or, *perfected.*

Chap. IV.

1 *He exhorteth him to do his duty with all care and diligence*: 6 *certifieth him of the nearneſs of his death*: 9 *willeth him to come ſpeedily unto him, and to bring Marcus with him, and certain other things which he wrote for*: 14 *warneth him to beware of Alexander the ſmith*: 16 *informeth him what had befallen him at his firſt anſwering.* 19 *And ſoon after he concludeth.*

1 The principal and chief of all admonitions being therefore propoſed with a moſt earneſt charge, is this: that the word of God be propounded with a certain holy importunity, as neceſſity requireth: but ſo, that a good and true ground of the doctrin be laid, and the vehemency be tempered with all holy meekneſs.

I [1] Charge *thee* therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his kingdom:

2 Preach the word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all long ſuffering and doctrin.

2 Faithfull paſtours in times paſt, took all occaſions they could, becauſe men were very prompt and ready to return to their fables.

3 [2] For the time will come when they will not endure ſound doctrin, but after their own luſts ſhall they heap to themſelvs teachers, having itching ears.

a To falſe and unprofitable doctrins which the world is now ſo bewitched withall, that it had rather the open light of the truth were utterly put out, than it would come out of darkneſs.

4 And they ſhall turn away their ears from the truth, and ſhall be turned unto [a] fables.

3 The wickedneſs and falling away of the world, ought to cauſe faithful miniſters to be ſo much the more careful.

5 [3] But watch thou in all things, endure afflictions, do the work of an evangeliſt ‡ [b] make full proof of thy miniſtery.

6 [4] For I am now ready to be [c] offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finiſhed my courſe, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteouſneſs; which the Lord the righteous judge ſhall give me at that day: and not to me onely, but unto all them alſo that love his appearing.

‡ Or, *fulfill* b Prove and ſhew by good and ſubſtantiall proof, that thou art the true miniſter of God. 4 He foretelleth his death to be at hand, and ſetteth before them an excellent example, both of invincible conſtancy, and ſure hope. c To be offered for a drink offering: and he alludeth to the powring out of bloud or wine which was uſed in ſacrifices.

9 ¶ [5] Do thy diligence to come ſhortly unto me.

10 For Demas hath forſaken me, having [d] loved this preſent world, and is departed unto Theſſalonica: Creſcens to Galatia, Titus unto Dalmatia.

11 Onely Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the miniſtery.

12 And Tychicus have I ſent to Epheſus.

13 ¶ The cloke that I left at Troas with Carpus, when thou comeſt, bring *with thee*, and the books, *but* eſpecially the parchments.

14 ¶ Alexander the copperſmith did me much evil: the Lord reward him according to his works.

15 Of whom be thou ware alſo, for he hath greatly withſtood ‡ our words.

16 ¶ At my firſt anſwer no man ſtood with me: but all men forſook me: *I pray God* that it may not be laid to their charge.

17 Notwithſtanding, the Lord ſtood with me, and ſtrengthened me, that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the [e] lion.

18 And the Lord ſhall deliver *me* from every [f] evil work, and will preſerve me unto his [g] heavenly kingdom; to whom *be* glory for ever and ever. Amen.

19 ¶ Salute Priſca and Aquila, and the houſhold of Oneſiphorus.

20 Eraſtus abode at Corinth: but Trophimus have I left at Miletum ſick.

21 Do thy diligence to come before winter: Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jeſus Chriſt *be* with thy ſpirit. Grace *be* with you. Amen.

¶ The ſecond *epiſtle* unto Timotheus, ordained the firſt biſhop of the church of the Epheſians, was written from Rome, when Paul was brought before Nero the ſecond time.

5 The laſt part of the epiſtle, ſetting forth grievous complaints againſt certain, and examples of ſingular godlineſs in every place, and of a mind never wearied.

d Contented himſelf with the world.

‡ Or, *ourpreaching.*

e Of Nero.

f Preſerve me pure from committing any thing unworthy my apoſtleſhip.

g To make me partaker of his kingdom.

The Epistle of PAUL TO TITUS.

CHAP. I.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers, ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.

PAul [1] a [a] servant of God, and an apostle of Jesus Christ, according to the faith of Gods [b] elect, [2] and the acknowledging of the truth, which is after godliness:

2 ‡ In [c] hope of eternal life, which God that cannot lie, [d] promised before the [e] world began;

3 [3] But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our [f] Saviour:

4 [4] To Titus mine own son after the common faith, [5] grace, mercy, *and* peace from God the Father, and the Lord Jesus Christ our Saviour.

5 [6] For this cause left I thee in Crete, that thou shouldest set in order the things that are ‡ wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or [g] unruly.

7 [7] For a bishop must be blameless, as the [h] steward of God: not [i] self-willed, not soon angry, not * given to wine, no striker, not given to filthy lucre:

8 But a lover of hospitality, a lover of ‡ good men, [k] sober, just, holy, temperate:

9 [8] Holding fast the faithful word, ‡ as he hath been taught, [9] that he may be able by sound doctrin, both to exhort and to convince the gainsayers.

10 [10] For there are many unruly and vain talkers and deceivers, especially they of the [l] circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not; for filthy lucres sake.

12 [m] One of themselvs, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true: wherefore rebuke them [n] sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 ¶ [11] Unto the pure all things *are* pure, but unto them that are defiled, and unbelieving, *is* nothing pure: but even their [o] mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work ‡ reprobate.

1 He voucheth his apostleship (not for Titus, but for the Cretenses sake) both by the testimony of his outward calling, and by his consent, wherein he agreeth with all the elect from the beginning of the world.
a A minister, as Christ himself, in that that he was a minister and head of the prophets, is called a servant, *Esa.* 43. 10.
b Of those whom God had chosen.
2 The faith wherin all the elect consent, is the true and sincere knowledge of God, tending to this end, that worshipping God aright, they may at length obtain life everlasting according to the promise of God, who is true, which promise was exhibited in Christ in due time according to his eternall purpose.
‡ Or, *for*
c Hope is the end of faith.
d Freely, and of his meer liberality.
e Look 2 *Tim.* 1. 9.
3 The truth is no other where to be sought, but in the preaching of the apostles.
f This word (Saviour) doth not onely signify a preserver of life, but also a giver of life.
4 The apostle moveth the Cretenses to hear Titus, by setting forth his consent, and agreement with him in the faith; and therewithall sheweth by what speciall note we may distinguish true ministers from false. 5 There is but one way of salvation, common both to the pastour and the flock. 6 The first admonition to ordain elders in every city. ‡ Or, *left undon.* g This word is proper to horses and oxen, which will not abide the yoke. 7 The second admonition: what fault pastours (whom he comprehended afore under the word elders) ought to be void of, and what vertues they ought to have. h whom the Lord hath appointed steward of his gifts. i Not hard conditioned, and evil to please. * 1 *Tim.* 3. 3. ‡ Or, *good things*,
k Circumspect, and of a sound judgement, and of a singular example of moderation. 8 The third admonition: The pastour must hold fast that doctrin, which the apostles delivered, and pertaineth to salvation, leaving all curious and vain matters. ‡ Or, *in teaching*, 9 The fourth admonition. To apply the knowledge of true doctrin unto use, which consisteth in two things, *to wit*, in governing them which shew themselvs apt to learn, and confuting the obstinate.
10 An applying of the generall proposition to a particular. The Cretenses above all others need sharp reprehensions, both because their minds are naturally given to lies and slothfulness, and also because of certain covetous Jews, which under a colour of godliness, joyned partly certain vain traditions, and partly old ceremonies with the gospel. l Of the Jews, or rather of those Jews which went about to joyn Christ and the law together.
m Epimenides, who was counted a prophet amongst them, look upon Laertius, and Cicero in his first book of divination.
n Roughly, and plainly, and go not about the bush with them.
11 He sheweth in few words, that purity consisteth not in any externall worship, and that, that is according to the old law (as in difference of meats, and washings, and other such things which are abolished) but in the mind and conscience: and whosoever teach otherwise, know not what is true religion indeed,

and also are nothing less than that they would seem to be. o If our minds and consciences be unclean, what cleanness is there in us before generation? ‡ Or, *void of judgement.*

CHAP. II.

2 Directions given unto Titus both for his doctrin and life. 9 Of the duty of servants, and in general of all Christians.

BUt [1] speak thou the things which become sound doctrin:

2 [2] That the aged men be ‡ sober, grave, temperate, sound in faith, in charity, in patience.

3 ¶ The aged women likewise, that *they be* in behaviour as becometh ‡ holiness, not ‡ false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be ‡ sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, [a] keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 ¶ Young men likewise exhort to be ‡ sober-minded.

7 [3] In all things shewing thy self a pattern of good works: in doctrin *shewing* uncorruptness, [b] gravity, sincerity,

8 Sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil thing to say of you.

9 ¶ [4] *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in [c] all things, not ‡ answering again:

10 Not purloining, but shewing all good fidelity, that they may adorn the doctrin of God our Saviour in all things.

11 ¶ [5] For the grace of God ‡ that bringeth salvation, hath appeared to all men,

12 Teaching us, that denying ungodliness

1 The fifth admonition: The doctrin must not onely be generally pure, but also be applied to all ages and orders of men, according to the diversity of circumstances.
2 what are the chiefest vertues for old and young, both men and women, and how they ought to be stirred up unto them continually.
‡ Or, *vigilant*,
‡ Or, *holy women*,
‡ Or, *makebates*,
‡ Or, *wise*,
a No gadders up and down.
‡ Or, *discreet*.
3 The sixth admonition: That both the pastours life and doctrin must be sound.
b Not such a gravity as may drive men from coming to the ministers, but such as may cause them to come in most reverent and honest sort.
4 The seventh admonition, of servants duty toward their masters.
c which may be done without offence to God.
‡ Or, *gain saying*:
5 The eight admonition, belonging to all the godly, that seeing God calleth all men to the gospel, and Christ hath so justified us, that he hath also sanctified us, we must all of us give our selves to

true godliness, and righteousness, setting before us a sure hope of immeasurable glory: which thing must in such sort be beaten into their heads, that the gain-sayers also must be reproved by the authority of the Mighty God. ‡ Or, *that bringeth salvation to all men, hath appeared.*

and

and [d] worldly luſt, we ſhould live ſoberly, righteouſly, and godlily in this preſent world:

d Luſts of the fleſh, which belong to the preſent ſtate of this life and world.

13 [e] Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt,

e Chriſt is here moſt plainly called that mighty God, and his appearance and coming is called by the figure Metonymy, our hope.

14 Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf [f] a peculiar people, zealous of good works.

f As it were a thing peculiarly laid up for himſelf.

15 Theſe things ſpeak and exhort, and rebuke with all [g] authority. Let no man deſpiſe thee.

g Whith all authority poſſible.

CHAP. III.

1 Titus is yet further directed by Paul, both concerning the things he ſhould teach, and not teach. 10 He is willed alſo to reject obſtinate hereticks: 12 which done, he appointeth him both time and place, wherein he ſhould come unto him, and ſo concludeth.

1 He declareth particularly and ſeverally that which he ſaid before generally, noting out certain chief and principall duties, which men ow to men, and eſpecially ſubjects to their magiſtrates.

PUt [1] them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work,

2 To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhewing all meekneſs unto all men.

2 He confirmeth again the former exhortation by propounding the free benefit of our regeneration, the pledge whereof is our baptiſm.

3 [2] For we our ſelvs alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envie, hatefull, *and* hating one another.

4 But after that the kindneſs and ‡ love of God our Saviour toward man appeared,

‡ Or, *pity.*

5 Not by works of [a] righteouſneſs, which we have don, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the [b] Holy Ghoſt:

a word for word of works which are don in righteouſneſs: and this place doth fully refute the doctrin of merits.

b which the vertue of the Holy Ghoſt worketh.

6 Which he ſhed on us † abundantly, through Jeſus Chriſt our Saviour;

† G.. *richly,*

7 That being juſtified by his grace, we ſhould be made heirs according to the hope of eternall life.

8 ¶ [3] *This is* a faithfull ſaying, & theſe things I will that thou affirm conſtantly, that they which have believed in God, might be carefull to maintain [c] good works: theſe things are good and profitable unto men.

3 Again with great earneſtneſs he beateth into our head, how that we ought to give our ſelvs to true godlineſs, and eſchew all vain queſtions, which ſerve to nothing but to move ſtriſe and debate.

c Give themſelvs earneſtly unto good works.

9 But avoid fooliſh queſtions and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain.

10 ¶ [4] A man that is an heretick, after the firſt and ſecond admonition, reject:

4 The miniſters of the word, muſt at once caſt off hereticks, *that is,* ſuch as ſtubbornly and ſeditiouſly diſquiet the church, and will give no ear to eccleſiaſticall admonitions.

11 Knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.

12 ¶ [5] When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

5 Laſt of all, he writeth a word or two of private matters, and commendeth certain men.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours alſo learn to ‡ maintain good works for neceſſary uſes, that they be not unfruitfull.

‡ Or, *profeſs honeſt trades*

15 ¶ All that are with me ſalute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus ordained the firſt biſhop of the church of the Cretians, from Nicopolis of Macedonia.

The Epiſtle of PAUL TO PHILEMON.

4 He rejoyceth to hear of the faith and love of Philemon: 9 whom he deſireth to forgive his ſervant Oneſimus, and lovingly to receive him again.

PAul a priſoner of Jeſus Chriſt, and Timothy *our* brother unto Philemon our *dearly* beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and Archippus our fellow-ſouldier, and to the church in thy houſe:

3 Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

4 ¶ I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints;

a By communication of faith, he meaneth thoſe duties of charity which are beſtowed upon the ſaints, and flow forth of an effectuall faith.

6 That the [a] communication of thy faith may become effectuall by the acknowledging of every good thing, which *is* in you in [b] Chriſt Jeſus.

b Shewing that there is no good thing in us, but we have it by Chriſt.

7 For we have great joy and conſolation in thy love, becauſe the [c] bowels of the ſaints are refreſhed by thee, brother.

c Becauſe thou didſt ſo dutifully and cheerfully refreſh the ſaints, that they conceived inwardly a marvellous joy: for this word (bowels) is meant not onely the inward feeling of wants and miſeries that men have one of anothers ſtate, but alſo that joy, and comfort which entreth into the very bowels, as though the heart were refreſhed and comforted.

8 Wherefore, though I might be much bold in Chriſt, to enjoyn thee that which is convenient,

9 [1] Yet for loves ſake I rather beſeech *thee*, being ſuch a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

1 An example of a Chriſtian excuſe and commendation for another man.

10 ¶ I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds.

11 Which in time paſt was to thee unprofitable: but now profitable to thee and to me:

12 Whom I have ſent again: thou therefore receive him that is mine own [d] bowels:

d As mine own ſon, and as if I had begotten him of mine own body.

13 Whom

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13 Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the goſpel.

14 But without thy mind would I do nothing: that thy benefit ſhould not be as it were of [e] neceſſity, but willingly.

e That thou mighteſt not ſeem to have ſent me thy ſervant upon conſtraint, but willingly.

15 For perhaps he therefore [f] departed for a [g] ſeaſon, that thou ſhouldeſt receive him for ever;

f Thus he aſſwageth the harder kind of ſpeech, *which is to ſay*, he ran away.
g For a little time.

16 Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the [h] fleſh, and in the Lord?

h Becauſe he is thy ſervant, as other ſervants are, and becauſe he is the Lords ſervant, ſo that thou muſt needs love him, both for the Lords ſake, and for thine own ſake.

17 If thou count me therefore a partner, receive him as my ſelf.

18 If he hath wronged thee, or oweth *thee ought*, put that on mine account.

19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not ſay to thee how thou oweſt unto me even thine own ſelf beſides.

20 [i] Yea, brother, let me have joy of thee in the Lord: refreſh my bowels in the Lord.

i Good brother, let me obtain this benefit at thine hand.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more than I ſay.

22 But withall prepare me alſo a lodging: for I truſt that through your prayers I ſhall be given unto you.

23 ¶ There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus:

24 Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

¶ Written from Rome to Philemon, by Oneſimus a ſervant.

The Epiſtle of PAUL the Apoſtle TO THE HEBREWS.

THE ARGUMENT.

THe drift and end of this epiſtle is to ſhew that Jeſus Chriſt the Son of God, both God and man, is that true eternall and onely prophet, king, and high prieſt, that was ſhadowed by the figures of the old law, and is now indeed exhibited: of whom the whole church ought to be taught, governed, and ſanctified.

CHAP. I.

1 *Chriſt in theſe laſt times coming to us from the Father,* 4 *is preferred above the angels, both in perſon and office.*

GOd who [1] at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets,

1 The firſt part of the generall propoſition of this epiſtle: the Son of God is indeed that prophet or teacher, which hath actually now performed that, that God after a ſort, and in ſhadows ſignified by his prophets, and hath fully opened his Fathers will to the world.

2 Hath in [a] theſe laſt days ſpoken unto us by *his* [b] Son, whom he hath appointed [2] heir of all things, by [c] whom alſo he made the [d] worlds:

a So that the former declaration made by the prophets was not full, and nothing muſt be added to this latter.
b which one Son is God and man.
2 The ſecond part of the ſame propoſition: The ſame Son is appointed of the Father to be our King and Lord, by whom alſo he made all things: and in whom onely he ſetteth forth his glory, yea, and himſelf alſo to be beholden of us, who beareth up and ſubſtaineth all things by his will and pleaſure. c Poſſeſſour and equall compartner of all things with the Father. d *That is*, whatſoever hath been at any time, is or ſhall be. * *Wiſd.* 7 26. e He in whom that glory and majeſty of the Father ſhineth, who is otherwiſe infinit, and cannot be beholden f His Fathers perſon. g Suſtaineth, defendeth, and cheriſheth. 3 The third part of the ſame propoſition: The ſame Son executed the office of the high prieſt in offering up himſelf, and is our onely and moſt mighty Mediatour in heaven. h This ſheweth that the ſavour of that his ſacrifice is not onely moſt acceptable to the Father, but alſo is everlaſting, and furthermore, how far this high prieſt paſſeth all the other high prieſts. 4 Before he cometh to declare the office of Chriſt, he ſetteth forth the excellency of his perſon, and firſt of all he ſheweth him ſo to be man, that therewithall he is God alſo. i Dignity and honour. 5, 6, 7, 8, 9, 10. He proveth and confirmeth the dignity of Chriſt manifeſted in the fleſh, by theſe ſix evident teſtimonies, whereby it appeareth that he far paſſeth all angels, inſomuch that he is called both Son, and God, in verſe 5, 6, 7, 8, 9, 10, 13.

3 * Who being the [e] brightneſs of *his* glory, and the expreſs image of his [f] perſon, and [g] upholding all things by the word of his power, when he [3] had by himſelf purged our ſins, [h] ſat down on the right hand of the majeſty on high:

4 [4] Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent [i] name than they.

5 [5] For unto which of the angels ſaid he at any time, Thou art my Son, [k] this day have I begotten thee? 6 And again, I will be to him a Father, and he ſhall be to me a Son?

k The Father begat the Son from everlaſting generation, but that everlaſting generation was made manifeſt and repreſented to the world in his time, and therefore he addeth this word (To day.)

6 [7] And [l] again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him.

l The Lord was not content to have ſpoken it once, but he repeateth it in another place.

7 [8] And of the angels he ſaith, Who maketh his [m] angels ſpirits, and his miniſters a [n] flame of fire.

m Cherub, *Pſal.* 18. 11.
n Seraph, *Eſa.* 6. 2.

8 But unto the Son *he ſaith*, Thy [o] throne, O God, *is* for [p] ever and ever, a ſcepter of † righteouſneſs *is* the [q] ſcepter of thy kingdome:

o The throne is proper to princes and not to ſervants.
p For everlaſting, for this doubling of the word encreaſeth the ſignification of it beyond all meaſure.

9 Thou haſt loved righteouſneſs, and hated [r] iniquity, therefore God *even* thy God hath [ſ] anointed thee with the oyl of gladneſs above thy [t] fellows.

† Gr. *rightneſs* or. *ſtraightneſs*
q The government of thy kingdom is righteous
r This kind of rehearſing which the Jews uſe by contraries, hath great force in it
ſ In that, that the word became fleſh, by pouring the holy Ghoſt upon him without meaſure. t For he is the head, and we are his members.

10 [9] And, * Thou Lord in the beginning haſt [u] laid the foundation of the earth: and the heavens are the works of thine hands.

u Made ſt the earth firm and ſure. * *Iſa.* 34. 4.

11 * They ſhall periſh, but thou remaineſt: and they all ſhall wax old as doth a garment:

12 And as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

13 [10] But to which of the angels ſaid he at any time, * Sit on my right hand, untill I make thine enemies thy footſtool?

* *Pſal.* 102. 25, &c. * *Pſal.* 110. 1. * *Matth.* 22. 44.

x By that name by which we commonly call princes messengers, he here calleth the spirits.

14 Are they not all [x] ministring spirits, sent forth to minister for them who shall be heirs of salvation?

Chap. II.

1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.

1 Now as it were pauling with himself: and shewing to what end and purpose all these things were spoken, *to wit*, to understand by the excellency of Christ, above all creatures, that his doctrin, majesty and priest-hood, is most perfect, he used an exhortation taken from a comparison. a He maketh himself an hearer. † Gr. *run out, as leaking vessels.* b They are said to let the word run out, which hold not fast when they have heard it. c The law which appointed punishment for the offenders: and which Paul saith was given by angels, *Galat.* 3. 19. and Steven, *Acts* 7. 53. 2 If the breach and transgression of the word spoken by angels was not suffered unpunished, much less shall it be lawfull for us to neglect the gospel which the Lord of angels preached, and was confirmed by the voice of the apostles, and with so many signs and wonders from heaven, and especially with so great and mighty working of the Holy Ghost. d By the apostles. e *That is*, the true end of miracles. Now they are called signs because they appear one thing, and represent another: and they are called wonders because they represent some strange and unaccustomed thing: and vertues, because they give us a glimce of Gods mighty power, ‡ Or, *distributions.* 3 If it were an hainous matter to contemn the angels which are but servants, much more hainous is it to contemn that most mighty King of the restored world. f The world to come, whereof Christ is Father, *Esa.* 9 6. or the church, which as a new world, was to be gathered together by the gospel. 4 He sheweth that the use of his kingly dignity consisteth herein, that men might not onely in Christ recover that dignity which they have lost, but also might be through him advanced above all things, which dignity of men David describeth most excellently. * *Psal.* 8. 4. g what is there in man that thou shouldest have so great regard of him and do him that honour? h He calleth all the citizens of that heavenly kingdom, as they are considered in themselvs, before that God giveth them the liberty of that city in Christ, Man, and the Son of man. i This is the first honour of the citizens of the world to come, that they are next the angels. ‡ Or, *a little while inferiour to.* k For they shall be in very great honour when they shall be partakers of the kingdom. And he speaketh of the thing that shall be, as though it were already, because it is so certain. 5 An objection: But where is this to great rule and dominion? 6 The answer: This is already fulfilled in Jesus Christ our head who was for a time for our sakes interiour to the angels, being made man but now is advanced into most high glory. l By his vertue and power which appeareth manifestly in the church. m who abased himself for a season, and took upon him the shape of a servant. ‡ Or, *by.* 7 He sheweth the cause of this subjection, *to wit*, to taste of death for our sakes, that so doing the part of a redeemer, he might not onely be our prophet and king, but also our high priest n That he might die. o Feel death. 8 Herein consisteth the force of the argument: for we could not at length be glorified with him, unless he had been abased for us, even all the faithfull. And by this occasion the apostle cometh to the other part of the declaration of Christs person, wherein he proveth him to be in such sort God, that he is also man. 9 He proveth moreover by other arguments, why it behoved the Son of God who is true God (as he proved a little before) to become man notwithstanding, subject to all miseries, sin onely excepted. p God. 10 First of all because the Father, to whose glory all things are to be referred, purposed to bring many sons unto glory. And how could he have men for his sons, unless his onely begotten Son had become brother to men.

1 Now as it were pauling with himself: and shewing to what end and purpose all these things were spoken, *to wit*, to understand by the excellency of Christ, above all creatures, that his doctrin, majesty and priest-hood, is most perfect, he used an exhortation taken from a comparison. a He maketh himself an hearer.

THerefore [1] we ought to give the more earnest heed to the things which [a] we have heard, least at any time we should † let *them* [b] slip.

2 For if the [c] word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward:

3 How shall we escape if we neglect so great salvation, [2] which at the first began to be spoken by the Lord, *and* was confirmed unto us by [d] them that heard *him*,

4 God also bearing them witness, both with [e] signs and wonders, and with divers miracles, and ‡ gifts of the Holy Ghost, according to his own will?

5 [3] For unto the angels hath he not put in subjection the [f] world to come, whereof we speak.

6 [4] But one in a certain place testified, saying, * [5] What is man that thou art mindfull of him; or the [h] son of man that thou visitest him?

7 Thou [i] madest him ‡ a little lower than the angels; thou crownedst him with [k] glory and honour, and didst set him over the works of thine hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. [5] But now we see not yet all things put under him.

9 [6] But we [l] see Jesus, who was made a little [m] lower than the angels, ‡ [7] for the [n] suffering of death, crowned with glory and honour, that he by the grace of God should [o] taste death for [8] every man.

10 [9] For it became [p] him, for whom *are* all things, and by whom *are* all things, in [10] bringing many sons unto glory, [11] to make the [q] captain of their salvation perfect through sufferings.

11 [12] For both he that [r] sanctifieth, and they who are sanctified, *are* all of [r] one: for which cause he is not ashamed to call them brethren,

12 [13] Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 [14] And again, * I will put my [t] trust in him: and again, *[u] Behold, I, and the children which God hath given me.

14 Forasmuch then as the children are [x] partakers of flesh and bloud; he also himself likewise took part of the same, that through death he might destroy him that had the [y] power of death, that is, the [z] devil:

15 And deliver them who through fear of [a] death were all their life-time subject to bondage.

16 [15] For verily † he took not on him *the nature of* [b] angels: but he took on *him* the [c] seed of Abraham.

17 [16] Wherefore in [d] all things it behoved him to be made like unto his brethren, that he might be [e] a mercifull and [f] faithfull high priest, in things *pertaining* to God, to make reconciliation for the sins of the people:

18 For in that he himself hath suffered, being [g] tempted, he is able to succour them that are tempted.

11 Secondly, The Father determined to bring those sons to glory, *to wit*, out of that ignominy wherein they lay before. Therefore the son should not have been seen plainly to be made man unless he had been made like unto other men, that he might come to glory by the self-same way, by the which he should bring others: yea rather, it became him which was prince of the salvation of others to be consecrated above others through those afflictions, propher, king, and priest, which are the parts of that principality for the salvation of others. q The Captain who as he is chiefest in dignity, so is he the first begotten from among the dead, amongst many brethren. 12 The ground of both the former arguments, for neither should we be sons through him, neither could he be consecrated through afflictions, unless he had been made man like unto us. But because this sonhood deserved unless that besides

pendeth not upon nature onely, for no man is accounted the son of God, that he is a son of man, he be also Christs brother, (which is by sanctification, *that is*, by becoming one with Christ, who sanctifieth us through faith) therefore the apostle maketh mention of the sanctifier, *to wit*, of Christ, and of them that are sanctified, *to wit*, of all the faithfull, whom therefore Christ vouchsafeth to call brethren. r He useth the time that now is, to shew us that we are yet still going on, and increasing in this sanctification: and by sanctification he meaneth our separation from the rest of the world, our cleansing from sin, and our dedication wholly unto God, all which Christ alone worketh in us. s One, of one self-same nature of man 13 That which he taught before of the incarnation of the sanctifier, he applieth to the prophetical office 14 He applieth the same to the kingly power of Christ, in delivering his from the power of the devil and death. * *Psal* 18. 2. t I will commit my self to him, and to his defence. * *Isa.* 8. 18. u This Esai speaketh of himself and his disciples, but betokening thereby all ministers, as also his disciples signify the whole church. And therefore seeing Christ is the head of the prophets and ministers, these words are more rightly verified of him, than of Esai x Are made of flesh and bloud, which is a frail and brittle nature. y The devil is said to have the power of death, because he is the authour of sin: and from sin cometh death, and for this cause he eggeth us daily to sin z He speaketh of one as of the prince, joyning to him secretly all his angels. a By (death) thou must understand here that death which is joyned with the wrath of God, as it must needs be, if it be without Christ except which there can be nothing devised more miserable. 15 He expounded those words of flesh and bloud shewing that Christ is true man, and that not by turning his divine nature, but by taking of mans nature. And he meaneth Abraham, respecting the promises made to Abraham in this behalf. † Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.* b The nature of angels. c The very nature of man. 16 He applieth the same to the priesthood, for which he should not have been fit, unless he had become man, and that like unto us in all things, sin onely except d Not onely as touching nature, but qualities also. e That he might be truely touched with the feeling of our miseries. ‡ Doing his office sincerely. g was tried and egged to wickedness by the devil.

Chap. III.

1 Christ is more worthy than Moses: 7 therefore if we believe not in him, we shall be more worthy of punishment than hard-hearted Israel.

WHerefore, [1] holy brethren, partakers of the heavenly calling, consider the [a] apostle and high priest of our [b] profession Christ Jesus,

2 [2] Who was faithfull to him that † [c] appointed him, [3] as also Moses *was faithfull* in all his house

1 Having laid the foundation, *that is to say*, declared and proved both the natures of one self same Christ, he giveth him three offices, *to wit*, the office of a propher, king, and priest, and as touching the office of teaching, and governing comparing him with Moses and Joshua, unto the 14 vers. of the next chapter, and with Aaron touching the priesthood. And he propoundeth that which he purposed to speak of, with a most grave exhortation, that all our faith may tend to Christ, as to the onely everlasting teacher, governour, and high priest. a The ambassadour or messenger, as *Rom.* 15. he is called the minister of circumcision. b Of the doctrin of the gospel which we profess 2 He confirmeth his exhortation with two reasons, first of all because Christ Jesus was appointed such an one of God, secondly, because he throughly executed the offices that his Father enjoyned him. † Gr. *made*, 1 *Sam.* 12. 6. c Apostle and high priest. 3 Now he cometh to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers over Gods house, and executed faithfully their offices: but by and by after he sheweth that there is great unlikeness in that same similitude.

3 [4] For

3 4 For this *man* was counted worthy of more glory than Moses, in as much as he, who hath builded the house, hath more honour than the house.

4 For every house is builded by some man, but he that built all things *is* God.

5 [5] And Moses verily *was* faithfull in all his house as a servant, for a testimony of those things which were to be spoken after:

6 But Christ as a Son over his own house, [6] whose [d] house are we, if we hold fast the [e] confidence, and the rejoycing of the hope firm unto the end.

7 ¶ Wherefore as the holy Ghost saith, * To day if ye will [f] hear his voice,

8 Harden not your hearts, as in the [g] provocation, in the day of temptation in the wilderness.

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway [h] err in *their* heart, and they have not known my ways.

11 So I sware in my wrath, † They shall not enter into my rest.

12 [7] Take heed, brethren, least there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily [i] while it is called, To day, least any of you be hardened through the deceitfulness of sin.

14 [8] For we are made partakers of Christ, if we hold the [k] beginning of our confidence stedfast unto the end:

15 [l] While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in, because of unbelief.

4 The first comparison: The builder of the house is better than the house it self, therefore is Christ better than Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder: but a part of the house: but Christ as Lord and God made all this house.

5 Another comparison: Moses was a faithfull servant in this house: *that is*, in the church, serving the Lord that was to come, but Christ ruleth and governeth his house as Lord.

6 He applieth the former doctrin to his end, exhorting all men by the words of David to hear the Son himself speak, and to give full credit to his words, seeing that otherwise they cannot enter into that eternall rest.

d *To wit* Christ.

e He calleth that excellent effect of faith (whereby we cry Abba, *that is*, Father) confidence, and to confidence he joyneth hope.

* *Psal.* 95. 7.

f So that God was to speak once again after Moses.

g In the day that they vexed the Lord, or strove with him.

h They are brutish and mad.

† Gr. *If they shall enter*

7 Now weighing the words of David, he sheweth first by this word, (To day) that we must not neglect the occasion while we have it: for that word is not to be restrained to Davids time, but it comprehendeth all that time wherein God calleth us.

i while the day lasteth, *that is to say*, So long as the gospel is offered to us. 8 Now he considereth these words, If you hear his voice, &c. shewing that they are spoken and meant of the hearing of faith, against which he setteth hardening through unbelief. k That beginning of trust and confidence and after the manner of the Hebrews, he calleth that, Beginning, which is chiefest. l So long as this voice soundeth out.

CHAP. IV.

1 *The rest of Christians is attained by faith.* 12 *The power of Gods word.* 14 *By our high priest Jesus the son of God, subject to infirmities, but not sin,* 16 *we must and may go boldly to the throne of grace.*

LEt us therefore fear, least a promise being left *us* of entring into his rest, any of you should seem to come short of *it*.

2 [1] For unto us was the gospel preached, as well as unto them: but † the word preached did not profit them, ‡ not being [a] mixed with faith in them that heard *it*.

1 By these words, His voice, he sheweth that David meant the preaching of Christ, who was then also preached, for Moses, and the prophets respected none other. † Gr. *the word of hearing.* ‡ Or, *because they were not united by faith to.* a He compareth the preaching of the gospel to drink, which being drunk, *that is to say*, Heard, profiteth nothing unless it be tempered with faith.

3 [2] For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 ¶ Seeing therefore it remaineth that some must enter therein, and they to whom ‡ it was first preached, entred not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if ‡ [b] Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a ‡ rest to the people of God.

10 [c] For he that is entred into his rest, he also hath ceased from his own works, as God *did* from his.

11 [3] Let us labour therefore to enter into that rest, [d] least any man fall after the same example of ‡ unbelief.

12 [4] For the [e] word of God *is* [f] quick, and powerfull, and sharper than any two edged sword, piercing even to the dividing asunder of [g] soul and [h] spirit, and of the joynts and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his [i] sight: but all things *are* naked, and opened unto the eyes of him with whom we have to do.

14 [5] Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us [k] hold fast *our* profession.

15 [6] For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, *yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

2 Least any man should object that those words were meant of the land of Canaan, and of Moses doctrin, & therefore cannot be well drawn to Christ, and to eternall life, the apostle sheweth that there are two manner of rests spoken of in the Scriptures: the one of the seventh day, wherein God is said to have rested from all his works: another is said to be that same, whereunto Joshuah led the people: but this rest is not the last rest whereunto we are called: and that he proveth by two reasons: For seeing that David so long time after, speaking to the people which were then placed in the land of Canaan, used these words, (To day) and threateneth them still that they shall not enter into the rest of God, which refused then the voice of God that sounded in their ears, we must needs say, that he meant another time than the time of Moses, and another rest than the rest of the land of Canaan: And that is, that everlasting rest, wherein we begin to live to God, after that the race of this life ceaseth: as God rested the seventh day from those his works, *that is to say*, from making the world. Moreover the apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan, and all that order of the law did shadow, is opened in the gospel onely.

‡ Or, *the gospel was first preached,*

‡ That is, *Joshuah*

b He speaketh of Joshuah the son of Nun: and as the land of Canaan was a figure of our true rest, so was Joshuah a figure of Christ.

‡ Or, *keeping of a sabbath.* c As God rested the seventh day, so must we rest from our works, *that is*, from such as proceed from our corrupt nature. 3 He returneth to an exhortation. d Least any man become a like example of infidelity. ‡ Or, *disobedience.* 4 An amplification taken from the nature of the word of God, the power whereof is such, that it entreth even to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubborn, and plainly quickening the believers. e The doctrin of God which is preached both in the law and in the gospel. f He calleth the word of God quick by reason of the effects it worketh in them to whom it is preached. g He calleth that the soul which hath the affections resident in it. h By the spirit, he meaneth that noblest part which is called the mind. i In Gods sight. 5 Now he entreth into the comparison of Christs priest-hood with Aarons, and declareth even in the very beginning the marvellous excellency of this priest-hood, calling him the Son of God, and placing him in the seat of God in heaven, plainly and evidently setting him against Aarons priest, and the transitory tabernacle, which comparisons he setteth forth afterward more at large. k And let it not go out of our hands. 6 Least he might seem by this great glory of our high priest, to stay and stop us from going unto him, he addeth straight ways after, that he is notwithstanding our brother indeed, (as he proved it also before) and that he accompteth all miseries his own, to call us boldly to him.

CHAP. V.

1 *The authority and honour of our Saviours priesthood.* 11 *Negligence in the knowledge therefore is reproved.*

FOr [1] every high priest taken from among men, is ordained for men in things *pertaining*

1 The first part of the first comparison of Christs high priesthood with Aarons: Other high priests are taken from among men, and are called after the order of men.

ing

ing to God, [2] that he may offer both [a] gifts and [b] ſacrifices for ſins.

2 Who ‡ [c] can have compaſſion on the ignorant, and [d] on them that are out of the way, for that he himſelf alſo is [e] compaſſed with infirmity.

3 And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.

4 [3] And no man taketh this honour unto himſelf, but he that is called of God, as *was* Aaron.

5 So alſo, Chriſt glorified not himſelf, to be made an high prieſt: but he that ſaid unto him, Thou art my Son, to day have I begotten thee.

6 As he ſaith alſo in another *place*, Thou *art* a prieſt for ever after the [f] order of Melchiſedec.

7 [4] Who in the [g] days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to [h] ſave him from death, and was heard, ‡ in that he feared:

8 Though he were a Son, yet [i] learned he obedience, by the things which he ſuffered:

9 [5] And being made [k] perfect, he became the authour of eternal ſalvation unto all them that obey him,

10 Called of God an high prieſt after the order of Melchiſedec.

11 ¶ [6] Of whom we have many things to ſay, and hard to be uttered, ſeeing ye are dull of hearing.

12 [7] For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the firſt principles of the oracles of God, and are become ſuch as have need of milk, and not of ſtrong meat.

13 For every one that uſeth milk, † *is* unſkilful [l] in the word of righteouſneſs: for he is a babe.

14 But ſtrong meat belongeth to them that are ‡ of full age, *even* thoſe who by reaſon ‡ of uſe have their [m] ſenſes exerciſed to diſcern both good and evil.

repentance from dead works, and of faith towards God,

2 Of the doctrin of baptiſms, and of laying on of hands, and of reſurrection of the dead, and of eternal judgement.

3 And this will we do, if God permit.

4 ¶ [2] For *it is* [b] impoſſible for thoſe who were once enlightened, and have [c] taſted of the heavenly gift, and were made partakers of the Holy Ghoſt,

5 And have taſted the good word of God, and the powers of the world to come;

6 If they ſhall fall away, to renew them again unto repentance: ſeeing they [d] crucify to themſelvs the Son of God afreſh, and put him to an open ſhame.

7 [3] For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ‡ by whom it is dreſſed, receiveth bleſſing from God.

8 But that which beareth thorns and briers, *is* rejected, and *is* nigh unto curſing, whoſe end *is* to be burned.

9 ¶ [4] But beloved, we are perſwaded better things of you, and things that accompany ſalvation, though we thus ſpeak.

10 [5] For God *is* not unrighteous, to forget your work and labour of love, which ye have ſhewed toward his name, in that ye have miniſtred to the ſaints, and do miniſter.

11 And we deſire, that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end:

12 [6] That ye be not ſlothfull, but followers of them, who through faith and patience inherit the promiſes.

13 [7] For when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf,

14 Saying, Surely, bleſſing, I will [e] bleſs thee, and multiplying, I will multiply thee.

15 And ſo after he had patiently endured, he obtained the promiſe.

16 For men verily ſwear by the greater, and an oath for confirmation *is* to them an end of all ſtrife.

17 Wherein God willing more [f] abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, † confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us:

19 [8] Which *hope* we have as an anker of the ſoul, both ſure and ſtedfaſt, and which entreth into that within the vail:

20 [9] Whither the forerunner is for us entred, *even* Jeſus, made an high prieſt for ever after the order of Melchiſedec.

2 The firſt part of the ſecond compariſon: Others as weak, are made high-prieſts, to the end that feeling the ſame infirmity in themſelvs which is in all the reſt of the people, they ſhould in their own and the peoples name offer gifts and ſacrifices, which are witneſſes of common faith and repentance.
a Offering of things without life.
b Beaſts which were killed, but eſpecially in the ſacrifices for ſins and offences.
‡ Or, *can reaſonably bear with*
c Fit and meet.
d On them that are ſinful: for in the Hebrew tongue, under ignorance and error is every ſin meant, even that ſin that is voluntary.
e For that he himſelf beareth about with him a nature ſubject to the ſame diſcommodities and vices.
3 The third compariſon which is whole. The others are called of God, and ſo was Chriſt, but in another order than Aaron. for Chriſt is called the Son, begotten of God, and a prieſt for ever after the order of Melchiſedec.
f After the likeneſs or manner as it is afterward declared.
4 The other part of the ſecond compariſon: Chriſt being exceedingly afflicted and exceedingly mercifull, aſked, not for his ſins, for he had none, but for his fear, and obtained his requeſt, and offered himſelf for all his.
g while he lived here with us, in our weak and frail nature.
h To deliver him from death.
‡ Or, *for his piety:*
i He learned indeed what it is to have a father, whom a man muſt obey. 5 The other part of the firſt compariſon. But Chriſt was conſecrate of God the Father as the authour of our ſalvation, and an high prieſt for ever, and therefore he is ſo a man, that notwithſtanding he is far above all men. k Look *Chap.* 2. 10. 6 A diſgreſſion untill he come to the beginning of the ſeventh Chapter: wherein he partly holdeth the Hebrews in the diligent conſideration of thoſe things which he hath ſaid, and partly prepareth them to the underſtanding of thoſe things whereof he will ſpeak 7 An example of an apoſtolik chiding. † Gr. *hath no experience* l In the word which teacheth righteouſneſs. † Or, *perfect*, ‡ Or, *of an habit*, or *perfection*, m All their power whereby they underſtand and judge.

2 He addeth a vehemency to his exhortation, and a moſt ſharp threatning of the certain deſtruction that ſhall come to them which fall from God and his religion.
b He ſpeaketh of a general backſliding, and ſuch as do altogether fall away from the faith, and not of ſins which are comitted through the frailty of a man, againſt the firſt and the ſecond table.
c we muſt mark the force of this word, for it is one thing to believe as Lidia did, whoſe heart God opened, *Acts* 16. 13. and another thing to have ſome taſte.
d As men that hate Chriſt, and as though they crucified him again, make him a mocking ſtock to all the world, and that to their own deſtruction, as Julian the apoſtata or backſlider did
3 He ſetteth forth the former threatning with a ſimilitude.
‡ Or, *for*
4 He mitigateth and aſſwageth all that ſharpneſs, hoping better of them to whom he writeth.
5 He praiſeth them for their charity, thereby encouraging them to go forward, and to hold out to the end.
6 He ſheweth what vertues chiefly they have need of to go forward conſtantly, and alſo to profit: *to wit*, of charity, and patience: and leaſt any man ſhould object and ſay, that theſe things are impoſſible to be don, he willeth them to ſet before themſelvs the example of their anceſtors, and to follow them.
7 Another prick to prick them forward: Becauſe the hope of the inheritance, is certain, if we continue to the end, for God hath not onely promiſedit, but alſo promiſed it with an oath.
e I will heap up benefits moſt plentifully upon thee.
f More than was needfull, were it not for the wickedneſs of men which believe not God, no, though he ſwear.

CHAP. VI.

1 He exhorteth, not to fall back from the faith, 11 but to be ſtedfaſt, 12 diligent and patient to wait upon God, 13 becauſe God is moſt ſure in his promiſe.

‡ Or, *the word of the beginning of Chriſt.*
a The firſt principles of Chriſtian religion, which we do call the Catechiſm.

THerefore leaving ‡ the [a] principles of the doctrin of Chriſt, let us go on unto perfection, [1] not laying again the foundation of

1 Certain principles of a Catechiſm, which comprehend the ſum of the doctrin of the goſpel, were given in few words, and briefly to the rude and ignorant, *to wit*, the profeſſion of repentance and faith in God: the articles of which doctrin were demanded of them which were not as yet received members of the church, at the days appointed for baptiſm: and of the children of the faithfull which were baptized in their infancy, when hands were laid upon them. And of thoſe articles, two are by name recited: the reſurrection of the fleſh, and the eternall judgement.

† Gr. *interpoſed himſelf by his oath.* 8 He likeneth hope to an anker: becauſe that even as an anker being caſt into the bottom of the ſea, ſtayeth the whole ſhip, ſo doth hope alſo enter even into the very ſecret places of heaven. And he maketh mention of the ſanctuary, alluding to the old tabernacle, and by this means returneth to the compariſons of the prieſthood of Chriſt with the Leviticall. 9 He repeateth Davids words, wherein all thoſe compariſons, whereof he hath before made mention, are ſignified, as he declareth in all the next Chapter.

CHAP. VII.

1 Chriſt Jeſus is a prieſt after the order of Melchidec, 11 and ſo far more excellent than the prieſts of Aarons order.

FOr this [1] Melchiſedec king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and [a] bleſſed him:

2 To whom alſo Abraham gave a tenth part of all: firſt being by interpetation king of righteouſneſs, and after that alſo, king of Salem, which is king of peace:

3 [2] Without father, without mother, † without deſcent, having neither beginning of days, nor end of life: but made like unto the Son of God, abideth a prieſt continually.

4 [3] Now conſider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the ſpoils.

5 And verily they that are of the ſons of Levi, who receive the office of the prieſthood, have a commandment to take tithes of the people according to the law, *that is*, of their brethren, though they come out of the [b] loins of Abraham.

6 But he whoſe ‡ deſcent is not counted from them, received tithes of Abraham, and bleſſed him that had the promiſes.

7 And [c] without all contradiction, the leſs is bleſſed of the better.

8 And here men that die receive tithes: but there he *receiveth them*, of whom it is witneſſed that he liveth.

9 [4] And as I may ſo ſay, Levi alſo who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father when Melchiſedec met him.

11 [5] If therefore [d] perfection were by the Levitical prieſthood, (for under it the people received the law) what further need *was there* that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron?

12 [6] For the prieſthood being changed, there is made of neceſſity a change alſo of the [e] law.

13 For he of whom theſe things are ſpoken, pertaineth to another tribe, of which [f] no man gave attendance at the altar.

14 For *it is* evident that our Lord ſprang out of Juda, of which tribe Moſes ſpake nothing concerning prieſthood.

15 [7] And it is yet far more evident: for that after the ſimilitude of Melchiſedec there ariſeth another prieſt,

16 [8] Who is made, not after the [g] law of a carnal commandment, but after the power of an endleſs life.

17 For he teſtifieth, Thou *art* a prieſt for ever after the order of Melchiſedec.

18 [9] For there is verily a diſanulling of the [h] commandment going before, for the weakneſs and unprofitableneſs thereof.

19 For the law made nothing perfect, ‡ but the bringing in of a better hope *did:* by the which we draw nigh unto God.

20 [10] And in as much as not without an oath *he was made prieſt*,

21 (For thoſe *prieſts* were made ‡ without an oath: but this with an oath, by him that ſaid unto him, * The Lord ſware and will not repent, Thou *art* a prieſt for ever, after the order of Melchiſedec)

22 By ſo much was Jeſus made a ſurety of a better teſtament.

23 [11] And they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death.

24 But this *man*, becauſe he continueth ever, hath an ‡ [i] unchangeable prieſthood.

25 Wherefore he is [k] able alſo to ſave them ‡ to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

26 ¶ [12] For ſuch an high prieſt became us, *who is* holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens:

27 Who needeth not daily as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: [13] for [l] this he did [m] once, when he offered up himſelf.

28 For the law maketh men high prieſts which have infirmity, but the [n] word of the oath [14] which [o] was ſince the law, *maketh* the Son, who is † conſecrated for evermore.

1 Declaring thoſe words, *According to the order of Melchiſedec*, whereupon that compariſon ſtandeth of the prieſthood of Chriſt with the Levitical: firſt, Melchiſedec himſelf is conſidered as the figure of Chriſt, and theſe are the heads of that compariſon: Melchiſedec was a King and a Prieſt, and ſuch an one indeed is Chriſt alone. He was a king of peace and righteouſneſs, ſuch an one indeed is Chriſt alone.
a with a ſolemn and prieſtly bleſſing.
2 Another figure: Melchiſedec is ſet before us to be conſidered as one without begin ning and without ending, for neither his father, nor his mother, nor his anceſtors nor his death are written of: and ſuch an one indeed is the Son of God, *to wit*, an everlaſting prieſt: as he is God, without mother wondertully begotten: as he is man, without father wondertully conceived.
† Gr. *without pedegree*,
3 Another figure: Melchiſedec in conſideration of his prieſthood was above Abraham: for he took tenths of him and bleſſed him as a prieſt: ſuch a one indeed is Chriſt, upon whom dependeth even Abrahams ſanctification, and all the believers, and whom all men ought to worſhip and reverence as the author of all.
b were begotten of Abraham.
‡ Or, *pedegree*
c He ſpeaketh of the publik bleſſing which the prieſts uſed.
4 A double amplification: The firſt, that Melchiſedec took the tenths as one immortal (*to wit*, in reſpect that he is the figure of Chriſt, for his death is in no place made mention of, and David ſetteth him forth as an everlaſting prieſt) but the Leviticall prieſts, as mortall men, for they ſucceed one another: the ſecond, that Levi himſelf was tithed in Abraham by Melchiſedec. Therefore the prieſthood of Melchiſedec (*that is*, Chriſts, who is pronounced to be an everlaſting prieſt according to his order) is more excellent than the Leviticall. 5 The third treatiſe of this epiſtle, wherein after he hath proved Chriſt to be a king, a prophet and prieſt, he now handleth diſtinctly the condition and excellency of all all theſe offices, ſhewing that all theſe were but ſhadows in all other, but in Chriſt they are true and perfit. And he beginneth with the prieſthood, wherewith alſo the former treatiſe ended, that by this means all the parts and members of the diſputation, may better hang together. And firſt of all he proveth that the Leviticall prieſt-hood was imperfect, becauſe another prieſt is promiſed a long time after, according to another order. *that is to ſay*, of another manner of rule and faſhion. d If the prieſthood of Levi could have made any man perfit. 6 He ſheweth how that by the inſtitution of the new prieſthood, not onely the imperfection of the prieſthood of Levi was declared, but alſo that it was changed for this: for theſe two cannot ſtand together, becauſe that firſt appointment of the tribe of Levi, did ſhut forth the tribe of Juda, and made it alſo inferiour to Levi: and this latter doth place the prieſthood in the tribe of Juda. e Of the inſtitution of Aaron. f Had any thing to do about the altar. 7 Leaſt any man might object, that the prieſthood indeed was tranſlated from Levi to Juda, but yet notwithſtanding the ſame remaineth ſtill, he both weigheth and expoundeth thoſe words of David, *for ever according to the order of Melchiſedec*, whereby alſo a divers inſtitution of prieſthood is well perceived.
8 He proveth the diverſity and excellency of the inſtitution of Melchiſedecs prieſthood, by this, that the prieſthood of the law did ſtand upon an outward and bodily anointing: but the ſacrifice of Melchiſedec is ſet out to be everlaſting & more ſpirituall.
g Not after the ordination which commandeth frail and tranſitory things, as was done in Aarons conſecration, and all that whole prieſthood.
9 Again, that no man might object that the laſt prieſthood was added to make a perfect one, by the coupling of them both together, he proveth that the firſt was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could thoſe corporal and tranſitory things ſanctify us, either of themſelvs, or being joyned with another?
h The ceremoniall law.
‡ Or, *but it was the bringing in*
10 Another argument, whereby he proveth that the prieſthood of Chriſt is better than the prieſthood of Levi, becauſe his was eſtabliſhed with an oath, but theirs was not ſo.
‡ Or, *without ſwearing of an oath*:
* *Pſal.* 110. 4.
11 Another argument tending to the ſame purpoſe The Leviticall prieſts (as mortall men) could not be everla-

CHAP. VIII.

1 By the eternal prieſthood of Chriſt, the Levitical prieſthood of Aaron is aboliſhed: 7 and the temporal covenant with the fathers, by the eternal covenant of the goſpel.

1 He briefly repeateth that whereunto all theſe things are to be referred, *to wit*, that we have a far other high prieſt than thoſe Leviticall high prieſts are, even ſuch an one as ſitteth at the right hand of the moſt high God in heaven.
2 They of Levi were high prieſts in an earthly ſanctuary, but Chriſt is in the heavenly. ‡ Or, *of holy things*. a Of heaven. 3 They of Levi exerciſed their prieſthood in a frail tabernacle, but Chriſt beareth about with him a far other tabernacle, *to wit*, his body which God himſelf made to be everlaſting, as it ſhall afterward be declared, *Chap.* 9 11. b Of his body. 4 He bringeth a reaſon, why it muſt needs be that Chriſt ſhould have a body, (which he calleth a tabernacle, which the Lord pight and not man) *to wit*, that he might have what to offer: for otherwiſe he could not be an high prieſt. And the ſelf-ſame body is both the tabernacle, and the ſacrifice.

NOw [1] of the things which we have ſpoken, *this is* the ſum: We have ſuch an high prieſt, who is ſet on the right hand of the throne of the majeſty in the heavens:

2 [2] A miniſter ‡ of the [a] ſanctuary, [3] and of the [b] true tabernacle which the Lord pitched, and not man.

3 [4] For every high prieſt is ordained to offer

gifts

gifts and sacrifices: wherefore *it is* of necessity that this man have some what also to offer.

4 [5] For if he were on earth, he should not be a priest, seeing that ‡ there are priests that offer gifts according to the law,

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For see (saith he) *that* thou make all things according to the patern shewed to thee in the mount.

6 [6] But now hath he obtained a more excellent ministery, by how much also he is the mediatour of a better ‡ covenant, which was established upon better promises.

7 [7] For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come (saith the Lord) when I will make a new covenant with the [c] house of Israel and the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord, * I will † put my laws into their mind, and write them ‡ in their hearts: and I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the lest to the greatest.

12 For I will be merciful to their unrighteousnes, and their sins and their iniquities will I remember no more.

13 [8] In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old, *is* ready to vanish away.

5 He giveth a reason, why he said that our high priest is in the heavenly sanctuary, and not in the earthly: because, *saith he*, if he were now on the earth, he could not ministe in the earthly sanctuary, seeing there are yet Leviticall priests which are appointed for him, *that is to say*, to be patterns of that perfit example. And to what purpose should the paterns serve when the true and originall example is present?
1 Or, *they are priests*
6 He entreth into the comparison of the old and transitory testament or covenant, being but for a time, whereof the Leviticall priests were mediatours, with the new, the everlasting mediatour whereof is Christ to shew, that this is not onely better than that in all respects, but also that that was abrogated by this.
1 Or, *testament*,
7 He proveth by the testimony of Jeremy, that there is a second testament or covenant, and therefore that the first was not perfit.
c He calleth it an house, as it were one family of the whole kingdom: for whereas the kingdom of David was divided into two factions, the prophet giveth us to understand, that through the new testament they shall be joyned together again in one.
* Jer. 31. 33.
† Gr. *give*
‡ Or, *upon*
8 The conclusion therefore by the latter and the new, the first and old is taken away, for it could not be called new, if it differed not from the old, and again, that same is at length taken away, which is subject to corruption, and therefore imperfect.

Chap. IX.

1 The description of the rites and bloudy sacrifices of the law, 11 far inferiour to the dignity and perfection of the bloud and sacrifice of Christ.

1 [1] THen verily the first *covenant* had also ‡ ordinances of divine service, and [2] a worldly sanctuary.

2 For there was a tabernacle made, the first wherein *was* the candlestick and the table and the shewbread; which is called ‡ the sanctuary.

3 And after the [b] second vail, the tabernacle which is called the [c] holiest of all:

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aarons rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the [d] mercy-seat: of which we cannot now speak particularly.

6 ¶ [2] Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone once every year, not without bloud, which he offered for himself, and *for* the [e] errours of the people.

8 [3] The Holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing:

9 [4] Which *was* a figure [f] for the time then present, in which were offered both gifts & sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

10 [5] *Which stood* onely in meats and drinks, & divers washings, and carnal ‡ ordinances [g] imposed *on them* untill the time of reformation.

11 [6] But Christ being come an high priest of good things to come, [7] by a [h] greater and more perfect tabernacle, not made with hands, that is to say, not of this building:

12 [8] Neither by the bloud of [i] goats and calvs, but by his own bloud he entred in once into the holy place, having obtained eternal redemption *for us*.

13 [9] For if the bloud of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the [k] purifying of the flesh:

14 How much more shall the bloud of Christ, who through the eternal Spirit, offered himself without ‡ spot to God, purge your conscience from [l] dead works to serve the living God?

15 [10] And for this cause he is the Mediatour of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 [11] For where a testament *is*, there must also of necessity ‡ be the death of the testatour.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all whilest the testatour liveth.

1 A division of the first tabernacle, which he calleth worldly, *that is to say*, transitory and earthly, into two parts, *to wit*, into the holy places, and the holiest of all.
‡ Or, *ceremonies*
2 An earthly and a fitting.
‡ Or, *holy*.
b He calleth it the second vail, not because there was two vails, but because it was behind the sanctuary, or the first tabernacle.
c The holiest sanctuary.
d The Hebrews call the cover of the ark of the covenant, the mercy-seat, whom both the Grecians and we follow.
2 Now he cometh to the sacrifices, which he divideth into those daily sacrifices, and that yearly and solemn sacrifice, with the which the high priest onely but once every year entring into the holiest of all with bloud offered for himself and the people.
e For the sins, Look *Chap.* 5. 2.
3 Of that yearly rite and the ceremony, he gathereth that the way was not by such sacrifices opened into heaven, which was shadowed by the holiest of all: for why did the high priest alone enter in thither, shutting out all others, and that to offer sacrifices there both for himself and for others, and after, did shut the holiest of all again?
4 An objection, If the way were not opened into heaven by those sacrifices (*that is to say*, if the worshippers were not purged by them) why then were those ceremonies used? *To wit*, that men might be called back to that spirituall example, *that is to say*, to Christ, who should correct all those things at his coming.
f For that time that that figure had to last.
5 Another reason, why they could not make clean the conscience of the worshippers, *to wit*, because they were outward and carnall, or corporall, things.
‡ Or, *rites*, or *ceremonies*,
g For they were, as you would say, a burden, from which Christ delivered us. 6 Now he entreth into the declaration of the figures, and first of all comparing the Leviticall high priest with Christ, (*that is to say*, the figure with the thing it self) he attributeth to Christ the administration of good things to come, *that is*, everlasting, which those carnall things had respect unto. 7 Another comparison of the first corruptible tabernacle, with the latter, (*that is to say*, with the humane nature of Christ) which is the true incorruptible temple of God, whereinto the Son of God entred, as the Leviticall high priests into the other which was frail and transitory. h By a more excellent and better. 8 Another comparison of the bloud of the sacrifices with Christ. The Leviticall high priests entring by those their holy places into their sanctuary, offered corruptible bloud for one year onely: but Christ entring into that holy body of his, entred by it into heaven it self, offering his own most pure bloud for an everlasting redemption: For one self-same Christ answereth both to the high priest, and the tabernacle, & the sacrifices, & the offerings themselvs, as the truth to the figures, so that Christ is both high priest, and tabernacle, and sacrifice, yea, all those both truly and for ever. i For this yearly sacrifice of reconciliation, there were two kinds of sacrifices, the one a goat, the other a heifer, or calf. 9 If the outward sprinkling of bloud and ashes of beasts was a true and effectuall sign of purifying and cleansing, how much more shall the thing it self, and the truth being present, which in times past was shadowed by those external sacraments, *that is to say*, his bloud, which is in such sort mans bloud, that it is also the bloud of the Son of God, & therefore hath an everlasting vertue of purifying and cleansing. k He considereth the signs apart, being separate from the thing it self. ‡ Or, *faults*. l From sins which proceed from death, and bring forth nothing but death. 10 The conclusion of the former argument: therefore seeing the bloud of beasts did not purge sins, the new Testament which was before time promised, whereunto those outward things had respect, is now indeed established, by the vertue whereof all transgressions might be taken away, and heaven indeed opened unto us: whereof it followeth that Christ shed his bloud also for the fathers, for he was shadowed by these old ceremonies, otherwise unless they had served to present him, they had been nothing at all profitable. Therefore this testament is called the latter, not as concerning the vertue of it, (*that is to say*, remission of sins) but in respect of that time, wherein the thing it self was finished, *that is to say*, wherein Christ was indeed exhibited to the world, & fulfilled all things which were necessary to our salvation. 11 A reason why the testament must be established by the death of the Mediatour, because this testament hath the condition of a testament or gift, which is made effectuall by death, and therefore at it might be effectuall, it must needs be that he that made the testament, should dy. ‡ Or, *be brought in*.

18 [12] Whereupon, neither the firſt *teſtament* was ‡ dedicated without bloud.

19 For when Moſes had ſpoken every precept to all the people, [m] according to the law, he took the bloud of calvs and of goats, with water and ‡ ſcarlet wooll, and hyſſop, and [n] ſprinkled both the book and all the people,

20 Saying, This *is* the bloud of the teſtament which God hath enjoyned unto you.

21 Moreover, he ſprinkled with bloud both the tabernacle, and all the veſſels of the miniſtry.

22 And almoſt all things are by the law purged with bloud: and without ſhedding of bloud is no remiſſion.

23 ¶ *It was* therefore neceſſary that the [o] paterns of things in the heavens ſhould be purified with theſe, but the heavenly things themſelvs with better ſacrifices than theſe.

24 [13] For Chriſt is not entred into the holy *places* made with hands, *which are* the figures of the true, but into heaven it ſelf, now to appear in the preſence of God for us.

25 [14] Nor yet that he ſhould offer himſelf often, as the high prieſt entreth into the holy *place,* every year with bloud of others:

26 [15] For then muſt he often have ſuffered ſince the foundation of the world: but now once in the [p] end of the world, hath he appeared to put away [q] ſin by the ſacrifice of himſelf.

27 And as it is appointed unto men [r] once to die, but after this the judgement:

28 So Chriſt was once offered to bear the ſins of [s] many, [16] and unto them that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation.

12 There muſt be a proportion betweene thoſe things which purify, and thoſe things which are purified: Under the law all thoſe figures were earthly, the tabernacle, the book, the veſſels, the ſacrifices, although they where the ſigns of heavenly things Therefore it was requiſit that all thoſe ſhould be purified with ſome matter and ceremony of the ſame nature, *to wit*, with the bloud of beaſts, with water, wooll, hyſſop. But under Chriſt all things are heavenly, an heavenly tabernacle, an heavenly ſacrifice, an heavenly people, an heavenly doctrin, and heaven it ſelf is ſet open before us for an everlaſting habitation Therefore all theſe things are ſanctified in like ſort, *to wit*, with that everlaſting offering of the quickning bloud of Chriſt.
‡ Or, *purified*
m As the Lord had commanded.
‡ Or, *purple*
n He uſeth to ſprinckle.
o The patterns of heavenly things were earthly. and therefore they were to be ſet forth with earthly things, as with the bloud of beaſts, and wooll, and hyſſop. But under Chriſt all things are heavenly, and therefore they could not but be ſanctified with the offering of his lively bloud. 13 Another double compariſon: The Leviticall high prieſt entred into the ſanctuary, which was made indeed by the commandment of God, but yet with mens hands, that it might be a pattern of another more excellent, *to wit*, of the heavenly palace. But Chriſt entred into heaven it ſelf. Again, he appeared before the ark, but Chriſt before God the Father himſelf. 14 Another double compariſon: The Levitical high prieſt offered other bloud, but Chriſt offered his own: he every year once iterated his offering: Chriſt offering himſelf but once aboliſhed ſin altogether, both of the former ages, and of the ages to come. 15 An argument to prove that Chriſts offering ought not to be repeated: Seing that ſins were to be purged from the beginning of the world, and it is proved that ſins cannot be purged, but by the onely bloud of Chriſt: he muſt needs have died oftentimes, ſince the beginning of the world. But a man can die but once: therefore Chriſts oblation which was once done in the latter days, neither could nor can be repeated: Seeing then it is ſo, ſurely the vertue of it extendeth both to ſins that were before, and to ſins that are after his coming. p In the latter days. q That whole root of ſin. r He ſpeaketh of the naturall ſtate and condition of man: For as for Lazarus and certain others that died twice, that was no uſuall thing, but extraordinary: and as for them that ſhall be changed, their changing is a kind of death. 1 *Cor.* 15. 51. s Thus the generall promiſe is reſtrained to the elect onely, and we have to ſeek the teſtimony of our election, not in the ſecret conſel of God, but in the effects that in our faith worketh, and ſo we muſt climb up from the loweſt ſtep to the higheſt, there to find ſuch comfort as is moſt certain and ſhall never be moved. 16 Shortly by the way he ſetteth our Chriſt as Judge, partly to terrify them which do not reſt themſelvs in the onely oblation of Chriſt once made, and partly to keep the faithfull in their day, that they go not back.

CHAP. X.

1 *The weakneſs of the law-ſacrifices.* 10 *The ſacrifice of Chriſts body once offered,* 14 *for ever hath taken away ſins.* 19 *An exhortation to hold faſt the faith, with patience and thanksgiving.*

FOr [1] the law having a ſhadow of good things to [2] come, & not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers *thereunto* perfect.

2 For then would they not have ceaſed to be offered; becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins.

1 He preventeth a privy objection, why then were thoſe ſacrifices offered? The Apoſtle anſwereth, firſt touching that yeerly ſacrifice which was the ſolemneſt of all, wherein (ſaith he) there was made every year a remembrance again of all former ſins. Therefore that ſacrifice had no power to ſanctify: for to what purpoſe ſhould thoſe ſins which are purged be repeated again, and wherefore ſhould now ſins come to be repeated every year, if thoſe ſacrifices did aboliſh ſins? 2 Of things which are everlaſting, which were promiſed to the fathers, and exhibited in Chriſt.

3 But in thoſe *ſacrifices there is* a remembrance again *made* of ſins every year.

4 For *it is* not poſſible that the bloud of bulls and of goats ſhould take away ſins.

5 [2] Wherefore when he [b] cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but [c] a body ‡ haſt thou prepared me:

6 In burnt-offerings, and *ſacrifices* for ſin thou haſt had no pleaſure:

7 Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and *offering* for ſin thou wouldeſt not, neither hadſt pleaſure *therein,* which are offered by the law:

9 Then ſaid he, Lo, I come to do thy will, (O God) He taketh away the [d] firſt, that he may eſtabliſh the ſecond.

10 By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once *for all.*

11 [3] And every prieſt ſtandeth [e] daily miniſtring and offering oftentimes the ſame ſacrifices which can never take away ſins.

12 But this *man* after he had offered one ſacrifice for ſins for ever, ſat down on the right hand of God:

13 [4] From henceforth expecting till his enemies be made his fooſtool.

14 For by one offering he hath perfected for ever them that are ſanctified.

15 [5] *Whereof* the holy Ghoſt alſo is a witneſs to us: for after that he had ſaid before,

16 This *is* the covenant that I will make with them after thoſe days, ſaith the Lord: I will * put my laws into their hearts, and in their minds will I write them:

17 And their ſins and iniquities will I remember [f] no more.

18 Now, where remiſſion of theſe *is, there is* no more offering for [g] ſin.

19 ¶ [6] Having therefore, brethren, ‡ boldneſs to enter into the holieſt by the bloud of Jeſus,

20 *By* a new and living way which he hath ‡ conſecrated for us, through the vail, that is *to ſay,* his [h] fleſh:

21 And *having* an high prieſt over the houſe of God:

22 [7] Let us draw near with a [i] true heart, in full aſſurance of faith, having our [k] hearts ſprinkled

2 A concluſion following of thoſe things that went before, and comprehending alſo the other ſacrifices. Seeing that the ſacrifices of the law could not do it therefore, Chriſt ſpeaking of himſelf as of our high prieſt, manifeſted in the fleſh, witneſſeth evidently that God reſted not in the ſacrifices, but in the obedience of his Son our high prieſt, in whoſe obedience he offered up himſelf once to his Father for us.
b The Son of God is ſaid to come into the world, when he was made man.
c It is word for word in the Hebrew text, Thou haſt pierced mine ears through, *that is,* thou haſt made me obedient, and willing to hear.
‡ Or, *thou haſt fitted me:*
d *That is,* the ſacrifices, to eſtabliſh the ſecond, *that is,* the will of God.
3 A concluſion, with the other part of the compariſon: The Leviticall high prieſt repeateth the ſame ſacrifices daily in his ſanctuary: whereupon it followeth that neither thoſe ſacrifices, neither thoſe offerings, neither thoſe high prieſts could take away ſins. But Chriſt having offered one ſacrifice once for the ſins of all men, and having ſanctified his own for ever, ſitteth at the right hand of the Father, having all power in his hands.
e At the altar.
4 He preventeth a privy objection, *to wit*, that yet notwithſtanding we are ſubject to ſin and death, whereunto the apoſtle anſwereth, that the full efficacy of Chriſts vertue hath not yet ſhewed it ſelf, but ſhall at length appear when he will at once put to flight all his enemies, with whom as yet we ſtrive. 5 Although there do yet remain in us reliques of ſin, yet the work of our ſanctification which is to be perfected, hangeth upon the ſelf-ſame ſacrifice which never ſhall be repeated: and that the apoſtle proveth by alledging again the teſtimony of Jeremy, thus ſin is taken away by the new teſtament, ſeeing the Lord ſaith that it ſhall come to paſs, that according to the form of it, he will no more remember our ſins: Therefore we need now no purging ſacrifice to take away that which is already taken away, but we muſt rather take pains, that we may now through faith be partakers of that ſacrifice. * *Jer.* 31. 33. f why then, where is the fire of purgatory, and that papiſts diſtinction of the fault, and the punishment? g He ſaid well, for ſin: for there remaineth another offering, *to wit*, of thanksgiving 6 The ſum of the former treatiſe: we are not ſhut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place (*that is*, into heaven) ſeeing that we are purged with the bloud, not of beaſts, but of Jeſus. Neither as in times paſt, both the high prieſt ſhut us out by ſetting the vail againſt us, but through the vail which is his fleſh, he hath brought us into heaven it ſelf, being preſent with us, ſo that we have now truly an high prieſt, which is over the houſe of God. ‡ Or, *liberty* ‡ Or, *new made* h So Chriſts fleſh ſheweth us the Godhead, as it were, under a vail. For otherwiſe we were not able to abide the brightneſs of it. 7 A moſt grave exhortation, wherein he ſheweth how that ſacrifice of Chriſt may be applyed to us: *to wit*, by faith, which alſo he deſcribeth by the conſequents, *to wit*, by ſanctification of the Spirit, which cauſeth us ſurely to hope in God, and to procure by all means poſſible one anothers ſalvation, through the love that is in us one towards another. i with no double and counterfeit heart, but with ſuch an heart as is truly and indeed given to God. k This is it which the Lord ſaith, Be ye holy, for I am holy.

from

from an evil conſcience, and our bodies waſhed with [l] pure water.

23 Let us hold faſt the profeſſion of our faith without wavering: (for he *is* faithful that promiſed)

24 And let us conſider one another to provoke unto love, and to good works.

25 Not forſaking the aſſembling of our ſelvs together, as the manner of ſome *is*, but exhorting *one another*: [g] and ſo much the more, as ye ſee the day approaching.

26 For if we ſin [m] wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins,

27 But a certain fearful looking for of judgement, and fiery indignation, which ſhall devour the [n] adverſaries.

28 [9] He that deſpiſed Moſes law, died without mercy, under two or three witneſſes.

29 Of how much ſorer puniſhment, ſuppoſe ye ſhall he be thought worthy, who hath troden under foot the Son of God, and hath counted the bloud of the covenant wherewith he was ſanctified, an unholy thing, and hath done diſpite unto the Spirit of grace?

30 [10] For we know him that hath ſaid, * Vengeance *belongeth* unto me, I will recompence, ſaith the Lord: and again, The Lord ſhall [o] judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 [11] But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions:

33 Partly whileſt ye were made [p] a gazing ſtock, both by reproaches and afflictions, and partly whileſt ye became [q] companions of them that were ſo uſed.

34 For ye had compaſſion of *me* in my bonds, and took joyfully the ſpoiling of your goods, knowing in your ſelvs that ye have in heaven a better and an enduring [r] ſubſtance.

35 Caſt not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promiſe.

37 For yet a [ſ] little while, and he that ſhall come will come, and will not tarry.

38 [12] Now the juſt ſhall live by faith: but if *any man* draw back, my ſoul ſhall have no pleaſure in him.

39 But we are not of them who draw back unto perdition; but of them that believe, to the ſaving of the ſoul.

Chap. XI.

1 *What faith is.* 6 *Without faith we cannot pleaſe God.* 7 *The worthy fruits thereof in the fathers of old time.*

NOw [1] faith is the ‡ſubſtance of things hoped for, the evidence of things not ſeen.

2 [2] For by it the [a] elders obtained a good report.

3 [3] Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are [b] ſeen were not made of things which do appear.

4 [4] By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs, that he was righteous, God teſtifying of his gifts: and by it he being dead, ‡ yet ſpeaketh.

5 [5] By faith Enoch was tranſlated that he ſhould not [c] ſee death, and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.

6 But without faith *it is* impoſſible to pleaſe *him:* for he that cometh to God muſt believe that he is, and *that* he is a [d] rewarder of them that diligently ſeek him.

7 [6] By faith Noah being warned *of God* of things not ſeen as yet, ‡ moved with fear, prepared an ark to the ſaving of his houſe, by the which he condemned the world, and became heir of the righteouſneſs which *is* by faith.

8 [7] By faith Abraham when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed, and he went out not knowing whither he went.

9 By faith he ſojourned in the land of promiſe, as *in* a ſtrange *countrey*, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe.

10 For he looked for a city which hath [e] foundations, whoſe builder and maker *is* God.

11 Through faith alſo Sara her ſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.

12 Therefore ſprang there even of one, and him *as good as* [f] dead, *ſo many* as the ſtars of the ſkie in multitude, and as the ſand which is by the ſea ſhore innumerable.

13 Theſe all died †[g] in faith, not having received the [h] promiſes, but having ſeen them afar off, and were perſwaded of *them*, and [i] embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth.

14 For they that ſay ſuch things, declare plainly that they ſeek a countrey.

15 And truly if they had been mindful of that *countrey*, from whence they came out, they might have had opportunity to have reurned:

16 But now they deſire a better *countrey*, that is, an heavenly: wherefore God is not aſhamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham when he was [k] tried, offered up Iſaac: and he that had received the [l] promiſes, offered up his onely begotten *ſon*.

18 ‡ Of whom it was ſaid, that in Iſaac ſhall thy ſeed be called.

19 Accounting that God was able to raiſe *him* up, even from the dead: from [m] whence alſo he received him in a [n] figure.

20 [8] By faith Iſaac bleſſed Jacob and Eſau concerning things to come.

21 [9] By faith Jacob when he was a dying,

l which the grace of the holy Ghoſt.

g Having mentioned the laſt coming of Chriſt, he ſtirreth up the godly to the meditation of an holy life, and citeth the faithleſs fallers from God to the fearful judgement ſeat of the judge, becauſe they wickedly rejected him in whom onely ſalvation conſiſteth.

m without any cauſe or occaſion, or ſhew of occaſion.

n For it is another matter to ſin through the frailty of mans nature, and another thing to proclaim war, as it were, to God as to an enemy.

9 If the breach of the law of Moſes was puniſhed by death, how much more worthy of death is it to fall away from Chriſt?

10 The reaſon of all theſe things is, becauſe God is a revenger of ſuch as deſpiſe him: otherwiſe he ſhould not rightly govern his church. Now there is nothing more horrible than the wrath of the living God.

* *Deut.* 32 35. *Rom.* 12. 19.

o Rule or govern.

11 As he terrified the fallers away from God, ſo doth he now comfort them that are conſtant and ſtand ſtrongly, ſeeing before them the ſucceſs of their former fights, of ſtirring them up to a ſure hope of a ful and ready victory.

p You were brought forth to be aſhamed.

q In taking their miſeries to be your miſeries.

r Goods and riches.

ſ He will come within this very little while.

12 He commendeth the excellency of a ſure faith by the effect, becauſe it is the onely way to life: which ſentence he ſetteth forth and amplifieth by ſetting the contrary againſt it.

1 An excellent deſcription of faith by the effects, becauſe it repreſenteth things which are but yet in hope, and ſetteth, as it were, before our eyes things that are inviſible.

‡ Or *ground*, or *confidence*, 2 He ſheweth that the fathers ought to be accounted of by this vertue. a *That is*, thoſe Fathers of whom we came: and whoſe authority and example ought to move us very much. 3 He ſheweth the property of faith, by ſetting out unto us moſt wicked examples of ſuch as from the beginning of the world excelled in the church.

b So that the world which we ſee, was not made of any matter that appeared, or was before, but of nothing.

4 Abels.

‡ Or, *is yet ſpoken of.*

5 Enoch.

c That he ſhould not die.

d This reward is not referred to our merits, but to the free promiſe, as Paul teacheth in Abraham the father of all the faithful. *Rom* 4.4.

6 Noah.

‡ Or, *being wary.*

7 Abraham and Sara.

e This foundation is ſet againſt their tabernacles.

† Gr. *according to faith*

g In faith, which they had while they lived, and followed them even to their grave.

h This is the figure Metonymia, for the things promiſed.

i For the patriarks were wont when they received the promiſes, to profeſs their religion by building of altars, and calling on the name of the Lord.

k Tried of the Lord.

l Although the promiſes of life, were made in that onely begotten ſon Iſaac, yet he appointed him to die, and ſo againſt hope believed in hope.

‡ Or, *to*

m From which death

n For there was not the true and very death of Iſaac, but, as it were, the death, by means whereof he ſeemed alſo as it were to have riſen again.

8 Iſaac. 9 Jacob.

210 blessed both the sons of Joseph, and worshipped *leaning* upon the top of his staff.

10 Joseph. ‡ Or, *remembred*

22 [10] By faith Joseph when he died, ‡ made mention of the departing of the children of Israel: and gave commandment concerning his bones.

11 Moses.

23 [11] By faith Moses when he was born, was hid three moneths of his parents, because they saw *he was* a proper child, and they not [o] afraid of the kings commandment.

o They were not afraid to bring him up.

24 By faith Moses when he was come to years, refused to be called the son of Pharaohs daughter:

25 Choosing rather to suffer affliction with the people of God, than to enjoy the [p] pleasures of sin for a season:

p Such pleasures as he could not enjoy, but he must needs provoke Gods wrath against him. ‡ Or, *for Christ*

26 Esteeming the reproach ‡ of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of bloud, least he that destroyed the first-born, should touch them.

12 The red sea.

29 [12] By faith they passed through the Red sea, as by dry *land:* which the Egyptians assaying *to do*, were drowned.

13 Jericho.

30 [13] By faith the walls of Jericho fell down, after they were compassed about seven days.

14 Rahab. q A notable example of Gods goodnes ‡ Or, *that were disobedient*, r Courteously and friendly, so that she did not onely not hurt them, but also kept them safe.

31 [14] By faith the [q] harlot Rahab perished not with them ‡ that believed not, when she had received the spies with [r] peace.

15 Gedeon, Barak, and other judges and prophets. t The fruit of the promises.

32 [15] And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Sampson, and *of* Jephtha, *of* David also, and Samuel, and *of* the prophets.

33 Who through faith subdued kingdoms, wrought righteousnes, obtained [t] promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

s He seemeth to mean the story of that woman of Sarepta, whose son Elias raised again from death, and the Shunnamite, whose son Eliseus restored to his mother. * 2 *Mac.* 7. 7. u He meaneth that persecution which Antiochus wrought. x In vile and rough clothing, so were the Saints brought to extream poverty, and constrained to live like beasts in wildernesses.

35 [s] Women received their dead raised to life again: and others were * [u] tortured, not accepting deliverance; that they might obtain a better resurrection.

36 And others had trial of *cruel* mockings, and scourgings, yea moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandred about in [x] sheep-skins, & goat-skins, being destitute, afflicted, tormented.

16 An amplification taken of the circumstance of the time: then faith is so much the more to be marveled at, by how much the promises of things to come were more dark

38 Of whom the world was not worthy: they wandred in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 [16] And these all having obtained a good report through faith, received [y] not the promise:

40 God having ‡ provided some better thing for us, that they [z] without us should not be made perfect.

yet at length were indeed exhibited to us, so that their faith and ours is as one, as is also their consecration and ours. y But saw Christ a far off. ‡ Or, *foreseen* z For their salvation did hang upon Christ, who was exhibited in our days.

CHAP. XII.

1 *An exhortation to constant faith, patience, and godlines.* 22 *A commendation of the new Testament above the old.*

1 An applying of the former examples, whereby we ought to be stirred up to run the whole race, casting away all stops and impediments.

WHerefore, [1] seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily [a] beset *us*, and let us run with patience the race that is set before us,

a For sin besiegeth us on all sides, so that we cannot escape out.

2 [2b] Looking unto Jesus the ‡ authour and finisher of *our* faith, who for the joy that was set before him, [c] endured the cross, despising the shame, and is set down at the right hand of the throne of God.

2 He setteth before us, as the mark of this race, Jesus himself our captain, who willingly overcame all the roughnes of the same way. b As it were upon the mark of our faith. ‡ Or, *beginner.* c whereas he had all kind of blessednes in his hand and power, yet suffered willingly the ignominy of the cross.

3 [3] For consider him that endured such contradiction of sinners against himself, least ye be wearied and faint in your minds.

3 An amplification, taken of the circumstance of the persons and the things themselvs, which he compareth between themselvs: for how great is Jesus in comparison of us, and how far more grievous things did he suffer than we?

4 [4] Ye have not yet resisted unto bloud, striving against sin.

4 He taketh an argument of the profit which cometh to us by Gods chastisements, unless we be in fault. First of all, because sin, or that rebellious wickednes of our flesh, is by this means tamed.

5 [5] And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chasteneth, & scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.

9 [6] Furthermore, we have had fathers of our flesh, which corrected us, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, & live?

5 Secondly, because they are testimonies of his fatherly goodwill toward us, in so much that they shew themselves to be bastards, which cannot abide to be chastened of God. 6 Thirdly, if all men yield this right to fathers, to whom next after God we own this life, that they may rightfully correct their children, shall we not be much more subject to that our Father, who is the author of the spiritual and everlasting life?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that we might be partakers of his holiness.

7 An amplification of the same argument: Those fathers have corrected us after their fancy, for some frail and transitory profit: but God chasteneth & instructeth us for our singular profit, to make us partakers of his holiness: which thing although

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousnes, unto them which are exercised thereby.

12 ¶ [8] Wherefore lift up the hands which [d] hang down, and the feeble knees:

13 And make ‡ [e] straight paths for your feet, least that which is lame be turned out of the way, but let it rather be healed.

14 [9] Follow peace with all men, & holiness, without which no man shall see the Lord:

15 [10] Looking diligently, least any man ‡ fail of the grace of God, least any [f] root of bitternes springing up, trouble *you*, and thereby many be defiled:

16 [11] Least *there be* any fornicatour, or profane person, as Esau, who for one morsel of meat sold his birth-right.

17 For ye know, how that afterward when he would have inherited the blessing, he was rejected: for he found no ‡ [g] place of repen-

these our sences do not presently perceive, yet the end of the matter proveth it. 8 The conclusion, we must go forward courageously and keep always a right course, and (as far forth as we may) without any staggering or stumbling. d The description of a man that is out of heart, and clean discouraged, ‡ Or, *even* e Keep a right course, and so that you shew examples of good life for others to follow. 9 we must live in peace and holiness with all men. 10 we must study to edify one another, both in doctrin and example of life. ‡ Or, *fall from.* f That no heresie or backsliding be an offence. 11 we must eschew fornication, and a prophane mind, *that is*, such a mind as giveth not to God his due honour, which wickednes, how severely God will at length punish, the horrible example of Esau teacheth us. ‡ Or, *way to change his mind* g There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers sight, he threatned his brother to kill him.

8 The conclusion, we must go forward courageously and keep always a right course, and (as far forth as we may) without any staggering or stumbling.

tance,

tance, though he sought it carefully with tears.

12 Now he applieth the same exhortation to the prophetical and kingly office of Christ, compared with Moses, after this sort. If the majesty of the law was so great, how great think you that the glory of Christ and the gospel is? And this comparison he declareth also particularly.

18 [12] For ye are not come unto the mount that might be [h] touched, & that burned with fire, nor unto blackness, and darkness, and tempest,

h which might be touched with hand, which was of a gross and earthly matter.

19 And the sound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word should not be spoken to them any more.

20 (For they could not endure that which was commanded: and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the [i] sight, that Moses said, I exceedingly fear and quake)

i The shape and form which he saw, which was no counterfeit and forged shape, but a true one.

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the first-born, which are ‡ written in heaven, and to God the judge of all, and to the spirits of just men, made [k] perfect,

‡ Or, *enrolled.*

24 And to Jesus the mediatour of the new ‡ covenant, and to the bloud of sprinkling, that speaketh better things than *that of* Abel.

k So he calleth them that are taken up into heaven, although one part of them doth sleep in the earth.
‡ Or, *testament.*

25 ¶ [13] See that ye refuse not him that speaketh: for if they escaped not who refused him, that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven.

13 The applying of the former comparison. If it were not lawful to contemn his word which spake on the earth, how much less his voyce which is from heaven?

26 [14] Whose voice then shook the earth, but now he hath promised, saying, [l] Yet once more I shake not the earth onely, but also heaven.

14 He compareth the stedfast majesty of the gospel, wherewith the whole world was shaken, and even the very frame of heaven was as it were astonished, with the small and vanishing sound of the governance by the law.
l It appeareth evidently in this that the prophet speaketh of the calling of the Gentiles, that these words must be referred to the kingdom of God.

27 And this *word*, Yet once more, signifieth the removing of those things that ‡ are shaken, as of things that are made, that those things which cannot be shaken may remain.

‡ Or, *may be shaken.*

28 [15] Wherefore we receiving a kingdom which cannot be moved, ‡ let us have grace, whereby we may serve God acceptably, with [m] reverence and godly [n] fear.

‡ Or, *let us hold fast.*

29 For our God *is* a consuming fire.

15 A general exhortation to live reverently and religiously under the most happy subjection of so mighty a king, who as he blesseth his most mightily, so doth he most severely revenge the rebellion. And this is the sum of a Christian life, respecting the first table.
m By reverence is meant, that honest shamefacedness which keepeth them in their duties.
n He meaneth a filial fear, without which the worship of God is not acceptable:

CHAP. XIII.

1 *Divers admonitions, as to charity,* 4 *to honest life,* 5 *to avoid covetousness,* 7 *to regard Gods preachers,* 9 *to take heed of strange doctrins,* 10 *to confess Christ,* 16 *to give alms,* 17 *to obey governours,* 18 *to pray for the apostle.* 20 *The conclusion.*

1 He cometh to the second table, the sum whereof is charity, especially toward strangers, and such as are afflicted.

LEt brotherly love continue.

2 Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, [a] as being your selves also in the body.

a Be so much touched, as if their misery were yours.

4 [2] Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

2 He commendeth chaste matrimony in all sorts of men, and threatneth utter destruction from God against whoremongers and adulterers.

5 [3] *Let your* conversation *be* without covetousness: and *be* content with such things as ye have. For [b] he hath said, * I will never leave thee, nor forsake thee.

3 Covetousness is condemned, against which is set a contented mind with that which the Lord hath given.
b Even the Lord himself. * *Josh.* 1. 5.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what [c] man shall do unto me.

c He setteth man against God.

7 ¶ [4] Remember them which ‡ have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.

4 We have to set before us the example of valiant captains, whom we ought diligently to follow.
‡ Or, *are the guides.*

8 [5] Jesus Christ the same yesterday, and to day, and for ever.

5 He repeateth the sum of the doctrin, *to wit*, the onely ground of all precepts of manners, and that is this: That we ought to quiet and content our selvs in Christ onely: for there was yet never any man saved without the knowledge of him, neither is at this day saved, neither shall be saved after.

9 Be not carried about with divers and strange doctrins: [6] for *it is* a good thing that the heart be established with grace, not with [d] meats, which have not profited them that have been [e] occupied therein.

6 He toucheth them which mixed an external worship and especially the difference of meats, with the gospel, which doctrin he plainly condemneth as clean repugnant to the benefits of Christ.
d By this one kind which concerneth the difference of clean and unclean meats, we have to understand all the ceremonial worship.
e which observed the difference of them superstitiously.

10 [7] We have an [f] altar whereof they have no right to eat, which [g] serve the tabernacle.

7 He refuteth their errour by an apt and fit comparison. They which in times past served the tabernacle, did not eat of the sacrifices whose bloud was brought for sin into the holy place by the high priest. Moreover these sacrifices did represent Christ out offring. Therefore they cannot be partakers of him which serve the tabernacle, *that is*, such as stand in the service of the law: but let us not be ashamed and follow him out of Jerusalem, from whence he was cast out and suffered: for in this also Christ, who is the truth, answereth that figure, in that he suffered without the gate.
f By the altar, he meaneth the offerings.
g whereof they cannot be partakers which stubbornly retain the rites of the law.

11 For the bodies of those beasts, whose bloud is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctifie the people with his own bloud, suffered without the gate.

13 [8] Let us go forth therefore unto him without the camp, bearing his reproach.

8 He goeth on further in this comparison, and sheweth that this also is signified unto us, that the godly followers of Christ must, as it were, go out of

14 * For here have we no continuing city, but we seek one to come.

15 [9] By him therefore let us offer the sacrifice of praise to God continually, *that is*, the fruit of *our* lips, † giving thanks to his name.

16 But to do good, and to communicate forget not, for with such sacrifices God is well pleased.

17 ¶ [10] Obey them that ‡ have the rule over you, and submit your selvs: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 [11] Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 ¶ Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the bloud of the everlasting ‡ covenant,

21 Make you [h] perfect in every good work to do his will, ‡ [i] working in you that which is well pleasing in his sight, through Jesus Christ, to whom *be* glory for ever and ever. Amen.

22 ¶ And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye, that *our* brother Timothy is set at liberty, with whom if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy, by Timothy.

the world bearing his cross * *Mich.* 2. 10. 9 Now that those corporal sacrifices are taken away, he teacheth us that the true sacrifices of confession remain, which consist partly in giving of thanks, and partly in liberality, with which sacrifices indeed God is now delighted. † Or, *confessing to.* 10 We must obey the warnings and admonitions of our ministers and elders, which watch for the salvation of their souls which are committed unto them. ‡ Or, *guide.* 11 The last part of this epistle, wherein he commendeth his ministery to the Hebrews, and wisheth them continuance and increase of graces from the Lord: and excuseth himself in that he hath used but few words to comfort them, having spent the epistle in disputing: and saluteth certain brethren familiarly and friendly. ‡ Or, *to fit out*, h Make you fit or meet. ‡ Or, *doing*
i Hence cometh that saying of the father, that God crowneth his works in us.

a That is, written to no one man, city, or countrey but to all the Jews generally, being now dispersed.

The [a] general Epistle of JAMES.

Chap. I.

1 *We are to rejoyce under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter: 26 otherwise men may seem, but never be truly religious.*

JAmes a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are [b] scattered abroad, greeting.

b To all the believing Jews, of what tribe soever they be, and are dispersed through the whole world.

2 ¶ [1] My brethren, [c] count it all joy [2] when ye fall into divers temptations,

c The first place or part touching comfort in afflictions, wherein we ought not to be cast down and be faint-hearted, but rather rejoyce and be glad.

3 [3] Knowing *this*, that the [d] trying of your faith worketh patience.

c Seeing their condition was miserable in that scattering abroad, he doth well to begin as he doth.

4 [4] But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

2 The first argument, because our faith is tryed through afflictions: which ought to be most pure, for so it is behoveable for us.

5 ¶ [5] If any of you lack [e] wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.

6 But let him ask in faith, nothing [f] wavering: [6] for he that wavereth is like a wave of the sea, driven with the wind, and tossed.

3 The second, because patience, a far passing and most excellent vertue, is by this means ingendred in us.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man *is* unstable in [g] all his ways.

d That wherewith your faith is tryed, *to wit*, those manifold tentations.

9 ¶ [7] Let the brother of [h] low degree ‡ rejoyce in that he is exalted:

10 [8] But the [i] rich, in that he is made low: [9] because as the flower of the grass he shall pass away.

4 The third argument propounded in manner of an exhortation, that true and continual patience may be discerned from fained, and for a time. The cross is, as it were, the instrument wherewith God doth polish and fine us. Therefore the work and effect of afflictions, is the perfecting of us in Christ.

11 For the sun is *no sooner* risen with a burning heat, *but* it withreth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his [k] ways.

12 ¶ [10] Blessed *is* the man that endureth [l] temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

5 An answer to a privy objection. It is easily said, but it is not so easily done. He answereth that we need in this case a far other manner of wisdom, than the wisdom of a man, to judge those things best for us, which are most contrary to the flesh. but yet we shall easily obtain this gift of wisdom, if we ask it rightly, *that is*, with a sure confidence of God, who is most bountiful and liberal. e By wisdom, he meaneth, the knowledge of that doctrin whereof mention is made before, *to wit*, wherefore we are afflicted of God, and what fruit we have to reap of affliction. f why then, what need other mediatours? 6 A digression, or going aside from his matter, against prayers which are conceived with a doubting mind, whereas we have a certain promise of God, and this is the second part of the epistle. g In all his thoughts and his deeds. 7 He returneth to his purpose, repeating the proposition, which is, that we must rejoyce in the cross, for it doth not press us down, but exalt us. h who is afflicted with poverty, or contempt, or with any kind of calamity. ‡ Or, *glory*. 8 Before he concludeth, he giveth a doctrin contrary to the former: *to wit*, how we ought to use prosperity, which is plenty of all things: *to wit*, so that no man therefore please himself, but be so much the more void of pride. i who hath all things at his will. 9 An argument taken of the very nature of things themselvs, for that they are most vain and uncertain. k whatsoever he either proposeth in his mind, or doth. 10 The conclusion: therefore we must patiently bear the cross: and he addeth a fourth argument, which comprehendeth the sum of all the former, *to wit*, because we come by this way to the crown of life, but yet of grace according to the promise. l Affliction whereby the Lord tryeth him. 11 The third part of this epistle, wherein he descendeth from outward tentations, *that is*, from afflictions whereby God trieth us: to inward, *that is*, to those lusts whereby we are stirred up to do evil. The sum is this: Every man is the author of these temptations to himself, and not God: for we bear about in our bosoms that wicked corruption, which taketh occasion by what means soever, to stir up evil motions in us, whence out at length proceed wicked doings, and in conclusion followeth death, the just reward of them. m when he is provoked to do evil.

13 [11] Let no man say when he is [m] tempted, I am tempted of God: [12] for God cannot be tempted with ‡ evil, neither tempteth he any man.

12 Here is a reason shewed, why God cannot be the author of evil-doing in us, because he desireth not evil. ‡ Or, *evils*,

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth [n] sin: and sin when it is finished, bringeth forth death.

n By sin is meant in this place, actual sin.

16 [13] Do not err, my beloved brethren.

13 Another reason taken of contraries: God is the author of all goodness and so, that he is always like himself: how then can he be thought to be the author of evil?

17 Every good gift, and every perfect gift is from above, and cometh down from the [o] Father of lighs, with whom is no variableness, neither [p] shadow of turning.

o From him who is the fountain and author of all goodness.

18 [14] Of his own [q] will begat he us with the word of truth, that we should be a kind of [r] first-fruits of his creatures.

p He goeth on in the metaphore: for the sun by his manifold and sundry kinds of turning, maketh hours, days, moneths, years, light and darkness.

19 ¶ Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

14 The fourth part, concerning the excellency and fruit of the sum is this: we must hear the word of God most carefully and diligently, seeing it is the seed, wherewith God of his free favour and love hath begotten us unto himself, picking us out of the number of his creatures. And the apostle condemneth two faults, which do greatly trouble us in this matter, *to wit*, for that we so please our selvs, that we had rather speak our selvs, then hear God speaking: yea we snuff and are angry when we are reprehended: against which faults, he setteth a peaceable and quiet mind, and such an one as is desirous of purity.

20 For the wrath of man worketh not the [r] righteousness of God.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with [s] meekness the engrafted word, which is able to save your souls.

q This is it which Paul calleth gracious favour, and good will, which is the fountain of our salvation. r As it were an holy kind of offering, taken out of the residue of men. s That which God appointeth t By meekness, he meaneth modesty, and whatsoever is contrary to an haughty and proud stomack, *Matth.* 7. 21. *Rom.* 2 13.

22 [15] But be ye doers of the word, and not hearers onely, [16] deceiving your own selvs.

15 Another admonition: therefore is Gods word heard, that we may frame our lives according to the prescript thereof. 16 He addeth reasons, and those most weighty: First, because they, that do otherwise, do very much hurt themselvs. 17 Secondly, because they lose the chiefest use of Gods word, which *is* correct not by it the faults that they know.

23 [17] For if any be a hearer of the word, and not a doer, he is like unto a man beholding his [u] natural face in a glass.

u He alludeth to the natural spot, to which is contrary that purity whereunto we are born again, the lively image whereof we behold in the law. ‡ *doing*.

24 For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his ‡ [x] deed.

x Behaving himself so: for works do shew faith.

26 ¶ [18] If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his [y] own heart, this mans religion *is* vain.

11 The third admonition, the word of God prescribeth a rule not onely to do well, but also to speak well. y The fountain of all brabling, and cursed speaking, and sawciness, is this, that men know not themselvs.

27 [19] Pure religion and undefiled before God and the Father, is this, To [z] visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

19 The fourth: the true service of God standeth in charity toward our neighbours (especially such as need others help, as the fatherless and widows) and purity of life. z To have a care of them, and to help them as much as we can.

Chap.

CHAP. II.

1 It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren: 13 rather we are to be loving and merciful: 14 and not to boast of faith where no deeds are; 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY [1] brethren, have not the faith of our Lord Jesus Christ *the Lord* of [a] glory, with respect of persons.

2 For if there come unto your † assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment:

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ‡ in [b] a good place; and say to the poor, Stand thou there, or sit here under my foot-stool:

4 Are ye not then partial in [c] your selvs, and are become judges of evil thoughts?

5 [2] Hearken, my beloved brethren, Hath God chosen the [d] poor of this world, rich in faith, and heirs of ‡ the kingdom, which he hath promised to them that love him?

6 But ye have despised the poor. [3] Do not rich men oppress you, and draw you before the judgement-seats?

7 Do not they blaspheme that worthy name, by the which ye are [e] called?

8 [4] If ye fulfill the [f] royal law, according to the scripture, Thou shalt love thy neighbour as thy self, ye do well.

9 But if ye have respect to persons, ye commit sin, *and* are convinced of the law as transgressours.

10 [5] For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of [g] all.

11 [6] For ‡ he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressour of the law.

12 [7] So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he *shall have* judgement without mercy, that hath shewed no mercy; and [h] mercy ‡ rejoyceth against judgement.

14 ¶ [8] what *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 [9] If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be you warmed, and filled: notwithstanding ye give them not those things which are needful to the body: what *doth it* profit?

17 Even so faith, if it hath not works, is dead being † alone.

18 [i] Yea, a man may say, Thou hast faith, and I have works: shew me thy faith ‡ without thy works, and I will shew thee my faith by my works.

19 [10] Thou believest that there is one God, thou doest well: the devils also believe, and tremble.

20 [11] But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father [k] justified by works, when he had offered Isaac his son upon the altar?

22 ‡ Seest thou how faith [l] wrought with his works, and by works was faith made [m] perfect?

23 And the scripture was [n] fulfilled which saith, * Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 [12] Ye see then how that by works a man is [o] justified, and not by [p] faith onely.

25 [13] Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 [14] For as the body without the ‡ spirit is dead, so faith without works is dead also.

1 The fifth: charity which proceedeth from a true faith, cannot stand with the accepting of persons: which he proveth plainly, by setting forth their example, who with the reproach or disdain of the poor, honour the rich.
a For if we knew what Christs glory is, and esteemed it as we ought to do, there would not be such respect of persons as there is.
† Gr. *synagogue*
‡ Or, *well*, or *seemly*
b In a worshipfull and honourable place.
c Have ye not (which ye ought not to do) by this means within your selvs judged one man to be preferred before another?
2 He sheweth, that they are perverse and naughty judges, which prefer the rich before the poor, by that that God on the contrary side perferreth the poor, whom he hath enriched with true riches, before the rich.
d The needy and wretched, and (if we measure it after the opinion of the world) the veriest abjects of all men.
‡ Or, *that*
3 Secondly, he proveth them to be mad men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the church, and blaspheme Christ: for he speaketh of wicked and profane rich men, such as the most part of them have been always, against whom he setteth the poor and abject.
e word for word, which is called upon of you.
4 The conclusion: Charity which God prescribeth cannot agree with the accepting of persons, seeing that we must walk in the kings high way.
f The law is said to be royal and like the kings high way, for that is plain and without turnings, and that the law calleth every one our neighbour without respect, whom we may help by any kind of duty.
5 A new argument to prove the same conclusion: They do not love their neighbours, which neglect some, and ambitiously honour others: for he doth not obey God, which cutteth off from the commandments of God, that that is not so commodious for him, nay he is rather guilty generally of the breach of the whole law, although he observe the residue.
g Not that all sins are equal, but because he that breaketh one little of the law, offendeth the majesty of the law-giver.
6 A proof: because the law-maker is always one and the self-same, & the body of the law cannot be divided.
‡ Or, *that* law *which said*,
7 The conclusion of the whole treatise: we are upon this condition delivered from the curse of the law by the mercy of God, that in like sort we should maintain and cherish charity and good will one towards another, and whoso doth no so, shall not taste of the grace of God.
h He that is hard and churlish against his neighbour, or else helpeth him not, he shall find God and hard and rough judge to himself ward.
‡ Or, *glorieth*
8 The fift place, which hangeth very well with the former treatise, touching a true and lively faith. And the proposition of the place is this: Faith which bringeth not forth works, is not that faith whereby we are justified, but an image of faith: or else this, they are not justified by faith, which shew not the effects of faith.
9 The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giveth him nothing, this shall not be true charity: so if a man say, he believeth, and bringeth forth no works of his faith, this shall not be a true faith but a certain dead thing set out with the name of faith, whereof no man hath to brag, unless he will openly incurr reprehension, seeing that the cause is understood by the effect.

† Gr. *by it self.*
i Nay, thus may every man beat down thy pride.
‡ Some copies read, *by thy works*,
10 An other reason taken of an absurdity: If such a faith were the true faith whereby we are justified, the devils should be justified, for they have that, but yet notwithstanding they tremble, and are not justified therefore, neither is that faith a true faith.
11 The third reason taken from the example of Abraham who no doubt had a true faith: but he in offering his son, shewed himself to have that faith which was not void of works, and therefore he received a true testimonny when it was said, that faith was imputed to him for righteousness.
k was he not by his works known and found to be justified? for he speaketh not here of the causes of justification, l ut by what effects we may know that a man is justified.
‡ Or, *thou seest*, l was effectuall and fruitfull with good works.
m That the faith was declared to be a true faith, and that by works.
n Then was the scripture fulfilled, when it appeared plainly, how truely it was written of Abraham.
* *Gen.* 15, 6. *Rom.* 4 3. *Gal.* 3. 6.
12 The conclusion: He is onely justified that hath faith which hath works following it.
o Is proved to be just.
p Of that dead and fruitless faith which you boast of.
13 A fourth reason taken from a like example of Rahab the harlot, who also proved by her works that she was justified by a true faith.
14 The conclusion repeated again: faith which bringeth not forth fruits and works, is not faith but a dead carcase.
‡ Or, *breath*.

CHAP. III.

1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise, be mild, and peaceable, without envying and strife.

MY [1] brethren, be not many masters, [2] knowing that we shall [a] receive the greater ‡ condemnation.

2 For *in* many things we offend all. [3] If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 [4] Behold, we put bits in the horses mouths, that they may obey us, and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governour listeth.

5 Even so the tongue is a little member, and boasteth great things: [5] behold how great ‡ a matter a little fire kindleth.

6 And the tongue *is* a fire, [b] a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and [c] setteth on fire the course of nature, and it is set on fire of hell.

1 The sixth part or place: Let no man usurp (as most men ambitiously do) authority to judge and censure others rigorously.
2 A reason, because they provoke Gods severity against themselvs, which do so curiously and rigorously condemn others, being themselvs guilty and faulty.
a Unless we surcease from this masterlike and proud finding fault with others.
‡ Or, *judgement*.
3 The seventh place, touching the bridling of the tongue joyned with the former, so that it is manifest that there is no man which may not justly be found fault withall, seeing it is a rare vertue to bridle the tongue.
4 He sheweth by two similitudes, the one taken from the bridles of horses, that other from the rudders of ships, how great matters may be brought to pass by the good moderation of the tongue.
5 On the contrary part he sheweth how great discommodities arise by the intemperancy of the tongue throughout the whole world, to the end that men may so much the more diligently give themselvs to moderate it.
‡ Or, *wood*.
b An heap of all mischiefs.
c It is able to set the whole world on fire.

7 For

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† Gr. *nature*

† Gr. *nature of man.*

7 For every † kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of † mankind.

8 But the tongue can no man tame, *it is* an unruly evil, full of deadly poison.

9 [o] Therewith bless we God, even the Father: and therewith curse we men, which are made after the [7] similitude of God.

10 [8] Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doth a fountain send forth at the same ‡ place sweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 ¶ [9] Who *is* a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, ‡ sensual, devilish.

16 For where envying and strife *is*, there *is* † confusion, and every evil work.

17 But the wisdom that *is* from above is first pure, then peaceable, gentle, *and* easy to be intreated, [d] full of mercy and good fruits, ‡ without partiality, and without hypocrisy.

18 [10] And the fruit of righteousness is sown in peace of them that make peace.

6 Amongst other faults of the tongue, the apostle chiefly reproveth backbiting and speaking evil of our neighbours, even in them especially which otherwise will seem godly and religious.

7 He denyeth by two reasons, that God can be praised by that man, that useth cursed speaking, or to backbite: first, because man is the image of God, which whosoever doth not honour reverenceth not God himself.

8 Secondly, because the order of nature which God hath set in things will not suffer things that are so contrary the one to the other, to stand the one with the other.

‡ Or, *hole*

9 The eighth part, which hangeth with the former, touching meekness of mind, against which he setteth envy and a contentious mind. And in the beginning he stoppeth the mouth of the chief fountain of all these mischiefs, *to wit*, a false perswasion of wisdom, whereas notwithstanding there is no true wisdom but that is heavenly, and frameth our minds to all kind of true moderation and simplicity ‡ Or, *natural*, † Gr *tumult*, or *unquietness*, d He setteth mercy against the fierce and cruel nature of man, and sheweth that heavenly wisdom bringeth forth good fruits, for he that is heavenly wise, referreth all things to Gods glory, and the profit of his neighbours. ‖ Or, *without wrangling*, 10 Because the world perswadeth it self that they are miserable which live peaceably and simply: on the contrary side the apostle pronounceth that they shall at the length reap the harvest of peaceable righteousness.

Chap. IV.

1 We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction and rash judgement of others: 13 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit our selves and all our affairs to Gods providence.

FRom [1] whence *come* wars and ‡ fightings among you? *come they* not hence, *even* of your ‡ lusts, that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, [2] because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your ‡ lusts.

4 ¶ [3] Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

5 [4] Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth ‡ to envie?

6 But he giveth more grace, wherefore he saith, * God resisteth the proud, but giveth grace unto the humble.

7 [5] Submit your selves therefore to God: resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you: cleanse *your* hands, ye sinners, and purify *your* hearts, ye double-minded.

9 [6] Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to [a] heaviness.

10 Humble your selves in the sight of the Lord, and he shall lift you up.

11 ¶ [7] Speak not evil one of another, brethren: he that speaketh evil of *his* brother, and judgeth *his* brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to save, and to destroy: who art thou that judgest another?

13 ¶ * [8] Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow: for what *is* your life? ‡ It is even a vapour that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will we shall live, and do this, or that.

16 But now ye rejoyce in your boastings: all such rejoycing is evil.

17 [9] Therefore to him that knoweth to do good, and doth it not, to him it is sin.

1 He goeth on forward in the same argument, condemning certain other causes of wars, and contentions, *to wit*, unbridled pleasures and immoderate lusts, by their effects, for so much as the Lord doth worthily make them void, so that they bring nothing else to them in whom they are, but incurable torments.

‡ Or, *brawlings*,

‡ Or, *pleasures*,

2 He reprehendeth them by name, which are not ashamed to go about to make God the minister and helper of their lusts and pleasures, in asking things which either are of themselves unlawfull, or being lawfull ask them to wicked purpose and uses.

‡ Or, *pleasures*. 3 Another reason, why such unbridled lusts and pleasures are utterly to be condemned, *to wit*, because that he that giveth himself to the world, divorceth himself from God, and breaketh the band of that holy and spirituall marriage. 4 The taking away of an objection: Indeed our minds run headlong into these vices, but we ought so much the more diligently to take heed of them, which care and study shall not be in vain, seeing that God resisteth the stubborn, and giveth that grace to the modest and humble that surmounteth all those vices. ‡ Or, *envously*?

* *Prov.* 3. 34. 1 *Pet.* 5. 5.

5 The conclusion: we must set the contrary vertues against those vices, and therefore whereas we obeyed the suggestions of the devil, we must submit our minds to God, & resist the devil, with a certain and assured hope of victory. *To be short*, we must employ our selves to come near unto God by purity and sincerity of life.

6 He goeth on in the same comparison of contraries, and setteth against those prophane joys an earnest sorrow of mind, and against pride and arrogancy, holy modesty.

a By this word, the Grecians mean an heaviness joyned with shamefac'dness, which is to be seen in a cast-down countenance, and setled as it were upon the ground.

7 He reprehendeth most sharply another double mischief of pride: the one is, in that the proud and arrogant will have other men to live according to their will and pleasure, and therefore they do most arrogantly condemn whatsoever pleaseth them not: which thing cannot be done without great injury to our onely lawmaker, for by this means his laws are found fault withall, as not circumspectly enough written, and men challenge that unto themselves which properly belongeth to God alone, in that they lay a law upon mens consciences. * *Prov.* 27. 1. 8 The other fault is this, That men do so confidently determin upon these and those matters and businesses, as though that every moment of their life did not depend of God. ‡ Or, *for it is* 9 The conclusion of all the former treatise: The knowledge of the will of God, doth not onely nothing at all profit, unless the life be answerable unto it, but also maketh the sins far more grievous.

Chap. V.

1 Wicked rich men are to fear Gods vengeance. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our severall faults, to pray one for another, 19 and to reduce a straying brother to the truth.

GO [1] to now ye rich men, weep & howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entred into the [a] ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton: ye have [b] nourished your hearts, as in a [c] day of slaughter.

6 Ye have condemned *and* killed the just, *and* he doth not resist you.

7 ¶ ‡ [2] Be patient therefore, brethren, unto the coming

1 He denounceth utter destruction to the wicked and profane rich men, and such as are drowned in their riotousness, mocking at their foolish confidence, when as there is nothing indeed more vain than such things.

a The Lord, who is more mighty than ye are, hath heard them.

b Ye have pampered up yourselves.

c The Hebrews call a day that is appointed to solemn banketting, a day of slaughter, or feasting.

‡ Or, *be long patient*, or *suffer with long patience*,

2 He applieth that to the poor, which he spake against the rich, warning them to wait for the Lords coming patiently, who will revenge the injuries which the rich men do them.

coming of the Lord: [s] behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the early and latter rain.

8 Be ye alſo patient; ſtabliſh your hearts: for the coming of the Lord draweth nigh.

9 ‡ [4] [d] Grudge not one againſt another, brethren, leaſt ye be condemned: [5] behold, the judge ſtandeth before the door.

10 [6] Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience.

11 Behold, we count them happy which endure, Ye have heard of the patience of Job, and have ſeen the [c] end of the Lord: that the Lord is very pitiful and of tender mercy.

12 ¶ [7] But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, [f] be yea, and *your* nay, nay, leaſt ye fall into condemnation.

13 ¶ [8] Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms.

14 [9] Is any ſick among you? let him call for the elders of the church, and let them pray over him, anointing him with [g] oyl in the [h] name of the Lord:

15 And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed [i] ſins, they ſhall be forgiven him.

16 ¶ [10] Confeſs *your* faults one to another, and pray one for another, that ye may be healed: [11] the effectual fervent prayer of a righteous man availeth much.

17 Elias was a man ſubject to like paſſions as we are, and he prayed ‡ earneſtly that it might not rain: and it rained not on the earth by the ſpace of three years and ſix moneths.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 ¶ [12] Brethren, if any of you do err from the truth, and one [k] convert him;

20 Let him know, that he which converteth the ſinner from the errour of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

3 The taking away of an objection, Although his coming ſeem to linger, yet at the laſt we muſt follow the husbandmen, who do patiently wait for the times that are proper for the fruits of the earth. And again, God will not defer the leſt jot of the time that he hath appointed.

‡ Or, *grone*, or *grieve not*

4 He commendeth Chriſtian patience, for that whereas others through impatience uſe to accuſe one another, the faithful on the contrary ſide, complain not, although they receive injury.

d By grudging, he meaneth a certain inward complaining which betokeneth impatience.

5 The concluſion: the Lord is at the door: who will defend his own, and revenge his enemies, and therefore we need not to trouble ourſelves.

9 He ſheweth peculiarly, to what phyſicians eſpecially we muſt go, when we are diſeaſed, *to wit*, to the prayers of the elders, which then alſo could cure the body (for ſo much as the gift of healing was then in force) and take away the chiefeſt cauſe of ſickneſſes and diſeaſes, by obtaining for the ſick through their prayers and exhortation, remiſſion of ſins.

g This was a ſign of the gift of healing: and now ſeeing we have the gift no more, the ſign is no longer neceſſary.

h By calling on the name of the Lord.

i He hath reaſon in making mention of ſins, for diſeaſes are for the moſt part ſent becauſe of ſins.

10 Becauſe God pardoneth their ſins which confeſs and acknowledge them, and not theirs which juſtify themſelvs, therefore the apoſtle addeth, that we ought freely to confer one with another touching thoſe inward diſeaſes, that we may help one another with our prayers.

11 He commendeth prayers by the effects that come of them, that all men may underſtand that there is nothing more effectual than they are, ſo that they proceed from a pure mind.

1 Or, *in his prayer*

12 The taking away of an objection: All reprehenſions are not condemned, ſeeing that on the contrary part there is nothing more acceptable to God than to call into the way, a brother that was wandering out of the way.

k Hath called him back from his way.

6 Becauſe moſt men are wont to object, that it is good to repell injuries by what means ſoever, he ſetteth againſt that the examples of the fathers, whoſe patience had a moſt happy end, becauſe God as a moſt bountifull Father, & never forſaketh his.

c what end the Lord gave.

7 Becauſe even the beſt men ſomtimes through impatience break out into oaths ſomtimes leſſer, ſomtimes greater, the apoſtle warneth us to deteſt ſuch wickedneſs, and to accuſtom our tongues to ſimple and true talk.

f That that you have to ſay or affirm, ſpeak or affirm it ſimply, and without an oath: and that that you will deny, deny it ſimply and flatly.

8 He ſheweth the beſt remedy againſt all afflictions, *to wit*, prayers which have their place both in ſorrow and joy.

The firſt epiſtle general of

PETER.

Chap. I.

1 He bleſſeth God for his manifold ſpiritual graces, 10 ſhewing that the ſalvation in Chriſt is no news, but a thing propheſied of old: 13 and exhorteth them accordingly to a godly converſation, foraſmuch as they are now born a new by the word of God.

PEter an apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus Galatia, Cappadocia, Aſia, and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father, through [b] ſanctification of the Spirit unto obedience, and ſprinkling of the bloud of Jeſus Chriſt: Grace unto you and peace be multiplied.

3 ¶ Bleſſed *be* the God, and Father of our Lord Jeſus Chriſt, which according to his † abundant mercy, hath begotten us again unto a [c] lively hope, by the reſurrection of Jeſus Chriſt from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven ‡ for you,

5 [2] Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the [c] laſt time.

6 Wherein ye greatly rejoyce, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations.

7 That the triall of your faith being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour and glory at the [c] appearing of Jeſus Chriſt.

8 Whom having not ſeen, ye love: in whom though now ye ſee *him* not: yet believing, ye rejoyce with joy, unſpeakable, and full of glory:

9 Receiving the end of your faith, even the ſalvation of *your* ſouls.

1 Peter purpoſing to ſpeak of the duties of a Chriſtian life, reaſoneth firſt of the principles and beginnings of all Chriſtian actions, riſing far higher than nature, and carrying us alſo far above the ſame. For he ſheweth that we which are otherwiſe of nature ſinners, through the free mercy of the Father, firſt choſen from everlaſting: then according to that everlaſting decree, were by a certain ſecond creation made his ſons in Chriſt his onely begotten, by whoſe Spirit we are inwardly changed, and by whoſe bloud we are alſo reconciled, to the end, that as Chriſt himſelf roſe again from the dead, we alſo might be received into that ſame heavenly and everlaſting glory.

a Or, according to the purpoſe of God, who never altereth nor changeth the ſame.

b That being ſet apart from the reſt of this wicked world, through the working of the holy Ghoſt, they ſhould be conſecrated to God, *Epheſ.* 1. 5.

† Or, *much*

c Everlaſting hope.

‡ Or, *for us.*

2 Now he ſheweth by what way we come unto that glory, *to wit*, through all kind of afflictions, wherein notwithſtanding faith maketh us ſo ſecure, that we are not onely not overcome with ſorrow, but alſo through the beholding of God himſelf (who otherwiſe is inviſible) with the eyes of faith, are unſpeakably joyful. becauſe all ſuch things as they are but for a time, ſo are they not applyed unto us to deſtroy us, but as it were by fire to purge us, and to make us perfit, that at the length we may obtain ſalvation.

d This is that time which Daniel calleth the time of the end, when as that great reſtoring of all things ſhall be, which all creatures look, *Rom.* 8. 19. of the ſecond coming of Chriſt.

e He ſpeaketh

10 [3] Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselvs, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the holy Ghost [f] sent down from heaven, which things the angels desire to look into.

13 ¶ [4] Wherefore [g] gird up the loins of your mind, be sober, and [5] hope † [h] to the end, for the grace that is to be [6] brought unto you at the [7] revelation of Jesus Christ.

14 [8] As obedient children, not fashioning your selvs according to the former lusts, in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 [9] Because it is written, * Be ye holy, for I am holy.

17 [10] And if ye [i] call on the Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear:

18 [11] Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from *your* fathers;

19 But with the precious bloud of Christ, as of a Lamb without blemish and without spot.

20 [12] Who verily was foreordained before the [k] foundation of the world, but was manifest in these last times for you;

21 Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 ¶ [13] Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; *see that ye* love one another with a pure heart fervently;

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 ‡ [14] For all [l] flesh *is* as grass, and all the glory of man, as the flower of grass: the grass withereth, & the flower thereof falleth away:

25 [15] But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

‡ Or, *for that*

14 A reason why we have need of this heavenly generation, *to wit*, because, that men be their glory never so great, are of nature void of all true and sound goodness.

l The word (flesh) sheweth the weakness of our nature, which is chiefly to be considered in the flesh it self. 15 Again, least any man should seek that spiritual force and vertue in fained imaginations, the apostle calleth us back to the word of God: teaching us furthermore, that there is no other word of the Lord to be looked for, than this which is preached, in which onely we must rest.

CHAP. II.

1 *He dehorteth them from the breach of charity:* 4 *shewing that Christ is the foundation whereupon they are built.* 11 *He beseecheth them also to abstain from fleshly lusts,* 13 *to be obedient to magistrates:* 18 *and teacheth servants how to obey their masters,* 20 *patiently suffering for well-doing, after the example of Christ.*

WHerefore, [1] laying aside all malice and all guile, and hypocrisies, and envies, and all evil-speakings,

2 [2] As [a] new born babes desire the sincere milk of the word, that ye may grow thereby:

3 [3] If so be ye have tasted that the Lord *is* gracious.

4 [4] To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also as lively stones, are built up a spiritual house, [5] an holy priest-hood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 [6] Wherefore also it is contained in the scripture, * Behold, I lay in Sion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded.

7 [7] Unto you therefore which believe *he is* ‡ precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 * And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient, whereunto also they were appointed.

9 [8] But *ye are* a chosen generation, a royal priest-hood, an holy nation, ‡ a peculiar people, that ye should shew forth the ‡ praises of him, who hath called you out of darkness into his marvellous light.

1 Having laid for that foundation the Spirit of God effectually working by the word, and having built thereupon three vertues which are the grounds of all Christian actions, *to wit*, faith, hope, and charity: now he proceedeth to a generall exhortation, the first member whereof is, that we flee and eschew both secret and also open malice.

2 The second is that being newly begotten & born of the new seed of the incorrupt word, drawing and sucking greedily the same word as milk, we should more and more as it were grow up in that spirituall life. And he calleth it, sincere, not onely because it is a most pure thing, but also that we should take heed of them which corrupt it.

a As it becometh new men.

3 He commendeth that spirituall nourishment for the sweetness and profit of it.

4 He goeth on forward in the same exhortation, but useth another kind of borrowed speech, alluding to the temple. Therefore he saith, that the company of the faithful is, *as it were*, a certain holy and spirituall building, built of the lively stones, the foundation whereof is Christ, as a lively stone sustaining all that are joyned unto him, with his living vertue, and knitting them together with himself, although this so great a treasure be neglected of men. 5 Going forward in the same similitude, he compareth us now to priests, placed to this end in that spirituall temple, that we should serve him with a spiritual worship, *that is*, with holiness and righteousness: but as the temple, so is the priesthood built upon Christ, in whom onely all our spirituall offerings are accepted. 6 He proveth it by the testimony of the prophet. *Esai.* 28. 16. * *Psal.* 11. 8, 21. *Matt.* 21. 42. *Act.* 4. 11. 7 By setting the most blessed condition of the believers, and the most miserable of the rebellious, one against the other, he pricketh forward the believers, and triumpheth over the other, and also preventeth an offence which ariseth hereof, that none do more resist this doctrin of the gospel, than they which are chiefest amongst the people of God, as were at that time that Peter wrote these things, the priests, and elders, and scribes. Therefore he answereth first of all, that there is no cause why any man should be astonished at this their stubbornes, as though it were a strange matter, seeing we have been forewarned so long before, that it should so come to pass: and moreover, that it pleased God to create and make certain to this self-same purpose, that the Son of God might be glorified in their just condemnation. Thirdly, for that glory of Christ is hereby set forth greatly, whereas notwithstanding Christ remaineth the sure head of his church and they that stumble at him, cast down and overthrow themselves, and not Christ. Fourthly, although they be created to this end and purpose, yet their fall and decay is not to be attributed to God, but to their own obstinate stubbornes, which cometh between Gods decree and the execution thereof, of their condemnation, and is the true and proper cause of their destruction. ‡ Or, *an honour.* * *Isa.* 8. 4. The contrary member, *to wit*, he describeth the singular excellency of the elect, and also least any man should doubt whether he be chosen or not, the apostle calleth us back to the effectuall calling, *that is*, to the voice of the gospel sounding both in our ears and minds, by the outward preaching and sacraments, whereby we may certainly understand that everlasting decree of our salvation, (which otherwise is most secret and hidden) and that through the onely mercy of God, who freely useth and calleth us. Therefore this onely remaineth, saith he, that by all means possible we set forth so great goodness of the most mighty God. ‡ Or, *a purchased people.* † Or, *vertues.*

3 He putteth a difference between true faith, *that is to say*, that faith which onely hath an eye to the doctrin of the prophets and apostles, and false faith: Afterward he maketh two degrees of one and the self-same faith, according to the manner of divers revelations, when as indeed it is but one onely faith. Thirdly, he saith, that the preaching of the apostles, is the fulfilling of the preaching of the prophets, altho gh the latter end of it be as yet looked for of the very angels.

f He alludeth to the prophesy of Joel, which was exhibited upon the day of Pentecost, in the apostles, as it were in the first fruits of the holy Ghost. which this same our Peter declareth. *Act.* 2. 6.

4 He goeth from faith to hope: which is indeed a companion that cannot be sundered from faith: and he useth an argument taken of comparison: we ought not to be wearied in looking for so excellent a thing, which the very angels wait for with great desire.

g This is a borrowed speech, taken of a common usage amongst them: for by reason that they wore long garments, they could tot travel, unless they girded up themselvs: and hence it is that Christ said, Let your loyns be girded up.

5 He setteth forth very briefly, what manner of hope ours ought to be, *to wit*, continual untill we enjoy the thing we hope for: then what we have to hope for, *to wit*, grace (*that is*, free salvation) revealed to us in the gospel, and not that that men do rashly and fondly promise to themselvs. † Gr. *perfectly.* h Soundly and sincerely. 6 An argument to stir up our minds seeing, that God doth not wait till we seek him, but causeth so great a benefit to be brought even unto us. 7 He setteth out the end of faith, least any should promise himself, either sooner or later, that full salvation, *to wit*, the latter coming of Christ, and therewithall warneth us, not to measure the dignity of the gospel according to the present estate, seeing that that which we are now, is not yet revealed. 8 He passeth from faith and hope, to the fruits of them both, which are understood in the name of obedience: And it consisteth in two things, in renouncing our lusts, and living godly: which lusts have their beginning of that blindnes wherein all men are born: but holiness proceedeth from the grace and favour of God which adopteth us, and therefore regenerateth us. that the father and the children may be of one disposition, 9 He sheweth that sanctification doth necessarily follow adoption. * *Levit.* 11. 44. & 19. 2. & 20. 7. 10 As before he distinguished true faith and hope from false, so doth he now obedience, setting the quick and sharp sight of God, against an outward mark, and earnest reverence against vain severity. i If you will be called the sons of that father. 11 An exhortation, wherein he setteth forth the excellency and greatness of the benefit of God the Father in sanctifying us by the death of his own Son. And he partly setteth the purifyings of the law against the thing it self, *that is*, against the bloud of Christ, and partly also mens traditions, which he condemneth as utterly vain and superstitious, be they never so old and ancient. 12 The taking away of an objection: what was done to the world, before that Christ was sent into the world; was there no holiness before, and was there no church? The apostle answereth, that Christ was ordained and appointed to redeem and deliver mankind: before that mankind was: much less was there any church without him before his coming in the flesh: yet we are happiest above the rest, to whom Christ was exhibited indeed in this that he having suffered and overcome death for us, doth now most effectually work in us by the vertue of his Spirit to create in us faith, hope, and charity: k From everlasting. 13 He commendeth the practise of obedience, *that is*, charity: earnestly beating into their heads again, that he speaketh not of any common charity, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our souls through the word, laid hold on by faith, and ingendreth also in us a spiritual and everlasting life, as God himself is most pure and truely living.

10 Which in time paſt *were* not a people, but *are* now the people of God: * which had not obtained mercie, but now have obtained mercie.

* *Hoſ.* 2. 23.

11 [9] *Dearly* beloved, [10] I beſeech *you* as ſtrangers and pilgrims, [11] abſtain from fleſhly luſts, which [12] war againſt the ſoul:

9 He returneth to that generall exhortation.
10 A reaſon why we ought to live holily, *to wit*, becauſe we are citizens of heaven, and therefore we ought to live according to the laws, not of this world, which is moſt corrupt, but of the heavenly citie, although we be ſtrangers in the world.
11 Another argument: The children of God live not according to the fleſh, *that is*, according to that corrupt nature, but according to the Spirit. Therefore fleſhly motions ought not to beat rule in us.
12 The third argument: For although thoſe luſts flatter us, yet they ceaſe not to fight againſt our ſalvation.

12 [13] Having your converſation honeſt among the Gentiles, that ‡ whereas they ſpeak againſt you as evil doers, they [14] may by *your* good works which they ſhall behold, glorifie God in the day of [b] viſitation.

13 The fourth argument, taken of the profit of ſo doing for by this means alſo we provide for our good name and eſtimation, whileſt we compell them at length to change their minds, which ſpeak evil of us.
† Or, *wherein*

13 [15] Submit your ſelvs to [c] every ordinance of man [16] for the Lords ſake, [17] whether it be to the king, as ſupreme,

14 Or unto governours, as unto them that are ſent by him [18] for the puniſhment of evil doers, and for the praiſe of them that do well.

14 The fifth argument, which alſo is of great force: Becauſe the glory of God is greatly ſet forth by that means, whileſt by example of our honeſt life, even the moſt prophane men are brought unto God, and ſubmit themſelvs unto him.
b when God ſhall have mercy on them.

15 [19] For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men.

16 As free, and not † uſing *your* liberty for a cloke of maliciouſneſs, but as the ſervants of God.

17 [20 d] ‡ Honour all men. Love the [e] brotherhood. Fear God. Honour the king.

18 [21] Servants *be* ſubject to *your* maſters with all fear, not onely to the good and gentle, but alſo to the froward.

19 [22] For this *is* thank-worthy, if a man for [f] conſcience toward God endure grief, ſuffering wrongfully.

20 For what glory *is it*, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer *for it*, ye take it patiently, this *is* ‡ acceptable with God.

21 [23] For even hereunto were ye called: becauſe Chriſt alſo ſuffered ‡ for us, leaving us an [g] example, that ye ſhould follow his ſteps.

22 Who did no ſin, neither was guile found in his mouth.

23 Who when he was reviled, reviled not again, when he ſuffered, he threatned not, but

15 That which he ſpake generally, he now expoundeth by parts, deſcribing ſeverally every mans dutie. And firſt of all he ſpeaketh of obedience, which is due both to the laws, and alſo to the magiſtrates both higher and lower. c By ordinance, is meant the framing and ordeiing of civil government, which he calleth ordaining of man, not becauſe man invented it, but becauſe it is proper to men
16 The firſt argument: becauſe the Lord is the author and revenger of this policie of men, *that is*, which is ſet amongſt men: and therefore the true ſervants of the Lord muſt above all others be diligent obſervers of this order. 17 He preventeth a cavil which is made by ſome, that ſay they will obey kings and the higher magiſtrates, and yet contemn their miniſters: as though their miniſters were not armed with their authoritie which ſent them. 18 The ſecond argument taken from the end of this order, which is not onely moſt profitable, but alſo very neceſſary: ſeeing that by this means vertue is rewarded, and vice puniſhed: wherein the quietneſs and hapineſs of this life conſiſteth. 19 He declareth the firſt argument more amply, ſhewing that Chriſtian libertie doth amongſt all things, leſt, or not all, conſiſt herein, *to wit*, to caſt off the bridle of laws, (as at that time ſome altogether unskilfull in the kingdom of God reported) but rather in this, that living holily according to the will of God, we ſhould make manifeſt to all men, that the goſpel is not a cloak for ſin and wickedneſs, ſeeing we are in ſuch ſort free, that yet we are ſtill the ſervants of God, and not of ſin. † Gr. *having*
20 He divideth the civil life of man, by occaſion of thoſe things which he ſpake, into two generall parts: *to wit*, into thoſe duties which private men ow to private men, and eſpecially the faithfull to the faithfull, and into that ſubjection whereby inferiors are bound to their ſuperiors: but ſo, that kings be not made equall to God, ſeeing that fear is due to God, and honour to kings. d Be charitable and dutifull towards all men. ‡ Or, *eſteem*
e The aſſembly and fellowſhip of the brethren, as *Zech.* 11. 14. 21 He goeth to the dutie of ſervants towards their maſters, which he deſcribeth with theſe bounds, that ſervants ſubmit themſelvs willingly, and not by conſtraint, not onely to the good and courteous, but alſo to the froward and ſharp maſters. 22 The taking away of an objection: indeed the condition of ſervants is hard, eſpecially if they have froward maſters: but this their ſubjection ſhall be ſo much the more acceptable to God, if his will prevail more with ſervants, than the maſters injuries. f Becauſe he maketh a conſcience of it, to offend God, by whoſe good will and appointment he knoweth this burden is laid upon him. ‡ Or, *thank* 23 He mitigateth the grievouſneſs of ſervitude, while he ſheweth plainly that Chriſt died alſo for ſervants, that they ſhould bear ſo much the more patiently this inequality betwixt men which are of one ſelf-ſame nature: moreover ſetting before them Chriſt that Lord of Lords for an enſample, he ſignifieth that they cannot but ſeem too delicate, which ſhew themſelvs more grieved in bearing of injuries, than Chriſt himſelf who was moſt juſt, and moſt ſharply of all afflicted, yet was moſt patient. g A borrowed kind of ſpeech taken of painters and ſchool-maſters.
‡ Some read *for you.*

‡ [24] committed *himſelf* to him that [25] judged righteouſly.

24 [26] Who his own ſelf bare our ſins in his own body ‡ on the tree, that we being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye are healed.

25 For ye were as ſheep going aſtray, but are now returned unto the Shepherd and Biſhop of your ſouls.

† Or, *committed* his cauſe.
24 He ſheweth them a remedie againſt injuries, *to wit*, that they commend their cauſe to God, by the example of Chriſt.
25 He ſeemeth now to turn his ſpeech to maſters, which have alſo themſelvs a

maſter and judge in heaven, who will juſtly revenge the injuries don to ſervants, without any reſpect of perſons. 26 He calleth the ſervants back from the conſideration of the injuries which they are conſtrained to bear, to think upon the greatneſs and the end of the benefit received of Chriſt. ‡ Or, *to*.

Chap. III.

1 He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unitie and love, 14 and to ſuffer perſecution. 19 He declareth alſo the benefits of Chriſt toward the old world.

1 [1] Likewiſe, ye wives, *be* in ſubjection to your own husbands, [2] that if any obey not the word, they alſo may without the word be won by the converſation of the wives:

1 In the third place he ſetteth forth the wives duties to their husbands, commanding them to be obedient.

2 While they behold your chaſte converſation *coupled* with fear.

2 He ſpeaketh, *namely*, of them which had husbands that were no Chriſtians, which ought ſo much the more be ſubject to their husbands, that by their honeſt and chaſte converſation, they may gain them to the Lord.

3 [3] Whoſe adorning, let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel,

4 But *let it be* the [a] hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet ſpirit, which is in the [b] ſight of God of great price.

3 He condemneth the riot and exceſs of women, and ſetteth forth their true apparelling, ſuch as is precious before God, *to wit*, the inward & incorruptible, which conſiſteth in a meek and quiet ſpirit
a who hath his ſeat faſtened in the heart: ſo that the hid man is ſet againſt the outward decking of the body.
b Precious indeed, and ſo taken of God.

5 [4] For after this manner in the old time, the holy women alſo who truſted in God adorned themſelvs, being in ſubjection unto their own husbands.

4 An argument taken out of the example of women, and eſpecially of Sara, which was the mother of all believers.
↓ Gr. *children*

6 Even as Sarah obeyed Abraham, calling him Lord, whoſe † daughters ye are as long as ye do well, and are [5] not afraid with any amazement.

5 Becauſe women are of nature fearfull, he giveth them to underſtand that he requireth of them

7 [6] Likewiſe ye husbands, [c] dwell with *them* according to [d] knowledge, [7] giving [e] honour unto the wife as unto the weaker [f] veſſel, and as being [g] heirs together of the [g] grace of life, [9] that your prayers be not hindred.

that ſubjection, which is not wrung out of them either by force or fear. 6 He teacheth husbands alſo their duties, *to wit*, that the more underſtanding and wiſdom they have, the more wiſely and circumſpectly they behave themſelvs. c Do all the duties of wedlock d The more wiſdom the husband hath, the more circumſpectly he muſt behave himſelf in bearing thoſe diſcommodities, which through the womans weakneſs ofttimes cauſe trouble both to the husband and the wife. 7 The ſecond argument, becauſe the wife, notwithſtanding that ſhe is weaker by nature than the man, is an excellent inſtrument of the man, made to far more excellent uſes: whereupon it followeth, that ſhe is not therefore to be neglected, becauſe ſhe is weak, but on the contrary part, ſhe ought to be ſo much the more cared for. e Having an honeſt care of her. f The woman is called a veſſel, after the manner of the Hebrews, becauſe the husband uſeth her as his fellow and helper, to live faithfully before God. g The third argument: for that they are equall in that which is the chiefeſt (*that is to ſay*, in the benefit of eternall life) which otherwiſe are unequall as touching the governance and converſation at home, and therefore they are not to be deſpiſed although they be weak. g Of that gracious and free benefit whereby we have everlaſting life given us. 9 The fourth argument: All brawlings and chidings muſt be eſchewed, becauſe they hinder prayers and the whole ſervice of God, whereunto both the husband and wife are equally called 10 He returneth to common exhortations, and commandeth concord, and whatſoever things pertain to the maintenance of peace and mutuall love † Or, *loving to the brethren*, ‡ we muſt not onely not recompence injurie for injurie, but we muſt alſo recompence them with benefits. 12 An argument taken of compariſon: Seeing that we our ſelvs are called of God whom we offend ſo often, to ſo great a benefit, (ſo far is he from revenging the injuries which we do unto him) ſhall we rather make our ſelvs unworthy of ſo great bountifulneſs, than forgive one anothers faults? And from this vers to the end of the chapter, there is a digreſſion or going from the matter he is in hand with, to exhort us valiantly to bear afflictions.

8 [10] Finally, *be ye* all of one mind, having compaſſion one of another, ‡ love as brethren, *be* pitifull, *be* courteous:

9 [11] Not rendring evil for evil, or railing for railing: but contrariwiſe bleſſing, [12] knowing that ye are thereunto called, that ye ſhould inherit a bleſſing.

10 [13] For * he that will love life, and [h] ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile.

11 Let him eſchew evil and do good, let him ſeek peace, and enſue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the [i] face of the Lord *is* †againſt them that do evil.

13 [14] And who *is he* that will harm you, if ye be followers of that which is good?

14 But and if ye ſuffer for righteouſneſs ſake, happy *are ye*, and be not * [15] afraid of their [k] terrour, neither be troubled:

15 But [‡] ſanctifie the Lord God in your hearts, and [16] *be* ready always to *give* an anſwer to every man that aſketh you a reaſon of the hope that *is* in you, with meekneſs and ‡ fear:

16 Having a good conſcience, that whereas they ſpeak evil of you, as of evil doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.

17 [17] For *it is* better, if the will of God be ſo, that ye ſuffer for well doing, than for evil doing.

18 [18] For Chriſt alſo hath once ſuffered for ſins, the [19] juſt for the unjuſt: ([20] that he might bring us to God) [21] being put to death in the [m] fleſh, but quickened by the Spirit:

19 [22] By which alſo he went and preached unto the ſpirits in priſon;

20 Which ſomtime were diſobedient, when [n] once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight, [o] ſouls were ſaved by water.

21 [23] The like figure whereunto, *even* baptiſm, doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards [p] God) by the [24] reſurrection of Jeſus Chriſt:

22 Who is gon into heaven, and is on the right hand of God, angels, and authorities, and powers being made ſubject unto him.

Chap. IV.

1 He exhorteth them to ceaſe from ſin by the example of Chriſt, and the conſideration of the generall end that now approacheth: 12 and comforteth them againſt perſecution.

FOraſmuch [1] then as Chriſt hath ſuffered for us in the fleſh, arm your ſelvs likewiſe with the ſame mind: for he that hath ſuffered in the fleſh, hath ceaſed from ſin:

2 That he no longer ſhould live the [a] reſt of *his* time in the fleſh, to the luſt of men, but to the will of God.

3 [2] For the time paſt of our life may ſuffice us to have wrought the [b] will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries:

4 [3] Wherein they think it [c] ſtrange that you run not with them to the ſame exceſs of riot, ſpeaking evil of *you:*

5 Who ſhall give account to him that is ready to judge the quick and the dead.

6 [4] For, for this cauſe was the goſpel preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the ſpirit.

7 [5] But the end of all things is at hand: be ye therefore ſober and watch unto prayer.

8 [6] And above all things have fervent charity, among your ſelvs: for charity ſhall cover the multitude of ſins.

9 [7] Uſe hoſpitalitie one to another without grudging.

10 [8] As every man hath received the gift, *even ſo* miniſter the ſame one to another, [9] as good ſtewards of the manifold grace of God.

11 [10] If any man ſpeak, *let him ſpeak* as the oracles of God: if any man miniſter, *let him do it* as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

12 [11] Beloved, think it not [d] ſtrange [12] concerning the fiery triall, which is to try you, as though ſome ſtrange thing happened unto you.

13 [13] But rejoyce in as much as ye are partakers of Chriſts ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

14 [14] If ye be reproached for the name of

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10 [13] A ſecret objection: But this our patience ſhall be nothing els but a fleſhing and hardning, of the wicked in their wickedneſs, to make them ſet upon us more boldly and deſtroy us. Nay, (ſaith the apoſtle by the words of David) to live without doing hurt and to follow after peace when it flieth away, is the way to that happie and quiet peace. And if ſo be any man be afflicted for doing juſtly, the Lord maketh all things, and will in his time deliver the godly, which crie unto him, and will deſtroy the wicked.

* *Pſal.* 34. 12, 13, &c.

h Lead a bleſſed and happie life.

i This word (Face) after the manner of the Hebrews, is taken for (anger.)

‡ Gr. *upon*

14 The ſecond argument: when the wicked are provoked, they are more wayward: therefore they muſt rather be overcome with good turns: And if they cannot be gotten by that means alſo, yet notwithſtanding, we ſhall be bleſſed, if we ſuffer for righteouſneſs ſake.

* *Iſa.* 8. 12, 13.

15 A moſt certain counſel in afflictions, be they never ſo terrible, to be of a conſtant mind, & to ſtand faſt. But how ſhall we attain unto it? If we ſanctifie God in our minds and hearts, *that is to ſay*, if we reſt upon him as one that is Almighty, that loveth mankind, that is good and true indeed.

k Be not diſmayed as they are. l Give him onely all praiſe and glory. 16 He will have us, when we are afflicted for righteouſneſs ſake, to be carefull not for redeeming of our life, either with denying or renouncing the truth, or with like violence, or any ſuch means: but rather to give an account of our faith boldly, and yet with a meek ſpirit; and full of godly reverence, that the enemies may not have any thing juſtly to object, but may rather be aſhamed of themſelvs. † Or, *reverence*: 17 A reaſon which ſtandeth upon two generall rules of Chriſtianitie, which notwithſtanding all men allow not of. The one is, if we muſt needs ſuffer afflictions, it is better to ſuffer wrongfully than rightfully: the other is this, becauſe we are ſo afflicted not by hap, but by the will of our God. 18 A proof of either of the rules, by the example of Chriſt himſelf our chief patern, who was afflicted not for his own ſins (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of compariſon: Chriſt the juſt, ſuffered for us that are unjuſt, and ſhall it grieve us which are unjuſt, to ſuffer for the juſts cauſe? 20 Another argument being partly taken of things coupled together, *to wit*, becauſe Chriſt bringeth us to his Father that ſame way that he went himſelf, and partly from the cauſe efficient: *to wit*, becauſe Chriſt is not onely ſet before us for an example to follow, but alſo holdeth us up by his vertue in all the difficulties of this life, untill he bring us to his Father. 21 Another argument, taken of the happie end of theſe afflictions, wherein alſo Chriſt goeth before us both in example and vertue, as one who ſuffered moſt grievous torments even unto death, although but in one part onely of him, *to wit*, in the fleſh, or mans nature: but yet became conquerour by the vertue of his divinitie. m As touching his manhood, for his body was dead, and his ſoul felt the ſorrows of death. 22 A ſecret objection: Chriſt indeed might do this, but what is that to us? Yes (ſaith the Apoſtle) for Chriſt hath ſhewed forth his vertue in all ages both to the preſervation of the godly, were they never ſo few and miſerable, and to revenge the rebellion of his enemies, as it appeareth by the hiſtorie of the floud: for Chriſt is he which in thoſe days (when God through his patience appointed a time of repentance to the world) was preſent, not in corporall preſence, but by his divine vertue, preaching repentance, even by the mouth of Noah himſelf, who then prepared the ark, to thoſe diſobedient ſpirits which are now in priſon, waiting for the full recompence of their rebellion, and ſaved thoſe few, (*that is*, eight onely perſons) in the water. n This word (once) ſheweth that there was a furthermoſt day appointed, and if that were once paſt, there ſhould be no more. o Men. 23 A proportionall applying of the former example to the time which followed the coming of Chriſt: for that preſervation of Noah in the waters was a figure of our baptiſm, not as though the materiall water of baptiſm ſaveth us, as thoſe waters which bare up the ark ſaved Noah: but becauſe Chriſt with his inward vertue, which the outward baptiſm ſhadoweth, preſerveth us being waſhed, ſo that we may call upon God with a good conſcience. p The conſcience being ſanctified, may freely call upon God 24 That ſelf-ſame vertue, whereby Chriſt roſe again, and now being carried up into heaven, hath received all power, doth at this day defend and preſerve us.

1 Having ended his digreſſion, and ſliding from his matter now he returneth to the exhortation which he brake off, taking occaſion by that which he ſaid touching the death and reſurrection of Chriſt, ſo defining our ſanctification, that to be ſanctified, is all one as to ſuffer in the fleſh, *that is to ſay*, to leave off from our wickedneſs, and viciouſneſs: and to riſe again to God, *that is to ſay*, to be renewed by the vertue of the Holy Ghoſt, that we may lead the reſt of our life which remaineth, after the will of God.

a So much of this preſent life as remaineth yet to be paſſed over.

2 By putting us in mind of the diſhoneſtie of our former life led in the filth of ſin, he calleth us to earneſt repentance.

b wickedly and licentiouſly after the manner of the gentiles.

3 That we be not moved with the enemies pervers and ſlanderous judgements of us, we have to ſet againſt them that laſt judgement of God which remaineth for them: for none, whether, they be then found living, or were dead before, ſhall eſcape it.

c They think it a new and ſtrange manner.

4 A digreſſion: becauſe he made mention of the laſt generall judgement. And he preventeth an objection, that ſeeing Chriſt came very lately, they may ſeem to be excuſable which died before. But this the apoſtle denieth: for (ſaith he) this ſelf-ſame goſpel was preached unto them alſo (for he ſpeaketh unto the Jews) and that to the ſame end that I now preach it unto you, *to wit*, that the fleſh being aboliſhed and put away (*that is to ſay*, that wicked and naughtie corruption which reigneth in men) they ſhould ſuffer themſelvs to be governed by the vertue of the ſpirit of God. 5 He returneth to his purpoſe, uſing an argument taken from the circumſtance of the time. Becauſe the laſt end is at hand, and therefore we muſt ſo much the more diligently watch and pray, with true ſobrietie of mind. 6 He commendeth charitie of one towards another, becauſe it doth as it were hurle a multitude of ſins, and therefore preſerveth and maintaineth peace and concord: for they that love one another, do eaſily forgive one another their offences. 7 Of all the duties of charitie, he commendeth one, *namely*, which was at that time moſt neceſſarie, *to wit*, hoſpitalitie, which he will have to be voluntarie, and moſt courteous and bountifull. 8 He ſheweth the uſe of charitie, *to wit*, that every man beſtow that gift which he hath received, to the profit of his neighbour. 9 A reaſon: Becauſe that whatſoever gift we have, we have received it of God upon this condition, to be his diſpoſers and ſtewards. 10 He reckoneth up two kinds of theſe gifts as chief, *to wit*, the office of teaching in the church, and the other eccleſiaſticall functions, wherein two things eſpecially are to be obſerved: *to wit*, that the pure word of God be taught, and whatſoever is don, be referred to the glory of God the Father in Chriſt, as to the proper mark 11 Becauſe the croſs is joyned with the ſincere profeſſion of religion, the apoſtle fitly repeateth that which he touched before, warning us not to be troubled at perſecutions and afflictions, as at a new and ſtrange thing. d As though ſome new thing had befallen you, which you never thought of before. 12 The firſt reaſon: Becauſe the Lord meaneth not to conſume us with this fire (as it were) but to purge us of our droſs, and make us perfect. 13 Another reaſon: Becauſe the afflictions of the godly and the wicked differ very much, and chiefly in three points: Firſt, becauſe the godly communicate with Chriſt in their afflictions, and therefore ſhall in their time be partakers alſo of gis glory. 14 Secondly, becauſe that although the infidels think far otherwiſe, who in afflicting the godly, blaſpheme God, yet the godly in that they are ſo called upon, are honoured of God with the true ſpirituall glory, and their adoption is ſealed to them by the Spirit of God.

Chriſt,

Christ, happy *are ye;* for the [c] spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 [15] But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a busie-body in other mens matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed, but let him glorifie God on this behalf.

17 [16] For the time *is come* that judgement must begin at the house of God: and if *it* [17] first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 [18] Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well doing, as unto a faithfull Creator.

[c] By spirit he meaneth the gifts of the Spirit. 15 The third difference, for the godly are not afflicted for their evil doings, but for righteousnes sake as Christians: whereby it cometh to pass that the cross, seeing it is a testimony unto them of faith and righteousnes, ministreth to them, not an occasion of sorrow, but of unspeakable joy: now the apostle propounded this third difference under the form of an exhortation. 16 The third reason: Because the Lord of all the world being especially carefull for them of his houshold, doth therefore chastise them first of all, yet so that he keepeth a measure in his greatest severitie: and as he hath always used to do heretofore, so doth he now, especially when as he exhibited himself in person to his church. 17 Least the godly should be offended and stumble at that vain shadow of the felicitie of the wicked, as though God were not the governor of the world, for that the wicked are in good case, and the godly in evil, the apostle teacheth by an argument of a comparison of them together, that God who spareth not his own, but nurtureth them under the cross, will at length in his time handle the rebellious and wicked far otherwise, whom he hath appointed to utter destruction. 18 The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despair, but go forward notwithstanding in the way of holiness and well doing, commending themselvs to God their faithfull Creator, *that is to say*, their Father.

Chap. V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchfull and constant in the faith: 9 to resist the cruel adversary the devil.

THe [1] elders which are among you [2] I exhort, who am also an elder, and a witnes of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 [3] [2] Feed the [4] flock of God ‡ which is [5] among you, [6] taking the oversight *thereof*, not by constraint, but willingly: not for filthy lucre, but of a ready mind.

3 Neither as ‡ being lords over *Gods* [b] heritage: but being ensamples to the flock.

4 [7] And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 [8] Likewise ye younger, submit your selvs unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: [9] for God resisteth the proud, and giveth grace to the humble.

6 Humble your selvs therefore [10] under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him, for he careth for you.

8 [11] Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, [12] knowing that the same afflictions are accomplished in your [c] brethren that *are* in the world.

10 [13] But the God of all grace who hath called us into his eternall glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 [14] ¶ By Silvanus a faithfull brother unto you, (as I suppose) I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand.

13 [15] The *church that is* at [d] Babylon elected together with *you*, saluteth you, and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that *are* in Christ Jesus. Amen.

1 He describeth peculiarly the office of the elders, *that is to say*, of them that have the care of the church. 2 He useth a preface touching the circumstance of his own person: *to wit*, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition but that which he himself hath sustained before them, and doth still take the same pains, and also hath one self-same hope together with them. 3 The first rule: He that is a shepherd let him feed the flock. 4 He saith not, offer for the quick and the dead, and sing patched shreds in a strange tongue, but (feed.) 4 The second: Let the shepherds consider, that the flock is not his, but Gods. ‡ Or, *as much as in you is*; 5 The third: Let not the shepherds invade other mens flocks, but let them feed that which God had committed unto them. 6 Let the shepherds govern the church with the word, and example of godly and unblamable life, not by constraint, but willingly, not for filthy lucre, but of a ready mind, not as lords over Gods portion and heritage, but as his ministers.

‡ Or, *over ruling* b which is the Christian people. 7 That the shepherds minds be not overcome either with the wickednes of men, or their cruelty, he warneth them to cast their eyes continually upon that chief shepherd, and the crown which is laid up for them in heaven. 8 He commendeth many peculiar Christian vertues, and especially modestie: which admonition all of us stand in need of, but especially the younger sort, by reason of the untowardnes and pride of that age. 9 Because pride seemeth to many to be the way unto the glory of this life, the apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie. 10 Because those proud and lostie spirits threaten the modest and humble, the apostle warneth us to set the power of God against the vanitie of proud men, and to hang wholly upon his providence. 11 The cruelty of Satan, whom seek by all means to overcome by watchfulnes and faith. 12 The persecutions which Satan stirreth up, are neither new nor proper to any one man, but from old and ancient time common to the whole church, and therefore we must suffer that patiently, wherein we have such and so many fellows of our conflicts and combats. c Amongst your brethren, which are dispersed throughout the world. 13 He sealeth up, as it were, with a seal, the former exhortation with a solemn prayer, again willing them to ask increase of strength at his hands, of whom they had the beginning, and hope to have the accomplishment: *to wit*, of God the Father in Christ Jesus, in whom we are sure of the glory of eternall life. 14 Continuance and perseverance in the doctrin of the Apostles, is the onely ground and foundation of Christian strength. Now the sum of the Apostles doctrin, is, salvation freely given of God. 15 Familiar salutations. d In that famous citie of Assyria, where Peter the apostle of the circumcision then was.

The ſecond Epiſtle general of
PETER.

CHAP. I.

1 Confirming them in the hope of the increaſe of Gods graces, 5 he exhorteth them by faith and good works, to make their calling ſure: 12 whereof he is carefull to remember them, knowing that his death is at hand: 16 and warneth them to be conſtant in the faith of Chriſt, who is the true Son of God, by the eye-witneſs of the apoſtles beholding his majeſtie, and by the teſtimonie of the Father, and the prophets.

SImon [1] Peter, a ſervant and an apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, through the [a] righteouſneſs of God, and our Saviour Jeſus Chriſt:

1 A ſalutation, wherein he giveth them to underſtand, that he dealeth with them as Chriſts ambaſſadour, and otherwiſe agreeth with them in one ſelf-ſame faith, which is grounded upon the righteouſneſs of Jeſus Chriſt, our God and Saviour.
a In that that God ſtanding to his promiſes, ſhewed himſelf faithfull, and therefore juſt unto us.
2 Faith is the acknowledging of God and Chriſt, from whence all our bleſſedneſs iſſueth and floweth.
3 Chriſt ſetteth forth himſelf unto us plainly, in the Goſpel, and that by his onely power, and giveth us all things which are requiſite both to eternall life, wherein he hath appointed to glorifie us, and alſo to godlineſs, in that he doth furniſh us with true vertue.
b He ſpeaketh of Chriſt, whom he maketh God, and the onely Saviour.
c Unto ſalvation.
d This is the ſum of true religion, to be led by Chriſt to the Father, as it were by the hand.
‡ Or, *by*
4 An explication of the former ſentence, declaring the cauſes of ſo great benefits, *to wit*, God and his free promiſe, from whence all theſe benefits proceed, *I ſay*, theſe moſt excellent benefits, whereby we are delivered from the corruption of the world, (*that is*, from the wicked luſts which we carrie about us) and are made, after a ſort, like unto God himſelf. e By the divine nature he meaneth not the ſubſtance of the Godhead, but the partaking of thoſe qualities, whereby the image of God is reſtored in us. f In men. g For luſt is the ſeat of corruption, and hath it's place even in our very bowels and inmoſt parts. 5 Having laid the foundation, (having declared the cauſes of our ſalvation, and eſpecially of our ſanctification) now he beginneth to exhort us to give our minds wholly to the true uſe of this grace. And he beginneth with faith, without which nothing can pleaſe God; and he warneth us to have it full fraught with vertue (*that is to ſay*, with good and godly manners) being joyned with the knowledge of Gods will, without which, there is neither faith, neither any true vertue. h Supply alſo and ſupport or aid. 6 He reckoneth up certain other principall vertues, whereof ſome pertain to the firſt table of the law, others to the laſt. 7 As thoſe fruits do ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge it ſelf is noſtered, and groweth by bringing forth ſuch fruits, in ſo much that he that is unfruitfull, did either never know the true light, or hath forgotten the gift of ſanctification which he hath received. i He that hath not an effectuall knowledge of God in him, is blind as touching the kingdom of God, for he cannot ſee things that are afar off, *that is to ſay*, heavenly things. 8 The concluſion: Therefore ſeeing our calling and election is approved by thoſe fruits, and is confirmed in us, and moreover ſeeing this is the onely way to the everlaſting kingdom of Chriſt, it remaineth that we caſt our minds wholly that way.

2 Grace and peace be multiplied unto you, [2] through the knowledge of God, and of Jeſus our Lord;

3 [3] According as his [b] divine power hath given unto us all things that *pertain* unto [c] life and godlineſs, through the [d] knowledge of him that hath called us ‡ to glorie and vertue:

4 [4] Whereby are given unto us exceeding great and precious promiſes; that by theſe you might be partakers of the [e] divine nature, having eſcaped the corruption *that is* in the [f] world through [g] luſt.

5 [5] And beſides this, giving all diligence, [h] add to your faith, vertue; and to vertue, knowledge;

6 [6] And to knowledge, temperance; and to temperance, patience; and to patience, godlineſs;

7 And to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity.

8 [7] For if theſe things be in you, and abound, they make *you that ye ſhall* neither *be* barren nor unfruitfull in the knowledge of our Lord Jeſus Chriſt.

9 But he that lacketh theſe things, is blind, and [i] cannot ſee far off, and hath forgotten that he was purged from his old ſins.

10 [8] Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall:

11 For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

12 [9] Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know *them*, and be eſtabliſhed in the preſent truth.

9 An amplifying of the concluſion joyned with a modeſt excuſe, wherein he declareth his love towards them, and foretelleth them of his death which is at hand.

13 Yea, I think it meet, as long as I am in this [k] tabernacle, to ſtir you up, by putting *you* in remembrance:

k In this body.

14 Knowing that ſhortly I muſt put off *this* my tabernacle, even as * our Lord Jeſus Chriſt hath ſhewed me.

* *John* 21. 18.

15 Moreover, I will endeavour, that you may be able after my deceaſe, to have theſe things always in remembrance.

16 [10] For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſtie.

10 Another amplification taken both of the great certaintie, and alſo excellencie of his doctrin, as whereof our Lord Jeſus Chriſt the Son of God is author, whoſe glory the apoſtle himſelf both ſaw and heard.

17 For he received from God the Father, honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Son in whom I am well pleaſed.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 [11] We have alſo a more ſure word of propheſie, [12] whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, untill the day [l] dawn, and the [m] day-ſtar ariſe in your hearts.

11 The truth of the Goſpel is hereby alſo manifeſt, in that it agreeth wholly with the foretellings of the prophets.
12 The doctrin of the apoſtles doth not ſhut out the doctrin of the prophets, for they confirm each other, by each others teſtimonies, but the prophets were as candles which gave light unto the blind, untill the brightneſs of the Goſpel began to ſhine. l A more full and open knowledge, than was under the ſhadows of the law. m That clearer doctrin of the goſpel.

20 [13] Knowing this firſt, that no propheſie of the [n] ſcripture is of any [o] private interpretation.

13 The prophets are to be read, but ſo, that we ask of God the gift of interpretation, for he that is the author of the writings of the prophets, is alſo the interpreter of them. n He joyneth the ſcripture and propheſie together, to diſtinguiſh true propheſies from fals. o For all interpretation cometh from God. ‡ Or, *at any time*

21 For the propheſie came not ‡ in old time by the will of man: but [p] holy men of God ſpake *as they were* [q] moved by the holy Ghoſt.

p The Godly interpreters and meſſengers. q In the ſpirit of God: and theſe their motions were in very good order, and not ſuch as were the motions of the profane ſoothſayers, and foretellers of things to come.

CHAP. II.

1 He foretelleth them of falſe teachers, ſhewing the impiety and puniſhment both of them and their followers: 7 from which the godly ſhall be delivered, as Lot was out of Sodom: 10 and more fully deſcribeth the manners of thoſe profane and blaſphemous ſeducers, whereby they may be the better known and avoided.

BUt [1] there were fals prophets alſo among the [a] people, even as there ſhall be fals

1 As in times paſt there were two kinds of prophets, the one true, the other fals, ſo Peter foretelleth them, that there ſhall be ſome true, and ſome fals teachers in the church, in ſo much that Chriſt himſelf ſhall be denied of ſome, which notwithſtanding ſhall call him Redeemer. a Under the law while the ſtate and policie of the Jews was yet ſtanding.

teachers

teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelvs ſwift deſtruction.

2 [2] And many ſhall follow their ‡ pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of.

3 [3] And through covetouſneſs ſhall they with fained words make [b] merchandize of you; [4] whoſe judgement now of a long time lingreth not, and their damnation ſlumbreth not.

4 For if God ſpared not the angels that ſinned, but caſt *them* down to [c] hell, *and* delivered *them* into [d] chains of darkneſs, *to be* reſerved unto judgement:

5 And ſpared not the [e] old world, but ſaved Noah the eighth *perſon*, [f] a preacher of righteouſneſs, bringing in the floud upon the world of the ungodly:

6 And turning the cities of Sodom and Gomorrha into aſhes, condemned *them* with an overthrow, making *them* an enſample unto thoſe that after ſhould live ungodly:

7 And delivered juſt Lot, vexed with the filthy converſation of the wicked:

8 (For that righteous man dwelling among them, in [g] ſeeing and hearing, [h] vexed his righteous ſoul from day to day, with *their* unlawfull deeds)

9 The Lord [i] knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgement *to be* puniſhed:

10 [5] But chiefly them that walk after the fleſh in the luſt of uncleanneſs, and diſpiſe ‡ government, preſumtuous *are they*, ſelf willed, they are not afraid to ſpeak evil of [k] dignities.

11 Whereas angels which are greater in power and might, bring no railing accuſation ‡ againſt them before the Lord.

12 [6] But theſe, as naturall brute beaſts, [l] made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, *and* ſhall utterly periſh in their [m] own corruption;

13 *And* ſhall receive the reward of unrighteouſneſs, *as* they that count it pleaſure to riot in the day time: ſpots *they are* and blemiſhes, ſporting themſelvs with their own deceivings, while they [n] feaſt with you:

14 [7] Having eyes full of ‡ adultery, and that cannot ceaſe from ſin, beguiling unſtable ſouls, an heart they have exerciſed with covetous practices: curſed children.

15 Which have forſaken the right way, and are gone aſtray, following the way of Balaam *the ſon* of Boſor, who loved the wages of unrighteouſneſs:

16 But was rebuked for his iniquity: the dumb aſs ſpeaking with mans voice, forbad the madneſs of the prophet.

17 [8] Theſe are [o] wells without water, clouds that are carried with a tempeſt, to whom the [p] miſt of darkneſs is reſerved for ever.

18 For when they ſpeak great [q] ſwelling *words* of vanity, they [r] allure through the luſts of the fleſh, through much wantonneſs, thoſe that were ‡ [t] clean eſcaped from them who live in errour.

19 While they promiſe them libertie, they themſelvs are the ſervants of corruption: for of whom a man is overcome, of the ſame he is brought in bondage.

20 [9] For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, *and* overcome; the latter end is wors with them than the beginning.

21 For it had been better for them not to have known the way of righteouſneſs, than after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, * The dog *is* turned to his own vomit again, and the ſow that was waſhed, to her wallowing in the mire.

2 There ſhall not onely be hereſies, but alſo many followers of them.
‡ Or, *laſcivious ways*, as ſom copies read.
3 Covetouſneſs for the moſt part is a companion of hereſie, and maketh merchandiſe even of ſouls.
b They will abuſe you, and ſell you, as they ſell cattel in a fair.
4 A comfort for the godly: God who caſt the angels that fell away from him, headlong into the darkneſs of hell, at length to be judged: and who deſtroyed the old world with the flood, and preſerved Noe the eighth perſon: and who burned Sodom, and ſaved Lot, will deliver his elect from theſe errors, and will utterly deſtroy thoſe unrighteous.
c So the Grecians called the deep dungeons under the earth, which ſhould be appointed to torment the ſouls of the wicked in.
d Bound them with darkneſs, as it were with chains: and by darkneſs, he meaneth that moſt miſerable ſtate of life that is full of horrour.
e which was before the floud: not that God made a new world, tut becauſe the world ſeemed new.
f For he ceaſed not the ſpace of an hundred and twenty years to warn the wicked both by word and deed, what wrath of God hanged over their heads.
g which way ſoever he looked, and turned his ears.
h He had a troubled ſoul, and being vehemently grieved, lived a painfull life.
i Hath been long practiſed in ſaving and delivering the righteous.
5 He goth to another ſort of corrupt men, which notwithſtanding are within the boſom of the church, which are wickedly given, and do ſeditiouſly ſpeak evil of the authority of magiſtrates (which the angels themſelvs that miniſter before God, do not diſprais.) A true and lively deſcription of the Romiſh clergy (as they call it.) ‡ Or, *dominion*. * *Jude* 8. k Princes and great men, be they never ſo high in authority. ‡ Some read, *againſt themſelvs*. 6 A lively painting out of the ſame perſons, wherein they are compared to beaſts, which are made to ſnare themſelvs to deſtruction, while they give themſelvs to fill their bellies: for their is no greater ignorance than is in theſe men: although they moſt impudently find fault with thoſe things which they know not: and it ſhall come to paſs that they ſhall deſtroy themſelvs as beaſts with thoſe pleaſures wherewith they are delighted, and diſhonour and defile the company of the godly. l Made to this end to be a prey to others: So do theſe men willingly caſt themſelvs into Satans ſnares. m Their own wicked manners ſhall bring them to deſtruction. n when as by being amongſt the Chriſtians in the holy banquets which the church keepeth, they would ſeem by that means to be true members of the church, yet they are indeed but blots of the church. 7 He condemneth thoſe men, as ſhewing, even in their behaviour and countenance an unmeaſurable luſt, as making merchandiſe of the ſouls of light perſons, as men exerciſed in all the crafts of covetouſneſs, to be ſhort, as men that ſell themſelvs for money, to curs the ſons of God after Balaams example, whom the dumb beaſt reproved. ‡ Gr. *an adultereſs*.
8 Another note, whereby they may be well known what manner of men they are, becauſe they have inwardly nothing but either utterly vain or very hurtfull, although they make a ſhew of ſome great goodneſs, but they ſhall not eſcape unpuniſhed for it, becauſe under pretence of this liberty, they draw men into moſt miſerable ſlavery of ſin.
o which boaſt of knowledge, and have nothing in them.
p Moſt groſs darkneſs.
q They deceive men with vain and ſwelling words
r They take them as fiſhes are taken with the hook.
‡ Or, *for a litle*, or *a while*, as ſome read.
t Unfainedly and indeed, clean departed from idolatry.
9 It were better to have never known the way of righteouſneſs, than to turn back from it to the old filthineſs: and men that do ſo, are compared to dogs and ſwine.
* *Prov.* 26. 11.

CHAP. III.

1 *He aſſureth them of the certainty of Chriſts coming to judgement, againſt thoſe ſcorners who diſpute againſt it:* 8 *warning the godly for the long patience of God, to haſten their repentance.* 10 *He deſcribeth alſo the manner how the world ſhall be deſtroyed:* 11 *exhorting them from the expectation thereof, to all holineſs of life:* 15 *and again, to think the patience of God to tend to their ſalvation.*

THis [1] ſecond epiſtle (beloved) I now write unto you, in *both* which I ſtir up your pure minds by way of remembrance:

2 That ye may be mindfull of the words which were ſpoke before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour:

3 Knowing this firſt, that there ſhall come in the laſt days [a] ſcoffers, walking after their own luſts,

4 [3] And ſaying, Where is the promiſe of his coming? For ſince the fathers fell aſleep, all things continue as *they were* from the beginning of the creation.

5 [4] For this they willingly are ignorant of, that by the word of God the heavens were of old, and the [b] earth † ſtanding out of the water, and in the water.

6 [5] Whereby the world that then *was*, being overflowed with [c] water, periſhed.

7 [6] But the heavens and the earth which are now, by the ſame word are kept in ſtore, re-

1 The remedy againſt thoſe wicked enemies, both of true doctrin & holineſs, is to be ſought for by the continuall meditation of the writings of the prophets and apoſtles.
2 He voucheth the ſecond coming of Chriſt againſt the epicures by name.
a Monſtrous men, who would ſeem wiſe by their contempt of God and wicked boldneſs.
3 The reaſon which theſe mockers pretend, becauſe the cours of nature is all one, as it was from the beginning, therefore the world was from everlaſting, and ſhall be for ever.
4 He ſetteth againſt them the creation of heaven and earth by the word of God, which theſe men are willingly ignorant of
† Gr. *conſiſting*
b which appeared, when the waters were gathered together into one place
5 Secondly he ſetteth againſt them the univerſall floud, which was the deſtruction, as it were of the whole world. c For the waters returning into their former place, the world, *that is to ſay*, this beauty of the earth which we ſee, and all living creatures which live upon the earth periſhed. 6 Thirdly, he pronounceth that it ſhall not be harder for God to burn heaven and earth with fire, in that day which is appointed for the deſtruction of the wicked (which thing he will alſo do) than it was for him in times paſt to make them with his onely word, and afterward to overwhelm them with water.

served unto fire against the day of judgement, and perdition of ungodly men.

8 [7] But (beloved) be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 [8] The Lord is not slack concerning his promise, (as some men count slackness) [9] but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 [10] But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great [d] noise, and the elements shalt melt with fervent heat, the earth also and the works that *are* therein shall be burnt up.

11 [11] Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness,

12 Looking for and [e] ‡ hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, [f] wherein dwelleth righteousness.

14 Wherefore (beloved) seeing that ye look for such things, be diligent that ye may be found of him in [g] peace, without spot, and blameless.

15 And account *that* the long-suffering of our Lord *is* salvation, [12] even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.

16 As also in all *his* epistles, speaking in them of these things, [13] [h] in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware least ye also being led away with the errour of the wicked, fall from your own stedfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ: to him *be* glory both now and for ever. Amen.

7 The taking away of an objection: in that he seemeth to defer his judgement a long season: in respect of us it is true but not before God, with whom there is no time either long or short.
8 The Lord will surely come, because he hath promised: and that neither sooner nor later than he hath promised.
9 A reason why the latter day cometh not out of hand, because God doth patiently wait till the elect be brought to repentance, that none of them may perish.
10 A very short description of the last destruction of the would, but in such sort as nothing could be spoken more gravely.
d with the violence as it were of a hissing storm.
11 An exhortation to purity of life, setting before us that horrible judgement of God, both to bridle our wantonness, and also to comfort us, so that we be found watching, and ready to meet him at his coming. e He requireth patience of us, yet such patience as is not slothfull. ‡ Or, *hasting the coming.*
f In which heaven.
g That you may try to your profit, how gentle and peaceable he is.
12 Pauls epistles are allowed by the expres testimony of Peter.
13 There be certain of these things obscure & dark, whereof the unlearned take occasion to overthrow some men that stand not fast, wresting the testimonies of the scripture to their own destruction. But this is the remedy against such deceit, to labour that we may daily more and more grow up, and increase, in the knowledge of Christ.
h *That is to say*, among the which things: for he disputeth not here, whether Pauls epistles be plain or dark, *but saith*, that amongst those things which Paul hath written of in his epistles, and Peter himself in these two of his own, there are some things which cannot be so easily understood, and therefore are of some drawn to their own destruction: and this he saith to make us more attentive and diligent, and not to remove us from the reading of holy things, for to what end should they have written vain speculations?

The first Epistle general of

J O H N.

Chap. I.

1 *He describeth the person of Christ in whom we have eternall life by a communion with God:* 5 *to which we must adjoyn holiness of life,* 6 *to testifie the truth of that our communion and profession of faith,* 8 *as also to assure us of the forgiveness of our sins by Christs death.*

THat [1] which was from the beginning, which we have [a] heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the [b] word of life:

2 (For the life was manifested, and we have seen *it*, and bear witness, and [c] shew unto you that eternall life which was with the Father, and was manifested unto us)

3 That which we have seen and heard, declare we unto you, [2] that ye also may have fellowship with us; and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 [3] This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the [d] light as he is in the light, we have fellowship one with another, and [4] the bloud of Jesus Christ his son cleanseth us from all sin.

8 [5] If we say that we have no sin, we [e] deceive our selvs, and the [f] truth is not in us.

9 [6] If we confess our sins, he is [g] faithfull, and just to [h] forgive us *our* sins, and to cleans us from all unrighteousness.

10 [7] If we say that we have not sinned, we make him a [i] liar, and his [k] word is not in us.

1 He beginneth with the description of the person of Christ, whom he maketh one and not two: and him both God from everlasting (for he was with the Father from the beginning, and is that eternall life) and also made true man, whom John himself and his companions both heard, and beheld, and handled.
a I heard him speak, I saw him my self with mine eyes, I handled with mine hands him that is very God, being made very man, and not I alone, but others also that were with me.
b That same everlasting word by whom all things are made, and in whom onely there is life. c Being sent by him: and that doctrin is rightly said to be shewed, for no man could so much as have thought of it, if it had not been thus shewed. 2 The use of this doctrin is this, that all of us being coupled and joyned together with Christ by faith, might become the sons of God: in which thing onely consisteth all happiness.
3 Now he entreth into a question, whereby we may understand that we are joyned together with Christ *to wit*, if we be governed, with his light, which is perceived by the ordering of our life. And thus he reasoneth: God is in himself most pure light, therefore he agreeth well with them which are lightsom, but with them that are darksom he hath no fellowship.
d God is said to be light of his own nature, and to be in light, *that is to say*, in that everlasting infinite blessedness: and we are said to walk in light in that the beams of that light do shine unto us in the word. 4 A digression, or going from the matter he is in hand with, to the remission of sin: for this our sanctification which walk in the light, is a testimony of our joyning and knitting together with Christ, but because this our light is very dark, we must needs obtain another benefit in Christ, *to wit*, that our sins may be forgiven us being sprinkled with his bloud: and this in conclusion is the prop and stay of our salvation. 5 There is none but needeth this benefit, because there is none that is not a sinner e This place doth fully refute that perfitness and works of supererogation, which the Papists dream of. f So then, John speaketh not thus for modesties sake, as some say, but because it is so indeed. 6 Therefore the beginning of salvation is to acknowledge our wickedness, and to require pardon of him, who freely forgiveth all sins, because he hath promised so to do, and he is faithfull and just. g So then our salvation hangeth upon the free promises of God, who because he is faithfull and just, will perform that which he hath promised. h where are then our merits? for this is our true felicity. 7 A rehearsall of the former sentence, wherein he condemned all of sin without exception: insomuch that if any man perswade himself otherwise, he doth as much as in him lieth, make the word of God himself vain, and to no purpose, yea, he maketh God a liar: for to what end, either in times past needed sacrifices, or now Christ and the gospel, if we be not sinners? i They do not onely deceive themselvs, but are blasphemous against God. k His doctrin shall have no place in us, *that is*, in our hearts.

Chap.

CHAP. II.

1 *He comforteth them against the sins of infirmity,*
3 *Rightly to know God, is to keep his commandments,*
9 *to love our brethren,* 15 *and not to love the world.*
18 *We must beware of seducers:* 20 *from whose deceits the godly are safe preserved by perseverance in faith and holiness of life.*

MY [1] little children, these things write I unto you, that ye sin not. And if any man sin, we have an [a] advocate with the Father, Jesus Christ the righteous:

2 And he is the [b] propitiation for our sins: and not for ours onely, but also for *the sins of* the [c] whole world.

3 [2] And hereby we do know that we [d] know him, [e] if we keep his commandments.

4 [3] He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 [4] But whoso keepeth his word, in him verily is the [f] love of God perfected: hereby know we that we are in [g] him.

6 [5] He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 [6] Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 [7] Again, a new commandment I write unto you, [h] which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 [8] He that saith he is in the light, and hateth his brother, is in darkness even untill now.

10 He that loveth his brother abideth in the light, and there is none † occasion of stumbling in him.

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not wither he goeth, because that darkness hath blinded his eyes.

12 [9] [i] I write unto you, little children, because your sins are forgiven you for his [k] names sake.

13 [10] I write unto you, fathers, because ye have known him *that is* from the beginning, [11] I write unto you, young men, because ye have overcome the wicked one. [12] I write unto you, little children, because ye have known the Father.

14 [13] I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 [14] Love not the [l] world, neither the things that are in the world. If any man love the world, the [m] love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 [15] And the world passeth away and the lusts thereof: but he that doth the will of God, abideth for ever.

18 [16 n] Little children, [17] it is the last time, and as [18] ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time.

19 [19] They went out from us, but they were not of us: for if they had been of us, [o] they would no doubt have continued with us: [20] but *they went out*, that they might be made manifest, that they were not all of us.

20 [21] But ye have an [p] unction from the [q] holy One, and ye know all things.

21 [22] I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 [23] Who is a liar but he that denieth that Jesus is the [r] Christ? he is Antichrist that denieth the Father and the Son.

23 [r] Whosoever denieth the Son, the same hath not the Father: *but he that acknowledgeth the Son, hath the Father also.*

24 [24] Let that therefore abide in you, which ye have heard from the beginning: if that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternall life.

26 [25] These things have I written unto you, concerning them that seduce you.

27 But the [s] anointing which ye have received of him, abideth in you: and ye [u] need not that any man teach you: But, as the same [x] anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him.

28 [26] And now, little children, abide in him,

1 It followeth not hereof, that we must give our wicked nature the bridle, or sin so much the more freely, because our sins are cleansed away by the bloud of Christ, but we must rather so much the more diligently resist sin. And yet we must not despair because of our weakness, for we have an advocate and a purger, Christ Jesus the just, and therefore acceptable unto his Father.
a In that he nameth Christ, he shutteth forth all other.
b Reconciliation and intercession go together, to give us to understand, that he is both advocate and high priest.
c For men of all sorts, of all ages, and all places; so that this benefit belongeth, not to the Jews onely, of whom he speaketh as appeareth vers. 7, but also to other nations.
2 He returneth to the testimony of our conjunction with God, *to wit*, to sanctification, declaring what it is to walk in the light, *to wit*, to keep Gods commandments.
whereby it followeth that holiness doth not consist in those things which men have devised, neither in a vain profession of the Gospel.
d This must be understood of such a knowledge as hath faith with it, and not of a common knowledge.
e For the tree is known by the frute.
3 Holiness, *that is*, a life ordered according to the prescript of Gods commandments, how weak so ever we be, is of necessitie joyned with faith, *that is*, with the true knowledge of the Father in the Son. 4 He that keepeth Gods commandment, loveth God indeed: He that loveth God, is in God, or is joyned together with God. Therefore he that keepeth his commandments is in him. f wherewith we love God. g *He meaneth* our conjunction with Christ. 5 He that is one with Christ, must needs live his life, *that is*, must walk in his steps. 6 The apostle going about to expound the commandment of charity one towards another, telleth first, that when he urgeth holiness, he bringeth no new trade of life (as they use to do which devise tradition one after another) but putteth them in mind of that same law which God gave in the beginning, *to wit*, by Moses, at that time that God began to make laws to his people. 7 He addeth that the doctrin indeed is old, but it is now after a sort new, both in respect of Christ, and also of us, in whom he through the gospel, engraveth his law effectually, not in tables of stone, but in our minds. h which thing, (*to wit*, that the doctrin is now which I write unto you) is true in him, and in you 8 Now he cometh to the second table, *that is*, to charity one towards another, and denieth that, that man hath true light in him, or is indeed regenerate and the son of God, which hateth his brother: and such an one wandereth miserably in darkness, brag he of never so great knowledge of God, for that wittingly and willingly he casteth himself head long into hell. † Gr. *scandal.* 9 He returneth again from sanctification to remission of sins, because that free reconciliation in Christ is the ground of our salvation, whereupon afterwards sanctification must be built as upon a foundation. i Therefore I write unto you, because you are of their number whom God hath reconciled to himself. k For his own sake: And in that he nameth Christ, he shutteth out all other, whether they be in heaven or earth. 10 He sheweth that this doctrin agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrin are passing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable unto them. 11 He advertiseth young men, if they be desirous to shew their strength, that they have a most glorious combate set here before them, *to wit*, Satan the worst enemy, who must be overcom: willing them to be as sure of victory as if they had already gotten it. 12 Finally, He sheweth to children, that that true Father from whom they have to look for all good things, is set forth unto them in the gospel. 13 He addeth afterward in like order, as many exhortations: as if he should say, Remember, you fathers, as I wrote even now, that the everlasting Son of God is revealed to us. Remember ye young men, that that strength whereby ye laid that you put Satan to flight, is given you by the word of God which dwelleth in you.

14 The world which is full of wicked desires, lusts or pleasures, and pride, is utterly hated of our heavenly Father. Therefore the Father & the world cannot be loved together: and this admonition is very necessary for green and flourishing youth.
l He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to love the world with an infinite love, *John.* 3. 16. *that is to say*, those whom he chose out of the world.
m wherewith the Father is loved.
15 He sheweth how much better it is to obey the Fathers will, than the lusts of the world, by both their natures and unlike event.
16 Now, he turneth himself to little children which not withstanding are well instructed in the sum of religion, and willeth them by divers reasons to shake off slothfulness which is to familiar with that age.
n He useth this word (*little*) not because he speaketh to children, but to allure them the more by using such sweet words.
17 First, because the last time is at hand, so that the matter suffereth no delay.
18 Secondly, because Antichrists, *that is*, such as fall from God, are already come, even as they heard that they should come. And it was very requisite to warn that unheedy and wariless age of that danger.
19 A digression against certain offences and stumbling blocks wherat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foul falling back of certain, first he maketh plain unto them, that although such as fall from God and his religion had place in the church, yet they were never of the church: because the church is the company of the elect, which cannot perish, and therefore cannot fall from Christ. o So then the elect can never fall from grace. 20 Secondly, he sheweth that these things fall out to the profit of the church, that hypocrites may be plainly known. 21 Thirdly, he comforteth them, to make them stand fast, inasmuch as they are annointed of the holy Ghost with the true knowledge of salvation. p The grace of the holy Ghost, and this is a borrowed kind of speech taken from the ointings used in the law. q From Christ who is peculiarly called Holy. 22 The taking away of an objection. He wrote not these things as to men which are ignorant of religion, but rather as to them which do well know the truth, yea so far forth that they are able to discern truth from falshood 23 He sheweth now plainly that false doctrin of the Antichrists, *to wit*, that either they fight against the person of Christ or his office, or both together, and at once. And they that do so, do in vain boast and brag of God, for that in denying the Son, the father also is denyed. r Is the true Messias. s They then are deceived themselvs, and also deceive others, which say that the Turks and other infidels worship the same God that we do. 24 The whole preaching of the prophets and apostles is contrary to that doctrin. Therefore it is utterly to be cast away, and this wholly to be holden, and kept, which leadeth us to seek eternall life in the free promise, *that is to say*, in Christ alone, who is given us of the Father 25 The same Spirit which indueth the elect with the knowledge of the truth and sanctifieth them, giveth them therewithall the gift of perseverance, to continue to the end. t The Spirit which you have received of Christ, and which hath led you into all truth. u You are not ignorant of those things, and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you do know. x He commendeth both the doctrin which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost. 26 The conclusion both of the whole exhortation, and also of the former treatie.

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that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

27 A passing over to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order.

29 [27] If ye know that he is righteous, ‡ ye know that every one that doth righteousness, is born of him.

for before he taught us to go up from the effects to the cause, and in this that followeth, he goth down from the causes to the effects: And this is the sum of this argument, God is the fountain of all righteousness, and therefore they that give themselvs to righteousness, are known to be born of him, because they resemble God the Father. ‡ Or, *knowye.*

Chap. III.

1 *He declareth the singular love of God towards us, in making us his sons:* 3 *who therefore ought obediently to keep his commandments,* 11 *as also brotherly to love one another.*

1 He beginneth to declare this agreement of the Father and the Son, as the highest cause, *to wit*, as that free love of God toward us, wherewith he so loveth us, that also he adopteth us to be his children.
a what a gift, of how great love.
b That we should be the Sons of God, and so that all the world may perceive we are so.
2 Before he declareth this adoption, he saith two things: the one, that this so great a dignity, is not to be esteemed according to the judgement of the flesh, because it is unknown to the world, for the world knoweth not God the Father himself.
3 The other, this dignity is not fully made manifest to us ourselvs, much less to strangers, but we are sure of the accomplishment of it, insomuch that we shall be like unto the Son of God himself, and shall enjoy his sight indeed, such as he is now, but yet notwithstanding this is deferred untill his next coming.
c Like, but not equall
d For now we see as in a glass. 1 Cor. 13. 12.
4 Now he describeth this adoption, (the glory whereof as yet consisteth in hope) by the effect, *to wit*, because that whosoever is made the Son of God, endevoureth to resemble the Father in purity.

BEhold, [1] [a] what manner of love the Father hath bestowed upon us, that we should be [b] called the sons of God: [2] therefore the world knoweth us not, because it knew him not.

2 [3] Behold, now are we the sons of God: and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be [c] like him: for we shall see him [d] as he is.

3 [4] And every man that hath this hope in him, purifieth himself, even [e] as he is pure.

4 [5] Whosoever [f] committeth sin, transgresseth also the law: for [g] sin is the transgression of the law.

5 [6] And ye know that he was manifested to take away our sins, and in him is no sin.

6 Whosoever abideth in him, sinneth not: whosoever [h] sinneth, hath not seen him, neither known him.

7 [7] Little children, let no man deceive you: he that doth righteousness, is righteous, even as he is righteous.

8 [8] He that committeth sin, is of the [i] devil: for the devil [k] sinneth from the [l] beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God, doth not commit sin: for his seed [m] remaineth in him, & he cannot sin, because he is born of God.

10 [9] In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, [10] neither he that loveth not his brother.

11 [11] For this is the ‡ message that ye heard from the beginning, that we should love one another.

5 The rule of this purity can from no whence else be taken but from the law of God, the transgression whereof is that which is called sin.
f Giveth not himself to pureness.
g A short definition of sin.
6 An argument taken from the materiall cause of our salvation: Christ in himself is most pure, and he came to take away our sins by sanctifying us with the Holy Ghost. Therefore whosoever is truely partaker of Christ, doth not give himself to sin, and contrariwise he that giveth himself to sin, knoweth not Christ.
h He is said to sin, that giveth not himself to pureness, and in him sin reigneth: but sin is said to dwell in the faithfull, and not to reign in them.
7 Another argument of things coupled together: He that liveth justly, is just, and resembleth Christ that is just, and by that is known to be the Son of God.
8 An argument taken of contraries, the devil is the authour of sin, and therefore he is of the devil, or is ruled by the inspiration of the devil, that serveth sin: and if he be the devils son then is he not Gods son, for the devil and God are so contrary the one to the other, that even the Son of God was sent to destroy the works of the devil. Therefore on the contrary side, whosoever resisteth sin, is the Son of God, being born again of his Spirit as of new seed, in so much, that of necessity he is now delivered from the slavery of sin.
i Resembleth the devil, as the child doth the father, and is governed by his Spirit.
k He saith not sinned, but sinneth, for he doth nothing else but sin.
l From the very beginning of the world.
m The Holy Ghost is so called of the effect he worketh, because by his vertue and mighty working, as it were by seed, we are made new men.
9 The conclusion: By a wicked life they are known, which are governed by the spirit of the devil: and by a pure life, which are Gods children.
10 He beginneth to commend charity towards the brethren, as another mark of the sons of God.
11 The first reason taken of the authority of God which giveth the commandment. ‡ Or, *commandment.*

12 [12] Not as [n] Cain, *who* was of that wicked one, and slew his brother: [13] and wherefore slew he him? because his own works were evil, and his brothers righteous.

13 Marvel not, my brethren, if the world hate you.

14 [14] We [o] know that we have passed from death unto life, because we love the brethren: he that loveth not *his* brother, abideth in death.

15 [15] Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternall life abiding in him.

16 [16] Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 [17] But whoso hath this [p] worlds good, and seeth his brother have need, and [q] shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 [18] My little children, let us not love in word, neither in tongue, but in deed and in truth.

19 [19] And hereby we know that we are of the truth, and shall † [20] assure our hearts before him.

20 For [r] if our heart condemn us, God is greater than our heart, and knoweth all things.

21 [21] Beloved, if our heart condemn us not, *then* have we confidence towards God.

22 [22] And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the [s] Spirit which he hath given us.

12 An amplification taken of the contrary example of Cain which slew his brother.
n He bringeth forth a very fit and very old example, wherein we may behold both the nature of the Sons of God, and the sons of the devil, and what state and condition remaineth for us in this world, and what shall be the end of both at length.
13 A short digression: Let us not marvell that we are hated of the world for doing our duty; for such was the condition of Abel, who was a just person: and who would not rather be like him than Cain?
14 The second reason: because charity is a testimony that we are translated from death to life: and therefore hatred towards the brethren is a testimony of death: and whosoever nourisheth it, doth as it were foster death in his hosom.
o Love is a token that we are translated from death to life, forasmuch as by the effects the cause is known.
15 A confirmation: whosoever is a murtherer, is in eternall death: who so hateth his brother is a murtherer, therefore is in death. And thereupon followeth the contrary: He that loveth his brother hath passed to life, for indeed we are born dead.
16 Now he sheweth how far Christian charity extendeth, even so far, that according to the example of Christ, every man forget himself, to provide for, and help his brethren.
17 He reasoneth by comparisons: for if we are bound even to give our life for our neighbours, how much more are we bound to help our brothers necessitie with our goods and substance.
p wherewith this life is sustained.
q Openeth not his heart to him, nor helpeth him willingly and cheerfully.
18 Christian charitie standeth not in words but in deed, and proceedeth from a sincere affection.
19 He commendeth charitie, by a triple effect: for first of all, by it we know that we are indeed the Sons of God, as he shewed before Gr. *perswade.*
20 Therefore it commeth that we have a quiet conscience, as on the contrary side, he that thinketh that he hath God for a judge, because he is guilty to himself, either he is never, or els very rarely, quiet, for God hath a far quicker sight than we, and judgeth more severely.
1 If an evil conscience convinceth us, much more ought the judgement of God condemn us, who knoweth our hearts better than we our selves do.
21 A third effect also riseth of the former, that in these miseries we are sure to be heard, because we are the sons of God: as we understand by the grace of sanctification, which is proper to the elect.
22 The conclusion, That faith in Christ, and love one towards another, are things joyned together, and therefore the outward testimonies of sanctification must and do answer that inward testimonie of the Spirit given unto us.
s *He meaneth* the Spirit of sanctification, whereby we are born a new and live unto God.

Chap. IV.

1 *He warneth them not to believe all teachers who boast of the Spirit, but to trie them by the rules of the catholick faith:* 7 *and by many reasons exhorteth to brotherly love.*

BEloved, [1] believe not every [a] spirit, but trie the spirits whether they are of God: because many false prophets are gon out into the world.

1 Taking occasion least by the name of the Spirit, love and charity should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which he spake of in the second chapter, touching the taking heed of Antichrists. And he will have us here to take heed of two things, the one is, that seeing there be many false prophets, we do not lightly give credit to, every man: the other is, that because many men teach false things, we should not therefore believe any. we must then observe a mean, that we may be able to discern the Spirit of God which is altogether to be followed, from impure spirits which are to be eschewed.
a This is spoken by the figure Metonymie, and it is, as if he had said, Believe not every one that saith that he hath a gift of the Holy Ghost to do the office of a prophet.

2 [2] Hereby

2 [2] Hereby know ye the Spirit of God: [b] every ſpirit that confeſſeth that [c] Jeſus Chriſt is come in the [d] fleſh, is of God.

3 And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: and this is that *ſpirit* of antichriſt, whereof you have heard that it ſhould come, and even now already is it in the world.

4 [3] Ye are of God, little childten, and have overcome them: becauſe greater is he *that is* in you, than he *that is* in the world.

5 [4] They are of the world: therefore ſpeak they of the world, and the world heareth them.

6 [5] We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us: hereby know we the [e] Spirit of truth, and the ſpirit of errour.

7 [6] Beloved, let us love one another: [7] for love is of God; and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: [8] for God is [f] love.

9 In this was manifeſted the love of God towards us, becauſe that God ſent his onely begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins.

11 [9] Beloved, if God ſo loved us, we ought alſo to love one another.

12 [10] No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is [g] perfected in us.

13 Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.

14 [11] And we have ſeen and do teſtifie, that the Father ſent the Son *to be* the Saviour of the world.

15 Whoſoever ſhall [h] confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and beleeved the love that God hath to us. [12] God is love, and he that dwelleth in love, dwelleth in God, and God in him.

17 [13] Herein is † our love made perfect, that we may have boldneſs in the day of judgement: becauſe [i] as he is, ſo are we in this world.

18 There is [k] no fear in love, but perfect love caſteth out fear: becauſe fear hath torment: he that feareth is not made perfect in love.

19 [14] We love him: becauſe he firſt loved us.

20 [15] If a man ſay, I love God, and hateth his brother, he is a liar: [16] for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?

21 [17] And this commandment have we from him, that he who loveth God, love his brother alſo.

2 He giveth a certain and perpetual rule to know the doctrin of Antichriſt by, *to wit*, If either the divine or human nature of Chriſt, or the true uniting of them together be denied: or if the leſt jot that may be, be derogated from his office, who is our onely King, Prophet, and everlaſting high prieſt.
b He ſpeaketh ſimply of the doctrin, and not of the perſon.
c The true Meſſias.
d Is true man.
3 He comforteth the eleſt with a moſt ſure hope of victory: but yet ſo, that he teacheth them that they fight not with their own vertue, but with the vertue and power of God.
4 He bringeth a reaſon, why the world receiveth theſe teachers more willingly than the true: *to wit*, becauſe they breath out nothing but that which is worldly: which is another note alſo to know the doctrin of Antichriſt by.
5 He teſtifieth unto them, that his doctrin, and the doctrin of his followers, is the aſſured word of God, which of neceſſity we have boldly to ſet againſt all the mouths of the whole world, and thereby diſcern the truth from falſhood.
e True prophets, againſt whom are ſet fals prophets, *that is*, ſuch as err themſelvs, and lead others into errour.
6 He returneth to the commending of brotherly love and charitie.
7 The firſt reaſon: Becauſe it is a very divine thing, and therefore very meet for the ſons of God: ſo that whoſoever is void of it, cannot be ſaid to know God aright.
8 A confirmation, for it is the nature of God to love men, whereof we have a moſt manifeſt proof above all other, in that, that of his onely free and infinit good will towards us his enemies, he delivered unto death, not a common man, but that his own Son, yea, his onely begotten Son, to the end that we being reconciled through his bloud might be made partakers of his everlaſting glory. f In that he calleth God, *Love*, he ſaith more than if he had ſaid that he loveth us infinitly. 9 Another reaſon by compariſon: if God ſo loved us, ſhall not we his children love one another? 10 A third reaſon: Becauſe God is inviſible, therefore by this effect of his ſpirit, *to wit*, by charitie, he is underſtood, yea, and to be not out of us, but joyned with us, and in us, in whom he is ſo effectually working. g Is ſurely in us indeed, and in truth. 11 He underlayeth this charitie with another foundation, *to wit*, faith in Jeſus, which joyneth us indeed with him, even as charity witneſſeth that we are joyned with him. Furthermore he teſtifieth of Chriſt, as who had ſeen him with his eyes. h with ſuch a confeſſion as cometh from true faith, and is accompanied with love, ſo that there be an agreement of all things. 12 A fourth reaſon: God is the fountain and well-ſpring of charity, yea charity it ſelf, therefore whoſoever abideth in it, hath God with him. 13 Again (as a little before) he commendeth love, for that, ſeeing that by our agreement with God in this thing; we have a certain teſtimony of our adoption, it cometh thereby to paſs, that without fear we look for that latter day of judgement, ſo that trembling, and that torment of conſcience is caſt out by this love. † Gr. *love with us* i This ſignifieth a likeneſs, not an equalitie. k If we underſtand by love, that we are in God, and God in us, that we are ſons, and that we know God, and that everlaſting life is in us; he concludeth aright, that we may well gather peace and quietneſs thereby.

14 Leaſt any man ſhould think that peace of conſcience proceedeth from our love, as from the cauſe, he goeth back to the fountain, *to wit*, to the free love wherewith God loveth us, although we deſerved and do deſerve his wrath. And hereof ſpringeth another double charity, which both are tokens and witneſſes of that firſt, *to wit*, that therewithall we love God who loved us firſt, and then for his ſake our neighbours alſo. 15 As he ſhewed that the love of our neighbour cannot be ſeparate from the love wherewith God loved us, becauſe this laſt engendreth the other: ſo he denieth that the other kind of love wherewith we love God, can be ſeparate from the love of our neighbour: whereof it followeth, that they lie impudently, which ſay they worſhip God, and yet regard not their neighbours. 16 The firſt reaſon taken of compariſon, why we cannot hate our neighbour, and love God, *to wit*, becauſe that he that cannot love his brother, whom he ſeeth: how can he love God whom he ſeeth not? 17 A ſecond reaſon, why God cannot be hated, and our neighbour loved, becauſe the ſelf ſame law-maker commandeth both to love him and our neighbour.

CHAP. V.

1 *He that loveth God, loveth his children, and keepeth his commandments: 3 which to the faithfull are light, and not grievous. 9 Jeſus is the Son of God, able to ſave us, 14 and to hear our prayers, which we make for our ſelvs, and for others.*

WHoſoever [1] beleeveth that Jeſus is the [a] Chriſt, is born of God: and every one that loveth him that begat, [b] loveth him alſo that is begotten of him.

2 [2] By this we know that we love the children of God, when we love God, and keep his [c] commandments.

3 [3] For this is the love of God, that we keep his commandments, [4] and his commandments are [d] not grievous.

4 [5] For whatſoever is born of God, overcometh the world, [6] and this is the victorie that [e] overcometh the world, *even* our [f] faith.

5 [7] Who is he that overcometh the world, but he that beleeveth that Jeſus is the Son of God?

6 [8] This is he that came by water and bloud, *even* Jeſus Chriſt, [9] not by water onely, but by water and bloud: and it is the [g] Spirit that beareth witneſs, becauſe the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the [h] Word, and the holy Ghoſt: and theſe three are [i] one.

8 And there are three that bear witneſs in earth, the ſpirit, and the water, and the bloud: and theſe three agree in one.

9 [10] If we receive the witneſs of men, the

1 He goeth on forward in the ſame argument, ſhewing how both thoſe loves come into us, from that love wherewith God loveth us, *to wit*, by Jeſus our Mediator, laid hold on by faith, in whom we are made the children of God, and do love the Father, of whom we are ſo begotten, and alſo our brethren, which are begotten with us.
a Is the true Meſſias.
b By one he meaneth all the faithfull.
2 The love of our neighbour doth ſo hang upon the love wherewith we love God, that this laſt muſt needs go before the firſt: whereof it followeth, that that is not to be called love, when men agree together to do evil, neither that, when as in loving our neighbours, we reſpect not Gods commandment.
c There is no love where there is no true doctrin.
3 The reaſon: for to love God, is to keep his commandments, which being ſo, and ſeeing that both the loves are commanded of one and the ſelf-ſame Law-maker, (as he taught before) it followeth alſo, that we do not love our neighbours, when we break Gods commandments. 4 Becauſe experience teacheth us, that there is no abilitie in our fleſh, neither yet will to perform Gods commandments, therefore leaſt the apoſtle ſhould ſeem, by ſo often putting them in mind of the commandments of God, to require things that are impoſſible, he pronounceth that the commandments of God are not in ſuch ſort grievous or burdenſom, that we can be oppreſſed with the burden of them. d To them that be regenerate, *that is to ſay*, born anew, which are led by the Spirit of God, and are through grace delivered from the curſe of the law. 5 A reaſon: Becauſe by regeneration we have gotten ſtrength to overcome the world, *that is to ſay*, whatſoever ſtriveth againſt the commandments of Gods. 6 He declareth what that ſtrength is, *to wit*, faith. e He uſeth the time that is paſt, to give us to underſtand, that although we be in the battel, yet undoubtedly we ſhall be conquerors, and are moſt certain of the victory. f which is the inſtrumentall cauſe, and as a mean and hand whereby we lay hold on him, who indeed doth perform this, *that is*, hath and doth overcome the world, even Chriſt Jeſus. 7 Moreover, he declareth two things, the one, what true faith is, *to wit*, that which reſteth upon Jeſus Chriſt the Son of God alone: whereupon followeth the other, *to wit*, that this ſtrength is not proper to faith, but by faith as an inſtrument is drawn from Jeſus Chriſt the Son of God. 8 He proveth the excellencie of Chriſt, in whom onely all things are given us, by ſix witneſſes, three heavenly, and three earthly, which wholly and fully agree together. The heavenly witneſſes are the Father, who ſent the Son, the word it ſelf, which became fleſh, and the Holy Ghoſt; The earthly witneſſes are water (*that is*, our ſanctification) bloud (*that is*, our juſtification) the Spirit (*that is*, acknowledging of God the Father in Chriſt by faith through the teſtimonie of the holy Ghoſt.) 9 He warneth us not to ſeparate water from bloud (that is ſanctification from juſtification, or righteouſneſs begun, from righteouſneſs imputed) for we ſtand not upon ſanctification, but ſo far forth as it is a witneſs of Chriſts righteouſneſs imputed unto us: and although this imputation of Chriſts righteouſneſs be never ſeparated from ſanctification, yet is it the onely matter of our ſalvation. g Our ſpirit which is the third witneſs, teſtifieth that the holy Ghoſt is truth, *that is to ſay*, that that is true which he telleth us, *to wit*, that we are the ſons of God. h Look *John.* 8. 14. i Agree in one. 10 He ſheweth by an argument of compariſon, of what great weight the heavenly teſtimony is, that the Father hath given of the Son, unto whom agreeth both the Son himſelf and the holy Ghoſt.

witneſs

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witnes of God is greater: [k] for this is the witnes of God, which he hath testified of his Son.

10 [11] He that beleeveth on the Son of God, hath the witnes in himself: he that beleeveth not God, hath made him a liar, because he beleeveth not the record that God gave of his Son.

11 [12] And this is the record, that God hath given to us eternall life: and this life is in his Son.

12 He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life.

13 [13] These things have I written unto you that beleeve on the name of the Son of God, that ye may know that ye have eternall life, and that ye may beleeve on the name of the Son of God.

14 [14] And this is the confidence that we have ‡ in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 [15] If any man see his brother sin a sin *which is* not unto death, he shall [l] ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 [16] All unrighteousnes is sin, and there is a sin not unto death.

18 [17] We know that whosoever is born of God sinneth not, but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 [18] *And* we know that we are of God, and the whole world lieth in wickednes.

20 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. This is the true [m] God, and eternall life.

21 [19] Little children, keep your selvs from idols. Amen.

k I conclude thus aright: For that testimony which I find is given in heaven, cometh from God, who setteth forth his Son.
11 He proveth the sureness of the earthly witnesses by every mans conscience, having that testimony in it self, which conscience, *be saith*, cannot be deceived, because it consenteth to the heavenly testimonie which the Father giveth of the Son: or otherwise the Father must needs be a lyar, if the conscience which accordeth and assenteth to the Father, should lie.
12 Now at length he sheweth what this testimonie is, that is confirmed with so many witnesses, *to wit*, that life, or everlasting felicity is the meer and onely gift of God, and proceedeth from him unto us, which by faith are joyned with him, so that without him life is no where to be found. 13 The conclusion of the epistle, wherein he sheweth first of all, that even they which already beleeve, do stand in need of this doctrin, to the end that they may grow more and more in faith: *that is to say*, to the end that they may be daily more and more certified of their salvation in Christ, through faith. 14 Because we do not yet in effect obtain that which we hope for, the apostle joyneth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vain. ‡ Or, *concerning him*.

15 we are to make prayers not onely for our selvs, but also for our brethren which do sin, that their sins be not unto them, to death: and yet he excepteth that sin which is never forgiven, for the sin against the Holy Ghost *that is to say*, as universall and willfull falling away from the known truth of the Gospel.
l *This is as much as if he said*, let him desire the Lord to forgive him, and he will forgive him being so desired.
16 The taking away of an objection: indeed all iniquitie is comprehended under the name of sin: but yet we must not despair therefore, because every sin is not deadly, and without hope of remedy. 17 A reason why not all, nay rather, why no sin is mortall to some *to wit*, because they be born of God, *that is to say*, made the sons of God in Christ, and being indued with his Spirit, they do not serve sin, neither are deadly wounded of Satan. 18 Every man must particularly applie to himself the generall promises, that we may certainly perswade our selvs, that whereas all the world is by nature lost, we are freely made the sons of God, by the sending of Jesus Christ his son unto us: of whom we are lightned with the knowledge of the true God and everlasting life. m The divinitie of Christ is most plainly proved by this place. 19 He expresseth a plain precept of taking heed of idols: which he setteth against the onely true God, that with this seal, as it were, he might seal up all the former doctrin.

The second Epistle of
J O H N.

He exhorteth a certain honourable matron with her children, to persevere in Christian love and belief, 8 least they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrin of Christ Jesus.

THe elder unto the [a] elect [b] ladie, and her children, [1] whom I love in the truth: and not I onely, but also all they that have known the truth:

2 For the truths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercie, *and* peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in [c] truth and love.

4 [2] I rejoyced greatly, that I found of thy children walking [d] in truth, as we have received a commandment from the Father.

5 And now I beseech thee, ladie, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

7 [3] For many deceivers are entred into the world, who confes not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist:

8 [4] [e] Look to your selvs, that we lose not those things which we have ‡ wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrin of Christ, hath not God: he that abideth in the doctrin of Christ, he hath both the Father and the Son.

10 [5] If there come any unto you, and bring not this doctrin, receive him not into *your* house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink, but I trust to come unto you, and speak ‡ face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

a This is no proper name, but to be taken as the word soundeth, *that is to say*, To the worthy and noble lady
b Excellent and honourable dame.
1 The bond of Christian conjunction, or linking together, is the true and constant profession of the truth.
c with true knowledge which hath always love joyned with it, and following it.
2 This true profession consisteth both in love one towards another, which the Lord hath commanded, and also especially in wholsom and sound doctrin, which also is delivered unto us: for the commandment of God is a sound and sure foundation, both of the rule of manners, and of doctrin, and these cannot be separated the one from the other. d According as the truth directeth them.

3 Antichrists, fighting against the person and office of Christ, were already crept into the church in the time of the apostles.
4 He that maketh shipwrack of doctrin, loseth all.
e Beware, and take good heed.
‡ Or, *gained*, Some copies read, *which ye have gained, but that ye receive &c.*

5 we ought to have nothing to do with them that defend pervers doctrin.

‡ Or, *mouth to mouth*,

The third Epiſtle of JOHN.

1 *He commendeth Gaius for his piety, 5 and hoſpitality 7 to true preachers; 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary ſide, 11 whoſe evil example is not to be followed: 12 and giveth ſpeciall teſtimonie to the good report of Demetrius.*

THE [1] elder unto the *wel* beloved Gaius, whom I love ‡ in the truth.

1 An example of a Chriſtian gratulation.
‡ Or, *truly.*
‡ Or, *pray*

2 Beloved, I ‡ wiſh above all things that thou mayeſt proſper and be in health, even as thy ſoul proſpereth.

3 For I rejoyced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.

4 I have no greater [a] joy than to hear that my children walk in truth.

a Than theſe joys.

5 Beloved, thou doeſt [b] faithfully whatſoever thou doeſt to the brethren, and to ſtrangers:

b As becometh a believer, and a Chriſtian.

6 Which have born witneſs of thy charitie before the church: whom if thou [c] bring forward on their journey after a godly ſort, thou ſhalt do well:

c He commendeth to Gaius, either thoſe ſelf-ſame men, whom he had entertained before, returning now again to him, about the affairs of the church, or els ſome other which had like buſineſs.

7 Becauſe that for his names ſake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive ſuch, that we might be [d] fellow-helpers to the truth.

d That we our ſelvs may help ſomwhat to the preaching of the truth.

9 [2] I wrote unto the church, but Diotrephes who loveth to have the preeminence among them, receiveth us not.

2 Ambition and covetouſneſs, two peſtilent plagues (eſpecially in them which have any eccleſiaſticall function) are condemned in Diotrephes perſon.

10 Wherefore if I come, I will remember his deeds which he doeth, prating againſt us with malicious words: and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God: but he that doeth evil, hath not [e] ſeen God.

e Hath not known God.

12 Demetrius hath good report of all men, and of the truth it ſelf: yea, and we *alſo* bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee.

14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak † face to face. Peace *be* to thee. Our friends ſalute thee. Greet the friends by name.

† Gr. *mouth to mouth.*

The general Epiſtle of JUDE.

1 *He exhorteth them to be conſtant in the profeſſion of the faith.* 14 *Falſe teachers are crept in to ſeduce them: for whoſe damnable doctrin and manners, horrible puniſhment is prepared:* 20 *whereas the godly by the aſſiſtance of the holy Spirit, and prayers to God, may perſevere, and grow in grace, and keep themſelvs, and recover others out of the ſnares of thoſe deceivers.*

JUde the ſervant of Jeſus Chriſt, & [a] brother of James, to them that are ſanctified [b] by God the Father, and [c] preſerved in Jeſus Chriſt, *and* called:

a This is put to make a difference between him and Judas Iſcariot.
b Of God the Father.
c Set apart by the everlaſting counſel of God to be delivered to Chriſt to be kept.

2 Mercy unto you, and peace and love be multiplied.

3 [1] Beloved, when I gave all diligence to write unto you of the [d] common ſalvation, it was needfull for me to write unto you, and exhort you, that ye ſhould [e] earneſtly contend for the faith which was [f] once delivered unto the ſaints.

1 The end and mark whereat he ſhooteth in this epiſtle, is that he confirmeth the godly againſt certain wicked men, both in wholeſom doctrin and good manners.
d Of thoſe things that pertain to the ſalvation of all of us.
e That ye ſhould defend the faith by all the might you can, both by true doctrin and good example of life.
f which was once ſo given, that it may never be changed.

4 [2] For there are certain men crept in unawares, who were before of old ordained to this condemnation, [3] ungodly men, turning the grace of our God into laſciviouſneſs, and denying the onely Lord God, and our Lord Jeſus Chriſt.

2 It is by Gods providence and not by chance, that many wicked men creep into the church.

3 He condemneth this firſt in them, that they take a pretence or occaſion to wax wanton, by the grace of God: which cannot be, but the chief empire of Chriſt muſt be abrogated, in that ſuch men give up themſelvs to Satan, as at this day the ſect of Anabaptiſts doth, which they call Libertins.

5 [4] I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that beleeved not.

4 He ſetteth forth the horrible puniſhmen of them which have abuſed the grace of God to follow their own luſts.

6 [5] And the angels which kept not their ‡ firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgement of the great day.

5 The fall of the angels was moſt ſeverely puniſhed, how much more then will the Lord puniſh wicked and faithleſs men?
‡ Or, *principalitie.*

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelvs over to [g] fornication, and going after † [h] ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternall fire.

g Following the ſteps of Sodom and Gomorrha.

8 Likewiſe alſo theſe filthy [i] dreamers defile the fleſh, [6] deſpiſe [k] dominion, and ſpeak evil of dignities.

† Gr. *other.*
h Thus he covertly ſetteth to th their horrible and monſtrous luſts.
i which are ſo blockiſh and void of reaſon, as if all their ſenſes and wits were in a moſt dead ſleep.
6 Another moſt pernicious doctrin of theirs, in that they take away the authoritie of magiſtrates, and ſpeak evil of them, as at this day the Anabaptiſts do.
k It is a greater matter to deſpiſe government than the governours, *that is to ſay*, the matter it ſelf, than the perſons.

9 [7] Yet

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9 [7] Yet Michael the archangel, when contending with the deyil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, * The Lord rebuke thee.

10 [8] But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute beaſts, in thoſe things they corrupt themſelvs.

11 [9] Wo unto them, for they have gon in the way of Cain, and ran greedily after the errour of Balaam for reward, and periſhed in the gainſaying of Core.

12 [10] Theſe are ſpots in your [l] *feaſts of* charity, when they feaſt with you, feeding themſelvs without [m] fear: clouds *they are* without water, carried about of winds; trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the ſea, foming out their own ſhame; wandring ſtars, to whom is reſerved the [n] blackneſs of darkneſs for ever.

14 And Enoch alſo the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord * cometh with ten thouſands of his ſaints,

15 To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, & of all their hard *ſpeeches*, which ungodly ſinners have ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their own luſt, and their mouth ſpeaketh great ſwelling *words*, having *mens* perſons in admiration becauſe of advantage.

17 [11] But beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt:

18 *How* that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.

19 [12] Theſe be they who ſeparate themſelvs, ſenſuall, having not the Spirit.

20 But ye, beloved, building up your ſelvs on your moſt holy faith, praying in the Holy Ghoſt,

21 Keep your ſelvs in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternall life.

22 [13] And of ſome have compaſſion, making a difference:

23 And others ſave with [p] fear, pulling *them* out of the fire: hating even the [q] garment ſpotted by the fleſh.

24 [14] Now unto him that is able to keep you from falling, and to preſent *you* faultleſs before the preſence of his glory with exceeding joy,

25 To the onely wiſe God our Saviour, *be* glory and majeſty, dominion and power, both now and ever. Amen.

7 An argument of comparison: Michael one of the chiefeſt angels, was content to deliver Satan, although a moſt curſed enemy, to the judgement of God to be puniſhed: and theſe not aſhamed to ſpeak evil of the powers which are ordained of God. * *Zech.* 3. 2.

8 The concluſion, Theſe men are in a double fault, *to wit*, both for their raſh folly in condemning ſome, & for their impudent and ſhameleſs contempt of that knowledge, which when they had gotten, yet not withſtanding they lived as brute beaſts, ſerving their bellies.

9 He foretelleth their deſtruction, becauſe they reſemble or ſhew forth Cains ſhameleſs malice, Balaams filthy covetouſneſs, and, *to be ſhort*, Cores ſeditious and ambitious head.

10 He rebuketh moſt ſharply with many other notes and marks, both their diſhoneſty, or filthineſs, and their ſaucineſs, but eſpecially, their vain bravery of words and moſt vain pride: joyning therewithall a moſt grave & heavy threatning out of a moſt ancient propheſie of Enoch touching the judgement to come. l The feaſts of charitie were certain banquets, which the brethren which were members of the church kept altogether, as *Tertullian* ſetteth them forth in his Apologie, *chap.* 39. m Impudently, without all reverence either to God or man. n Moſt groſs darkneſs. o The preſent time, for the time to come.

11 The riſing up of ſuch monſters was ſpoken of before, that we ſhould not be troubled at the newneſs of the matter.

12 It is the property of Antichriſts to ſeparate themſelvs from the Godly, becauſe they are not governed by the Spirit of God: and contrariwiſe, it is the property of Chriſtians to edifie one another through godly prayers, both in faith, and alſo in love, untill the mercy of Chriſt appear to their full ſalvation.

13 Amongſt them which wander and go aſtray, the godly have to uſe this choice, that they handle ſome of them gently, and that otherſome being even in the very flame, they endeavour to ſave with ſevere and ſharp inſtruction of the preſent danger: yet ſo, that they do in ſuch ſort abhor the wicked and diſhoneſt, that they eſchew even the left contagion that may be. p By fearing them, and holding them back with godly severity q An amplification, taken from the forbidden things of the law which did defile. 14 He commendeth them to the grace of God, declaring ſufficiently that it is God onely that can give us that conſtancie which he requireth of us.

The order of time whereunto the contents of this book are to be referred.

The year of Chriſt. 1, &c.

THe dragon watched the church of the Jews, which was ready to travail: She bringeth forth, fleeth, and hideth her ſelf, whileſt Chriſt was yet upon the earth.

34 The dragon perſecuteth Chriſt aſcending into heaven, he fighteth and is thrown down: and after perſecuteth the church of the Jews.

The church of the Jews is received into the wilderneſs, for three years and an half.

When the church of the Jews was overthrown, the dragon invaded the Catholik church: all this is in the 12 *chap.*

79 The dragon is bound for a thouſand years, *chap.* 20.

70 The dragon raiſeth up the beaſt with ſeven heads, and the beaſt with two heads, which make havock of the Catholick church and her prophets for 1260 years after the paſſion of Chriſt, *chap.* 13. & 11.

97 The ſeven churches are admoniſhed of things preſent, ſomwhat before the end of *Domitian* his reign, and are forewarned of the perſecution to come under *Trajan* for ten years, *chap.* 2. & 3.

God by word and ſigns provoketh the world, and ſealeth the godly, *chap.* 6. & 7.

He ſheweth forth exemplars of his wrath upon all creatures, mankind excepted, *chap.* 8.

1073 The dragon is let looſe after a thouſand years, and *Gregory the ſeventh*, being pope, rageth againſt *Henry the third*, then Emperour, *chap.* 20.

1217 The dragon vexeth the world 150 years unto *Gregory the ninth*, who writ the decretals, and moſt cruelly perſecuted the emperour *Frederick the ſecond.*

The dragon by both the beaſts perſecuted the church, and putteth the godly to death, *chap.* 9.

1295 The dragon killeth the prophets after 1260 years, when *Boniface the* 8 was pope, who was the author of the ſixt book of the decretals: he excommunicated *Philip the French King.*

Boniface celebrateth the jubile.

1300 About this time was a great earthquake, which overthrew many houſes in Rome.

1301 Prophecie ceaſeth for three years and a half, untill *Benedict the ſecond* ſucceeded after *Boniface the eight.*

1305 Prophecie is revived, *chap.* 11.

The dragon and the two beaſts oppugn prophecie, *chap.* 13.

Chriſt defendeth his church in word and deed, *chap.* 14.

With threats and arms, *chap.* 16.

Chriſt giveth his church victory over the harlot, *chap.* 17. 18.

Over the two beaſts, *Chap.* 19.

Over the dragon, and death, *chap.* 20.

The church is fully glorified in heaven with eternall glory, in Chriſt Jeſus, *chap.* 21. & 22.

THE

UMI

S^t Joh^ns Vision of y^e Woman in Heaven.

MULIERIS PARTURIENTIS SIGNUM. CUIUS PARTUI. QUI AD D UM

UM ET THRONUM EIUS RAPITUR. FRUSTRA INSIDIATUR DRACO.

THE REVELATION OF S. JOHN THE DIVINE.

CHAP. I.

4 John writeth his revelation to the ſeven churches of Aſia, ſignified by the ſeven golden candleſticks. 7 The coming of Chriſt. 14 His glorious power and majeſty.

1 THE [1] [a] Revelation of [b] Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified *it* by his angel unto his ſervant John:

2 Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is* he that readeth, and they that hear the words of this propheſy, and keep thoſe things which are written therein: for the time *is* at hand.

4 [2] John to the ſeven churches in Aſia, Grace *be* unto you, and peace, [3] from him * [c] which is, and which was and which is to come, and [4] from the ſeven ſpirits which are [d] before his throne:

5 And from Jeſus Chriſt, *who* [5] *is* the faithful witneſs, *and* the * firſt begotten of the dead, and the prince of the kings of the earth: Unto him that loved us, * and waſhed us from our ſins in his own bloud,

6 And hath * made us kings and prieſts unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 ¶ * Behold, he cometh with clouds, and every [e] eye ſhall ſee him, and they *alſo* which pierced him: and all kindreds of the earth ſhall wail becauſe of him: even ſo, Amen.

8 [6] I am [f] Alpha and Omega, the beginning and the ending, ſaith the LORD, which is, and which was, and which is to come, the Almighty.

9 ¶ [7] I John, who alſo am your brother, and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called [g] Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt.

10 I was in the [h] Spirit on the [i] LORDS day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the firſt and the laſt: and what thou ſeeſt, write in a book, and ſend *it* unto the ſeven churches which are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

12 [8] And I turned to [k] ſee the voice that ſpake with me. [9] And being turned, I ſaw ſeven golden candleſticks;

13 And in the midſt of the ſeven candleſticks, *one* like unto the Son of man, * clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head, and *his* hairs *were* white like wooll as white as ſnow, and his eyes *were* as a flame of fire,

15 And his feet like unto fine braſs, as if they burned in a furnace: and his voice as the ſound of many waters.

16 And he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two-edged

1 This chapter hath two principall parts, the title or inſcription which ſtandeth in ſtead of an exordium: and a narration going before the whole propheſy of this book. The inſcription is double, generall and particular. The generall containeth the kind of propheſy, the author, end, matter, inſtruments, and manner of communicating the ſame, in the *firſt vers*: the moſt religious faithfulneſs of the apoſtle as a publick witneſs, *vers* 2. And the uſe of communicating the ſame taken from the promiſe of God, and from the circumſtance of the time. *vſ.* 3.

a As opening of a hid and ſecret thing.

b which the Son opened to us out of his Fathers boſom by angels.

2 This is the particular or ſingular inſcription wherein ſalutation is written unto certain churches by name, which repreſent the church Catholick: and the certainty and truth of the ſame is declared, from the author thereof unto the *eight vers.*

3 *That is*, from God the Father; eternall, immortall, immutable: whoſe unchangeableneſs Saint John declareth by a form of ſpeech which is undeclined. For there is no incongruity in this place, where of neceſſity the words muſt be attemper'd unto the myſteries, and not the myſteries corrupted or impaired by the words. * *Exod.* 3. 14. c By theſe three times, *Is, Was*, and *Shall be*, is ſignified this word *Jehovah*, which is the proper name of God.

4 *That is*, from the holy Ghoſt which proceedeth from the Father and the Son This Spirit is one in perſon according to his ſubſtance: but in communication of his vertue, and in demonſtration of his divine works in thoſe ſeven churches, doth ſo perfectly manifeſt himſelf, as if there were ſo many ſpirits, every one perfectly working in his own church: wherefore after *Chap.* 5. 6. they are called the ſeven horns and ſeven eyes of the Lamb, *as much to ſay*, as his moſt abſolute power and wiſdom: and *Chap.* 3. 1. Chriſt is ſaid to have thoſe ſeven Spirits of God, and *Chap.* 4. 5. *it is ſaid*, that ſeven lamps do burn before his throne, which alſo are thoſe ſeven Spirits of God. That this place ought to be ſo underſtood, it is thus proved. For *firſt*, grace and peace is asked by prayer of this Spirit, which is a divine work, and an action incommunicable in reſpect of the moſt high Deity *Secondly*, he is placed between the Father and the Son, as ſet in the ſame degree of dignity and operation with them, *beſides*, he is before the throne, as of the ſame ſubſtance with the Father and the Son: as the ſeven eyes and the ſeven horns of the Lamb; *moreover*, theſe Spirits are never ſaid to adore God, as all other things are. *Finally*, *that is*, the power whereby the Lamb openeth the book, and looſeth the ſeven ſeals thereof, when none could be found amongſt all creatures by whom the book might be opened, *chap.* 5. Of theſe things long ago *Maſter John Luſte* of *Oxford* wrote learnedly unto me, Now the holy Ghoſt is ſet in order of words before Chriſt, becauſe there was in that which followeth a long proceſs of ſpeech to be uſed concerning Chriſt. d Theſe are the ſeven ſpirits, which are afterward, *chap.* 5. 6. called the horns and eyes of the Lamb, and are now made as a guard waiting upon God. 5 A moſt ample and grave commendation of Chriſt, *firſt*, from his offices, the prieſt-hood and kingdom: *ſecondly*, from his benefits, as his love toward us, and waſhing us with his bloud, in this *vers*, and communication of his kingdom, and prieſt-hood with us: *thirdly*, from his eternall glory and power, which is always to be celebrated of us, *vers* 6. *Finally*, from the accompliſhment of all things once to be effected by him, at his ſecond coming, what time he ſhall openly deſtroy the wicked, and ſhall comfort the godly in the truth, *vers* 7. * 1 *Cor.* 15. 20. *Coloſſ.* 1. 18. * *Hebr.* 9. 14. * 1 *Petr.* 2. 5.

* *Dan.* 7. 13. *Matth.* 24. 30.

e All men.

6 A confirmation of the ſalutation afore going, taken from the words of God himſelf: in which he avoucheth his operation in every ſingular creature, the unmutable eternity that is in himſelf, and his omnipotency in all things: and concludeth in the unity of his own eſſence, that Trinity of perſons which was before ſpoken of.

f I am he before whom there is nothing, yea, by whom every thing that is made, was made, and ſhall remain though all they ſhould periſh.

7 The narration, opening the way to the declaring of the authority and calling of Saint John the Euangeliſt in this ſingular Revelation, and to procure faith and credit unto this propheſy. This is the ſecond part of this Chapter, conſiſting of a propoſition, and an expoſition, ſheweth, *firſt* who was called unto this Revelation, to what place, and how occupied, *vers* 9. *Then* at what time, and by what means, *namely*, by the ſpirit, and the word, and that on the Lords day, which day ever ſince the reſurrection of Chriſt, was conſecrated for Chriſtians unto the religion of the Sabbath: *that is to ſay*, to be a day of reſt, *verſ* 10. *Thirdly*, who is the author that calleth him, and what is the ſum of his calling. g Patmos is one of the iſles of Sporas, whither John was baniſhed, *as Some write*. h *That is*, that holy raviſhment expreſſed; wherewith the prophets were raviſhed, and being, as it were, carried out of the world, were converſant with God: and ſo Ezekiel ſaith often, that he was carried from place to place of the Lords ſpirit, and that the ſpirit of the Lord fell upon him. i He calleth it the Lords day, which Paul calleth the firſt day of the week, 1 *Cor.* 16. 2. 8 The expoſition declaring the third and laſt point of the propoſition (for the other points are evident of themſelvs) wherein is ſpoken, *firſt*, of the Author of his calling, unto the 17 *verſ. ſecondly*, of the calling it ſelf, unto the *end of the chapter*. And *firſt of all*, the occaſion is noted in this *vers*, in that Saint John turned himſelf towards the viſion: after is ſet down the deſcription of the Author, in the *verſes following*, 13, 14, 15, 16. k To ſee him whoſe voice I had heard. 9 The deſcription of the Author, *which is* Chriſt: by the candleſticks that ſtand about him, *that is*, the churches that ſtand before him, and depend upon his direction in this *vers* by his properties, that he is one furniſhed with wiſdom and dexterity to the atchieving of great things, *verſ.* 13. with ancient gravity and moſt excellent ſight of the eye, *verſ.* 14. with ſtrength invincible, and with a mighty word, *verſ.* 15. By his operations that he ruleth the miniſtery of his ſervants in the church, giveth effect thereunto by the ſword of his word, and enlightening all things by his countenance, doth moſt mightily provide for every one by his divine providence, *verſ.* 16. * *Dan* 10 5, 6.

sword: and his countenance *was* as the sun shineth in his strength.

17 [10] And when I saw him, I fell at his feet as dead: [11] and he laid his right hand upon me, saying unto me, Fear not, * [12] I am the first and the last.

18 I *am* he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell and of death.

19 [13] Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 [14] The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the [15] angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.

10 A religious fear that goeth before the calling of the Saints, and their full confirmation to take upon them the vocation of God.
11 A divine confirmation of this calling, partly by signs, and partly by word of power.
* *Isa.* 41. 4. & 44. 6.
12 A most elegant description of his calling contained in three things, which are necessary unto a just vocation: *First*: the authority of him that calleth, for that he is the beginning and end of all things, in this *vers*, for that he is eternall and omnipotent, *vers.* 18. *Secondly*, the sum of this propheticall calling and revelation, *vers.* 13. *Lastly*, a declaration of those persons unto whom this prophesy is by the commandment of God, directed in the description thereof, *vers.* 20. 13 *The sum of this prophesy*, that the apostle must write whatsoever he should see, adding nothing, nor taking away any thing, *vers.* 2. Hereof there are two parts: one is a narration of those things which are, *that is*, which then were at that time contained in the second and third chapter: the other part is of those things which were to come, contained in the rest of this book. 14 *That is*, the thing which was my sticall. signified by the particulars of the vision before going. 15 By angels he meaneth the ministers of the church.

Chap. II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 *Ephesus*, 8 *Smyrna*, 12 *Pergamos*, 18 *Thyatira*: *and what is commended, or found wanting in them.*

1 The former part of this book is comprised in a narration of those things which then were, as S. John taught us, *Chap.* 1. 19. it belongeth wholly unto instruction, and in these two next chapters, containeth seven places, according to the number and condition of those churches which were named before, *Chap.* 1. 11. figured *vers.* 12. and distributed most aptly into their pastors and flocks, *vers.* 20. which vers of that chapter is as it were a passage unto the first part. Every one of these seven places hath three principall members: an exordium taken from the person of the author: a proposition, in which is praise and commendation of that which is good, reprehension of that which is evil: and instruction, containing either an exhortation alone, or withall, a dissuasion opposite unto it, and a conclusion stirring up unto attention, by divine promises. And this first place is unto the pastors of the church of Ephesus. 2 The exordium, wherein are contained the speciall praises of Christ Jesus the author of this prophecy, out of the 6 and 13 *verses* of the *first chapter* 3 The proposition, *first* commending the pastor of this church, *vers.* 2, 3. *then* reproving him, *vers.* 4. *after* informing him, and withall threatning that he will translate the church to another place, *vers.* 5. This commination, or threat, Christ mitigateth by a kind of correction, calling to mind the particular vertue and piety of that church, which God never leaveth without recompense, *vers.* 6 Concerning the Nicolaitans, see after upon the 15 *vers.* a To deal with thee for. 4 The conclusion, containing a commandment of attention, and a promise of everlasting life, shadowed out in a figure, of which *Gen.* 2. 9. 5 *That is*, in Paradise after the manner of the Hebrew phrase b This Christ speaketh as he is Mediator. 6 The second place is unto the pastors of the church of the Smyrnians. The exordium is taken out of the 17 *and* 18 *verses* of the *first chapter*. c Smyrna was one of the cities of Jonia in Asia.

1 Unto [1] the angel of the church of Ephesus, write, [2] These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 [3] I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars.

3 And hast born, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Nevertheless, I have *somwhat* [a] against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 [4] He that hath an ear, let him hear what the spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the [5] midst of the [b] paradise of God.

8 [6] And unto the angel of the church in [c] Smyrna, write, These things saith the first and the last, which was dead, and is alive,

9 [7] I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried, and ye shall have [8] tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 [9] He that hath an ear, let him hear what the Spirit saith unto the churches, He that overcometh, shall not be [10] hurt of the second death.

12 ¶ [11] And to the angel of the church in [d] Pergamos, write, These things saith he, which hath the sharp sword with two edges:

13 [12] I know thy works, and where thou dwellest, *even* where Satans seat *is*, and thou holdest fast my name, and hast not denied my faith, even in those [e] days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrin of * Balaam, who taught Balac to cast a stumbling blok before the children of Israel, to [f] eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrin of the [13] Nicolaitans; which thing I hate.

16 Repent, or els I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 [14] He that hath an ear, let him hear what the spirit saith unto the churches, To him that overcometh will I give to eat [15] of the hidden [g] manna, and will give him a [h] white stone, and in the stone a [16] new name written, which no man knoweth, saving he that receiveth *it*.

18 ¶ [17] And unto the [18] angel of the church in Thyatira, write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass.

19 I know thy [19] works, and charity, and [i] service, and faith, and thy patience, and thy works, and the last *to be* more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman * Jezebel, which calleth her self a pro-

7 The proposition of praise is in this *vers*, and of exhortation joyned with promise, is in the next *vers.*

8 *That is*, of ten years. For so commonly both in this book, and in Daniel, years are signified by the name of days that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because Saint John wrote this book in the end of *Domitian* the emperour his reign, as *Justinus* and *Irenæus* do witness, it is altogether necessary that this should be referred unto that persecution which was don by the authority of the emperour *Trajan*, who began to make havock of the Christian churches in the tenth year of his reign, as the Historygraphers do write: and his bloudy persecution continued untill *Adrian* the Emperour had succeeded in his place: The space of which time is precisely ten years, which are here mentioned.
9 *The conclusion*, *vers.* 7.
10 See *chap.* 20. 6.
11 The third place is unto the pastours of Pergamos. The exordium is taken out of the 16 *vers of the first chapter.*
d Pergamos was the name of a famous city in old time in Asia, where the kings of the Attalians were always resident.
12 The proposition of praise, is in this *vers*, of reprehension in the two following, and of exhortation joyned with a conditional threat, *vers* 16. Now this Antipas was the angel or minister of the church of Pergamos, As Aretas writeth.
e The faith of them of Pergamos is so much the more highly commended, because they remained constant even in the very heat of persecution * *Num.* 25, f That which is here spoken of things offered to idols, is meant of the same kind which Paul speaketh of, 1 *Cor.* 10. 14. 13 which follow the footsteps of Balaam, and such as were abandoned unto all filthiness: as he shewed in the *vers* aforegoing, and is here signified by a note of similitude. And thus also must the *six vers* be understood. For this matter especially, *Irenæus* must be consulted withal. 14 *The conclusion*, standing of exhortation as before, and of promise. 15 The bread of life, invisible, spiritual, and heavenly, which is kept secretly with God, from before all eternity. g He alludeth to that sermon which we read of, *Joh.* 6. and to the place we find, *Psal.* 105. 40. h *Aretas* writeth, that such a stone [illegible] wont to be given to wrestlers at games, or else that such stones did in old time witness the quickning of a man. 16 which is a sign and witness of forgiveness and remission of sins, of righteousness and true holiness, and of purity incorrupted, after that the old man is killed, 17 A sign and testimony of newness of life in righteousness and true holiness, by putting on the new man, whom none doth inwardly know, save the spirit of man, which is in himself, the praise whereof is not of men, but of God. *Rom.* 2. *vers* 28. 18 The fourth place is unto the pastours of Thyatira. The exordium is taken out of the *fourteenth* and *fifteenth verses* of the *first chapter.* 19 The proposition of praise is in this vers of reprehension, for that they tolerated with them the doctrin of unrighteousness ungodliness, in *vers.* 10 the authors whereof, though they were called back of God, yet repented not, *vers.* 21. whereunto is added a most heavy threatning, *vers* 22. & 23. of a conditional promise, and of exhortation to hold fast the truth, in the two verses *following*. i So he calleth those offices of charity which are don to the Saints. * 1 *Kings* 16. 31.

pheteſs,

pheteſs, to teach and to ſeduce my ſervants to commit [k] fornication, and to eat things ſacrificed unto idols.

21 And I gave her ſpace to repent of her fornication, and ſhe repented not.

22 Behold, I *will* caſt her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death, and all the churches ſhall know that * I am he which ſearcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I ſay, and unto the reſt in Thyatira, as many as have not this doctrin, and which have not known the [l] depths of Satan, as they ſpeak, I will [m] put upon you none other burden:

25 But that which ye have *already*, hold faſt till I come.

26 [20] And he that overcometh, and keepeth my works unto the end, to him will I give [21] power over the nations:

27 (* And he ſhall rule them with a rod of iron: as the veſſels of a poter ſhall they be broken to ſhivers) even as I received of my Father.

28 And I will give him the [22] morning-ſtar.

29 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

k By fornication, is oftentimes in the ſcripture idolatry meant.

* *Jer* 11. 20. & 17. 10.

l He pointeth out the bragging of certain men which boaſted of their deep, *that is*, plentifull and common knowledge, which notwithſtanding is deviliſh.

m I will ſpeak no worſe thing againſt you, being content to have ſhewed you what I require to be in you.

20 The concluſion, wherein Chriſt aſſureth unto his ſervants the communion of his kingdom and glory in this vers, and that following: and commandeth an holy attention in the laſt vers.

21 *That is*, I will make him a king, by communion with me, and my fellow heir, as it is promiſed, *Matth.* 19. 28. & 25. 34. *Rom.* 8. 17. & 1 *Corinth.* 6 3. *Epheſ.* 2. 6. & 2 *Tim.* 2. 12. & *Apoc* 3. 21. & 4. 4. * *Pſalm* 1. 9. 22 The brightneſs of greateſt glory and honor, neareſt approching unto the light of Chriſt, who is the Son of righteouſneſs, and our head, *Matth.* 4.

CHAP. III.

1 *The angel of the church of Sardis is reproved,* 3 *exhorted to repent, and threatned if he do not repent.* 8 *The angel of the church of Philadelphia* 10 *is approved for his diligence and patience.* 15 *The angel of Laodicea is rebuked, for being neither hot nor cold,* 19 *and admoniſhed to be more zealous.* 20 *Chriſt ſtandeth at the door, and knocketh.*

1 The fift place is unto the paſtors of Sardis. The exordium is taken out of the 4 and 16 *verſes* of the *firſt chapter.*

AND [1] unto the angel of the church in [a] Sardis write, Theſe things ſaith he that hath the ſeven ſpirits of God, and the ſeven ſtars, [2] I know thy works, that thou haſt a [b] name that thou liveſt, and art dead.

a Sardis is the name of a moſt flouriſhing and famous city, where the kings of Lydia kept their courts.

2 The propoſition of the proof is in this vers: of exhortation joyned with a threatning in the two verſes that follow, and of qualification by way of correction, unto the comfort of the good which yet remained there, *verſ.* 2.

b Thou art ſaid to live, but art dead indeed.

2 Be watchful, and ſtrengthen the things which remain, that are [c] ready to die: for I have not found thy works perfect before God:

3 Remember therefore how thou haſt received and heard, and hold faſt, and repent. * If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.

4 Thou haſt a few names even in Sardis, which have [3] not defiled their garments, and they ſhall walk with me in [4] white: [5] for they are [d] worthy.

c Other things, whoſe ſtate is ſuch, that they are now going, and unleſs they be confirmed, will periſh forwith. * 1 *Theſſ.* 5. 2. 2 *Petr.* 3. 10. 3 *That is*, who have with all religion guarded themſelvs from ſin and contagion, even from the very ſhew of evil, as Saint Jude exhorteth, *verſ.* 23. 4 Pure from all ſpot, and ſhining with glory. So it is to be underſtood always hereafter, as in the next *vers* 5 The concluſion ſtanding upon a promiſe and a commandment, as before. d They are meet and fit, *to wit*, becauſe they are juſtified in Chriſt, as they have truly ſhewed it: for he is righteous that worketh righteouſneſs: but ſo as the tree bringeth forth the fruit, Look *Rom.* 8. 18.

5 He that overcometh; the ſame ſhall be clothed in white raiment, and I will not blot out his name out of the * book of life, but I will confeſs his name before my father, and before his angels.

6 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

7 ¶ [6] And to the angel of the church in Philadelphia write, Theſe things ſaith he *that is* holy, he *that is* true, he that hath the [e] key of David, he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth;

8 [7] I know thy works: behold I have ſet before thee an open door, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denyed my name.

9 Behold, I will make them [f] of the ſynagogue of Satan (which ſay they are Jews, and are not, but do ly) behold, I will make them to come and [g] worſhip before thy feet, and to know that I have loved thee.

10 Becauſe thou haſt [g] kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that faſt which thou haſt, that no man take thy crown.

12 [9] Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out: and I will [10] write upon him the name of my God, and the name of the city of my God, *which is* new Jeruſalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the ſpirit ſaith unto the churches.

14 ¶ [11] And unto the angel of the church ‡ of the Laodiceans, write, Theſe things ſaith the [h] Amen, the faithful and true witneſs, the [i] beginning of the creation of God,

15 [12] I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then becauſe thou art luke warm, and neither cold nor hot, I will ſpue thee out of my mouth.

17 Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and [13] poor, and blind, and naked.

18 I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and *that* the ſhame of thy nakedneſs do not appear, and anoint thine eyes with eye-ſalve, that thou mayeſt ſee.

19 * As many as I love, I rebuke and chaſten, be [k] zealous therefore and repent.

20 Behold, I ſtand at the door, and knock: [14] if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.

* *Phil.* 4. 3. *Chap.* 20. 12.

6 The fixt place is unto the paſtors of Philadelphia. The exordium is taken out of the 18 *vers* of the *firſt chapter.*

e All power of rule in commanding and forbidding in delivering and puniſhing. And the houſe of David is the church, and the continuall promiſe of Davids kingdom belongeth to Chriſt.

7 The propoſition of praiſe is in this *vers*: of promiſes, to bring home again them that wander, *verſ.* 9. and to preſerve the godly, *verſ.* 10. and of exhortation, *verſ.* 11.

f I will bring them of that race.

8 *That is*, fall down & worſhip, either thee civilly, or Chriſt religiouſly at thy feet (and thus I had rather take it) whether here in the church (which ſeemeth more proper to the argument of this place) or there in the world to come. For Chriſt verily ſhall fulfill his word.

g Becauſe thou haſt been patient and conſtant, as I would my ſervants ſhould be.

9 The concluſion which containeth a promiſe and commandment.

10 *That is*, The new man ſhall be termed after his father, mother, and head, Chriſt.

11 The ſeventh place is unto the paſtors of the church of Laodicea. The exordium is taken out of the 15 *vers* of the *firſt chapter.*

‡ Or, *in Laodicea,*

h *Amen*, ſoundeth as much in the Hebrew tongue, as Truly, or Truth it ſelf.

i Of whom all things that are made, have their beginning.

12 The propoſition of reproof is in this *vers.* whereunto is adjoyned a threatning, *verſ.* 16. with a confirmation declaring the ſame, *verſ.* 17. and of exhortation, unto faith and repentanſe, *verſ.* 18. 19. whereunto is adjoyned a conditionall promiſe, *verſ* 20.

13 The ſpirituall miſery of men is metaphorically expreſſed in three points: unto which are matched

* *Prov.* 3. 11.

14 This muſt be ed, as correſpondent, thoſe remedies which are offered, *verſ.* 18. *Hebr.* 12. 5. k Zeal is ſet againſt them which are neither hot nor cold. taken after the manner of an allegory, as *John.* 14. 23.

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12 The conclusion consisting of a promise, as *chap. 2. vers. 26.* and of an exhortation. hitherto hath been the first part of the book of the Apocalyps.

21 [12] To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

1 Hereafter followeth the second part of this book, altogether prophetical, foretelling those things which were to come, as was said before, *chap. 1. 19* This is divided into two histories: one common unto the whole world, unto the *9 chapter*: and another singular of the church of God thence unto the *22 chap.* and these histories are said to be described in severall books, *chap. 5. 1.* & *10. vers. 2.* Now this *first vers*, is as it were a passage from the former part unto the second: where it is said, that the heaven was opened, *that is*, that heavenly things were unlocked, and that a voice of a trumpet sounded in heaven, to stir up the apostle, and call him to the understanding of things to come. The first history hath two parts: one of the causes of things don, and of this whole Revelation, in this and the next *chapter*. Another of the acts don in the next four *chapters*. The principall causes according to the distinction of persons in the unity of the divine essence, and according to the œconomie or dispensation thereof, are two: one the beginning which none shall approach unto, *that is*, God the father, of whom is spoken in this *chapter* The other, the Son, who is the

After [1] this I looked, and behold, a door *was* opened in heaven: and the first voice which I heard, *was* as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

2 And [2] immediately I was in the [3] spirit: [3] and behold, a throne was set in heaven, and *one* sat on the throne,

3 [4] And he that sat, was to look upon like a jasper, and a sardin stone: and *there was* a rain-bow round about the throne, in sight like unto an emerald.

4 [5] And round about the throne *were* four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.

5 [6] And out of the throne proceeded lightnings, and thundrings, and voices: and *there were* seven lamps of fire burning before the throne, which are the seven spirits of God.

6 [7] And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the [b] four beasts had each of them six wings about him, and *they were* full of eyes within, and † they rest not [8] day and night, saying, * Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give [c] glory, and honour, and thanks to him that sat on the throne, who liveth for ever, and ever,

10 [9] The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 [10] * Thou art worthy, O Lord, to [11] receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

10 The sum of their speech: that all glory must be given unto God: the reason, because he is the eternall beginning of things, from whose onely will they have their being, and are governed: and finally, In all respect are that which they are. * *Chap. 5. 12.* 11 *That is*, that thou shouldst challenge the same of thy self alone, But as for us we are unworthy, that even by thy goodnes we should be made partakers of this glory. And hitherto hath been handled the principall cause unapproachable, which is God.

CHAP. V.

1 The book sealed with seven seals: 5, 6, 7 which onely the Lamb that was slain is worthy to open. 8 Therefore the elders praise him, 9 and confess that he redeemed them with his bloud.

And [1] I saw in the [2] right hand of him that sat on the throne, a [3] book written within, and on the backside sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof?

3 [4] And no *man* in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much because no *man* was found worthy to open, and to read the book, neither to look thereon.

5 [5] And one of the elders saith unto me, Weep not: behold, * the [6] lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the [7] midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth.

7 [8] And he came and took the book out of the right hand of him that sat upon the throne.

8 [9] And when he had taken the book, the four beasts, and four *and* twenty elders fell down before the Lamb, having every one of them [10] harps, and golden vials full of ‡ odours, which are the [a] prayers of saints.

9 And they sung a [b] new [11] song, saying, [12] Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed

1 A passing unto the second principall cause, which is the Son of God, God and man, the mediator of all, as the eternall word of God the Father, manifested in the flesh. This chapter hath two parts: one that prepareth the way unto the Revelation, by rehearsal of the occasions that did occur in the first 4 *verses*. Another the history of the Revelation of Christ, thence unto the end of the chapter.

2 *That is*, in the very right hand of God.

3 Here are shewed the occasions for which the principall cause, and this Revelation was also necessary: the same are three, the first a present vision of the book of the counsels of GOD, concerning the government of this whole world, which book is said to be laid up with the Father as it were in his hand: but shut and unknown to all creatures, in this vers. The second is a religious desire of the angels of God to understand the mysteries of this book, *vers. 2*, whereof see *1 Petr. 1. 12.* The third is a lamentation of S. John and all the godly, moved by

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Chap. 5. 2 The manner of Revelation, as before, 1. 10. a Look *chap* 1. 10. 3 A description of God the father, and of his glory in the heavens, framed unto the manner of men by his office, nature, company attendance, effect instruments, and events that follow afterwards. In this vers he is presented in office a Judge, as Abraham said, *Gen. 18.* which is declared by his throne, as an ensign of judgment, and his sitting thereupon. 4 By his nature, in that he is the father, most glorious in his own person, and with his glory overshining all other things. 5 By the company attending about him, in that, as that most high Judge, he is accompanied with the most honorable attendance of prophets and apostles, both of the old & new church, when Christ hath made to be priests and kings, *Chap. 1. 6.* & *5. 10.* 6 By effects, in that most mightily he maketh all things by his voice, and word, as *Psal 29. 3.* and with the light of his spirit and prudence perviseth and passeth through all. 7 By instruments used, in that he both hath a most ready treasury, and as it were a work-house excellently furnished with all things, unto the executing of his will, which things flow from his commandment, as is repeated, *Chap. 15. 2.* and hath also the angels most ready administers of his counsels and pleasure, unto all parts of the world, continually watching (in this vers) working by reason, otherwise than the instruments without life last mentioned, couragious as lions, mighty as buls, wise as men, swift as eagles, *vers 7.* most apt unto all purposes, as furnished with wings on every part, most piercing of sight, and finally, pure and holy spirits always in continual motion, *vers. 8.* b Every beast had six wings. † Or, *they have no rest*, 8 By events, in that for all the causes before mentioned, God is glorified, both of angels, as holy, Judge, omnipotent, eternall, and immutable *vers. 8.* and also after their example, he is glorified of holy men, *vers. 9.* in sign and in speech, *vers. 10. 11.* * *Isa 6. 3.* c God is said to have glory, honour kingdom, and such like given unto him, when we godly and reverently set forth that which is properly and onely his. 9 Three signs of divine honour given unto God: prostration or falling down, adoration and casting their crowns before God: in which the godly, though made kings by Christ, do willingly empty themselvs of all glory, moved with a religious respect of the majesty of God.

the same desire, *vers. 4.* when they saw that it was a thing unpossible for any creature to effect: which is declared in *vers. 5.* 4 Thus neither of them that are in heaven, nor of them which are in the earth, &c. And this I like better. Now this enumeration of parts is sufficient to the denying of the whole: For of the creatures, one sort is in heaven, above the earth: another in the earth, and another under the earth in the sea, as is afterward declared, *Vers. 13.* 5 The second part of this chapter, in which is set down the Revelation of the Son, as before was said. This part containeth first an history, of the manner how God prepared S. John to understand this Revelation, in this vers. *Secondly*, the Revelation of the Son himself, unto the 7 *vers. Thirdly*; the accidents of this Revelation, in the rest of the chapter. The manner how, is here described in two sorts: one from without him, by speech, in this vers: another within, by opening the eyes of S. John (which before were held) that he might see, in the vers following. * *Gen. 49. 9.* 6 *That is*, the most mighty and most approved prince: according to the use of the Hebrew speech. 7 The sum of this Revelation, Christ the mediator taketh and openeth the book, *vers. 6. 7.* Therefore in this Revelation is described the person of Christ, in this vers. His fact in the next vers. The person is thus described: Christ the mediator between God, angels, and men, as the eternall word of God, and our redeemer; as the Lamb of God, standing as slain, and making intercession for us by the vertue and merit of his everlasting sacrifice, as armed with the spirit of God in his own person, *that is*, with the power and wisdom of God effectually unto the government of this whole world. 8 The fact of Christ the Mediator: that he cometh unto the throne of the father, of which *chap. 4.* and taketh the book out of his hand to open it. For that he opened it, it is first expressed, *chap 6 1. &c.* 9 Now follow in the end the accidents of the Revelation last spoken of: that all the holy angels and men did sing unto him: both the chief, *vers. 9, 10.* and the common order of angels, *vers 11, 12.* and of all things created, *vers. 13.* the princes of both sorts agreeing thereunto, *vers. 14.* 10 The symbol, or signs of praise, sweet in savour and acceptable unto God, see *chap. 8 3.* ‡ Or, *incense*, a Look *chap. 8. 3.* b No common song. 11 *That is*, composed according to the present matter, the Lamb having received the book as it were with his feet, and opened it with his horns, as it is said in the Canticle. 12 The song of the nobles or princes standing by the throne, consisting of a publication of the praise of Christ, and confirmation of the same from his benefits, both which we have received of himself (as are the sufferings of his death, our redemption upon the cross by his bloud, in this vers: and our communion with him in kingdom and priesthood, which long ago he hath granted unto us with himself) and which we hereafter hope to obtain, as our kingdom to come in Christ, in the vers following.

deemed

deemed us to God by thy bloud, out of every kindred, and tongue, and people, and nation:

10 * And hast made us unto our God kings and priests, and we shall reign on the earth.

11 ¶ [13] And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, [14] and the number of them was [c] ten thousand times ten thousand, and thousands of thousands,

12 Saying with a loud voice, Worthy is the Lamb that was slain, to [d] receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 [15] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 [16] And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

* 1 *Pet.* 2. 9.

13 The consent of the common order of angels, answering in melody unto their princes that stood by the throne.

14 A number finite, but almost infinite, or one infinite indeed, as *Dan.* 7. 10.

c By this is meant a great number.

d To have all praise given to him as to the mightiest and wisest, &c.

15 The consent of all the common multitude of the creatures.

16 A confirmation of the praise before going, from the contestation of the nobles, expressed in word and signs, as once or twice before this.

CHAP. VI.

The opening of the seals in order, and what followed thereupon, containing a prophesy to the end of the world.

1 This is the second part of this first history (which I said was common, and of the whole world) of the works of God in the government of all things. Of this there are generally 3 members: the fore-signifying, the caution, and the execution of all the evils, which God poureth out upon this world, which hath most hardly deserved of him. The fore-signifying is set down in this chapter, the caution for preserving the church is in the next chapter, and the execution is described, *chap.* 8. 9. In every part of the foresignifying, there are three branches: the severall and expres calling of Saint John, to prepare himself to take knowledge of the things that were to be shewed unto him in the opening of the seals: the sign, and the word expounding the sign:

AND [1] I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come, and see.

2 And I saw, and [2] behold, a white horse, and he that sat on him had a bow: and a crown was given unto him, and he went forth conquering, and to conquer.

3 [3] And when he had opened the second seal, I heard the second beast say, Come, and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 [4] And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, ‡ [a] A measure of wheat for a peny, and three measures of barley for a peny, and see thou hurt not the [5] oyl and the wine.

7 [6] And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him: and power was given ‡ unto them over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 [7] And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our bloud on them that dwell on the earth?

11 And [8] white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, untill their fellow-servants also, and their brethren that should be killed as they *were*, should be [b] fulfilled.

12 [9] And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as [c] sackcloth of hair, and the moon became as bloud:

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her ‡ untimely figs when she is shaken of a mighty wind.

14 * And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places:

15 [10] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains,

16 And said to the mountains and rocks, [11] Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come: and who shall be able to stand?

2 The first sign joyned with declaration is that God for the sins and horrible rebellion of the world, will invade the same: and first of all, will, as afar off, with his dart of pestilence most suddenly, mightily, and gloriously, beat down the same as Judge, and triumph over it as conquerour.

3 The second sign joyned with words of declaration (after the expres calling of S. John as before) is, that God being provoked unto wrath by the obstinacy and hard-heartednes of the world, not repenting for the former plague; as setting upon the same at hand, will kindle the fire of devate amongst men, and will destroy the inhabitants of this world, one by the sword of another.

4 The third sign with declaration, is, that God will destroy the world with famin, withdrawing all provision: which is by the figure *synecdoche* comprehended in wheat, barley, wine, and oil.

‡ *The word* chœnix *signifieth a measure containing one wine quart, and the twelfth part of a quart.*

a Hereby is signified what great scarcity of corn there was, for the word here used, is a kind of measure of dry things, which is in quantity but the eight part of a bushel, which was an ordinary portion used to be given to servants for their stint of meat one day.

5 I had rather distinguish and read the words thus, *and the wine and the oil: thou shalt not deal unjustly.* In this sense likewise the oil and the wine shall be sold a very little for a peny. Thou shalt not deal unjustly, *namely*, when thou shalt measure out a very little for a great price: so is the place evident: otherwise that is most true, which the wise man saith, That who withholdeth the corn, shall be cursed of the people, *Prov.* 11. 26.

6 The fourth sign joyned with words of declaration is, that God will addict the fourth part of the world indifferently, unto death and hell, or the grave, by all those means at once, by which before severally and in order he had recalled their minds unto amendment. Unto these are also added the wild and cruel beasts of the earth, out of *Lev.* 26. 22. Thus doth God according to, his wisdom, dispense the treasures of his power, justly towards all, mercifully toward the good and with patience or long sufferance toward his enemies.

7 The fifth sign is, that the holy martyrs which are under the altar, whereby they are sanctified, *that is*, received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the justice of God, in an holy zeal to advance his kingdom, and not of any private perturbation of the mind, in this and the next vers, and that God will in deep sign, and work comfort in them, *vers.* 11.

8 As before 3, 4.

b Untill their number be fulfilled.

9 The sixth sign, and the event. The sign is, that the earth, heaven, and the things that are in them, for horrour of the sins of the world upon these most heavy foretellings of God, and complaint of the Saints shall be shaken most vehemently, trembling in horrible manner, and losing their light, in this vers: falling from on high, *vers.* 13. withdrawing themselvs, and flying away for the greatnes of the trouble, *vs.* 14. So holily do all creatures depend upon the will of God, and content themselvs in his glory.

c So they called in old time those woven works that were of hair.

‡ Or, *green figs*

* *Isa.* 34. 4.

10 The event of the sign aforegoing: that there is no man that shall not be astonished at that generall commotion, flee away for fear, and hide himself, in this vers, and wish unto himself most bitter death, for exceeding horror of the wrath of God, and of the Lamb, at which before he was astonished. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the psalmist speaketh, *Psal.* 17 14. Not that sorrow which is according unto God, which worketh repentance, unto salvation, whereof a man shall never repent him, but that wordly sorrow that bringeth death, 2 *Cor.* 7. 9. as their wishings do declare: for this history of the whole world, is severed from the history of the church, as I have shewed before, *Chap.* 4. 1, 11 These are words of such as despair of their escape: of which despair there are two arguments; the presence of God, and of the lamb provoked to wrath against the world, in this vers: and the conscience of their own weakness, whereby men feel that they are no way able to stand in the day of the wrath of God, *vers.* 17. as it is said, *Esay* 14 27. *Luke* 23. 30.

CHAP. VII.

3 *An angel sealeth the servants of God in their foreheads.* 4 *The number of them that were sealed: of the tribes of Israel a certain number,* 9 *of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands.* 14 *Their robes were washed in the bloud of the Lamb.*

1 The second member of this part, is a preventing of danger, as we distinguished the same before, *Chap.* 6. 1. *that is*, of the caution whereby God took care before hand and provided for his, that after the example of the Israelites of old, *Exod.* 8. 23. the faithful might be exempted from that plague of this wicked world This whole place is a certain interlocution and bringing in for this whole chapter by occasion of the prediction and argument of the sixt seal. For first, that evil is prevented in the elect, unto the 9 vers. Then, thanks are given by the elect for that, *vers* 10, 11. 12. Lastly, the accomplishment of the things is set forth unto the end of the chapter. The *first vers* is a transition, speaking of the angels which keep the inferiour parts from all evil, untill God do command. For (as it is excellently figured by *Ezek.* 1. *vers.* 11, 12.) their faces and their wings are reached upwards, continually waiting upon, and beholding the countenance of God for their direction, and every of them goeth not out of the way, *that is*, they depart not so much as a foot breadth from that path commanded them of God.

AND [1] after these things, I saw four angels standing on the [a] four corners of the

a On the four quarters or coasts of the earth

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earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea [2] nor on any tree.

2 [3] And I saw [4] another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed, [5] an hundred *and* forty *and* four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. [6] Of the tribe of [b] Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of [c] Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 ¶ After this I beheld, and lo, a great multitude, which [7] no man could number, of all nations, and kindreds, and people, and tongues, [8] stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

10 [9] And cryed with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might *be* unto our God for ever and ever. Amen.

13 [10] And one of the elders answered, saying unto me, What are these which are arayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, [11] These are they which came out of great tribulation, and have washed their robes, and made them white in the bloud of the Lamb.

15 Therefore are they before the throne of God, and serve him [d] day and night in his temple: and he that sitteth on the throne shall * dwell [e] among them.

16 * They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: * and God shall wipe away all tears from their eyes.

CHAP. VIII.

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

AND [1] when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 [2] And I saw the seven angels which [a] stood before God, and to them were given seven trumpets.

3 [3] And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should ‡ offer *it* with the prayers of all saints upon the golden altar, which *was* before the throne.

4 And the smoke of the incense *which came* with the prayers of the saints, [b] ascended up before God, out of the angels hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 [4] And the seven angels which had the seven trumpets, prepared themselvs to sound.

7 [5] The first angel sounded, & there followed hail, and fire mingled with bloud, and they were cast upon the earth, and the third part

2 *That is*, neither into the air, into which the tops of trees are advanced. 3 Now God provideth against the danger of his elect, by his commandment, *vers.* 2, & 3. and by sign or figure, both for those of the nation of the Jews, thence unto the 8 *vers*, and also of the Gentiles, *vers.* 9. 4 Not onely another, or differing in number from the common angels of God, but also in essence, office and operation exceeding all angels, that is, *Christ Jesus* the eternall angel or word of God, and mediator of the covenant. So hereafter *chap.* 8. 3. & 10. 5. 5 *That is*, of the Jews, a number certain in it self before God, and such as may be numbred of us: for which cause also the same is here set down as certain. But of the elect, which are of the Gentiles, the number indeed is in it self certain with God, but of us not possibly to be numbered, as God, *Gen.* 15. 5. and often elswhere, and Esay figured most excellently, *chap.* 49. & 60. This therefore is spoken with respect, when a certain number is put for an uncertain. Confer this with *vers.* 9. 6 Here the tribe of Levi is reckoned up in common with the rest, because all the Israelites were equally made priests with them in Christ by his priest-hood, *Chap.* 1. 6. & 5. 10. *Rom.* 12. 1. & 1 *Petr.* 2. 9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people, unto the part of the Gentiles: which evil many ages before Jacob foresaw, *Gen.* 49. *vers.* 18. for which cause also there is no mention made of this tribe in the first book of the Chronicles. b He skipped Dan, and reckoneth Levi. c Of Ephraim who was Josephs other son, and had the birthright given him, whereof he is called Joseph. 7 See before upon the 4 vers. 8 As priests, kings, and glorious conquerours by martyrdom: which things are noted by their proper signs in this vers. 9 The praise of God, celebrated first by the holy men in this vers, then by the heavenly angels, in the two verses following. 10 A passage over unto the expounding of the vision, of which the angel enquireth of S. John to stir him up withall, in this vers, and John in the form of speech, both acknowledgeth his own ignorance, attributing knowledge unto the angel, and also in most modest manner requesteth the expounding of the vision. 11 The exposition of the vision, wherein the angel telleth first the Acts of the Saints, *that is*, their sufferings and work of faith in Christ Jesus, in this vers. Secondly, their glory, both present, which consisteth in two things, that they minister unto God, and that God protecteth them, *vers.* 15. and to come in their perfect deliverance from all annoyances, *vers.* 16 and in participation of all good things, which even the memory of former evils shall never be able to diminish, *vers.* 17. The cause efficient, and which containeth all these things, is onely one, even the Lamb of God, the Lord, the Mediator, and the Saviour Jesus Christ.

d He alludeth to the Levites, which served day and night, for else there is no night in heaven. * *Chap.* 21. 3. e Or, *upon them*, whereby is meant Gods defence and protection, as it were, toward them, who are as safe, as men in the Lords tents. * *Isa.* 49. 10. * *Isa.* 25. 8. *Chap.* 21. 4.

1 He returneth to the history of the seals of the book, which the Lamb opened. The seventh seal is the next foresignification, and a precise commandment of the execution of the most heavy judgements of God upon this wicked world, which foresignification being understood by the seal, all things in heaven are silent, and in horrour through, admiration, untill commandment of execution be severally given of God unto the ministers of his wrath. So he passeth unto the third member, of which I spake before in *Chap.* 6. *vers.* 1. which is of the execution of those evils wherewith God most justly determined to afflict the world. 2 Now followeth the third branch of the common history, as even now I said: which is the execution of the judgements of God upon the world. This is the first, generally prepared unto the 6 *vers*: then by severall parts expounded according to the order of those that administred the same unto the end of the chapter following. Unto the preparation, of this execution, are declared these things: first, who are the administers and instruments thereof in this vers. *Secondly*, what is the work both of the prince and angels, giving order for this execution, thence unto the 5 *vers*, and of his administers in the 6 *vers*. The administers of the execution are said to be seven angels: their instruments, trumpets, whereby they should, as it were, sound the alarm at the commandment of God. They are propounded seven in number, because it pleased God not at once to pour out his wrath upon the rebellious world, but at divers times, and by piece-meal, and in slow order, and as with an unwilling mind to exercise his judgments upon his creatures so long called upon both by word and figures, if happily they had learned to repent. a which appeareth before him as his ministers 3 This is that great Emperour the Lord Jesus Christ, our King and Saviour, who both maketh intercession to God the father for the Saints, filling the heavenly sanctuary with most sweet odour, and offering up their prayers, as the calvs and burnt sacrifices of their lips, in this vers: in such sort as every one of them (so powerful is that sweet savour of Christ, and the efficacy of his sacrifice) are held in reconcilement with God and themselvs, made most acceptable unto him, *vers* 4. And then also out of his treasury, and from the same sanctuary poureth forth upon the world the fire of his wrath, adding also divine tokens thereunto: and by that means (as of old the heralds of Rome were wont to do) he proclaimeth war against the rebellious world. ‡ Or, *add it to the prayers* b Our prayers are nothing worth unless that true and sweet savour of that onely oblation be especially and before all things with them, *that is to say*, unless we being first of all justified through faith in his Son be acceptable unto him. 4 This is the work of the administers. The angels the administers of Christ, onely by sounding trumpet and voyce (for they are onely as heralds) do effectually call forth the instruments of the wrath of God, through his power. Hitherto have been things general. Now followeth the narration of things particular, which the angels six in number wrought in their order, set out in the 10 vers of the next chapter, and is concluded with the declaration of the event which followed upon these things don in the worlds end, in the 10 and 11 chapters. 5 The first execution at the sound of the first angel, upon the earth, *that is*, the inhabitants of the earth (by *metonymy*) and upon all the fruits thereof: as the comparing of this vers with the second member of the 9 vers doth not obscurely declare.

of

of trees was burnt up, and all green graſs was burnt up.

6 The ſecond execution upon the ſea, in this vers, and all things that are therein, in the next vers.

8 [6] And the ſecond angel ſounded, and as it were a great mountain burning with fire was caſt into the ſea, and the third part of the ſea became bloud:

9 And the third part of the creatures which were in the ſea, and had life, died, and the third part of the ſhips were deſtroyed.

7 The third execution upon the flouds and fountains, *that is*, upon all freſh waters, in this vers: the effect whereof is, that many are deſtroyed with the bitterneſs of waters, in the vers following.

10 [7] And the third angel ſounded, & there fell a great ſtar from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

8 This is ſpoken by a metaphor, of the name of a moſt bitter herb, and commonly known: unleſs perhaps a man following thoſe that note the derivation of words had rather expound it adjectively, for that which by reaſon of bitterneſs cannot be drunk, or which maketh the liquor into which it is powred more bitter, than that any man can drink the ſame.

11 And the name of the ſtar is called [8] Wormwood, and the third part of the waters became wormwood, and many men died of the waters, becauſe they were made bitter.

9 The fourth execution upon theſe lightſom bodies of heaven, which miniſter unto this inferiour world.

12 [9] And the fourth angel ſounded, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars, ſo as the third part of them was darkened: and the day ſhone not for a third part of it, and the night likewiſe.

10 A lamentable prediction or foretelling of thoſe parts of the divine execution which yet are behind, which alſo is a paſſage unto the argument of the next chapter. Of all theſe things in a manner, Chriſt himſelf expreſly foretold in the 21 chapter of S. Luke, *verſ.* 24, *&c.* and they are common plagues generally denounced, without particular note of time.

13 And I beheld, and heard an angel flying through the midſt of heaven, ſaying with a loud voice, [10] Wo, wo, wo to the inhabiters of the earth, by reaſon of the other voices of the trumpet of the three angels which are yet to ſound.

Chap. IX.

1 At the ſounding of the fifth angel, a ſtar falleth from heaven, to whom is given the key of the bottomleſs pit. 2 He openeth the pit, and there come forth locuſts like ſcorpions. 12 The firſt wo paſt. 13 The ſixth trumpet ſoundeth. 14 Four angels are let looſe, that were bound.

1 The fift execution upon the wicked men inhabiting the earth (as a little before the angel ſaid) wrought by the infernal powers, is declared in this place unto *verſ.* 11. and after the ſixt executing thence unto *verſ.* 19. And laſtly, is ſhewed the common event that followed the former in the two laſt verſes.

And [1] the fifth angel ſounded, and I ſaw a [2] ſtar fall from heaven unto the earth: and [3] to him was given the key of the [a] bottomleſs pit.

2 [4] And he opened the bottomleſs pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace, and the ſun and the air were darkened, by reaſon of the ſmoke of the pit.

2 *That is*, that the angel of God glittering with glory, as a ſtar fell down from heaven. whether thou takeſt him for Chriſt, who hath the keys of hell of himſelf, and by princely authority, *Chap.* 1. *verſ.* 18. or whether for ſome inferiour angel, who hath the ſame key permitted unto him, and occupieth it miniſterially, or by office of his miniſtery here, and *chap.* 21. ſo the word falling is taken, *Gen.* 14. 10. *&* 24. *verſ.* 46. *& Hebr.* 6. 8.

3 The key was given to this ſtar. For thoſe powers of wickedneſs are thruſt down into hell, and bound with chains of darkneſs; and are there kept unto damnation, unleſs God for a time do let them looſe, 2 *Pet.* 2. 4. *Jude* 6. and of this book, *Chap.* 21. 20. the hiſtory of which chapters hath agreement of time with this preſent chapter.

a By the bottomleſs pit, he meaneth the deepeſt darkneſs of hell.

4 Unto this is added, the ſmoke of the helliſh and infernal ſpirits, all dark, and darkening all things in heaven and in earth, the ſpiritual darkneſſes are the cauſes of all diſorder and confuſion. For the devil at a certain time (whereof vers the fift) ſent theſe darkneſſes into his kingdom, that he might at once and with one impreſſion overthrow all things, and pervert, if it were poſſible, the elect themſelvs. By this darkneſs, all ſpiritual light, both active as of the ſun, and paſſive, as of the air which is lightened by the ſun, is taken away: and this is that which goeth before the ſpirits: it followeth of the ſpirits themſelvs,

3 [5] And there came out of the ſmoke locuſts upon the earth, and unto them was given power, as the ſcorpions of the earth have power.

5 A deſcription of the malignant ſpirits invading the world, taken from their nature, power, form, and order. From their nature, for that they are like unto certain locuſts, in quickneſs, ſubtilty, hurtfulneſs, number, and ſuch like, in this vers. From their power, for that they are as the ſcorpions of the earth of ſecret force to do hurt: for our battel is not here with fleſh and bloud, but with powers, &c. *Epheſ.* 6. 12. This place of the power of the devils generally noted in this vers, is particularly declared afterwards in the three next verſes.

4 [6] And it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree, but onely thoſe men which have not the ſeal of God in their foreheads.

6 Here that power of the devils is particularly deſcribed according to their actions and the effects of the ſame. Their actions are ſaid to be bounded by the counſel of God: both becauſe they hurt not all men, but onely the reprobate (for the godly and elect in whom their part is any of a better life, God guardeth by his decree) whom Chriſt ſhall not have ſealed, in this vers: and alſo becauſe they neither had all power, nor at all times, no not over thoſe that are their own, but limited in manner and time, by the preſcript of God, *verſ.* 5. So their power to afflict the godly is none, and for the wicked it is limited in act and in effect by the will of God: for the manner was preſcribed unto them, that they ſhould not ſlay, but torment the wretched world. The time is for five moneths, or for a hundred and fifty days; *that is*, for ſo many years, in which the devils have indeed mightily perverted all things in the world: and yet without that publick and unpuniſhed licence of killing, which afterwards they uſurped, when the ſixt angel had blown his trumpet, as ſhall be ſaid upon *verſ.* 13. Now this ſpace is to be accounted from the end of the thouſand years, mentioned *Chap.* 20. 3. and that is from the popedom of that *Gregory the* 7. a moſt monſtrous necromancer, who before was called *Hildebrandus Saonenſis*: for this man being made altogether of impiety and wickedneſs, as a ſlave of the devil, whom he ſerved, was the moſt wicked firebrand of the world: he excommunicated the emperour Henry the fourth: went about by all manner of treachery to ſet up and put down empires and kindoms as liked himſelf, and doubted not to ſet Rodolph the Sweden over the empire in ſtead of Henry before named, ſending unto him a crown, with this verſe annexed unto it: *Petra dedit Petro, Petrus diadema Rodolpho*: That is, *the rock to Peter gave the crown, and Peter Rodolph doth renown.* Finally, he ſo finally, beſtirred himſelf in his affairs, as he miſerably ſet all Chriſtendom on fire, and conveyed over unto his ſucceſſors the burning brand of the ſame: who enraged with like ambition, never ceaſed to nouriſh that flame, and to enkindle it more and more: whereby cities, common-weals, and whole kingdoms ſet together by the ears amongſt themſelvs by moſt expert cut-throats, came to ruin, whiles they miſerably wounded one another. This term of an hundred and fifty years, taketh end in the time of *Gregory the* 9. or *Hugolinus Anaguienſis* (as he was before called) who cauſed to be compiled by one Raimond his chaplain and confeſſour, the body of decretals, and by ſufferance of the kings and princes, to be publiſhed in the Chriſtian world, and eſtabliſhed for a law: for by this ſlight at length the popes arrogated unto themſelvs licence to kill whom they would, whiles others were unwares: and without fear eſtabliſhed a butchery out of many of the wicked canons of decretals, which the trumpet of the fift angel had expreſſly forbidden, and had hindered until this time. The effects of theſe bloudy actions are declared upon he ſixt vers: that the miſerable world languiſhing in ſo great calamities, ſhould willingly run together unto death, and prefer the ſame before life, by reaſon of the grievouſneſs of the miſeries that oppreſſed them. 7 The form of theſe helliſh ſpirits and adminiſters is ſhadowed out by ſigns and viſible figures in this ſort: that they are very expert and ſwift: that whereſoever they are in the world, the kingdom is theirs: that they manage all their affairs with cunning and skil in this vers: that making ſhew of mildneſs and tender affection to draw on men withall, they moſt impudently rage in all miſchief: that they are moſt mighty to do hurt, *verſ.* 8 that they are freed from being hurt of any man, as armed with the colour of religion and ſacred authority or priviledge: that they fill all things with horrour, vers the 9. that they are fraudulent: that they are venemous and extremely noyſom, though their power be limited, *verſ.* 10. All which things are properly in the infernal powers, and communicated by them unto their miniſters and vaſſals. 8 The order of the powers of malicioufneſs: that they are ſubject to one infernal king, whom thou mayeſt call in Engliſh, *The deſtroyer*: who driveth that whole world both Jews and Gentiles into the deſtruction that belongeth unto himſelf. And I cannot tell whether this name have reſpect unto the Etymologicall interpretation of *Hildebrand*, by a figure often uſed in the holy ſcripture: which albeit it may otherwiſe be turned of the Germans (as the fence of compound words is commonly ambiguous) yet in very deed it ſignifieth as much as if thou ſhouldſt call, The firebrand, *that is*, he that ſetteth on fire thoſe that be faithful unto him. ‡ That is to ſay, *a deſtroyer*:

12 [9] One wo is paſt, *and* behold there come two wo's more hereafter.

13 [10] And the ſixth angel ſounded, and I [11] heard a voice from the [b] four horns of the golden altar, which is before God,

14 Saying to the ſixth angel which had the trumpet, [12] Looſe the four angels which are bound in the great river Euphrates.

15 [13] And the four angels were looſed, which were prepared ‡ for an hour, and a day, and a moneth, and a year, for to ſlay the third part of men.

16 And the number of the army of the horſmen *were* two hundred thouſand thouſand: and I heard the number of them.

17 And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſt-plates of fire, and of jacinct, and brimſtone, and the heads of the horſes *were* as the heads of lions, and out of their mouths iſſued fire, and ſmoke, and brimſtone.

18 By theſe three was the third part of men killed, by the fire, and by the ſmoke, and by the brimſtone, which iſſued out of their mouths.

19 For their power is in their mouth, and in their tails, [14] for their tails *were* like unto ſerpents, and had heads, and with them they do hurt.

20 [15] And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, * and idols of gold and ſilver, and braſs, and ſtone, and of wood, which neither can ſee, nor hear, nor walk:

21 Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their theſts.

9 A paſſage unto the next point and the hiſtory of the time following.

10 The ſixt execution don upon the world by the tyranical powers thereof, working in the four parts of the earth, *that is*, in moſt cruel manner executing their tyrannous dominionthrough the whole world: and killing the miſerable people without puniſhment, which before was not lawful for them to do in that ſort, as I ſhewed upon the fourth vers. This narration hath two parts: a commandment from God, in the 14 vers, and an execution of the commandment, in the vers following.

11 The commandment given by Chriſt himſelf, who is governour over all

b He alludeth to the altar of incenſe, which ſtood in the court which the prieſts were in over againſt the ark of the covenant, having a vail betwixt them.

12 As if he ſhould have ſaid, theſe hitherto have been ſo bound by the power of God, that they ſhould not freely run upon all men as themſelvs luſted, but were ſtayed and reſtrained at that great floud of Euphrates, *that is*, in their ſpiritual Babylon (for this is a periphraſis of the ſpiritual Babylon, by the limits of the viſible Babylon long ſince overthrown) that they might not commit thoſe horrible ſlaughters, which they long breathed after. Now, go to, let looſe thoſe four angels, *that is*, adminiſters of the wrath of God, in that number that is convenient for the ſlaughtering of the four quarters of the world: ſtir them up, and give them the bridle, that ruſhing out of that Babylon of theirs, which is the ſeat of the wicked ones, they may flee upon all the world: therein to rage, and moſt licentiouſly to practiſe their tyranny, as God hath ordained. This was don when Gregory the ninth by publique authority ſtabliſhed for law, his own decretals, by which he might freely lay trains for the life of ſimple men. For who is that that ſeeth not the laws decretals, moſt of them as ſnares to catch ſouls withal? Since that time (O good God) how great ſlaughters have been? how great maſſacres? All hiſtories are full of them: and this our age aboundeth with moſt horrible and monſtrous examples of the ſame. 13 The execution of the commandment is in two points: one, that thoſe butchers are let looſe, that out of their tower of the ſpiritual Babylon they might with fury run abroad through all the world, as well the chief of that crew which are moſt prompt unto all aſſays, in this vers, as their multitudes both moſt copious of which a number certain is named for a number infinite, *verſ.* 16. and in themſelvs by all means fully furniſhed to hide and to hurt, vers the 17. as being armed with fire, ſmoke and brimſtone, as appeareth in the colour of this armour, which dazleth the eyes of all men, and have the ſtrength of lyons to hurt withal, from which (as out of their mouth) the fiery, ſmoky, and ſtinking darts of the pope are ſhot out, *verſ* 18. The other point is, that theſe butchers have effected the commandment of God by fraud and violence, in the two verſes following. ‡ Or, *at* 14 *That is*, they are harmful every way: on what part ſoever thou putſt thine hand unto them, or they touch thee, they do hurt. So the former are called ſcorpions, *verſ* 3. 15 Now remaineth the event (as I ſaid upon the firſt vers) which followed or ſo many and ſo grievous judgements in the moſt wicked world, *namely*, an impenitent obſtirmation of the ungodly in their impiety and unrighteouſneſs, though they feel themſelvs moſt vehemently preſſed with the hand of God, for their obſtinate ungodlineſs is ſhewed in this vers: and their unrighteouſneſs in the vers following. Hitherto hath been the general hiſtory of things to be don univerſally in the whole world which becauſe it doth not ſo much belong to the church of Chriſt, is therefore not ſo expreſſly diſtinguiſhed by certainty of, time, and other circumſtances, but is woven, *as they ſay*, with a ſlight hand. Alſo there is none other cauſe why the hiſtory of the ſeventh angel is paſſed over in this place, than for that the ſame more properly appertaineth unto the hiſtory of the church. But this is more diligently ſet out according to the time thereof, *chap.* 11. & 16. as ſhall appear upon thoſe places. * *Pſal.* 115.4. & 135.15.

CHAP. X.

1 A mighty ſtreng angel appeareth with a book open in his hand. 6 He ſweareth by him that liveth for ever, that there ſhall be no more time. 9 John is commanded to take and eat the book.

AND [1] I ſaw [2] another mighty angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire.

2 And he had in his hand [3] a little book open: and he ſet his right foot upon the ſea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, ſeven thunders uttered their voices.

4 [4] And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, ſaying unto me, [a] Seal up thoſe things which the ſeven thunders uttered, and write them not.

5 And the angel which I ſaw ſtand upon the ſea, and upon the earth, [b] lifted up his hand to heaven,

6 And ſware by him that liveth for ever and ever, who created heaven and the things *that* therein *are*, and the earth and the things *that* therein *are*, and the ſea and the things *which are* therein, [5] that there ſhould be [c] time no longer:

7 But in the days of the [6] voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.

8 ¶ [7] And the voice which I heard from heaven ſpake unto me again, and ſaid, Go, *and* take the little book which is open in the hand of the angel which ſtandeth upon the ſea, and upon the earth.

9 And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, * Take *it*, and eat it up, and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.

10 And I took the little book out of the angels hand, and ate it up, & it was in my mouth ſweet as honey, and aſſoon as I had eaten it, my belly was bitter.

11 [8] And he ſaid unto me, Thou muſt propheſy again before many peoples, and nations, and tongues, and kings.

1 Now S. John paſſeth unto the other propheticall hiſtory which is of the church of God, as I ſhewed that this book ſhould be diſtinguiſhed, *chap.* 4. *verſ.* 1. This ſtory reacheth hence, unto the two and twentieth chapter. And this whole chapter is but a tranſition from the common hiſtory of the world unto that which is particular of the church. There are in this tranſition or paſſage, two prepantives, as it were, unto the church-ſtory compriſed in this whole chapter. One is the authority of Chriſt, revealing his myſteries, and calling his ſervant, unto the ſeventh vers. The other is, S. John his calling proper unto this place, and repeated from before unto the end of this chapter. Authority is given unto this Revelation, by theſe things: firſt, by the appearing from heaven in this habit and countenance, ſtrong, ready, glorious, ſurveying all things by his providence, and governing them by his omnipotency, *verſ.* 1. Secondly, that he brought not by chance, but out of a book, this open Revelation, ſet forth unto the eye, to ſignify the ſame unto the ſea, and land, as the Lord over all, *verſ.* 2. Thirdly, that he offered the ſame not whiſpering or muttering in a corner (as falſe prophets do) but crying out with a loud voice unto them which ſleep, and with a lioniſh & terrible noiſe rouzed up the ſecure: the very thunders themſelvs giving teſtimony thereunto, *verſ.* 3. Laſtly, for that he confirmed all by an oath, *verſ.* 5. 6, 7. 2 Chriſt Jeſus, ſee chapter 7. *verſ.* 2. 3 *Namely*, a ſpecial book of the affairs of Gods church: For the book that containeth things belonging unto the whole world, is ſaid to be kept with the Creator, chapter 5. *verſ.* 1. but the book of the church, with the Redeemer: and out of this book is taken the reſt of the hiſtory of this Apocalyps. 4 A godly care is laudable, but muſt be joyned with knowledge: Therefore nothing is to be taken in hand but by calling, which muſt be expected and waited for of the godly. a Keep them cloſe. b This was a geſture uſed of one that ſweareth, which men do now a days uſe. 5 Neither time it ſelf, nor the things that are in time: but that the world to come is at hand which is altogether of eternity, and beyond all times. c There ſhall never be any more time 6 whereof *chap.* 11. 15. & 16 17. 7 The other part of this chapter, concerning the particular calling of S. John to the receiving of the propheſy following, which is enjoyned him, firſt by ſign, in three verſes, then in plain words in the laſt vers. Unto the ſetting down of the ſign belong theſe things: That S. John is taught from heaven to demand the book of the propheſy in this vers, for theſe motions and deſires God doth inſpire, that demanding the book, he is charged to take it in a figurative manner, the uſe whereof is expounded vers the ninth, (as in the ſecond chapter of Ezekiel, and the ninth vers) whence this ſimilitude is borrowed: laſtly, for that S. John at the commandment of Chriſt took the book, and found by experience, that the ſame, as proceeding from Chriſt, was moſt ſweet, but in that it foretelleth the afflictions of the church, it was moſt bitter unto his ſpirit. * *Ezek.* 2. 8 & 3. 3. 8 A ſimple and plain declaration of the ſign before-going, witneſſing the divine calling of S. John, and laying upon him the neceſſity thereof.

CHAP. XI.

3 The two witneſſes propheſy: 6 they have power to ſhut heaven, that it rain not. 7 The beaſt ſhall fight againſt them, and kill them. 8 They lie unburied, 11 and after three days and an half riſe again. 14 The ſecond wo is paſt. 15 The ſeventh trumpet ſoundeth.

1 The authority of the intended revelation being declared, together with the neceſſity of that calling which was particularly impoſed upon S. John: hereafter followeth the hiſtory of the eſtate of Chriſt his church, both conflicting or warfaring, and overcoming in Chriſt. For both the true church of Chriſt is ſaid to fight againſt that which is falſlly ſo called, over the which antichriſt ruleth, Chriſt Jeſus overthrowing antichriſt by the ſpirit of his mouth: and Chriſt is ſaid to overcome moſt gloriouſly, untill he ſhall ſlay the antichriſt by the appearance of his coming, as the apoſtle excellently teacheth, 2 *Theſſ.* 2. 8. So this hiſtory hath two parts: one of the church conflicting with the temptations, unto the 16 *chap.* the other of the ſtate of the ſame church obtaining victory, thence unto the 20 *chap.* The firſt part hath two members moſt conveniently diſtributed into their times, whereof the firſt containeth an hiſtory of the Chriſtian church for 1260 years, what time the Goſpel of Chriſt was as it were taken up from amongſt men into heaven: the ſecond containeth an hiſtory of the ſame church unto the victory perfected. And theſe two members are briefly, though diſtinctly, propounded in this chapter, but are both of them more at large diſcouſed after in due order. For we underſtand the ſtate of the church conflicting, out of *chapters* 12 & 13. and of the ſame growing out of afflictions, out of the 14. 15. and 16 *chapters.* Neither did S. John at unawares joyn together the hiſtory of theſe two times in this chapter, becauſe here is ſpoken of propheſy, which all confeſs to be but one juſt and immutable in the church, and which Chriſt commanded to be continual. The hiſtory of the former time reacheth unto the 14 *vers:* the latter is ſet down in the reſt of this chapter. In the former are ſhewed theſe things, the calling of the ſervants of God in 4 verſes: the conflicts which the faithful muſt undergo in their calling for Chriſt and his church, thence unto the 10 *vers,* and their reſurrection, & receiving up into heaven, unto the fourteenth vers. In the calling of the ſervants of God are mentioned two things: the begetting and ſetling of the church in two verſes, and the eduction thereof in two verſes. The begetting of the church is here commended unto S. John by ſign, and by ſpeech: the ſign is a meaſuring rod, and the ſpeech a commandment to meaſure the temple of God, *that is,* to reduce the ſame unto a new form: becauſe the Gentiles are already entred into the temple of Jeruſalem, and ſhall ſhortly defile and overthrow the ſame utterly. 2 Either that of Jeruſalem, which was a figure of the church of Chriſt, or that heavenly exemplar whereof *verſ.* 19. but the firſt liketh me better and the things following do all agree thereunto. The ſenſe thereof is, Thou ſeeſt all things in Gods houſe, almoſt from the paſſion of Chriſt, to be diſordered: and that not onely the city of Jeruſalem, but alſo the court of the temple is trampled under foot of the nations, and of profane men whether Jews or ſtrangers, and that onely the temple, *that is,* the body of the temple, with the altar, and a ſmall company of good men which truly worſhip God, do now remain, whom God doth ſanctify and confirm by his preſence. Meaſure therefore this, even this true church, or rather the true type of the true church, omitting the reſt, and ſo deſcribe all things from me, that true church of Chriſt may be as it were a very little center, and the church of antichriſt as the circle of the center, every way in length & breath compaſſing about the ſame, that by way of propheſy thou mayeſt ſo declare openly, what the ſtate of the temple of God, and the faithful which woſhip him, *that is,* of the church, is much more ſtraight than the church of antichriſt. 3 As if he ſhould ſay, It belongeth nothing unto thee, to judge thoſe which are without, 1 *Cor.* 5. 12. which are innumerable: look unto thoſe of the houſhold onely, or unto the houſe of the living God. a He ſpeaketh of the outer court which was called the peoples court, becauſe all might come into that. † Gr. *caſt out,* b *That is,* counted to be caſt out, which in meaſuring is refuſed as profane. 4 To profane perſons, wicked and unbelievers, adverſaries unto the church. 5 Or a thouſand two hundred and threeſcore days, as is ſaid in the next vers, *that is,* a thouſand two hundred and threeſcore years, a day for a year, often in Ezechiel and Daniel, which things are noted before 2. 10. The beginning of theſe thouſand two hundred and threeſcore years, we account from the paſſion of Chriſt, whereby (the partition wall being broken down) we were made, of two, one, *Epheſ.* 2. 14. I ſay, one flock, under one ſhepherd, *John* 10. 16. and the end of theſe years preciſely falleth into the popedom of Boniface the eight, who a little before the end of the year of Chriſt, a thouſand two hundred ninety four, entred the popedom of Rome in the feaſt of Saint Lucy (as Bergomenſis ſaith) having put in priſon his predeceſſor Celeſtinus, whom by fraud under colour of oracle he deceived: for which cauſe that was well ſaid of him, *Intravit ut vulpes, regnavit ut leo, mortuus eſt ut canis*: That is, *He entred like a fox, reigned like a lion, and died like a dog.* For if from a thouſand two hundred ninety four years, thou ſhalt take the age of Chriſt, which he lived on the earth, thou ſhalt find there remaineth juſt one thouſand two hundred and threeſcore years, which are mentioned in this place and many others. 6 I had rather tranſlate it *illud* than *illam,* the temple, than the city: for God ſaith, I will give that temple, and commit it unto my two witneſſes, *that is,* unto the miniſters of word, who are few in deed, weak and contemptible: but yet two, *that is,* of ſuch a number as one of them may help another, and one confirm the teſtimony of another unto all men, as one of them may help another, and one confirm the teſtimony of another unto all men, that from the mouth of two or three witneſſes every word may be made good amongſt men, 2 *Corinth.* 13. 1. ‡ Or, *I will give unto my two witneſſes that they may propheſy.* 7 They ſhall exerciſe their office enjoyned by me, by the ſpace of thoſe thouſand two hundred and ſixty years, in the midſt of afflictions though never ſo lamentable, which is figuratively ſhewed by the mourning garment. * *Zech.* 4. 3, 11, 14 8 *That is,* the ordinary and perpetual inſtruments of ſpiritual grace, peace, and light in my church, which God by his onely power preſerved in this temple. 9 The power and efficacy of the holy miniſtery, and which is truly evangelical, is declared both in earth and in heaven, protecting the adminiſters thereof, and deſtroying the enemies, in this vers, vertue indeed divine, moſt mightily ſhewing it ſelf forth in heaven, earth, and the ſea, *verſ.* 6. as it is deſcribed, 2 *Corinth.* 10 4 according to the promiſe of Chriſt, *Mark* 16. 17. And this is the ſecond place (as I ſaid before) of the combats which the ſervants of God muſt needs undergo in the executing of their calling, and of the things that follow the ſame combats. In the combats or conflicts are theſe things, to overcome, in theſe two verſes: to be overcome and killed, *verſ.* 7. After the ſlaughter, follow theſe things, that the carcaſes of the godly are laid abroad, *verſ.* 8. being unburied, are made a matter of ſcorn, together of curſing and bitter execration, *verſ.* 9. and that therefore gratulations are publickly and privately made, *verſ.* 10.

1 And there was given me a reed like unto a rod, and the angel ſtood, ſaying, Riſe, and 2 meaſure the temple of God, and the altar, and them that worſhip therein.

2 3 But the a court which is without the temple † b leave out, and meaſure it not: for it is given unto the 4 Gentiles, and the holy city ſhall they tread under foot forty *and* 5 two moneths.

3 6 And ‡ I will give *power* unto my two witneſſes, and they ſhall 7 propheſy a thouſand two hundred *and* threeſcore days clothed in ſackcloth.

4 * 8 Theſe are the two olive-trees, and the two candleſticks ſtanding before the God of the earth.

5 9 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.

6 These have power to ſhut heaven, that it rain not in the days of their propheſy: and have power over waters to turn them to bloud, and to ſmite the earth with all plagues, as often as they will.

7 10 And when they ſhall have c finiſhed their teſtimony, 11 the beaſt that aſcendeth out of the bottomleſs pit, ſhall make war againſt them, and ſhall 12 overcome them, and kill them.

8 And their dead bodies *ſhall lie* in the 13 ſtreet of the great city, which d ſpiritually is called Sodom and Egypt, 14 where alſo our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, ſhall ſee their dead bodies 15 three days and an half, and ſhall not ſuffer their dead bodies to be put in graves.

10 And they that dwell upon the earth ſhall 16 rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two prophets 17 tormented them that dwell on the earth.

11 18 And after 19 three days and an half, the 20 Spirit of life from God entred into them: and 21 they ſtood upon their feet, and great fear fell upon them which ſaw them.

12 And they heard a great voice from heaven, ſaying unto them, 22 Come up hither. And

10 *That is,* when they have ſpent thoſe thouſand two hundred and ſixty years, mentioned *verſ* 2. & 3. in publiſhing their teſtimony according to their office. c when they have don their meſſage.

11 Of which, after, *chap* 13. &c. That beaſt is the Roman empire, made long ago of civil, eccleſiaſtical: the chief head whereof was then Boniface the eight, as I ſaid before: who lifted up himſelf in ſo great arrogancy, (ſaith the authour of *Faſciculus temporum*) that he called himſelf, Lord of the whole world, as well in temporal cauſes, as in ſpiritual. There is an extract of that matter, written by the ſame Boniface moſt arrogantly, ſhall I ſay, or moſt wickedly, *Cap. Unam ſanctam extra de majoritate & obedientia.* And in the ſixt of the Decretals (which is from the ſame author) many things are found of the ſame argument. 12 He ſhall perſecute moſt cruelly the holy men, & put them to death, and ſhall wound and pierce though with curſings, both their name and writings. And that this was don to very many godly men, by Boniface, and others, the hiſtories do declare, eſpecially, ſince the time that the odious, and condemned name amongſt the multitude, firſt, of the brethren *Waldenſes* or *Lugdunenſes,* then alſo of the *Fraticels,* was pretended, that good men might with more approbation be maſſacred. 13 *That is,* openly at Rome where at that time was a moſt great concourſe of people, the year of jubile being then firſt ordained by Boniface unto the ſame end, in the year of Chriſt 1300. example whereof is read *Cap.* 1. *Extra, de penitentiis & remiſſionibus.* So by one act he committed double injury againſt Chriſt, both aboliſhing his truth, by the reſtoring of the type of the jubile, and triumphing over his members by moſt wicked ſuperſtition. O religious heart: Now that we ſhould underſtand the things of Rome, S. John himſelf is the authour, both after in the 17 chapter almoſt throughout, and alſo in the circumſcription now next following, when he ſaith, it is that great city (as *chap.* 17. 18. he calleth it) and is ſpiritually termed Sodom and Egypt: and that ſpiritually (for that muſt here again be repeated from before) Chriſt was there crucified. For the two firſt appellations ſignify ſpiritual wickedneſs: the latter ſignifieth the ſhew and pretence of good, *that is,* of Chriſtian and ſound religion. Sodom ſignifieth moſt licentious impiety and injuſtice: Egypt, moſt cruell perſecution of the people of God: and Jeruſalem ſignifieth the moſt confident glorying of that city as it were in true religion, being yet full of falſhood and ungodlineſs. Now who is ignorant that theſe things do rather and more agree unto Rome, than unto any other city? The commendations, of the city of Rome for many years paſt, are publickly notorious, which are not for me to gather together. This onely I will ſay, that he long ſince did very well ſee what Rome is, who taking his leave thereof, uſed theſe verſes:

Roma vale, vidi, ſatis eſt vidiſſe: revertar
Quum libet, meretrix, ſcurra, cinædus ero.

Now farewell Rome, I have thee ſeen, it was enough to ſee:
I will return when as I mean, bawd, harlot, knave to be.

d After a more ſecret kind of meaning and underſtanding. 14 *Namely,* in his members, as alſo he ſaid unto Saul, *Acts* 9. 5. 15 *That is,* for three years and a half: for ſo many years Boniface lived after his jubile, as Bergomenſis witneſſeth. 16 So much the more ſhall they by this occaſion exerciſe the jollity of their jublile. 17 The goſpel of Chriſt is the affliction of the world, and the miniſtery thereof, the ſavour of death unto death, to thoſe that periſh, 2 *Cor.* 2. *verſ* 16. 18 The third place, as I noted before, is of the riſing again of the prophets from the dead, and their carrying up into heaven For their reſurrection is ſhewed in this vers: their calling and lifting up into heaven, in the vers following. 19 *That is,* what time God ſhall deſtroy that wicked Boniface. 20 *That is,* the prophets of God ſhall in a ſort riſe again, not the ſame in perſon (as they ſay) but in ſpirit: *that is,* in the power and efficacy of their miniſtery, which S. John expreſſed before, *verſ.* 5 and 6. And ſo the propheſy that is ſpoken of Elias, is interpreted by the angel to be underſtood of John Baptiſt, *Luke* 1. 17. For the ſame Boniface himſelf, who ſought to kill and deſtroy them, was by the fire of Gods mouth (which the holy miniſtery ſheweth and exhibiteth) devoured, and died miſerably in priſon, by the endeavour of *Sarra Columnenſis* and *Negaretus* a French knight, whom *Philip the fair* king of France ſent into Italy, but with a very ſmall power. 21 *That is,* the moſt grievous heat of afflictions and perſecutions ſhall ſtay for a while, for the great amaze that ſhall ariſe upon the ſudden and unlooked for judgement of God. 22 They were called by God into heaven, and taken out of this malignant world, into the heavenly church, which alſo lyeth hidden here in the earth, to exerciſe their calling ſecretly: as of whom this wretched world was unworthy, *Heb.* 11. 38. For the church of the wicked is by compariſon called the earth, or the world, and the church of the godly, heaven. So in ancient time amongſt the godly Iſraelites: ſo amongſt the Jews in the days of Manaſſes, and other kings, when the earth refuſed theirs of heaven we read that they lay hidden as heaven in the earth.

they

they aſcended up to heaven in a cloud, [23] and their enemies beheld them.

13 [24] And the ſame hour was there a great earth-quake, and the tenth part of the city fell, & in the earth-quake were ſlain † of men ſeven thouſand: and the remnant were affrighted, [25] and [e] gave glory to the God of heaven.

14 [26] The ſecond wo is paſt, *and* behold, the third wo cometh quickly.

15 ¶ [27] And the ſeventh angel ſounded, and there were great voices in heaven, ſaying, The kingdoms of this world are become [28] *the kingdoms* of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.

16 [29] And the four and twenty elders which ſat before God on their ſeats, fell upon their faces, and worſhipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great power, and haſt reigned..

18 [30] And the nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldeſt deſtroy them which ‡ deſtroy the earth.

19 And the temple of God was [31] opened in heaven, and there was ſeen in his temple the ark of his teſtament, and there were lightnings, and voices, and thunderings, and an earth-quake, and great hail.

23 Yet could they not hinder the ſecret ones of the Lord (as the Pſalmiſt called them, *Pſal.* 83. 3.) but that they went on forward in his work.

24 Bergomenſis ſaith, in the year of our Lord, 1201. this year a blazing ſtar foretelling great calamity to come, appeared in heaven: in which year upon the feaſt of S. Andrew, ſo great an earthquake aroſe, as never before: which alſo continuing by times, for many days, overthrew many ſtately houſes. This ſaith he of the year next following the Jubile, which S. John ſo many ages before, expreſſed word for word.

† Or, *names of men*

25 They were indeed broken with preſent aſtoniſhment of mind, but did not earneſtly repent as they ought to have don

e Glorified God by confeſſing his name.

26 He paſſeth unto the ſecond hiſtory, which is the ſecond part of this chapter. S. John calleth theſe the ſecond and third wo's, having reſpect unto *chap.* 9. *verſ.* 22.

27 Of whoſe ſounding the trumpet, Chriſt expreſly foretold, *chap.* 10. 7. and this is the ſecond part of this chapter, containing a general hiſtory of the Chriſtian church, from the time of Boniface 8. unto the conſummation of the victory declared by voice from heaven. In this hiſtory there are three branches, a preparation by the ſound of the angels trumpet: a narration by the voices of heavenly angels and elders, and a confirmation by ſign. 28 The narration hath two parts, an acclamation of the heavenly creatures in this vers, and both an adoration by all the elders, *verſ.* 16. and alſo a moſt ample thankſgiving, *verſ.* 17. 18. The ſence of the acclamation is: Now the Lord is entred on his kingdom, and hath reſtored his church, in which moſt mightily recovered from the profanation of the Gentiles, he may glorify himſelf, *namely*, that, which the Lord ordained, when firſt he ordained his church, that the faith of the Saints doth now behold as accompliſhed. 29 As before, 7. 11. This giving of thanks is altogether of the ſame content with the words going before. 30 A ſpeech of the Hebrew language, *as much to ſay*, as the Gentiles being angry, thine inflamed wrath came upon them, and ſhewed it ſelf from heaven, occaſioned by their anger and fury. ‡ Or, *corrupt* 31 This is the confirmation of the next prophecy before going, by ſigns exhibited in heaven, and that of two ſorts, whereof ſome are viſible, as the paſſing away of the heaven, the opening of the temple, the ark of the covenant appearing in the temple, and teſtifying the glorious preſence of God, and the lightnings, others apprehended by ear and ſuch dull ſence, which bear witneſs in heaven and earth to the truth of the judgements of God.

CHAP. XII.

1 *A woman clothed with the ſun travaileth.* 4 *The great red dragon ſtandeth before her, ready to devour her child:* 6 *when ſhe was delivered ſhe fleeth into the wilderneſs.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being caſt down unto the earth, perſecuteth the woman.*

1 Hitherto hath been the general prophecy, comprehended in two parts, as I ſhewed upon *chap.* 11. Now ſhall be declared the firſt part of this prophecy, in this and the next chapter, and the latter part in the 14. 15. & 16 *chap.* Unto the firſt part, which is of the conflicting or militant church, belong two things. The beginning and the progreſs of the ſame in conflicts and Chriſtian combats. Of which two, the beginning or up-ſpring of the church is deſcribed in this chapter, and the progreſs thereof in the chapter following. The beginning of the Chriſtian church we define to be from the firſt moment of the conception of Chriſt, until that time wherein this church was as it were weaned and taken away from the breaſt or milk of her mother: which is the time when the church of the Jews with their city and temple was overthrown by the judgement of God. So we have in this chapter the ſtory of 60 years and upwards. The parts of this chapter are three. The firſt, is the hiſtory of the conception and bearing in womb, in 4 verſes. The ſecond, an hiſtory of the birth from the 5 verſ unto the 12. The third is, of the woman that had brought forth, unto the end of the chap. And theſe ſeveral parts have every one their conflicts. Therefore in that firſt part are two things contained, one, the conception and bearing in womb in two verſes: and another of the laying in wait of the dragon againſt that ſhould be brought forth, in the next two verſes. In the firſt point are theſe things, the deſcription of the mother, *verſ.* 1. and the dolours of childbirth, *verſ* 2. all ſhewed unto John from heaven. ‡ Or, *ſign* 2 A type of the true holy church which then was in the nation of the Jews. This church (as is the ſtate of the holy church Catholique) did in it ſelf ſhine about with glory given of God, *trod under feet*, mutablity and changeableneſs, and poſſeſſed the kingdom of heaven as the heir thereof.

1 AND [1] there appeared a great ‡ wonder in heaven, [2] a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars:

2 And [3] ſhe being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another ‡ wonder in heaven, [4] and behold, a great red dragon: having [5] ſeven heads, and ten [6] horns, and ſeven crowns upon his heads.

4 [7] And his tail drew the third part of the ſtars of heaven, and did caſt them to the earth: and the dragon [8] ſtood before the woman which was ready to be delivered, for [9] to devour her child aſſoon as it was born.

5 [10] And ſhe brought forth a [11] man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 [12] And the woman fled into the wilderneſs where ſhe hath a place prepared of God, that [13] they ſhould feed her there a thouſand two hundred *and* treeſcore days.

7 And there was war in heaven, [14] Michael and his angels fought againſt the dragon, and the dragon fought and his angels:

8 [15] And prevailed not, neither was their [a] place found any more in heaven.

9 And the great dragon was caſt out, that old ſerpent, called the devil and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him.

10 And I heard a loud voice, ſaying [16] in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night.

11 And they overcame him by the bloud of the Lamb, and by the word of their teſtimony, and they [b] loved not their lives unto the death.

3 For this is that barren woman that brought not forth, of the which *Eſa.* 54. 1. and *Gal* 4. 27. ſhe cried out for good cauſe, and was tormented at that time, when in the judgement of all ſhe ſeemed near unto death, and in manner ready to give up the ghoſt, by reaſon of her weakneſs and poverty.

‡ Or, *ſign.*

4 *That is*, the devil or Satan (as is declared, *verſ.* 9) mighty, angry, and ful of wrath.

5 Thereby to withſtand thoſe ſeven churches ſpoken of, *that is*, the Catholick church, and that with kingly furniture and tyrannical magnificence: ſignified by the crowns ſet upon his heads, as if the ſame without controverſy belonged unto him by the proper right: as alſo he boaſted unto Chriſt, *Matt.* 4. 9. ſee after upon *Chap.* 13. 1.

6 More than are the horns of the Lamb, or than the churches are: ſo well furniſhed, doth the tyrant brag himſelf to be unto all manner of miſchief.

7 After the deſcription of Satan, followeth this action, *that is*, his battel offered unto the church, partly, to that which is viſible, wherein the wheat is mingled with the chaff, and the good fiſh with that which is evil: a good part thereof though in appearance it ſhined as the ſtars ſhine in heaven, he is ſaid to be thruſt down out of heaven, and to pervert: for if it were poſſible he would pervert even the elect, *Matt.* 24. 24. and partly, to the elect members of the holy Catholike church in the ſecond part of this vers. Many therefore of the members of this viſible church (ſaith S. John) he overthrew and triumphed upon them. 8 He withſtood that elect church of the Jews which was now ready to bring forth the Chriſtian church, and watched for that ſhe ſhould bring forth For the whole church, and whole body is compared unto a woman: and a part of the church unto that which is brought forth, as we have noted at large upon *Can.* 7. 6. 9 Chriſt myſtical (as they call him) *that is*, the whole church, conſiſteth of the perſon of Chriſt as the head, and of the holy united thereunto by the ſpirit, ſo is the name of Chriſt taken, 1 *Corinth* 12. 12. 10 The ſecond hiſtory of this church delivered of child: in which firſt the conſideration of the child born, and of the mother is deſcribed in two verſes: ſecondly, the battel of the dragon againſt the young child. and the victory obtained againſt him in 3 verſes following: laſt of all, is ſung a ſong of victory, into the 12 vers. Now S. John in conſideration of the child born, noteth two things: for he deſcribeth him, and his ſtation or place in this vers. 11 *That is*, Chriſt the head of the church joyned with his church (the beginning, root, and foundation whereof is the ſame Chriſt) endowed with kingly power, and taken up into the heaven out of the jaws of Satan (who as a ſerpent did bite him upon the croſs) that ſitting upon the celeſtical throne, he might reign over all. 12 The church of Chriſt which was of the Jews, after his aſſumption into heaven, hid it ſelf in the world as in a wilderneſs, truſting in the onely defence of God, as witneſleth S. Luke in the Acts of the apoſtles. 13 *Namely*, the apoſtles and ſervants of God ordained to feed with the word of life, the church collected both of the Jews and Gentiles, unleſs that any man will take the word *alereus* impersonally, after the uſe of the Hebrews, in ſtead of *alereter*: but I like the firſt better. For he hath reſpect unto thoſe two prophets, of whom *chap.* 11. 3. as for the meaning of the 1260 days, look the ſame place. 14 Chriſt is the prince of angels, and the head of the church, who beareth that iron rod, *vers.* 5. See the notes upon Daniel, *chap.* 12. 1. In this vers a deſcription of the battel, and of the victory in the 2 verſes following. The Pſalmiſt had reſpect unto this battel, *Pſal.* 68. 19. and Paul, *Epheſ.* 4. 8. & *Col.* 2. 15. 15 The deſcription of the victory, by denying of one thing in this vers, and by affirming the contrary in the next verſes. As that Satan gained nothing in heaven, but was by the power of God thrown down in the world whereof he is prince, Chriſt himſelf and his elect members ſtanding ſtill by the throne of God. a They were caſt out ſo, that they were never ſeen any more in heaven. 16 The ſong of victory or triumph, containing, firſt a propoſition of the glory of God and of Chriſt ſhewed in that victory: Secondly, it containeth a reaſon of the ſame propoſition, taken from the effects, as that the enemy is overcome in battel, in this vers, and that the godly are made conquerors (and more than conquerors, *Rom.* 8. 37) *verſ.* 11. Thirdly, a concluſion wherein is an exhortation unto the angels, and to the ſaints, and unto the world, a propheſy of great miſery, and of deſtruction procured by the devil againſt mankind, leaſt himſelf ſhould ſhortly be miſerable alone, *verſ.* 12. b He is ſaid in the Hebrew tongue, to love his life, that eſteemeth nothing more precious than his life: and on the other ſide, he is ſaid not to love his life, who doubteth not to hazard it, whereſoever need requireth.

12 Therefore rejoyce, ye heavens, and ye that dwell in them: wo to the inhabiters of the earth, and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

13 And when [17] the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which brought forth the man-*child*.

14 [18] And to the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs, into her [c] place: where ſhe is nouriſhed for [19] a time, and times, and half a time, from the face of the ſerpent.

15 [20] And the ſerpent caſt out of his mouth water as a floud, after the woman: that he might cauſe her to be carried away of the floud.

16 [21] And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the floud which the dragon caſt out of his mouth.

17 [22] And the dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.

17 The third part: an hiſtory of the woman delivered, conſiſting of two members, the preſent battel of Satan, againſt the church of the Jewiſh nation, in four *verſes*: and the battel intended againſt the ſeed thereof, *that is*, againſt the church of the gentiles, which is called holy, by reaſon of the goſpel of Chriſt, in the *two laſt verſes*.

18 *That is*, being ſtrengthened with divine power: and taught by oracle, thee fled ſwiftly from the aſſault of the devil, and from the common deſtruction of Jeruſalem, and went into a ſolitary city beyond Jordan called *Pella*, as *Euſebius* telleth in the 5 *chap.* of the 3 *book* of his *eccleſiaſticall hiſtory*: which place God had commanded her by revelation.

c Into that place which God had appointed for her.

19 *That is*, for three y ears and an half: ſo the ſame ſpeech is taken, *Dan.* 7. 25. This ſpace of time is reckoned in manner from that laſt and moſt grievous rebellion of the Jews, unto the deſtruction of the city and temple: for their defection or falling away began to the twelfth year of *Nero*, before the beginning whereof, many ſore ſigns and predictions were ſhewed from heaven, as *Joſephus* writeth, *lib.* 7. *cap.* 12. and *Hegeſippus*, *lib.* 5. *cap.* 44. amongſt which this is very memorable, then in the feaſt of pentecoſt not onely a great ſound and nois was heard in the temple, but alſo a great voice was heard of many out of the ſanctuary, which cried out unto all, *Let us depart hence.* Now three years and a half after this defection was begun of the Jews, and thoſe wonders happened, the city was taken by force, the temple overthrown, and the place forſaken of God: and this compaſs of time S. John noted in this place.

20 *That is*, he inflamed the Romans and nations, that they perſecuting the Jewiſh people with cruell armies, might by the ſame occaſion invade the church of Chriſt, now departed from Jeruſalem, and out of Juda. For it is an uſuall thing in ſcripture, that the raging tumults, of the nations ſhould be compared unto waters.

21 *That is*, there was offered in their place other Jews, unto the Romans and nations raging againſt that people, and it came to paſs thereby, that the church of God was ſaved whole from that violence, that moſt raging floud of perſecution, which the dragon vomited out, being altogether ſpent in the deſtruction of thoſe other Jews.

22 Being ſet on fire by this means, he began to be more mad, and becauſe he perceived that his purpoſe againſt the Chriſtian church of the Jewiſh remnant was come to nought, he reſolved to fall upon her ſeed, *that is*, the church gathered alſo by God of the Gentiles, and the holy members of the ſame. And this is that other branch, *as I ſaid upon the thirteenth vers*, in which the purpoſe of Satan is ſhewed, *verſ* 17. and his attempt, *verſ.* 18.

Chap. XIII.

1 *A beaſt riſeth out of the ſea with ſeven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beaſt cometh up out of the earth,* 14 *cauſeth an image to be made of the former beaſt,* 15 *and that men ſhould worſhip it,* 16 *and receive his mark.*

23 *That is*, a moſt mighty tempeſt that he ruſhed upon the whole world (whoſe prince he is) to raiſe the flouds, and provoke the nations, that they might with their furious bellows toſs up and down, drive here and there, and finally, deſtroy the church of Chriſt with the holy members of the ſame. But the providence of God reſiſted his attempt, that he might favour the church of the Gentiles, yet tender, and as it were green. The reſt of this ſtory of the dragon is excellently proſecuted by the apoſtle S. John here after in the 20 *chapter*. For here the dragon endevouring to do miſchief, was by God caſt into priſon.

23 [1] And I ſtood upon the ſand of the ſea, and [1] ſaw a beaſt riſe [2] up out of the ſea, having ſeven heads, and ten [3] horns, and upon his horns ten crowns, [4] and upon his heads the ‡ [5] name of blaſphemy.

1 The apoſtle having declared the ſpringing up of the Chriſtian church, and the eſtate of the church from which ours taketh her beginning, doth now paſs unto the ſtory of the progreſs thereof, as I ſhewed in the entrance of the former chapter. And this hiſtory of the progreſs of the church and the battels thereof, is ſet down in *this chapter*, but diſtinctly in two parts, one is of the civil Roman empire, unto *verſ.* 10 Another of the body eccleſiaſticall or propheticall, thence unto *the end of the chapter*. In the former part are ſhewed theſe things. *Firſt*, the ſtate of that empire, *in* 4 *verſes*: *then* the acts thereof in 3 *verſes*: *after* the effect, which is exceeding great glory, *verſ.* 8. And *laſt of all*, is commended the uſe, and the inſtruction of the godly againſt the evils that ſhall come from the ſame, *verſ* 9, 10. The hiſtory of the ſtate containeth a moſt ample deſcription of the beaſts firſt entry, *verſ.* 1, 2. and then reſtored after hurt, *verſ.* 3, 4.

2 On the land whereon ſtood the devil practiſing new tempeſts againſt the church, in *the vers next before going*: what time the empire of Rome was endangered by domeſticall diſſenſions, and was mightily toſſed, having ever and anon new heads, and new emperours. *See in the* 17 *chap and verſ.* 8.

3 Having the ſame inſtruments of power, providence, and moſt expert government which the dragon is ſaid to have had, in the 12 *chapter* and the *third verſe*.

4 we read in the *twelfth chapter* and 3 *verſe*, that the dragon had 7 crowns ſet upon 7 heads, becauſe the chief avoucheth himſelf to be proper lord and prince of the world, but this beaſt is ſaid to have ten crowns ſet upon ſeverall, not heads but horns: becauſe the beaſt is beholden for all unto the dragon, *verſ.* 2. and doth not otherwiſe reign, than by law of ſubjection given by him, *namely*, that he employ his horns againſt the church of God. The ſpeech is taken from the ancient cuſtom and form of dealing in ſuch caſe: by which they that were abſolute kings did werr the diadem upon their heads: but their vaſſals, and ſuch as reigned by grace from them, wore the ſame upon their hoods: for ſo they might commodiouſly lay down their diadems when they came into the preſence of their ſoveraigns: as alſo their elders are ſaid when they adored God which ſat upon the throne, to have caſt down their crowns before him, *chap.* 4. *verſ.* 10.

‡ Or, *names*

5 Contrary to that which God of old commanded ſhould be written in the head-piece of the high prieſt, that is, *Sanctitas Jehova*, Holineſs unto the Lord. The name of blaſphemy impoſed by the dragon, is (as I think) that which S. Paul ſaith in the *ſecond chapter of his* 2 *epiſtle to the Theſſalonians, the fourth vers*: He ſitteth as God, and boaſteth himſelf to be God. For this name of blaſphemy both the Roman emperours did then challenge unto themſelvs, as *Suetonius* and *Dion* do report of *Caligula* and *Domitian*: and after them the popes of Rome did with full mouth profeſs the ſame of themſelvs, when they challenged unto themſelvs ſoveraignty in holy things: of which kind of ſayings the *ſixt book of the decretals, as Clementines and the extravagants*, are very full. For theſe men were not content with that which *Angelicus* wrote in his *Poetria*, the beginning whereof is, *Papa ſtupor mundi. The pope is the wonder of the world, Nec Deus es, nec homo, ſed neuter es inter utrumque: Thou art not God, neither art thou man, but neuter mixt of both*: as the *gloſs* witneſſeth upon the *ſixt book*: But they were bold to take unto themſelvs the very name of God: and to accept it given of others: according as almoſt an hundred and twenty years ſince, there was made for *Sixtus the fourth*, when he ſhould firſt enter into Rome in his dignity papal, a pageant of triumph, and cunningly fixed upon the gate of the city he ſhould enter at, having writen upon it this blaſphemous vers:

Oraculo vocis mundi moderaris habenas,
Et merito in terris crederis eſſe Deus.

That is,

By oracle of thine own voice, the world thou governeſt all,
And worthily a god on earth men think and do thee call.

24 Theſe and ſix hundred the like, who can impute unto that modeſty whereby good men of old would have themſelvs called, the ſervants of the ſervants of God? Verily either this is a name of blaſphemy, or there is none at all.

2 [6] And the beaſt which I ſaw was [6] like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: [7] and the dragon gave him his power, and his ſeat, and great authority.

3 [8] And I ſaw one of his heads, as it were † wounded to death, and his deadly wound was healed: & all the world wondred after the beaſt.

4 And they worſhipped the dragon which gave power unto the beaſt, and they worſhipped the beaſt, ſaying, Who *is* like unto the beaſt? who is able to make war with him?

5 [9] And there was given unto him a mouth ſpeaking great things, and blaſphemies; and power was given unto him [10] ‡ to continue forty *and* two moneths.

6 And he opened his mouth in blaſphemy againſt God, to blaſpheme his name, [11] and his tabernacle, [12] and them that dwell in heaven.

7 And it was given unto him to make war with the ſaints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth ſhall worſhip him, [13] whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world.

9 [14] If any man have an ear, let him hear.

10 He that leadeth into captivity, ſhall go into captivity: * He that killeth with the

6 Swift as the leopard, eaſily claſping all things, as the bear doth with his foot, and tearing and devouring all things with the mouth as doth the lion.

7 *That is*, he lent the ſame unto the beaſt to uſe, when he perceived that himſelf could not eſcape, but muſt needs be taken by the hand of the angel, and caſt into the bottomleſs pit, *Chap.* 20. yet did not he abandon the ſame utterly from himſelf, but that he might uſe it as long as he could.

8 This is the other place that appertaineth to the deſcription of the beaſt of Rome: that, beſides that natural dignity, and amplitude of the Romane empire, which was ſhadowed in the *two former verſes*, there was added this alſo as miraculous, that one head was wounded, as it were, unto death, and was healed again, as from heaven in the ſight of all men. This head was *Nero* the emperour, in whom the race of the *Cæſars* fell from the imperial dignity, and the government of the common-weal was tranſlated unto others: in whoſe hands the empire was ſo cruel and recovered unto health, as it ſeemed unto all ſo much the more deeply rooted and grounded faſt, than ever before: and hence followed thoſe effects, which are next ſpoken of: *Firſt*: an admiration of certain power, as it were, ſacred and divine, ſuſtaining the impire and governing it: *ſecondly*, the obedience and ſubmiſſion of the whole eatth, *in this vers. Thirdly*, the adoration of the dragon, and moſt wicked worſhipping of devils, confirmed by the Roman emperours: *Laſtly*, the adoration of the beaſt himſelf, which grew into ſo great eſtimation, as that both the name and worſhip of a god was given unto him, *vers the fourth*. Now there were two cauſes which brought in the minds of men to this religion: the ſhew of excellency, which bringeth with it reverence: and the ſhew of power invincible, which bringeth fear who is like (ſay they) unto the beaſt? who ſhall be able to fight with him? Or, *ſlain*

9 The ſecond member containing an hiſtory of the acts of the beaſt, *as I ſaid verſ.* 1. The hiſtory of them is concluded in two points; the beginning, and the manner of them The beginning as the gift of the dragon, who put and inſpired into the beaſt both his impiety againſt God, and his inhumanity and injuſtice againſt all men, eſpecially againſt the godly, and thoſe that were of the houſhold of faith, *vers the fift*. The manner of the actions don, is of two ſorts, both impious in mind, and blaſphemous in ſpeech againſt God; his church, and the godly, *vers the ſixt*: and alſo moſt cruel and injurious in deeds, even ſuch as were don of moſt raging enemies, and of moſt inſolent and proud conquerours, *vers the ſeventh*.

10 *Namely*, his actions, and manner of dealing. As concerning thoſe two and forty moneths, I have ſpoken of them before in the 12 *chapter, and ſecond vers.*

‡ Or, *to make war*

11 *That is*, the holy church, the true houſe of the living God.

12 *That is*, the godly in ſeveral who hid themſelvs from his cruelty. For this bloudy beaſt ſurcharged thoſe holy ſouls moſt falſly with innumerable accuſations for the name of Chriſt, as we read in *Juſtin martyr*, *Tertullianus*, *Arnobius*, *Minutius*, *Euſebius*, *Auguſtin*, *and others*: which examples the latter times followed moſt diligently, in deſtroying the flock of Chriſt: and we in our own memory have found by experience, to our incredible grief. Concerning heaven, See in the 11 *chapter and in the* 12 *vers.*

13 *That is*, ſuch as were not from everlaſting, elected in Chriſt Jeſus. For this is that Lamb ſlain, of which *chap.* 5. *vers* 6. Theſe words I do with *Aretas* diſtinguiſh in this manner: whoſe names are not written from the laying of the foundation of the world, in the book of life of the Lamb ſlain. And this diſtinction is confirmed by a like place hereafter, *chap* 17. 8.

14 The concluſion of this ſpeech of the firſt beaſt, conſiſting of two parts: An exhortation to attentive audience, *in this vers*: and a foretelling, which partly containeth threatnings againſt the wicked, and partly comforts for thoſe which in patience and faith ſhall wait for that glorious coming of our Lord and Saviour Chriſt, *vers the tenth*.

* *Matt.* 26. 52.

ſword,

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sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 ¶ [15] And I beheld another beast coming up out of the earth, [16] and he had two horns like a lamb, and he spake as a dragon.

12 [17] And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, [18] to worship the first beast, whose deadly wound was healed.

13 [19] And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men,

14 And deceiveth them that dwell on the earth, by *the means of* those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an [20] image to the [21] beast which had the wound by a sword, and did live.

15 [22] And he had power to give † [a] life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

16 [23] And he causeth all both small and great, rich and poor, free and bond, ‡ to receive [24] a [b] mark in their right hand, or in their foreheads.

17 And that no man might [25] buy or sell save he that had the [26] mark, or the name of the beast, or the number of his name.

18 [27] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the [28] number of a man, and his number *is* six hundred threescore *and* six.

15 The second member of the vision, concerning the ecclesiasticall dominion, which in Rome succeeded that which was politick, and is in the power of the corporation of false prophets, and of the forgers of false doctrin. wherefore the same beast, and the same body, or corporation is called by S. John by the name of false prophet, *Chap.* 16. *vers.* 13. & 19. *vers.* 20. The form of this beast is first described in *this vers*, then his acts in the verses following: and the whole speech is concluded in the *last vers.* This beast is by his breed, a son of the earth (as they say) obscurely born, and by little and little creeping up out of his abject state.

16 *That is*, in shew he resembled the Lamb (for what is more mild or more humble, than to be the servant of the servants of God?) but indeed he played the part of the dragon, and of the wolf, *Matt* 10. 16. For even Satan changeth himself into an angel of light, 2 *Cor.* 11. 14. & what should his honest disciples and servants do? 17 The history of the acts of this beast containeth in sum, three things, hypocrisy, the witness of miracles, and tyranny: of which the first is noted in *this vers*, the *second* in the 3 *verses following*, the *third in the sixteenth and seventeenth verses.* His hypocrisy is most full of leasing, whereby he abuseth both the former beast and the whole world: in that, albeit he hath by his cunning, and as it were by little, made of the former beast a most miserable *skeleton* or anatomy, usurped all his authority unto himself, and most impudently exerciseth the same in the sight and view of him: yet he carrieth himself so, as if he honoured him with most high honour, and in very good truth caused him to be reverenced of all men. 18 For unto this beast of Rome, which of a civil empire is made an ecclesiasticall hierarchy, are given divine honours, & divine authority so far, as he is believed to be above the scriptures, which the *glosse upon the decretals* declareth by this devilish *vers*?

Articulos solvit, synodumque facit generalem.

That is:

He changeth the articles of faith, and giveth authority to general councels.

which is spoken of the papall power. So the beast is by birth, foundation, seat, and finally substance, one: onely the pope hath altered the form and manner thereof, being himself the head both of that tyrannical empire, and also of the false prophets: for the empire hath he taken unto himself, and thereunto hath added this cunning device. Now these words, *Whose deadly wound was cured*, are put here for distinction sake as also somtimes afterward: that even at that time the godly readers of this prophecy, might by this sign be brought to see the things as present: as if it were said, that they might adore this very empire that now is, whose head we have seen in our own memory to have been cut off, and to be cured again. 19 The second point of the things don by the beast, is the credit of great wonders or miracles, and pertaining to the strengthening of this impiety: of which signs some were given from above, as it is said, that fire was sent down from heaven by false sorcery, *in this vers.* Others were shewed here below in the sight of the beast, to establish idolatry, and deceive souls: which part Saint John setteth forth beginning (as they say) at that which is last, in this manner: *First*, the effect is declared in the words: He deceiveth the inhabitants of the earth. *Secondly*, the common manner of working, in two sorts, one of miracles: For the signs which were given him to do in the presence of the beast: the other of the words added to the signs, and teaching the idolatry by those signs, Saying unto the inhabitants of the earth, that they should make an image unto the beast, which, &c. *Thirdly*, a special manner is declared. That it is given unto him to put life unto the image of the beast: and that such a kind of quickening, that the same both speaketh by answer unto those that ask consel of it, and also pronounceth death against all those that do not obey nor worship it: all which things oftentimes by false miracles through the procurement & inspiration of the devil, have been effected and wrought in images. The histories of the papists are full of examples of such miracles, the most of them fained, many also don by the devil in images, as of old in the Serpent, *Genesis the third chapter, and the first vers.* By which examples is confirmed not the authority of the beast, but the truth of God and these prophets. 20 *That is*, images, by enallage or change of the number: for the worship of them ever since *the second counsel of Nice*, hath been ordained in the church by publik credite and authority, contrary to the law of God. 21 In the Greek, the word is of the Dative case, *as much to say*, as unto the worship, honour and obeying of the beast, for by this maintenance of images, this pseudopropheticall beast doth mightily profit the beast of Rome, of whom long ago he received them wherefore the same is hereafter very fitly called the image of the beast, for that images have their beginning from the beast, and have their form or manner from the will of the beast, and have their end and use fixed in the profit and commodity of the beast. 22 And of the images of the beast, (*that is*, which the beast hath ordained to establish idolatry) which miraculously speak, and give judgement, or rather marvellously, by the fraud of the false prophets, the papists books are ful fraughted.

† Or, *breath* a To give life, as Jannes and Jambres imitated the wonders that Moses wrought. 23 The third place, is a most wicked and most insolent tyranny, as was said before, usurped over the persons of men, *in this vers*: and over their goods and actions, in *the next vers.* For he is said both to bring upon all persons a tyrannous servitude, so that as bondslaves they might serve the beast: and also to exercise over all their goods and actions, a pedler-like abuse of indulgences and dispensations (as they term them) amongst their friends, and against others, to use most violent interdictions, and to shoot out cursings, even in natural and civil private and publick contracts, wherein all good faith ought to have place. ‡ Or, *to give* 24 *That is*, their crism, by which in the Sacrament (as they call it) of confirmation, they make servile unto themselvs, the persons and doings of men, signing them in their forehead and hands, and as for the sign left by Christ. (Of which *chapter* 7. 3.) and the holy sacrament of baptism they make as void. For whom Christ hath joyned unto himself by baptism, this beast maketh challenge unto them by his greasy crism, which he doubteth not to prefer before baptism, both in authority and in efficacy. b The mark of the name of the beast.

25 *That is*, have any traffique or entercourse with men, but they onely which have this anointing and consecrating of clerkly tonsure, as they call it, *Read Gratian, De consecrationis, distinctione tertia, omnes spiritus sanctus*, &c. of these matters. 26 Here the false prophets do require three things, which are set down in the order of their greatness, a character, a name, and the number of the name. *The meaning is*, that man that hath not their first anointing, and clericall tonsure or shaving: *secondly*, holy orders, by receiving whereof is communicated the name of the beast: or *finally*, hath not attained that high degree of pontificall knowledge, and of the law (as they call it) Canonicall, and hath not as it were made up in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the *next vers.* 27 *That is*, in the number of the beast consisteth that popish wisdom, which unto them seemeth the greatest of all others. In these words Saint John expoundeth that saying, which went before of the number of the beast, what it hath above his mark or cognisance and his name. These things, saith Saint John, the mark and the name of the beast do easily happen unto any man, but to have the number of the beast, is wisdom: *that is*, onely the wise and such as have understanding, can come by that number: for they must be most illuminate doctors that attain thereunto, as the words following do declare. 28 How great and of what denomination this number of the beast is, by the which the beast accounteth his wisdom, Saint John declareth in these words. Dost thou demand how great it is? it is so great that it occupieth the whole man: he is alway learning, and never cometh to the knowledge thereof: he must be a man indeed that doeth attain unto it. Askest thou of what denomination it is? verily it standeth of six throughout, and perfectly riseth of all the parts thereof in their severall denominations (as they term them:) in standeth of six by unities, tens, hundreds, &c. so as there is no one part in learning and order pontificall, which is not either referred unto the head, and, as is were, the top thereof, or contained in the same: so fitly do all things in this hierarchy agree one with another, and with their head. Therefore that cruel beast *Boniface the eight*, doth commend by the number of those *six* decretals which he perfected, in the *proeme of the first book*, which book (saith he) being to be added to five other books of the same volum of decretals, we thought good to name *Sextum, the first*: that the same volum by addition thereof containing a senary, or the number of six books (which is a number perfect) may yeeld a perfect form of managing all things, and perfect disciplin of behaviour. Here therefore is the number of the beast, who poureth from himself all his parts, and bringeth them all back again unto himself by his disciplin in most wise and cunning manner. If any man desire more of this, let him reade *the glosse upon that place.* I am not ignorant that other interpretations are brought upon this place: But I thought it my duty, with the good favour of all, and without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed unto me neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken, as the common sort of interpreters do take it. For this number of the beast teacheth, giveth out, imprinteth, as a publick mark of such as be his, and esteemeth that mark above all others, as the mark of those whom he loveth best. Now those other expositions seem rather to be far removed from this property and condition of that number: whether you respect the name *Latinus*, or *Titan*, or any other. For these the beast doth not teach, nor give forth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth: he approveth not these, but reproveth them: and hateth them that think so of this number, with an hatred greater than that of *Vatinius.*

CHAP. XIV.

1 *The Lamb standing on mount Sion with his company: 6 an angel preacheth the gospel. 8 The fall of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and wine-press of the wrath of God.*

AND I looked, & lo, a Lamb [1] stood on the mount Sion, and with him [2] an hundred forty *and* four thousand, having his Fathers [3] name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women: for they are virgins: these are they which follow the Lamb whithersoever

1 The history of the church of Christ being finished for more than a thousand and three hundred years, at which time *Boniface the eight* lived, as before hath been said: there remaineth the rest of the history of the conflicting or militant church, from thence unto the time of the last victory in *three chapters.* For *first of all*, as the foundation of the whole history is described, the standing of the lamb with his army and retinue in *five verses*, after his worthy acts which he hath don, and yet doth, in most mighty manner, whilest he overthroweth Antichrist with the spirit of his mouth, in the *rest of this chapter*, and in the *two following.* Unto the description of the Lamb, are propounded three things, his situation, place and attendance: for the rest are expounded in the former visions, especially upon the *first chapter.* 2 As ready girt to do his office (as *Acts* 7. 56.) in the midst of the church, which aforetime mount Sion did prefigure. 3 This retinue of the Lamb is described *first* by divine mark (as before 7. 2.) in *this vers.* *Then* by divine occupation, in that all and every one in his retinue most vehemently and sweetly (*vers.* 2.) do glorify the Lamb with a speciall song before God and his elect angels: which song flesh and bloud cannot hear, nor understand, *vers.* 3. *Lastly*, by their deeds don before, and their sanctification in that they were virgins pure from spirituall and bodily fornication, *that is*, from impiety and unrighteousnes, that they followed the Lamb as a guid unto all goodnes, and cleaved unto him: that they are holy unto him, as of grace redeemed by him: that in truth and simplicity of Christ they have exercised all these things, sanctimony of life, the direction of the Lamb, a thankfull remembrance of redemption by him; *finally*, (to conclude in a word) that they are blameless before the Lord, *vers.* 4, 5.

he

† Gr. were bought

he goeth: theſe † were redeemed from among men, *being* the firſt-fruits unto God, and to the Lamb.

5 And in their mouth was found no guil: for they are without fault before the throne of God.

4 The other part (as I ſaid on the firſt verſ.) is of the acts of the Lamb, the manner whereof is delivered in two ſorts, of his ſpeech and of his facts. His ſpeeches are ſet forth unto the 13 vers of this chapter, and his facts unto the 16 *chap.* In the ſpeech of the Lamb, which is the word of the goſpel, are taught in this place theſe things: The ſervice of the godly conſiſting inwardly of reverence towards God, and outwardly of the glorifying of him: the viſible ſign of which is adoration, *verſ.* 7. The overthrowing of wicked Babylon, *verſ.* 8. and the fall of every one of the ungodly which worſhip the beaſt, *verſ.* 9. 10, 11. Finally, the ſtate of the holy ſervants of God, both preſent, *verſ.* 12. and to come, moſt bleſſed, according to the promiſe of God, *verſ.* 13.

6 [4] And I ſaw [5] another angel flie in the midſt of heaven, having the everlaſting goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 [6] Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgement is come: * and worſhip him that made heaven and earth, and the ſea and the fountains of waters.

8 And there followed another angel, ſaying, * Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations drink of the wine of the [a] wrath of her fornication.

9 And the third angel followed them, ſaying with a loud voice, [7] If any man worſhip the beaſt and his image, and receive *his* mark in his forehead, or in his hand,

10 The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lamb.

11 And the ſmoke of their torment aſcendeth up for ever and ever. And they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name.

12 [8] Here is the patience of the ſaints: here *are* they that keep the commandments of God, and the faith of Jeſus.

13 And I heard a voice from heaven ſaying unto me, Write, Bleſſed *are* the dead which die [b] in the Lord, ‡ from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their [c] works do follow them.

14 [9] And I looked, and behold, a [10] white cloud, and upon the cloud *one* ſat like unto the Son of man, [11] having on his head a golden crown, and in his hand a [12] ſharp ſickle.

15 [13] And another angel came out of the temple, crying with a loud voice to him that ſat on the cloud, * Thruſt in thy ſickle and reap, for the time is come for thee to reap, for the harveſt of the earth is ‡ ripe.

16 And he that ſat on the cloud, thruſt in his ſickle on the earth, and the earth was reaped.

17 [14] And another angel came out of the temple which is in heaven, he alſo having a ſharp ſickle.

18 And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the ſharp ſickle, ſaying, Thruſt in thy ſharp ſickle, and gather the cluſters of the vine of the earth, for her grapes are fully ripe.

19 And the angel thruſt in his ſickle into the earth, and gathered the vine of the earth, and caſt *it* into the great wine-preſs of the wrath of God.

20 And the wine-preſs was trodden without the city, [15] and bloud came out of the wine-preſs, even unto the horſe-bridles, by the ſpace of a thouſand *and* ſix hundred furlongs.

11 As one that ſhall reign from God, and occupie the place of Chriſt in this miſerable execution.

12 *That is*, A moſt fit and commodious inſtrument of execution, deſtroying all by hewing & thruſting through: for who may ſtand againſt God?

13 Chriſt giveth a commandment in this verſ, and the angel executeth it in the next verſ.

* *Joel.* 3. 13.

‡ Or, *dried.*

14 The other type (as I ſaid *verſ.* 14.) is the vintage: the manner whereof is one with that which went before, if thou except this, that the grape-gathering is more exact in ſeeking out every thing than is the harveſt-labour. This is therefore a more grievous judgement, both becauſe it ſucceedeth the other, and becauſe it is underſtood to be executed with great diligence.

15 *That is*, It overflowed very deep, and very far and wide the ſpeech is hyperbolicall or exceſſive, to ſignifie the greatneſs of the ſlaughter. And theſe be thoſe pleaſant fruits forſooth, of the contempt of Chriſt, and deſiring of Antichriſt rather than him, which the miſerable, mad, and blind world doth at this time reap.

CHAP. XV.

1 The ſeven angels with the ſeven laſt plagues. 3 The ſong of them that overcome the beaſt. 7 The ſeven vials full of the wrath of God.

AND [1] I ſaw another ſign in heaven, great and marvellous, ſeven [2] angels having the ſeven laſt plagues, for in them is filled up the wrath of God.

2 [3] And I ſaw [4] as it were a ſea of glaſs, mingled with fire, and [5] them that had gotten the victory over the beaſt, and over his image, and over his mark, *and* over the number of his name, [6] ſtand on the ſea of glaſs, having the harps of God.

3 And they ſing [7] the ſong of Moſes the [a] ſervant of God, and the ſong of the Lamb, ſaying, [8] Great and marvellous *are* thy works, Lord God Almighty, * juſt and true *are* thy [b] ways, thou King of ſaints.

4 * Who ſhall not fear thee, O Lord, and glorifie thy name? for *thou* onely *art* holy: for all nations ſhall come and worſhip before thee, for thy judgements are made manifeſt.

1 This is that other place of the acts of Chriſt, as I noted before on 14. 14. Now therefore is ſhewed a ſingular work of the judgement of God belonging to the overthrow of Antichriſt and his forces, of which divine work the preparation is deſcribed in this chapter: and the execution in the next. The preparation is firſt ſet down generally, and in type in this vers: and is after particularly ſet forth in the reſt of the chapter.

2 Of which *chap.* 8. 9. in pouring forth the plagues of the world: for even theſe plagues do for the moſt part agree with thoſe.

3 There are two parts of the narration: one, the confeſſion of the Saints, glorifying God, when they ſaw the preparation of the judgements of God, unto the 4 *vers*: another the vocation, inſtruction, and confirmation of thoſe inſtruments which God hath ordained for the execution of his judgements, in four other verſes. 4 This part of the viſion alludeth unto that ſea, or large veſſel of braſs, in which the prieſts waſhed themſelvs in the entrance of the temple: for in the entrance of the heavenly temple (as it is called *verſ.* 5.) is ſaid to have been a ſea of glaſs, moſt lightſom and clear, unto the commoditie of thoſe mixt with fire, *that is*, As containing the treaſury of the judgements of God, which he bringeth forth and diſpenſeth according to his own pleaſure: for out of the former, the prieſts were cleanſed of old and out of this the ungodly are deſtroyed now, *chap.* 4. 6. 5 *That is*, The godly martyrs of Chriſt, who ſhall not give place even in miracles unto that beaſt: of theſe ſee before, *chap.* 13. 17. & 14 9, 10. 6 Glorifying God, from the particular obſervation of the weapons and inſtruments of Gods wrath, floating in the ſea of glaſs. 7 That ſong of triumph, which is *Exod.* 15. 1, *&c.* a So is Moſes called for honours ſake, at it is ſet forth, *Deut.* 34. 10. 8 This ſong hath two parts: one a confeſſion, both particular, in this vers, and generall, in the beginning of the next vers: another, a narration of cauſes belonging to the confeſſion, whereof one kind is eternall in it ſelf, and moſt preſent unto the godly, in that God is both holy, and alone God: another kind is future, and to come, in that the elect taken out of the Gentiles (*that is*, Out of the wicked ones and unbeleeving: as *chap.* 11. 2.) were to be brought unto the ſame ſtate of happineſs by the magnificencie of the judgements of God in the next vers. * *Pſal.* 145. 17. b Thy doings. * *Jer.* 10. 7.

1 Gr. were bought

4 The other part (as I ſaid on the firſt verſ.) is of the acts of the Lamb, the manner whereof is delivered in two ſorts, of his ſpeech and of his facts. His ſpeeches are ſet forth unto the 13 vers of this chapter, and his facts unto the 16 *chap.* In the ſpeech of the Lamb, which is the word of the goſpel, are taught in this place theſe things: The ſervice of the godly conſiſting inwardly of reverence towards God, and outwardly of the glorifying of him: the viſible ſign of which is adoration, *verſ.* 7. The overthrowing of wicked Babylon, *verſ.* 8. and the fall of every one of the ungodly which worſhip the beaſt, *verſ.* 9. 10, 11. Finally, the ſtate of the holy ſervants of God, both preſent, *verſ.* 12. and to come, moſt bleſſed, according to the promiſe of God, *verſ.* 13.

5 This angel is a type or figure of the good and faithfull ſervants of God, whom God eſpecially from that time of Boniface the 8 hath raiſed up to the publiſhing of the goſpel of Chriſt, both by preaching and by writing. So God firſt, neer unto the time of the ſame Boniface, uſed Peter Caſſiodorus an Italian; after, Arnold de villla nova, a Frenchman, then Occam, Dante, Petrarch, after that, Johannes de rupe caſa, a Franciſcan: after again, John wickliff an Engliſhman, and ſo continually one or another unto the reſtoring of the truth, and enlarging of his church. 6 *That is*, Babylon is deſtroyed by the ſentence and judgement of God: the execution whereof S. John deſcribeth, *Chap.* 18. And this voice of the miniſters of Chriſt hath continued ſince the time that Babylon (which is Rome) hath by deliberate counſel and manifeſt malice oppugned the light of the goſpel offered from God. * *Pſal.* 146. 5, 6. *Acts.* 14. 15. * *Iſa.* 21. 9. *Jer* 51. 8. *Chap.* 18. 2. a *Of her fornication*, whereby God was provoked to wrath. 7 *That is*, Shall not worſhip God alone, but ſhall transfer his divine honour unto this beaſt, whether he do it with his heart, or counterfeiting in ſhew: For he (ſaith Chriſt) that denieth me before men, him will I deny before my Father and his angels, *Matt.* 10. 33. And this is that voice of the holy miniſterie, which at this time is very much uſed of the holy and faithfull ſervants of God. For having now ſufficiently found out the publick obſtinacie of Babylon, they labour not any longer to thunder out againſt the ſame: but to ſave ſome particular members by terrour (as S. Jude ſpeaketh) and to pluck them out of the publick flame: or els by vehement commiſeration of their eſtate to lead them away, they ſet before them eternall death, into which they ruſh unawares, unleſs in good time they return unto God: but the godly which are of their own flock, they exhort unto patience, obedience, and faith in the Lord Jeſus, and charge them to give light by their good example, of good life unto others. 8 The patience, ſanctification, and juſtification by faith: the conſequence whereof are, reſt, felicitie, and glory eternall in the heavenly fellowſhip of God and his angels. b *That is*, for the Lord. ‡ Or, *from henceforth ſaith the Spirit, yea.* c By works, is meant the reward which followeth good works. 9 The ſecond part of this chapter, as I ſaid *verſ.* 1. of the acts and doings of Chriſt, in overthrowing of Antichriſt and his church by the Spirit of his divine mouth: ſeeing that having been called back by word both publickly and privatly unto his duty, and admoniſhed of his moſt certain ruin; he yet ceaſeth not to maintain and protect his own adherents, that they may do him ſervice; and to afflict the godly with moſt barbarous perſecutions. Of thoſe things which Chriſt doth, there are 2 kinds: one common or generall in the reſt of this chap. another particular againſt that ſavage and rebellious beaſt and his worſhippers, *chap.* 15. 16. That common kind is the calamity of wars ſpread abroad through the whole earth, and filling all things with bloud, and that without reſpect of any perſon. This is figured or ſhadowed out in 2 types, of the harveſt and vintage. Since the time that the light of the goſpel began to ſhine out, and ſince prophecie or preaching by the grace of God was raiſed up again, how horrible wars have been kindled in the world! how much human fleſh hath been thrown to the earth by this divine reaping? how much bloud (alas for wo) hath overflown for theſe 100 years? all hiſtories do cry out, and this our age (if ever before) is now in horror by reaſon of the rage of that ſickle which Antichriſt calleth for. In this place is the firſt type, *That is*, Of the harveſt. 10 Declaring his fierceneſs by his colour, like unto that which is in the white or milk-circle of heaven.

5 [9] And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the [10] seven plagues, clothed in [11] pure and white linen, and having their breasts [12] girded with golden girdles.

7 And one of the [13] four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power, [14] and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

9 The second part of the narration (as was noted *vers.* 2.) wherein *first*, the authoritie of the whole argument and matter thereof is figured, by a forerunning type of a temple opened in heaven, as *Ch.* 11. 19 *namely*, that all those things are divine and of God, that proceed from thence, in this *vers. Secondly*, the administers or executers come forth out of the temple, *vers.* 6. *Thirdly*, they are furnished with instruments of the judgements of God, and weapons fit for the manner of the same judgements, *ver.* 7 Finally, they are confirmed by testimony of the visible glorie of God, in the last vers. A like testimony whereunto was exhibited of old in the law, *Exod.* 40. 34. 10 *That is*, commandments to inflict those seven plagues. Here is the figure called *Metonymia*. 11 which was in old time a sign of the kingly or princely dignitie. 12 This guiding was a sign of diligence, and the girdle of gold was a sign of sinceritie, and trustinesse in taking in charge the commandments of God. 13 of these before, *Chap.* 4. 7 14 None of those 7 Angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

CHAP. XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

1 In the former chapter was set down the preparation unto the work of God: here is delivered the execution thereof. And in this discours of the execution, is a generall commandment in this vers, then a particular recitall in order of the execution don by every of the seven angels, in the rest of the chapter. This speciall execution against antichrist and his crew, doth in manner agree unto that which was generally don upon the whole world, *chap.* 8, and 9. and belongeth (if my conjecture fail me not) unto the same time. Yet herein they do differ one from another, that this was particularly effected upon the princes and ringleaders of the wickednes of the world, the other generally against the whole world being wicked. And therefore these judgements are figured more grievous than those.

AND [1] I heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.

2 [2] And the first went, and poured out his vial upon the earth, and there fell a noisom and grievous sore upon the men which had the mark [3] of the beast, and *upon* them which worshipped his image.

2 The history of the first angel. whose plague upon the earth is described almost in the same words with that sixth plague of the Egyptians, *Exod.* 9. 9. But it doth signifie a spirituall ulcer, and that torture or butchery of conscience, seared with an hot Iron, which accuseth the ungodly within, and both by truth of the word (the light whereof God hath now so long shined forth) and by bitternes stirreth up and forceth out the sword of Gods wrath. 3 See *chap.* 13. 16.

3 [4] And the second angel poured out his vial upon the sea, and it [a] became as the bloud of a dead man: and every living soul died in the sea.

4 The history of the second angel, who troubleth and molesteth the seas, that he may stir up the consciences of men sleeping in their wickednes. See *chap.* 8. 8. a It was turned into rotten and filthy bloud, such as is in dead bodies.

4 [5] And the third angel poured out his vial upon the rivers and fountains of waters, and they became bloud.

5 The story of the third angel striking the rivers in this vers, who proclaiming the justice of God, commendeth the same by a most grave comparison of the sins of men, with the punishment of God which is common to this place, and that which went before. wherefore also this praising is attributed to the angel of the waters, a name common to the second and third angels, according as both of them are said to be sent against the waters, albeit the one of the sea, the other of the rivers, in two verses.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, & wast, and shalt be, because thou hast judged thus:

6 For they have shed the bloud of the saints and prophets, and thou hast given them bloud to drink, for they are worthy.

6 A confirmation of the praise before going, out of the sanctuary of God, whether immediately by Christ, or by some one of his angels, for Christ also is called another angel, *chap.* 7. 2, 3. and 10. 1.

7 [6] And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgements.

7 The story of the fourth angel, who throweth the plague upon the heaven and upon the sun, of which, *Luk.* 21. 26. the effects whereof are noted two. The one peculiar, that it shall scorch men with heat in this vers. The other proceeding accidentally from the former, that their fury shall so much the more be enraged against God, in the next vers: when yet (O wonderfull mercie and patience of God) all other creatures are first stricken often and grievously by the hand of God before mankind, by whom he is provoked: as the things before going do declare.

8 [7] And the fourth angel poured out his vial upon the sun, and *power* was given unto him to scorch men with fire.

9 And men were ‡ scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory.

10 [8] And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darknes, and they gnawed their tongues for pain:

8 The story of the fifth angel, who striketh the kingdom of the beast with two plagues, abroad with darknes, within with biles and dolours most grievous, throughout his whole kingdom, that thereby he might wound the conscience of the wicked, and punish that most perverse obstinacie of the idolaters: whereof arose perturbation, and thence a furious indignation and desperate madnes, raging against God, and hurtfull unto it self.

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 [9] And the sixth angel poured out his vial upon the great river [10] Euphrates, and [11] the water thereof was dryed up, [12] that the way of the kings of the east might be prepared.

9 The story of the sixth angel, divided into his act, and the event thereof. The act is, that the angel did cast out of his mouth the plague of a most glowing heat, wherewith even the greatest floods, and which most were wont to swell and overflow (as Euphrates) were dried up, by the counsel of God in this vers. The event is, the meer madnes wherewith the wicked are inraged that they may scorn the judgements of God, and abuse them furiously to serve their own turn, and to the executing of their own wicked outrage.

13 And I saw [13] three unclean spirits [14] like frogs *come* out of the mouth of the [15] dragon, and out of the mouth of the [16] beast, and out of the mouth of the [17] false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty.

15 * [18] Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, least he walk naked, and they see his shame.

10 The bound of the spirituall Babylon, and to the fortresses of the same, *Chap.* 9 14.

11 So the church of the ungodly, and kingdom of the beast, is said to be left naked, all the defences thereof in which they put their trust, being taken away from it.

16 [19] And he gathered them together into a place called in the Hebrew tongue, [20] Armageddon.

17 [21] And the seventh angel poured out his vial into the [22] air, and there came a great voice out of the temple of heaven, from [23] the throne, saying, [24] it is don.

18 [25] And there were voices, and thunders, & lightnings: & there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake *and* so great.

19 [26] And the great city was divided into three parts, and the cities [27] of the nations fell: and great [28] Babylon came in remembrance before God, * to give unto her the cup of the wine of the fiercenes of his wrath.

20 And every island fled away, and the mountains [29] were not [b] found.

21 [30] And

12 *That is*, That even they which dwell further off, may with more commoditie make haste unto that sacrifice which the Lord hath appointed. *That is*, Every of them bent their whole force, and conspired that by wonders, word and work, they might bring into the same destruction, all kings, princes and potentates of the world, cursedly bewitched of them by their spirits, and teachers of the vanity and impurity of the beast that committed fornication with the kings of the earth. And this is a right description of our times. 14 Croking with all importunity, and continually day and night provoking and calling forth to arms, as the trumpets and furies of wars, as is declared in the next *vers.* 7. 15 *That is*, The devil, as *chap.* 11. 5. 16 whereof *chap.* 13. 1. 17 *That is*, Of that other beast, of which *chap.* 13. 11 for so is he called also, *chap.* 19. 20. & 20. 10. * *Matth.* 24. 43. 18 A parenthesis for admonition, in which God warneth his holy servants, who rest in the expectation of Christ, always to address their minds unto his coming, and to look unto themselvs, that they be not shamefully made naked and circumvented of these unclean spirits, and so they be miserably unprepared at the coming of the Lord, so *Matth.* 24 29. & 25. 13. 19 *Namely*, The angel, who holily according to the commandment of God, was to do sacrifice: notwithstanding that those impure spirits do the same wickedly, as servants, not unto God, but unto the beast that hath seven heads. 20 *That is*, (to say nothing of other expositions) the mountain it self, or mountain places of Megiddon. Now it is certain by the holy scriptures, that Megiddon is a citie and territorie in the tribe of Manasses, bordering upon Issachar and Asher, and was made famous by that lamentable overthrow of king Josias, whereof 2 *Reg.* 23. 30. & 2 *Chron* 35. 22. & *Zach.* 12. 11. In this mountain-countrey God saith by figure, or type, that the kings of the peoples which serve the beast, shall meet together: because the Gentiles did always cast that lamentable overthrow in the teeth of the church of the Jews, unto their great reproach: and therefore were perswaded that that place should be most fortunate unto them (as they speak) and unfortunate unto the godly. But God here pronounceth, that that reproach of the church, and confidence of the ungodly, shall by himself be taken away, in the self-same place where the nations perswaded themselvs, they should mightily exult and triumph against God and his church. 21 The story of the seventh angel unto the end of the chapter, in which first is shewed by sign and speech, the argument of this plague, in this vers, and then is declared the execution thereof in the verses following. 22 From whence he might move the heaven above, and the earth beneath. 23 *That is*, from him that sitteth on the throne, by the figure called *Metonymia*. 24 *That is*, Babylon is undon, as is shewed *vers.* 19. and in the chapters following. For the first onset (as I might say) of this denunciation, is described in this chapter: and the last containing a perfect victory, is described in those that follow. 25 Now is declared the execution (as is said in *vers.* 17.) and the things that shall last come to pass in heaven and in earth before the overthrow of the beast of Babylon: both generally, *vers.* 18. and particularly in the cursed city, and such as have any familiaritie therewith, in the tree last verses. 26 The seat or standing place of antichrist. 27 Of all such as cleave unto antichrist, and fight against Christ. 28 That harlot, of whom in the next chapter following. Now this phrase, *to come into remembrance*, is after the common use of the Hebrew speech, borrowed from men, and attributed unto God. * *Jer.* 25. 15. 29 *That is*, were seen no more, or were no more extant. A borrowed Hebraism. b Appeared not, which the Hebrews utter after this sort, were not, *Gen.* 5. 24.

21 [30] And there fell upon men a great hail out of heaven, *every ſtone* about the weight of a [c] talent: and men blaſphemed God becauſe of the plague of the hail; for the plague thereof was exceeding great.

30 The manner of the particular execution, moſt evidently teſtifying the wrath of God by the originall and greatneſs thereof: the ſevent thereof is the ſame with that which is *Chap* 9. 13. and that which hath been mentioned in this chapter, from the execution of the fourth angel hitherto, *that is to ſay*, An incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, *verſ.* 9 & 11. c As it were, about the weight of a talent, and a talent was threeſcore pound, *that is*, ſix hundred groats, whereby is ſignified a marvellous and ſtrange weight.

CHAP. XVII.

3,4 *A woman arayed in purple and ſcarlet, with a golden cup in her hand, ſitteth upon the beaſt,* 5 *Which is great Babylon the mother of all abominations.* 9 *The interpretation of the ſeven heads,* 12 *and the ten horns.* 14 *The victory of the Lamb.* 16 *The puniſhment of the whore.*

1 The ſtate of the church militant being declared, now followeth the ſtate of the church, overcoming and getting victory: as I ſhewed before in the beginning of the tenth chapter. This ſtate is ſet forth in four chapters. As in the place beforegoing I noted, that in that hiſtory the order of time was not always exactly obſerved, ſo the ſame is to be underſtood in this hiſtory, that it is diſtinguiſhed according to the perſons of which it treateth, and that in the ſeverall ſtories of the perſons is ſeverally obſerved in the time thereof. For firſt, is delivered the ſtory of Babylon deſtroyed in this and the next chapter, (for this Babylon, out of all doubt, ſhall periſh before the two beaſts and the dragon) Secondly, is delivered the deſtruction of both the two beaſts, *chap.* 19. And laſtly, of the dragon, *chap.* 20. In the ſtory of the ſpirituall Babylon, are diſtinctly ſet forth the ſtate thereof in this chapter, and the overthrow don from God, *chap.* 18. In this vers and that which followeth, is a tranſition or paſſage unto the firſt argument, conſiſting of the particular calling of the prophet (as often heretofore) and a generall propoſition. 2 *That is*, that damnable harlot, by a figure called *Hypallage*. For ſaint John as yet had not ſeen her. Although another interpretation may be born, yet I like this better. 3 The ſentence that is pronounced againſt this harlot. 3 Henceforth is propounded the type of Babylon and the ſtate thereof, in four verſes. After, a declaration of the type, in the reſt of this chapter. In the type are deſcribed two things, the beaſt (of whom chapter 13) in the 3 verſ. and the woman that ſitteth upon the beaſt, *verſ.* 4, 5, 6. The beaſt in proceſs of time hath gotten ſomwhat more than was expreſſed in the former viſion. Firſt, in that it is not read before, that he was apparelled in ſcarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blaſphemy: the other carried the name of blaſphemy onely in his heads. So God did teach that this beaſt is much increaſed in impietie and injuſtice, and doth in this laſt age, triumph in both theſe more inſolently and proudly than ever before. b A ſcarlet colour, *that is*, with a red and purple garment: and ſurely it was not without cauſe that the Romiſh clergie were ſo much delighted with this colour. 4 That harlot, the ſpirituall Babylon which is Rome. She is deſcribed by her attire, profeſſion and deeds. 5 In attire moſt glorious, triumphant, moſt rich, and moſt gorgeous: Gr. *gilded* 6 In profeſſion, the nouriſher of all, in this vers, and teaching her myſteries unto all, *verſ.* 5. ſetting forth all things moſt magnificently: but indeed moſt perniciouſly beſotting miſerable men with her cup, and bringing upon them a deadly giddineſs. 7 Deceiving with the title of religion, and publick inſcription of myſtery: which the beaſt in times paſt did not bear. 8 An expoſition in which S. John declareth what manner of woman this is. 1 Or, *fornications*. 9 In manner of deeds: She is red with bloud, and ſheddeth it moſt licencioufly, and therefore is coloured with the bloud of the ſaints; as on the contrary part, Chriſt is ſet forth imbrewed with the bloud of his enemies, *Eſai* 63. 1. 10 A paſſage unto the ſecond part of this chapter, by occaſion given of S. John, as the words of the angel do ſhew in the next *vers.* 11 The ſecond part of this place, as I ſaid *vers* 1. The ennarration of the viſion promiſed in the vers following. Now there is delivered firſt an enarration of the beaſt and his ſtory, unto the 14 *vers.* After, of the harlot, unto the end of the chapter.

1 And there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew [2] unto thee the [a] judgement of the great whore, that ſitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

3 [3] So he carried me away in the ſpirit into the wilderneſs: and I ſaw a woman ſit upon a [b] ſcarlet-coloured beaſt, full of names of blaſphemy, having ſeven heads, and ten horns.

4 And the [4] woman was arayed [5] in purple, and ſcarlet colour, and † decked with gold and precious ſtone and pearls, having [6] a golden cup in her hand, full of abominations and filthineſs of her fornication.

5 [7] And upon her forehead *was* a name written, MYSTERY, [8] BABYLON THE GREAT, THE MOTHER OF ‡ HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 [9] And I ſaw the woman drunken with the bloud of the ſaints, and with the bloud of the martyrs of Jeſus: [10] and when I ſaw her, I wondred with great admiration.

7 [11] And the angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.

8 [12] The beaſt that thou ſaweſt, was, [13] and is not, & [14] ſhall aſcend out of the bottomleſs pit, and go into perdition, and they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of the world) [15] when they behold the beaſt that was, and is not, and yet is.

9 [16] *And* here is the mind which hath wiſdom. The [c] ſeven heads [17] are ſeven mountains, on which the woman ſitteth.

10 [18] And there are ſeven kings, [19] five are fallen, [20] and one is, [21] *and* the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.

11 [22] And the beaſt that was, and is not, even he is [23] the eighth, and is [24] of the ſeven, [25] and goeth into perdition.

12 [26] And the ten horns which thou ſaweſt, are [27] ten kings, which have received no

12 The ſtory of the beaſt hath a triple deſcription of him. The firſt is a diſtinction of this beaſt from all that ever have been at any time: which diſtinction is contained in this vers. The ſecond is a delineation or a painting out of the beaſt by things preſent, by which he might even at that time be known of the godly: and this delineation is according to his heads, *verſ.* 12, 13, 14. This beaſt is that empire of Rome, of which I ſpake *chap.* 13. 11. according to the mutations and changes whereof, which then had already happened, the Holy Ghoſt hath diſtinguiſhed and ſet out the ſame. The apoſtle diſtinguiſheth this beaſt from all others in theſe words: *The beaſt which thou ſaweſt, was, and is not.* For ſo I expound the words of the apoſtle for the evidencie ſake, as I will further declare in the notes following. 13 *The meaning is*, That beaſt which thou ſaweſt before (*chap.* 13. 1.) and which yet thou haſt now ſeen, was, (was I ſay) even from Julius Cæſar in reſpect of beginning, riſing up, ſtation, glory, dominion, manner and ſtock, from the houſe of Julius: and yet is not now the ſame, if thou look'ſt unto the houſe and ſtock: for the dominion of this family was tranſlated unto another, after the death of Nero from that other unto a third, from a third unto a fourth, and ſo forth, was varied and altered by innumerable changes. Finally, the empire is one, as it were one beaſt: but exceedingly varied by kinreds, families, and perſons. It was therefore (ſaith S. John) in the kinred or houſe of Julius and now it is not in that kinred, but tranſlated unto another. 14 As if he ſhould ſay, Alſo this ſame that is, ſhall ſhortly not be: but ſhall aſcend out of the depth, or out of the ſea (as was ſaid, *chap.* 13. 1.) *that is*, ſhall be a new ſtock from amongſt the nations without difference, and ſhall in the ſame ſtate go unto deſtruction, or run and periſh: and ſo ſhall ſucceſſivly new princes or emperours come and go, ariſe and fall, the body of the beaſt remaining ſtill, but toſſed with ſo many and often alterations as no man can but marvell that this beaſt was able to ſtand and hold it out, in ſo many mutations: verily no empire that ever was toſſed with ſo many changes, and, as it were, with ſo many tempeſts of the ſea, ever continued ſo long. 15 *That is*, as many as have not learned the providence of God, according to the faith of the ſaints, ſhall marvell at theſe grievous and often changes: when they ſhall conſider the ſelf-ſame beaſt, which is the Roman empire, to have been, and not to be, and to be, and ſtill moleſted with perpetuall mutation, and yet in the ſame to ſtand and continue. This in mine opinion, is the moſt ſimple expoſition of this place, confirmed by the event of the things themſelvs. Although the laſt change alſo, by which the empire, that before was civill, became eccleſiaſticall, is obſcurely ſignified in theſe words, of which two, the firſt exerciſed cruelty upon the bodies of the ſaints: the other alſo upon their ſouls: the firſt by human order and policy, the other under the colour of the law of God, and of religion, raged and imbrewed it ſelf with the bloud of the godly. 16 An exhortation, preparing unto audience by the ſame argument with that of Chriſt: *He that hath ears to hear, let him hear.* wherefore for mine own part, I had rather read in this place, *Let there be here a mind, &c.* So the angel paſſeth fully unto the ſecond place of this deſcription. c Very children know what the ſeven-hilled citie is, which is ſo much ſpoken of, and whereof Virgil thus reporteth, *And compaſſeth ſeven towers in one wall*: that citie it is, that when John wrote theſe things, had rule over the kings of the earth. It was, and is not, and yet it remaineth to this day, but it is declining unto deſtruction. 17 This is the painting out of the beaſt by things preſent (as I ſaid before) whereby S. John endeavoured to deſcribe the ſame, that he might be both known of the godly in that age, and be further obſerved and marked of the poſterity afterwards. This delineation hath one type, *that is*, His heads, but a double deſcription or application of the type: one permanent, from the nature it ſelf, the other changeable, by the working of men. The deſcription permanent, is by the ſeven hils, in this vers; the other that ſiteeth, is from the ſeven kings, *verſ.* 10, 11. And here it is worthy to be obſerved, that one type hath ſomtime two or more applications, as ſeemeth good to the Holy Ghoſt to expreſs, either one thing by divers types, or divers things by one type. So I noted before of the ſeven ſpirits, *chap.* 1. 4 Now this woman that ſitteth upon ſeven hills, is the city of Rome, called in times paſt of the Grecians, *heptalophos*, *that is*, Of ſeven tops or creſts; and of Varro, *ſepticeps*, *that is*, Of her ſeven heads (as here) or ſeven heads, and of others, *ſeptemcollis*, *that is*, Standing upon ſeven hills. 18 The beginning of theſe kings or emperours, is almoſt the ſame with the beginning of the church of Chriſt, which I ſhewed before, *chap.* 11. 1. *Namely*, From the year 25, after the paſſion of Chriſt, what time the temple and church of the Jews was overthrown. In which year it came to paſs by the providence of God, that that ſaying, *The beaſt was, and is not*, was fulfilled before the deſtruction of the Jews, immediatly following, came to paſs. That was the year from the building of the citie of Rome, 809. from which year S. John both numbreth the emperours which hitherto had been, when he wrote theſe things, and foretelleth of two others next to come: and that with this purpoſe, that when this particular prediction or foretelling of things to come, ſhould take effect, the truth of all other predictions in the church, might be the more confirmed. which ſign God of old mentioned in the law, *Deut.* 18. and Jeremie confirmeth, *chap.* 28. 8. 19 Whoſe names are theſe: the firſt, *Servius Sulpitius Galba*, who was the ſeventh emperour of the people of Rome, the ſecond, *Marcus Salvius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flavius Veſpaſianus*, the fifth, *Titus Veſpaſianus* his ſon, of his own name. 20 *Flavius Domitian*, ſon of the firſt *Veſpaſian*. For in the latter end of his days, S. John wrote theſe things, as witneſſeth Irenæus, *Lib* 5. *adverſus hæreſes*. 21 Nerva, the empire being now tranſlated from the family of *Flavius*. This man reigned onely one year, four moneths, and nine days, as the hiſtory-writers do tell. 22 This is ſpoken by the figure *ſynecdoche*, *as much to ſay as*, that head of the beaſt which was and is not, becauſe it is cut off, and Nerva in ſo ſhort time extinguiſhed. How many heads there were, ſo many beaſts there ſeemed to be in one. See the like ſpeech in the third vers of the thirteenth chapter. 23 Nerva Trajanus, who himſelf in divers reſpects is called here the ſeventh and the eighth. 24 Though in number and order of ſucceſſion he be the eighth, yet he is reckoned together with one of theſe heads, becauſe Nerva and he were one head: For this man obtained authority together with Nerva, and was conſul with him, when Nerva left his life. 25 *Namely*, To moleſt with perſecutions the churches of Chriſt, as the hiſtories do accord, and I have briefly noted, *chap.* 2. 10. 26 The third place of this deſcription, as I ſaid *verſ.* 8. is a propheticall prediction of things to come, which the beaſt ſhould do, as in the words following ſaint John doth not obſcurely ſignifie, ſaying, *Which have not yet received the kingdom*, &c For there is an antitheſis or oppoſition between theſe kings, and thoſe that went before. And firſt the perſons are deſcribed in this vers, then their deeds in the two verſes following. 27 *That is*, Ariſing with their kingdoms out of the Roman beaſts: at ſuch times as that political empire began, by the craft of the popes, greatly to fall.

kingdom as yet: but receive power as kings [28] one hour with the beast.

13 [29] These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the [30] Lamb, and the Lamb shall overcome them: * for he is Lord of lords, and King of kings, and they that are with him, *are* called, and chosen, and faithfull.

15 [31] And he saith unto me, The waters which thou saweſt, where the whore ſitteth, [32] are peoples, and multitudes, and nations, and tongues.

16 And the ten [33] horns which thou saweſt upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 [34] For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, untill the words of God shall be fulfilled.

18 And the woman which thou saweſt, is that [35] great city which reigneth over the kings of the earth.

28 *Namely*, with that second beast, whom we called before a false prophet, which beast ascending out of the earth, got unto himself all the authority and power of the first beast, and exerciseth the same before his face, as was said, *chap.* 14. 11, 12. For when the politicall empire of the west began to bow downwards, there both arose those ten kings, and the second beast took the opportunitie offered, to usurp unto himself all the power of the former beast. These kings long ago, many have numbred and described to be ten, and a great part of the events plainly testifieth the same in this our age.

29 *That is*, by consent and agreement, that they may conspire with the beast, and depend upon his beck. Their storie is divided into three parts, counsels, acts, and events. The counsels, some of them consist in communicating of judgements and affections: and some in communicating of power, which they are said to have given unto this beast, in this vers. 30 with Christ and his church, as the reason following doth declare, and here are mentioned the facts and events, which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, and are his faithfull ones in Christ. * 1 *Tim.* 6. 15. *Chap.* 19. 16.

31 This is the other member of the narration, as I said *vers.* 7. belonging unto the harlot, shewed in the vision, *vers.* 3. In this history of the harlot, these three things are distinctly propounded, what is her magnificency, in this vers, what is her fall, and by whom it shall happen unto her in the 2 verses following: and lastly, who that harlot is, in the last vers. This place, which by order of nature should have been the first, is therefore made the last, because it was more fit to be joyned with the next chapter. 32 *That is*, as unconstant and variable as are the waters. Upon this foundation sitteth this harlot as queen, a vain person, upon that which is vain.

33 The ten kings, as *vers.* 12. The accomplishment of this fact and event is daily increased in this our age, by the singular providence and most mighty government of God. Wherefore the facts are propounded in this vers, and the cause of them in the vers following. 34 A reason rendred from the chief efficient cause, which is the providence of God, by which alone Saint John by inversion of order affirmeth to have come to pass both that the kings should execute upon the harlot that which pleased God, and which he declared in the vers next before going: and also that by one consent and counsel, they should give their kingdom unto the beast, *&c. vers.* 13. 14. for as these being blinded have before depended upon the beck of the beast that lifteth up the harlot, so it is said, that afterward it shall come to pass, that they shall turn back, and shall fall away from her, when their hearts shall be turned into better state by the grace and mercy of God. 35 *That is*, Rome, that great city, or onely city (as Justinian calleth it) the king and head whereof was then the emperour, but now the pope, since that the condition of the beast was changed.

CHAP. XVIII.

1 Babylon is fallen. 5 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoyce for the judgements of God upon her.

AND [1] after these things, I saw another [2] angel come down from heaven, having great power, and the earth was lightned with his glory.

2 And he cried mightily with a strong voice, [3] saying, * Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hatefull bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the ‡ abundance of her delicacies.

1 The second place (as I said before *chap.* 17. 1). of the historie of Babylon is, of the woefull fall and ruin of that whore of Babylon. This historicall prediction concerning her, is threefold. The first a plain and simple foretelling of her ruin, in 3 verses. The second a figurative prediction by the circumstances, thence unto the 20 *vers.* The third, a confirmation of the same by sign or wonder, unto the end of the chapter.

2 Either Christ the eternall word of God the Father (as often elsewhere) or a created Angel, and one deputed unto this service, but throughly furnished with greatness of power, and with light of glory, as the ensign of power. 3 The prediction or foreshewing of her ruin, containing both the fall of Babylon, in this vers, and the cause thereof, uttered by way of allegorie concerning her spirituall and carnall wickedness, *that is*, her most great impiety and injustice, in the next vers: her fall is first simply declared of the angel, and then the greatness thereof is shewed here, by the events, when he saith it shall be the seat and habitation of devils, of wild beasts, and of cursed fowls, as of old, *Isa.* 13. 21. and often elsewhere. * *Chap.* 14. 8. ‡ Or, *power.*

4 [4] And I heard another voice from heaven, saying, [5] Come out of her, my people, that ye [6] be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have [a] reached unto heaven, and God hath remembred her iniquities.

6 [7] Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her: for she saith [b] in her heart, I sit a * queen, and am [c] no widow, and shall [d] see no sorrow.

8 Therefore shall her plagues come in [e] one day, death, and mourning, and famin; and she shall be utterly burnt with fire: for strong *is* the Lord God who judgeth her.

9 And [8] the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning:

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city; for in one hour is thy judgement come.

11 [9] And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more:

12 The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ‡ thyne-wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oyl, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ‡ slaves, and souls of men.

14 [10] And the [f] fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls:

17 [11] For in one hour so great riches is come

4 The second prediction, which is of the circumstances of the ruin of Babylon. of these there are two kinds: one going before it, as that, beforehand the godly are delivered, unto the ninth vers: the other following upon her ruin, *namely*, the lamentation of the wicked, and rejoycing of the godly, unto the twentieth vers.

5 Two circumstances going before the ruin, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned *chap.* 12. to have been don in time past, before the destruction of Jerusalem: this charge is given here, and in the next vers. The other is, that every one of them occupie themselvs in their own place in executing the judgement of God, as it was commanded the Levites of old, *Exod.* 32. 27. and that they sanctifie their hands unto the Lord, *vers.* 29.

6 Of this commandment there are two causes; to avoid the contagion of sin, and to shun the participation of these punishments that belong thereunto.

a He useth a word which signifieth the following of sins one after another, and tising one upon another in such sort that they grew at length to such an heap, that they came up even to heaven.

7 The provocation of the godly, & the commandment of executing the judgements of God, stand upon three causes which are here expressed, the unjust wickednes of the whore of Babylon, in this vers, her cursed pride, oposing it self against God, which is the fountain of all evil actions, *vers.* 7. & her most just damnation by the sentence of God *vers.* 8.

b with her self.

* *Isa.* 47. 8.

c I am full of people & mighty.

d I shall taste of none.

e Shortly, and at one instant.

8 The circumstances following the fall of Babylon, or the consequents thereof (as I distinguished them, *vers.* 4.) are two: *Namely*, The lamentation of the wicked, unto the 19 *vers*, and the rejoycing of the godly, *vers* 20. This most sorrowfull lamentation, according to the persons of them that lament, hath three members: the first whereof is, the mournings of the kings and mighty men of the earth, in two verses: The second is, the lamentation of the merchants that traffick by land, thence unto the 16 *vers*. The third is, the wailing of those that merchandise by sea, *vers.* 16, 17, 18. In every of those the cause and manner of their mourning is described in order, according to the condition of those that mourn, with observation of that which best agreeth unto them. 9 The lamentation of those that trade by land, as I distinguished immediatly before. ‡ Or, *sweet* ‡ Or, *bodies*, 10 An apostrophe, or turning of the speech by imitation: used for more vehemencie, as if those merchants, after the manner of mourners, should in passionate speech speak unto Babylon, though now utterly fallen and overthrown. So *Esay* 21. 9. and in many other places. † By this is meant that season which is next before the fall of the leaf, at what season fruits ripen, and the word signifieth such fruits as are longed for.

11 The manner of mourning used by them that trade by sea.

to nought. And every ſhip-maſter, and all the company in ſhips, and ſailers, and as many as trade by ſea, ſtood afar off,

18 And cryed, when they ſaw the ſmoke of her burning, ſaying, What *city is* like unto this great city?

19 And they caſt duſt on their heads, and cryed, weeping and wailing, ſaying, Alas, alas, that great city, wherein were made rich all that had ſhips in the ſea, by reaſon of her coſtlineſs, for in one hour is ſhe made deſolate.

20 [12] Rejoyce over her, thou heaven, and ye holy apoſtles and prophets, for God hath avenged you on her.

21 [13] And a mighty angel took up a ſtone like a great milſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found no more at all.

22 [14] And the voice of harpers, and muſicians, and of pipers, and trumpeters, ſhall be heard no more at all in thee: and no craftſman, of whatſoever craft *he be*, ſhall be found any more in thee: and the ſound of a milſtone ſhall be heard no more at all in thee.

23 And the light of a candle ſhall ſhine no more at all in thee: and the voice of the bridegroom and of the bride ſhall be heard no more at all in thee: for thy merchans were the great men of the earth; for by thy ſorceries were all nations deceived.

24 And in her was found the [15] bloud of prophets, [16] and of ſaints, and of all that were ſlain upon the earth.

12 The other conſequent upon the other ruin of Babylon is the exultation or rejoycing of the godly in heaven and in earth, as was noted *verſ.* 9.

13 The third prediction, as I ſaid *verſ.* 1. ſtanding of a ſign, and the interpretation thereof: the interpretation thereof is in two ſorts, firſt by a ſimple propounding of the thing it ſelf, in this vers, and then by declaration of the events, in the verſes following.

14 The events are two, the one of them oppoſite unto the other, for amplification ſake, There ſhall be, ſaith he, in Babylon no mirth nor joy at all, in this and the next vers, but all heavy and lamentable things from the bloudy ſlaughters of the righteous, and the vengeance of God coming upon it for the ſame. 15 *That is*, Shed by bloudy maſſacres, and calling for vengeance. 16 *That is*, proved and found out, as if God had appointed a juſt inquiſition concerning the impiety, unnaturalneſs, and injuſtice of theſe men.

CHAP. XIX.

1 *God is praiſed in heaven for judging the great whore, and avenging the bloud of his ſaints.* 7 *The marriage of the Lamb.* 10 *The angel will not be worſhipped.* 17 *The fowls called to the great ſlaughter.*

1 [1] After theſe things I heard a great voice of much people in heaven, ſaying, [a] [2] Alleluja, ſalvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous *are* his judgements, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the bloud of his ſervants at her hand.

3 And again they ſaid, [3] Alleluja: and her ſmoke roſe up for ever and ever.

4 And the four and twenty elders, and the four beaſts fell down and worſhipped God that ſat on the throne, ſaying, Amen, Alleluja.

5 [4] And a voice came out of the [5] throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great.

6 And I heard [6] as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, ſaying, Alleluja: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath [7] made her ſelf ready.

8 And to her was granted, that ſhe ſhould be arayed in [8] fine linen, clean and white: for the fine [9] linen is the [b] righteouſneſs of ſaints.

9 [10] And he ſaith unto me, Write, * Bleſſed are they which are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God.

10 [11] And I fell at his feet to worſhip him: and he ſaid unto me, See *thou do it* not: I am thy fellow-ſervant, and of thy brethren that have the [c] teſtimonie of Jeſus, worſhip God: for the teſtimonie of [d] Jeſus is the ſpirit of propheſie.

11 [12] And I ſaw [13] heaven opened, and behold a white horſe, and he that ſat upon him *was* called faithfull and true, and in righteouſneſs he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himſelf.

13 * And he *was* clothed with a veſture dipt in bloud, and his name is called, The word of God.

14 [14] And the armies which were in heaven followed him upon white horſes, clothed in fine linen, white and clean.

15 [15] And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations: and he ſhall rule them with a rod of iron: and he treadeth the wine-preſs of the fierceneſs and wrath of Almighty God.

16 [16] And he hath on his veſture, and on his thigh a name written, * KING OF KINGS, AND LORD OF LORDS.

17 [17] And I ſaw an angel ſtanding in the [18] ſun, and he cried with a loud voice, ſaying to all the fowls that flie in [19] the midſt of heaven, Come and gather your ſelvs together unto the ſupper of the great God:

18 That ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great.

19 [20] And I ſaw the beaſt, & the kings of the earth, and their armies gathered together to

1 This chapter hath in ſum, two parts, one tranſitory, or of paſſage unto the things that follow, unto the tenth vers: another hiſtoricall of the victory of Chriſt gotten againſt both the beaſts, unto the end of the chapter: which I ſaid was the ſecond hiſtory of this argument, *chap.* 17.

1. The tranſition hath two places, one of praiſing God for the overthrow don unto Babylon in 4 verſes: and another likewiſe of praiſe, and propheticall, for the coming of Chriſt unto his kingdom, and his moſt royall marriage with his church thence unto the 10 verſ. The former praiſe hath three branches, diſtinguiſhed after the ancient manner of thoſe that ſing, *proſphoneſis*, *that is*, an invitation, or provokement in two verſes: *antiphonia*, a reſponſe or anſwer in the third vers: and *ſunodia*, cloſe or joyning together in harmony: all which I thought good of purpoſe to diſtinguiſh in this place, leaſt any man ſhould, with *Porphyrius*, or other like dogs, object unto Saint John or the heavenly church, a childiſh and idle repetition of ſpeech. a Praiſe the Lord. 2 The propoſition of praiſe with exhortation in this vers, and the cauſe thereof, in the next vers. 3 The ſong of the antiphonie or reſponſe, containing an amplification of the praiſe of God, from the perpetuall and moſt certain teſtimony of his divine judgement, as was don at Sodom and Gomorrha, *Gen.* 19. 4 The ſecond place of praiſe, as I ſaid *verſ.* 1. which firſt is commanded from God in this vers: and then is in moſt ample manner pronounced of the creatures, both becauſe they ſee that kingdom of Chriſt to come, which moſt they deſire, *ver.* 6. & alſo becauſe they ſee that the church is called forth to be brought home into the houſe of her husband by holy marriage, unto the fellowſhip of this kingdom, *verſ.* 7, 8. wherefore Saint John is commanded to write in a book the epiphonema or acclamation joyned with a divine teſtimony, *verſ.* 9. 5 Out of the temple from God, as 11, 19.

6 without the temple in heaven

7 *Namely*, unto the holy marriage, both her ſelf in perſon, in this vers, and alſo furniſhed of her ſpouſe with marriage-gifts princely and divine, is adorned and prepared, in the next verſ.

8 As an enſign of kingly and prieſtly dignitie: which dignitie Chriſt beſtoweth upon us, *Chap.* 1. 6.

9 This is a gift given by the husband for marriage ſake, and a moſt choice ornament which Chriſt beſtoweth upon us, as upon his ſpouſe.

b Good works which are lively teſtimonies of faith.

* *Matth.* 22. 2.

10 *Namely*, the angel, as appeareth by the next vers.

11 The particular hiſtorie of this vers is brought in by occaſion, & as it were beſides the purpoſe, that Saint John might make a publick example of his own infirmity, and of the modeſt ſanctimony of the angel, who both renounced for himſelf the divine honours, and recalled all the ſervants of God unto the worſhip of him alone, as alſo 22. 8, 9.

c which are commanded to bear witneſs of Jeſus.

d For Jeſus is the mark that all the propheſies ſhoot at.

12 The ſecond place of this chapter (as I ſaid *verſ.* 1.) is of the victory gotten by Chriſt againſt both the beaſts: in which, firſt, Chriſt is deſcribed, as one ready to fight, unto the 16. *vers*, then is ſhewed the battell to be begun, thence unto the 18 *verſ* Laſtly, is ſet forth the victory, unto the end of the chapter. In this place do ſhine forth moſt excellent properties of Chriſt, as our heavenly judge and revenger, according to his perſon, company, effects and names. 13 Properties belonging to his perſon, that he is heavenly, judge, faithfull, true, juſt, in this vers, ſearching out all things, ruling over all, to be ſearched out of none, *verſ.* 12. the triumpher, and the very eſſentiall word of God, *verſ.* 13. *Iſa.* 63. 2. 14 The company or retinue of Chriſt, holy, innumerable, heavenly, judiciall, royall, and pure. 15 The effect of Chriſt prepared unto battel, that with his mouth he ſtriketh the gentiles, ruleth and deſtroyeth. 16 The name agreeing unto Chriſt, according to the former properties, expreſſed after the manner of the Hebrews. * *Chap.* 17. 14. 17 The ſecond member, as I ſaid *verſ.* 11. A reproachfull calling forth of his enemies unto battel: in which not themſelvs (for why ſhould they be called forth of the King of the world, or provoked being his ſubjects? for that were not comly) but in their hearing the birds of the air are called to eat their carcaſes. 18 *That is*, Openly, and in ſight of all, as *Num.* 25. 4. and 2 *Sam.* 12. 11. 19 *That is*, through this inferiour heaven, and which is neareſt unto us: an Hebrew phraſe. 20 The third member (as was ſaid *verſ.* 11.) of the victorie obtained by Chriſt. Unto this appertaineth two things: his buckling with the beaſt and his forces, in this vers: and the event moſt magnificent, deſcribed after the manner of men, in the verſes following. All theſe things are plain.

make war againſt him that ſat on the horſe, and againſt his army.

20 And the beaſt [21] was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the [22] mark of the beaſt, and them that worſhipped his image. Theſe both were caſt alive into a lake of fire burning with brimſtone.

21 And the remnant were ſlain with the ſword of him that ſat upon the horſe, which *ſword* proceeded out of his mouth: and all the fowls were filled with their fleſh.

21 *Namely*, that beaſt with ſeven heads, of which before *chap.* 13. 1. and 17. 2.

22 *That is*, That beaſt with two heads, of which 13. 11. Look more, *chap.* 16. 14.

CHAP. XX.

2 *Satan bound for a thouſand years.* 6 *The firſt reſurrection: they bleſſed that have part therein.* 7 *Satan let looſe again.* 8 *Gog and Magog.* 10 *The devil caſt into the lake of fire and brimſtone.* 12 *The laſt and generall reſurrection.*

AND [1] I ſaw an angel come down from heaven, having the key [2] of the bottomleſs pit, and a great chain in his hand.

2 And he laid hold on the dragon that old ſerpent, which is the devil and Satan, and bound him [3] a thouſand years,

3 And caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations * no more, till the thouſand years ſhould be fulfilled: and after that, he muſt be looſed [5] a little ſeaſon.

4 [6] And I ſaw [a] thrones, and they ſat upon them, and [7] judgement was given unto them; and I *ſaw* the ſouls of them that were [8] beheaded for the witneſs of Jeſus, and for the word of God, and which [9] had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand years.

5 [10] But the reſt of the dead [11] lived not again untill the thouſand years were finiſhed. This is the firſt reſurrection.

6 Bleſſed and holy *is* he that hath part in the firſt reſurrection: on ſuch the [12] ſecond death hath no power, but they ſhall be prieſts of God, and of Chriſt, [13] and ſhall reign with him a thouſand years.

7 [14] And when the [15] thouſand years are expired, Satan ſhall be looſed out of his priſon,

8 [16] And ſhall go out to deceive the nations, which are in the four quarters of the earth, * Gog and Magog, to gather them together to battel: the number of whom *is* as the ſand of the ſea.

9 And they went up on the [b] breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved citie: and [17] fire came down from God out of heaven, and devoured them.

10 [18] And the devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet *are*, and ſhall be tormented day and night, for ever and ever.

11 [19] And I ſaw a great [20] white throne, and him that ſat on it, [21] from whoſe face the earth and the heaven fled away, and there was found no place for them.

12 And I ſaw the dead, ſmall and great, ſtand before [22] God: and the [23] books were opened: and another * book was opened, which is *the book* [24] of life: and the dead were judged out of thoſe things which were written in the books, according to their works.

13 [25] And the ſea gave up the dead which *were* in it: and death and ‡ hell delivered up the dead which *were* in them: and they were judged every man according to their works.

14 [26] And death and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoever was not found written in the book of life, was caſt into the lake of fire.

1 Now followeth the third place of the prophetical hiſtory, which is of the victory whereby Chriſt overcame the dragon, as I noted, *Cap.* 7. 1. This place muſt neceſſarily be joyned with the end of the 12 chapter, and be applied unto the juſt underſtanding thereof. This chapter hath two parts, one of the dragon overcome unto the 10 *verſ.* the other of the reſurrection and laſt judgement, unto the end of the chapter. The ſtory of the dragon is doubled: Firſt, of the firſt victory, after which he was bound by Chriſt, unto the 6 *verſ.* The ſecond is of the laſt victory, whereby he was thrown down into everlaſting puniſhment, thence unto the 16 *verſ.* This firſt hiſtory hapned in the firſt time of the Chriſtian church, when the dragon thrown down from heaven by Chriſt, went about to moleſt the new birth of the church in the earth, *chap.* 12. 17, 18. For which cauſe I gave warning, that this ſtory of the dragon muſt be annexed unto that place. 2 *That is*, of hell whither God threw down the angels which had ſinned, and bound them in chains of darkneſs to be kept unto damnation, 2 *Pet.* 2. 4. *Jude* 6. 3 The firſt whereof (continuing this hiſtory with the end of the 12 chapter) was in the 336 year from the paſſion of Chriſt, when the church of the Jews being overthrown, Satan aſſayed to invade the Chriſtian church gathered of the Gentiles, and to deſtroy part of her ſeed, *chap.* 12. 17. The thouſandth year falleth preciſely upon the times of that wicked Hildebrand, who was called Gregorie the ſeventh, a moſt damnable necromancer and ſorcerer, whom Satan uſed as an inſtrument when he was looſed out of bonds, thenceforth to annoy the Saints of God with moſt cruel perſecutions, and the whole world with diſſentions and moſt bloudy wars: as Benno the Cardinal reporteth at large. And this is the firſt victory gotten over the dragon in the earth. 4 *Namely*, with that publick and violent deceit which he attempted before, *Chap.* 12. and which after a thouſand years (alack for wo) he moſt mightily procured in the Chriſtian world. 5 which being once expired, the ſecond battel and victory ſhall be, of which *verſ.* 7, 8. 6 A deſcription of the common ſtate of the church of Chriſt in the earth, in that ſpace of a thouſand years, for which the devil was in bonds: in which, firſt, the authoritie, life, and common honour of the godly is declared, *verſ.* 4. Secondly, newneſs of life is preached unto others by the goſpel, after that ſpace, *verſ.* 5. Finally, he concludeth with promiſe, *verſ.* 6. 7 For judgement was committed to them, as to members joyned to the head: not that Chriſts office was given over to them. 7 This was a type of the authority of the good and faithfull ſervants of God in the church, taken from the manner of men. 8 Of the martyrs which ſuffred in thoſe firſt times. 9 Of the martyrs which ſuffered after that both the beaſts were now riſen up, *chap.* 15. for there theſe things are expounded. 10 whoſoever ſhall lie dead in ſin, and not know the truth of God. 11 They ſhall not be renewed with that newneſs of life by the enlightning of the goſpel of the glory of Chriſt. For this is the firſt reſurrection, by which the ſouls of the dead do riſe from their death, in the ſecond reſurrection their bodies ſhall riſe again. 12 That whereby both body and ſoul, *that is*, the whole man is addicted and delivered unto eternall death, See *chap.* 2. 11. 13 A return unto the intended hiſtory, by reſuming the words which are in the end of the fourth *verſ.* 14 The ſecond hiſtorie, of the latter victory of Chriſt, as was ſaid *verſ.* 1. In which are ſummarily deſcribed the work, overthrow, and eternall puniſhment of Satan. 15 Of which I ſpake, *verſ.* 2. Then therefore ſhall be given unto him liberty to rage againſt the church, and to moleſt the Saints for the ſins of men: unto whom the faithfull ſhall have aſſociated themſelvs more than was meet, talking with them of their impuritie of doctrin and life.

16 The work, or act of Satan (which is the firſt member, as I diſtinguiſhed in the verſ. before-going) to deceive the whole world, even unto the uttermoſt nations thereof; to arm them againſt the people of God in this vers, and to beſiege and oppreſs the church with his whole ſtrength, in the verſ. following. * *Ezek.* 38. 2. and 39. 1. b *As if he ſaid*, in ſo much that the whole face of the earth, how great ſo ever it is, was filled.

17 The wrath of God conſuming the adverſaries, and overthrowing all their enterpriſes, *Heb.* 10. 27. And this is the ſecond member mentioned, *verſ.* 7. the overthrow of Satan.

18 The third member, eternall deſtruction againſt thoſe that are overcome: as I noted in the ſame place.

19 The ſecond part of this chapter, in which is deſcribed the judge, in this vers, and the laſt judgement in the verſ. following.

20 *That is*, A tribunal-ſeat moſt princelike and glorious. for ſo doth the Greek word alſo ſignifie.

21 *That is*, Chriſt, before whom when he cometh unto judgement, heaven and earth ſhall periſh for the greatneſs of his majeſty, 2 *Pet.* 3. 7, 10 *&c.* 22 *That is*, Chriſt the Judge, 2 *Cor.* 5. 10. *Dan* 7. 10. 23 As it were his books of reckoning or accompts, *That is*, the teſtimony of our conſcience, and of our works, which by no means can be avoided. This is ſpoken after the manner of men. * *Chap.* 3. 5. 24 The book of the eternall decree of God, in which God the Father hath elected in Chriſt, according to the good pleaſure of his will, thoſe that ſhall be heirs of life. This alſo is ſpoken according to the manner of men. 25 This is a prevention or an anſwer to an objection; for happily ſome man will ſay, but they are dead, whom the ſea, death and the grave hath conſumed, how ſhall they appear before the Judge? 5. John anſwereth, By reſurrection from death whereunto all things (howſoever repugnant) ſhall miniſter and ſerve at the commandment of God, as *Dan.* 12. Or, *grave* 26 The laſt enemie which is death ſhall be abolished by Chriſt (that he may no more make any attempt againſt us) 1 *Cor.* 15 26 and death ſhall feed upon the reprobate in hell for evermore, according to the righteous judgement of God, in the next vers.

CHAP. XXI.

1 *A new heaven and a new earth.* 16 *The heavenly Jeruſalem, with a full deſcription thereof.* 23 *She needeth no ſun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND * [1] I ſaw a new heaven, and a new earth: for the firſt heaven and the firſt earth were paſſed away, and there was no more ſea.

2 [2] And I John ſaw the holy citie, new Jeruſalem coming down from God out of heaven, prepared as a bride adorned for her husband.

* *Iſa.* 65. 17. 2 *Pet.* 3. 13.

1 Now followeth the ſecond part of the hiſtorie propheticall (as I ſaid *chap.* 1. and 11. 1.) of the future eſtate of the church in heaven after the laſt judgement, unto the fift vers of the next chapter. In this are two things briefly declared: The ſtation, ſeat, or place thereof, *verſ.* 1. Then her ſtate and condition, in the verſes following: before the ſtate of the church deſcribed, is ſet down the ſtate of the whole world, that there ſhall be a new heaven, and a new earth, as *Eſa.* 65. 17. and 66. 22. and 2 *Pet.* 3. 13. and this is the ſeat or place of the church, in which righteouſneſs ſhall dwell. 2 The ſtate of this glorious church, is firſt deſcribed generally, unto the 8 *verſ.* and then ſpecially, and by parts, in the verſes following. The generall deſcription conſiſteth in a viſion, ſhewed afar off, *verſ.* 2. and in ſpeech ſpoken from heaven. In the generall, theſe things are common, that the church is holy, new, the workmanſhip of God, heavenly, moſt glorious, the ſpouſe of Chriſt, and partaker of his glory, in this vers.

3 [3] And

3 The church is deſcribed by ſpeech, firſt of an angel, in two verſes, then of God himſelf, in four verſes. The angels ſpeech deſcribeth the glorie of the church by a moſt familiar cohabitation of God therewith, by communication of all manner good things according to the covenant, in this vers: and by removing or putting far away of all evil things, in the vers following.
* *Chap.* 7. 17.
4 In the ſpeech of God himſelf deſcribing the church, is firſt a certain exordium, or entrance, vers 5. Then followeth a magnificent deſcription of the church by the preſent and future good things of the ſame, in three verſes following. In the exordium God challengeth unto himſelf the reſtoring of all the creatures, of which vers 1. and witneſſeth the calling of Saint John unto the writing of theſe things, in this vers.
* 2 *Cor.* 5. 17.
5 The deſcription of the church is of three ſorts, by aboliſhing of old things, by the being of preſent things in God, *that is*, Of things eternall: and by the communication of good things with the godly, vers 6. If ſo be they ſhall ſtrive manfully, vers 7. But the reprobate are excluded from thence, vers 8.
* *Chap.* 1. 8. & 22. 13.
* *Iſa.* 55 1.
a Their lot, and inheritance as it were.
6 A tranſition unto the particular deſcribing of the heavenly church, by the expreſs calling of S. John in this vers, and his rapting up by the Spirit, in confirmation of the truth of God in the vers following.
7 He meaneth the place and ſtately ſeat of the church, ſhadowed out in a mountain.
8 A type of that church which is one, ample, or Catholick, holy, celeſtiall, built of of God, in this vers: and glorious, in the vers following. This type propounded generally, is after particularly declared, *verſ.* 12, &c. 9 A particular deſcription (as I noted *verſ.* 2.) of the celeſtiall church. Firſt, by the eſſentiall parts of the ſame, under the ſimilitude of a citie, unto *verſ.* 22. Secondly, by the forrain accidents, unto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter. the eſſentiall parts are noted, the matter and the form in the whole work: of theſe the ſuperficies and foundation of the wall are entire parts (as they uſe to be called) which parts are firſt deſcribed in figure, unto the 14 *verſ.* afterwards more exactly. 10 According to the number of the tribes, of which *chap.* 7. For here the outward part is attributed unto the old Teſtament, and the foundation to the new Teſtament. 11 He meaneth the prophets, who are meſſengers of God, and watchmen of the church. 12 *That is*, Foundation-ſtones, according to the number of the gates, as is ſhewed, *verſ.* 19. 13 A tranſition unto a more exquiſite deſcription of the parts of the church, by finding out of the meaſure of the ſame, by the angel that meaſured them. 14 The meaſure and form moſt equall, in two verſes. b A four-ſquare figure hath equall ſides, and outright corners, and therefore the Grecians call by this name thoſe things that are ſteady, and of continuance, and perfect.

3 [3] And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, *and be* their God.

4 * And God ſhall wipe away all tears from their eyes: and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

5 [4] And he that ſat upon the throne, ſaid, * Behold, I make all things new. And he ſaid unto me, Write: for theſe words are true and faithfull.

6 And he ſaid unto me, [5] It is don: * I am Alpha and Omega, the beginning and the end, * I will give unto him that is athirſt, of the fountain of the water of life freely.

7 He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon.

8 But the fearfull, and unbeleeving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their [a] part in the lake which burneth with fire and brimſtone: which is the the ſecond death.

9 [6] And there came unto me one of the ſeven angels, which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lambs wife.

10 And he carried me away in the ſpirit to a great and [7] high mountain, and ſhewed me [8] that great citie, the holy Jeruſalem, deſcending out of heaven from God,

11 Having the glorie of God: And her light *was* like unto a ſtone moſt precious, even like a jaſper ſtone, clear as cryſtall;

12 [9] And had a wall great and high, *and* had [10] twelve gates, and at the gates [11] twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Iſrael.

13 On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates.

14 And the wall of the citie had [12] twelve foundations, and in them the names of the twelve apoſtles of the Lamb.

15 [13] And he that talked with me, had a golden reed to meaſure the citie, and the gates thereof, and the wall thereof.

16 [14] And the citie lieth [b] four-ſquare, and the length is as large as the breadth: and he meaſured the citie with the reed, twelve thouſand furlongs: the length, and the breadth, and the height of it are equall.

17 And he meaſured the wall thereof, an hundred *and* fourtie *and* four cubits, according to the meaſure of a man, that is, of the [c] angel.

c He addeth this, becauſe the angel had the ſhape of a man.

18 [15] And the building of the wall of it was of Jaſper, and the citie *was* pure gold, like unto clear glaſs.

15 The matter moſt precious and glittering, which the preſence of God maketh moſt glorious.

19 And the foundations of the wall of the citie *were* garniſhed with all manner of precious ſtones. The firſt foundation *was* jaſper, the ſecond ſaphire, the third a chalcedonie, the fourth an emerald,

20 The fifth ſardonix, the ſixth ſardius, the ſeventh chryſolite, the eighth beryl, the ninth a topaz, the tenth a chryſophraſus, the eleventh a jacinct, the twelfth an amethyſt.

21 And the twelve gates *were* twelve pearls, every ſeverall gate was of one pearl, and the [d] ſtreet of the citie *was* pure gold, as it were tranſparent glaſs.

d By ſtreet, he meaneth the broadeſt places of the citie.

22 And I ſaw no temple therein: for the Lord God Almighty, and the Lamb are the temple of it.

23 * [16] And the city had no need of the ſun, neither of the moon to ſhine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

* *Iſa.* 60. 19. 16 The ſecond form of particular deſcription (as I ſaid *verſ.* 12.) from forrain and outward accidents which are theſe: Light from God himſelf in this vers: glory from men, *verſ.* 24. perfect ſecuritie from all harm, *verſ.* 25. Finally, ſuch truth and incorruption of glory (*verſ.* 26.) as can bear and abide with it, but nothing that is inglorious, vers the laſt.

24 * And the nations of them which are ſaved, ſhall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 * And the gates of it ſhall not be ſhut at all by day: for there ſhall be no night there.

* *Iſa.* 60. 3.

26 And they ſhall bring the glory and honour of the nations into it.

27 And there ſhall in no wiſe enter into it any thing that defileth, neither *whatſoever* worketh abomination, or *maketh* a lie: but they which are written in the Lambs * book of life.

* *Iſa* 60. 11.

* *Phil.* 4 3. *Chap.* 3 5. & 20. 12.

CHAP. XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himſelf. 9 The angel will not be worſhipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND [1] he ſhewed me a pure river of water of life, clear as cryſtall, proceeding out of the throne of God, and of the Lamb.

1 Here is abſolved and finiſhed the deſcription of the celeſtiall church (as I ſhewed before, *chap* 21. 12.) by the effects in 5 *verſes*, and then the book is concluded in the reſt of the chap. The effects proceeding from God, who dwelleth in the church, are theſe: the everlaſting grace of God, in this vers, the eternall living of the godly, as *Chap.* 2 7. the eternall fruits which the godly bring forth unto God, themſelvs and others, *verſ.* 2. freedom and immunitie from evil, God himſelf taking pleaſure in his ſervants, and they likewiſe in their God, *verſ* 3. The beholding and ſight of God, and ſealing of the faithfull from all eternitie, *verſ.* 4. the light of God, and an everlaſting kingdom and glory, *verſ.* 5. * *Chap.* 21. 23.

2 In the midſt of the ſtreet of it, and of either ſide of the river, *was there* the tree of life, which bare twelve *manner* of fruits, *and* yeelded her fruit every moneth: and the leavs of the tree *were* for the healing of the nations.

3 And there ſhall be no more curſe, but the throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face, and his name *ſhall be* in their foreheads.

5 * And there ſhall be no night there, and

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they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.

6 [2] And he said unto me, These sayings *are* faithfull and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be don.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophesie of this book.

8 And I John saw these things, and heard *them.* And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

9 Then saith he unto me, * See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 [3] And he saith unto me, [4] Seal not the sayings of the prophesie of this book: for the time is at hand.

11 [5] He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.

12 [6] And behold, I come quickly, and my reward *is* with me, * to give every man according as his work shall be. * *Rom.* 2. 6.

13 I am Alpha and Omega, * the beginning and the end, the first and the last. * *Isa* 41. 4. & 44. 6.

14 Blessed *are* they that do his commandments, [7] that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 [8] I Jesus have sent mine angel to testifie unto you these things in the churches. I am the root and the off-spring of David, *and* the bright and morning-star.

17 And the Spirit and the bride say, Come. And let him that heareth, say, Come. * And let him that is athirst, come. And whosoever will, let him take the water of life freely.

18 [9] For I testifie unto every man that heareth the words of the prophesie of this book, * If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophesie, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 [10] He which testifieth these things, saith, Surely I come quickly. Amen. Even so, Come Lord Jesus.

21 [11] The grace of our Lord Jesus Christ *be* with you all. Amen.

7 The blessednes of the godly set down by their title and interest thereunto: and their fruit in the same.

8 The second place of confirmation (as I said *vers.* 6.) is the speech of Christ, ratifying the vocation of S. John, and the authority of his calling and testimonie, both from the condition of his own person, being God and man, in whom all the promises of God are Yea and Amen, 2 *Cor.* 1. 20. and also from the testification of other persons, by the acclamation of the Holy Ghost, who here is as it were an honourable assistant of the mariage of the church as the spouse, and of every of the godly as members: and finally, from the thing present, that of their own knowledge and accord, they are called forth unto the participation of the good things of God, *vers.* 17. * *Isa.* 55. 1.

2 This whole book is concluded and made up by a confirmation and a salutation. The confirmation hath three places: The words of the angel unto the 15 *vers*, the words of Christ, *vers.* 16, 17. and the obtestation made by Saint John from divine authority, thence unto the 20 *vers.* By the speech of the angel this prophecie is confirmed, unto the 8 *vers*, and then he speaketh of the use of this book in the verses following. The prophecie is first confirmed by the angel from the nature thereof, that it is faithfull and true: Secondly, from the nature of the efficient cause both principall which is God, and instrumentall, which is the angel in this vers. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our salvation, *vers.* 7. Fourthly, from the testification of Saint John himself, *vers.* 8. The rest of the speech of the angel tending to the same end. Saint John interrupted or brake off by his unadvised act of worshipping him in the same vers: which the angel forbidding, teacheth him that adoration must be given not to him, but onely to God: as for himself, that he is of such nature and office, as he may not be adored: which thing also was in like manner don, *Chap.* 19. 10. * *Chap* 19. 10. 3 The angel returneth unto his former speech: in which he teacheth the use of this book both towards our selvs, in this and the next vers: and in respect of God for declaration of this truth, thence unto the 15 *vers.* 4 *That is*, propound this prophecie openly unto all, and conceal no part of it The contrary whereunto is commanded, *Esa.* 8. 16. & *Dan.* 8. 26. 5 An objection prevented, But there will be some that will abuse this occasion unto evil, and will wrest this scripture unto their own destruction, as Peter saith: what then? saith the angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate unto us. Let them be hurtfull unto others, let such be more and more vile in themselvs whom this scripture doth not please: yet others shall be further confirmed thereby unto righteousness, and true holiness. The care and reformation of these may not be neglected, because of the voluntary and malicious offence of others. 6 The second place belonging unto the use of this book, as I said, *vers.* 10. Also (saith God by the angel) though there should be no use of this book unto men; yet it shall be of this unto me, that it is a witness of my truth unto my glory, who will come shortly, to give and execute just judgement, in this *vers*: who have taught that all these things have their being in me, in the 13 *vers*, and have denounced blessedness unto my servants in the church, *vers.* 14. and reprobation unto the ungodly, *vers.* 15.

9 The obtestation of S. John (which is the third place of the confirmation, as was noted *vers.* 6.) joyned with a curse of execration, to preserve the truth of this book intire and uncorrupted in two verses. * *Deut.* 4. 2. *Prov.* 30. 6. 10 A divine confirmation or sealing of the obtestation, first from Christ avouching the same, and denouncing his coming against all those that shall put their sacrilegious hands hereunto: then from S. John himself, who by a most holy prayer calleth Christ to take vengeance of them. 11 The salutation apostolicall, which is the other place of the conclusion, as I said *vers.* 6. and is the end almost of every epistle; *which* we wish unto the church, and to all the holy and elect members thereof, in Christ Jesus our Lord, untill his coming to judgement. *Come Lord Jesus*, and do it. Amen, again Amen!

FINIS.